

# **The *Universal Language* of Freemasonry**

This dissertation is submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy at Fachbereich 23, Angewandte Sprach- und Kulturwissenschaft of Johannes Gutenberg-Universität Mainz in Gernersheim in the year 2003 CE.

**The *Universal Language* of Freemasonry.**

**A Socio-Linguistic Study of an In-Group's Means of  
Communication compared with Ritualistic Diction  
and Symbolism of "Profane" Fraternities, and a  
Survey of its General Applicability.**

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Düsseldorf  
2003

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# 1. Introduction

## laying down the Divine plan<sup>16</sup>



The motivation behind this work arose in a seminar on neologisms and technical terminology during a semester in the mid 1990s at the Fachbereich Angewandte Sprach- und Kulturwissenschaft of the Johannes Gutenberg-Universität in Germersheim, in which the phraseology of different social groups was discussed, such as the language employed in singles bars, by computer freaks, by naval fighter pilots, by Star Trek fans, etc. The Masons, who offer an extraordinary case of in-group language fostered by their oaths of secrecy were omitted from the study - that omission we will attempt to rectify here.

[W]ie jede Sprache ist das Englische nicht über das ganze Sprachgebiet hin uniform, sondern variiert nach Gegenden und Sprechern [...]. Die englische Sprache selbst hat [...] für die Bezeichnung dieser Sprachvarianten ein reiches terminologisches Arsenal geschaffen [...]: *Standard English*, [...] *Oxford English* [...], *Dialect*, *Slang*, *Cant*, *Jargon* [...] usf. [...]

Ein weiterer Bezirk des Wortschatzes [...] ist derjenige der *technical words*. *Technical* hat nicht die Bedeutung von 'Sprache der Technik', sondern den weiteren Sinn der *termini technici* überhaupt, es heißt also *Fachsprache* (allerdings mit Ausschluß der wissenschaftlichen Termini, für die der Ausdruck *scientific words* verwendet wird); hierzu gehören also die Wörter der Fachsprache der Soldaten, Matrosen, Schüler, Studenten, der **Handwerke**, der Wirtschaft, der

<sup>16</sup> Masonic medal, struck in 1655 (prior to the foundation of speculative Freemasonry in 1717). Reproduced from *GHCDF*, p. 246. It shows God, the Great Architect of the Universe, respectively, his hand, drawing the Divine plan on his tracing board.

Politik. Diese Fachausdrücke können einerseits sehr nüchtern sein; andererseits kann sich *technical language* dem *Slang* bis zum Ineinanderfließen nähern. Der Fachsprache haftet nämlich, besonders wenn sie von jungen Leuten und in einer geschlossenen Gruppe von Eingeweihten gesprochen wird (Studenten, Armee, Sport), leicht auch etwas Burschikoses an.<sup>17</sup>

So what do the Freemasons speak? Their language is neither *Standard English*, nor *Standard German* or *French* or anything else. It is spoken in any country where the brotherhood is rooted. Undoubtedly, it is a technical language. The Freemasons have borrowed termini technici from a trade, that of the stonemasons and builders. The quotation above has shown that there is a very small gap between a technical language and slang. But is the language of Freemasonry *slang*? One will rarely encounter colloquialism in Masonic diction. Is there anything tom-boyish about it, as is the case in groups of (young) men, be they soldiers, students, etc.? This would contradict the seriousness of the Masonic institution - however, we have to admit that Freemasonry also has its informal and mock expressions for certain things. But before we come to analyze the technical terminology, in the first place we have to state shortly what Masonry is. For this purpose, I have selected two quotations that come fairly close to a correct description of the institution's character:

Freemasonry is an ancient male society, having secret methods of recognition, teaching by symbolism (in part esoteric) a moral philosophy based upon Monotheism and inculcating the brotherhood of man and belief in immortality.<sup>18</sup>

Masonry is the activity of closely united men who, employing symbolical forms borrowed principally from the mason's trade and from architecture, work for the welfare of mankind, striving morally to ennoble themselves and others, and thereby to bring about a universal league of mankind [...].<sup>19</sup>

For the moment, we shall leave these citations uncommented. Since we have now a vague idea of what Masonry is and what it wants, we can proceed to its outer forms and management. Masonic teachings are imparted by means of different rites. These rites have special rituals. A person who enters Freemasonry is called an initiate. During his advancement in Masonry he acquires different degrees. The three principal degrees are 1. Entered Apprentice, 2. Fellow Craft,

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<sup>17</sup> Leisi, p. 156, 164. Bold print added.

<sup>18</sup> Quoted from M. M. Johnson by Bro. Joseph Fort Newton, in: "The Religion of Masonry," printed in *The Master Mason*, Sept., 1925, p. 724.

<sup>19</sup> Quoted from *German Handbuch* by Bro. Joseph Fort Newton, in: "The Religion of Masonry," printed in *The Master Mason*, Sept., 1925, p. 728.

and 3. Master Mason. Hereafter follows a series of High Degrees which vary, depending on the country and the particular rite practiced.

Masonic rituals have a special language resplendent with metaphors and symbolism, including word-coinages which seem totally devoid of meaning for "profanes."<sup>20</sup> The following chapters are going to show that the dualism of self-confinement due to in-group language and customs on the one hand, and the world-wide spread of ideals and ideas on the other hand, created the attractiveness of Freemasonry, while it also gave cause for the rise of enemies of the order. The Masonic language and with it the character of the institution as a whole has its own history and development which differs depending on times and places. It is therefore necessary to delve into the historical and social context of the environs when analyzing the ritualistic diction.

This book has not been written expressly for Masons, who will have to excuse several explanations illuminative for non-Masons but redundant for initiates, nor for profanes to fill their need of peeping into secret rituals. It has been created for the scholarly purpose of evaluating the technical terminology of a "universal language" on the basis of different countries, times, social circumstances, and racial groups. Accordingly, it is self-evident that it has been necessary to analyze the ritualistic phraseology, but the author declares to have exposed nothing that has not been exposed before, as can be seen by the choice of sources enlisted in the bibliography (e.g. Masonic and anti-Masonic exposés). I have used the most antiquated ritual versions that were available to me, ranging mostly from the late 1800s until the 1920s, so as not to harm the brother- and sisterhood. The ritualistic committees of the Masonic and fraternal bodies concerned will have made many changes to their rituals in the meantime, so that they should be aware of the distance thus created (several orders have even ceased to exist). Study of the documents has shown that the older the rituals, the more metaphorical expressions and ceremonies are to be found, and the older the certificates, the more decorations and symbols are depicted on them - in short, the oldest versions, those of the late 1800s and early 1900s, are the most useful ones for this evaluation. They contain more romanticism and alchemy as tributes to the style and preferences of the times in which they originated.

Freemasonry claims to possess a universal "language," which does not only consist of words but employs secret grips of recognition. As Grand Orator Austin McCreary Keene puts it in his oration delivered before the M. W. Grand Lodge of Kansas in February 1918: "[i]ts language is universal. It is spoken at the equator and answered in the frozen north, the land of the midnight sun. It is spoken in the Occident and answered in the Orient, and the same hand-grasp goes around the globe."<sup>21</sup> The antitheses employed by the orator, "equator - frozen north" / "Occident - Orient," demonstrate the alleged universality of the Masonic language. Let us define what is meant by this term. A universal

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<sup>20</sup> "Profane" is such a Masonic term and denotes a person not initiated into a Masonic order.

<sup>21</sup> Myler, p. 607.

language is a written and spoken form of communication understood by everyone; it has a special alphabet, a special grammar, and a special technical terminology. Freemasonry cannot be compared to artificial languages which were conceived to be universal (which universality they never achieved), such as Ido, Unitario, or Esperanto. However, Masonry is not to be equaled with pure sign languages, such as for the deaf-and-dumb, either, because the Masonic language is more than a sign language concept: it has several (although antique) runic alphabets, its own calendars, its own expressions for human age, a peculiar technical terminology, a strict hierarchy, customs and manners, a wide range of symbols and tokens, unofficial expressions for insiders, and in addition to this there are hand signs which have a special meaning or describe important actions mentioned in the ritualistic scenario, as well as a certain mode of moving (steps, circumambulations, perambulations, "squaring"), and knocks - in short, it is a complicated system. Moreover, there are Masonic laws and jurisdictions, with trials and charges against members who violate those, as well as customs, traditions, insurance and other ways of support (e.g. for their widows and orphans), which make Masonry a social system formed against the background of secrecy and often elitism.

In order to allow the profane reader to see the development of Freemasonry and its "language," the second Chapter deals with the shift from the operative stonemasons of the Middle Ages to the symbolic Freemasons since 1717, the year of foundation of the Grand Lodge in London. Diagrams will show the descent of the international Grand Lodges from each other. I will further explain the rise of Masonic myths and legends from the "Four Crowned Martyrs" of the Mediaeval stonemasons to the "Hiram legend" of the Freemasons.

Masonic authorities have maintained that Masonry dates back to ancient Egypt or the times of the Old Testament, the mysteries and traditions having been truly saved until the present without major changes. Thus, Masonry was claimed to descent from the Eleusinian, Cabiric, Dionysian, Adonic,<sup>22</sup> and many other mysteries. For example, we can read in the *GHCDF* that "[...] the high antiquity of the institution is incontestably established. A part of the ritual of Freemasonry originated in Egypt, and was engrafted on the system of the Sidonian builders. This society also adopted a portion of the rituals of Eleusis and Adonis, and through this Order Freemasonry was introduced into Judea [...]."<sup>23</sup> Other Masonic authorities were convinced that the first Grand Lodge was founded by Prince Edwin, the brother of Athelstane, the Prince being made its first Grand Master in anno domini 926.<sup>24</sup> Can this be the case? How much is legend, how much is real history? How do legends influence Masonic self-conception? Masonic history is too nebulous to be explained with absolute certainty, but as stated by Masonic researchers, they are constantly on the quest for illumination on the subject:

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<sup>22</sup> *EOF*, p. 499.

<sup>23</sup> *GHCDF*, p. 84.

<sup>24</sup> Dove, p. 8.

Such is the nature of Masonic research - to raise questions; to raise objective exceptions, as the truth is often elusive. Masonic researchers should never relax in the pursuit of truth, as it is a duty always to press forward in the search for truth. Masonry itself is in a continual struggle toward the light.<sup>25</sup>

The second chapter also furnishes the historical background of Freemasonry in several geographic areas: in the United Kingdom, in France, in Italy, in Germany, and in the United States. We will see that the differences between the countries can be extraordinary. In some countries, Freemasonry involves in politics, in others it creates a large number of affiliated orders for the wives and children of its members, and even a "playground" or social club for its own high-ranking members. Such regional changes are not a typical *Masonic* development but also appear with regard to other fraternities. For example, the Odd Fellows which in the U.S. and in England have been a lower middle class movement, are elitist in Scandinavia, and the Orange Order, negatively and politically charged in Ireland, was primarily social in the U.S.

The third Chapter includes an overview of the rites, the opposition of Scottish and York Rites, a discussion of the High Degrees, the question of female and Co-Masonry, and Masonry for colored people (Prince Hall).

Freemasonry is said to be "a peculiar system of morality veiled in allegory and illustrated by symbols"<sup>26</sup>. Therefore, I offer an investigation of the Masonic symbols in the fourth Chapter, first exploring the furniture and equipment of the Masonic rooms, then the working tools of the different degrees, and finally the regalia, consisting of clothing and jewels. Another part of this chapter on symbols investigates the sign language from the early builders' marks of the operative stonemasons to the alphabets and cipher writings of the later speculative Freemasons. This will enable us to observe the flux from hieroglyphs and antiquated manuscripts and catechisms to still similar, but further developed rituals and secret alphabets.

Moreover, the special light and color symbolism and the principal Masonic symbols are put in relation to their mystic meaning and their metaphorical and allusive use in ritualistic language. The acoustic signs, consisting of different rhythms of knocks, as well as of passwords, which can be further veiled by spelling and halving, are equally examined. The signs given by touch, the grips and tokens, as well as the steps and movements are observed in the last part of the fourth Chapter.

The fifth Chapter investigates the technical terminology of the Masonic language. It is evident that Freemasonry employs a unique technical vocabulary, for example, who of the profanes would know that in the Masonic phrase, "arts, parts, and points of the Mysteries of Masonry", *arts* means the knowledge, *parts*

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<sup>25</sup> Walkes, *Black Square & Compass*, p. 168. This quotation is allusive, since the initiate also enters Freemasonry to search for light and truth.

<sup>26</sup> Cf. Dierickx, p. 119.

the degrees into which Masonry is divided, and *points* the rules and usages<sup>27</sup>. Who would understand the coined words "lewis" (English), "louveteau" (French), "Lufton" (German), which means "the son of a Mason"; or "cowan", which is an "eavesdropper;" or "tyler" ("couvreur," "Ziegeldecker"), who is the watchman outside the lodge door. And would a profane understand that it is "Masonically bad manners" to enter the lodge "undressed"? For "undressed" here does not mean naked, but "not properly dressed," namely without the badge of the order, the apron. The subdivision into the categories 1. architecture; 2. behavior, custom, proceedings; 3. Biblical terms; 4. books; 5. elements and nature; 6. finances; 7. mock expressions; 8. names of persons and institutions; and 9. transcendental terms, shows the diversity of fields from which the Masonic language draws its sources.

Chapter six makes a survey of peculiarities inherent in the Masonic language, for example the Masonic interpretation of age and the different Masonic calendars, the importance of the four points of the compass, the use of acclamations, abbreviations, and anagrams, catch questions, sayings, metaphors, and alleged strange ways of communication used in former times: was a Mason able to recognize a fellow brother by folding his letter paper in a special way, or by sending a ring? Further, interesting Masonic wordplays are dealt with.

The seventh Chapter furnishes an overview of the rituals, subdivided into male, female and mixed (including boys' and girls' orders), and imitative (non-Masonic) rituals for comparison. It has to be pointed out that the focus is on American rituals, with several references to European customs. In Chapter eight, fraternal rituals are classified and put into different categories corresponding to their aims and contents, such as charity; commercialization and marketing strategies; insurance and financial support; patriotism and politics; publicity and sociability; and secularization. The difference between the "real" Freemasonry for men and the "substitute" for women, as well as the distinguishing features from other fraternal orders that are largely patterned after Freemasonry are analyzed. Is the ritual a mere gimmick and empty shape to attract members, or is there something else behind it?

Freemasonry has its own literature, whether historical, fictional, scientific, or dramatic. The ninth Chapter on Masonic and anti-Masonic literature deals with the role of Freemasonry in theater, different forms of anti-Masonry combined with vocabulary changes (e.g. brought about by anti-Masons like General Ludendorff and the Nazis), and Freemasonry in folk-art. The sub-categories of the latter are jokes, trivialization, and satire. Further, I will analyze several comics about Freemasonry.

The contradictions inherent in the claim of universality of the Masonic "language" on the one hand, and of the influence of national customs, trends, and local color on the other hand, are mirrored in Chapter ten, the concluding chapter, which is going to indicate the extent of the interaction between nationality and Masonry. The conclusion will summarize the development of Masonry and its peculiar language in different times and regions against the

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<sup>27</sup> Cf. *EOF*, p. 80.

social and historical context of its sphere of activity. Despite all the geographical and historical differences, we will find a vast generality and a universality to a certain extent, which constitutes the attractiveness of Freemasonry and creates a feeling of solidarity throughout the world. We are further going to evaluate what kind of advantages Freemasonry has with regard to imitative fraternal orders, e.g. benefit and insurance societies, so that it could outlive many of them. The negative side of the Masonic development will also be considered, i.e., the alleged high percentage of old members and the lack of candidates. Is the Masonic way of communication still attractive? Is Freemasonry's rich symbolism, its strange diction, and its veiled mysticism still up to date and applicable to modern points of view? What about its racial attitudes and its intolerance versus women? Is its "language" too stuffed with mysticism, so that it could lose the ground? Is Masonry endangered to degenerate into a clannish circle of exclusivity and harmony, not participating in and being isolated from the happenings in the world? Kischke has hinted at these dangers inherent in too much unworldliness of a ritualistic and symbolic "language" in a very rough tone:

Die Logen verwandeln sich [...] zu einem Refugium vor und aus der Gesellschaft. In Richtung Humanität wird nach außen in die Gesellschaft überhaupt nichts mehr bewegt. [...] Begünstigt wird dieser Prozeß zudem durch mythische und mystische Elemente der freimaurerischen Praxis.

Freimaurer - so ließe sich das metaphorisch beschreiben - halten schwärmerische Reden über Schönheit, Stärke und Weisheit, mit welchen Kräften der Tempel der Humanität unter Verwendung der Menschenliebe als Mörtel gebaut wird, und aus diesem Tempel wird stillschweigend de facto eine Wochenendlaube für den persönlichen Gebrauch.<sup>28</sup>

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<sup>28</sup> Kischke, p. 145.

## 1.1 List of Abbreviations

For simplification, I have used abbreviations in the footnotes for books that are very often referred to. The titles of Masonic encyclopedias and dictionaries are:

<i>CME</i>	Roberts, Allen E. <i>Coil's Masonic Encyclopedia</i> .
<i>DFM</i>	Mellor, Alec. <i>Dictionnaire de la Franc-Maçonnerie et des Franc-Maçons</i> .
<i>EOF</i>	Mackey, Albert. <i>Encyclopedia of Freemasonry and its kindred sciences comprising the whole range of arts, sciences and literature as connected with the institution</i> .
<i>GHCDF</i>	Macoy, Robert. <i>General History, Cyclopedia and Dictionary of Freemasonry; containing an Elaborate Account of the Rise and Progress of Freemasonry and its kindred Associations -- Ancient and Modern. Also, Definitions of the Technical Terms used by the Fraternity</i> .
<i>IFL</i>	Lennhoff, Eugen; Posner, Oskar. <i>Internationales Freimaurerlexikon</i> .
<i>MD</i>	Johnston, E. R. <i>Masonry Defined. A Liberal Masonic Education</i> .
<i>TRMC</i>	Mackenzie, Kenneth. <i>The Royal Masonic Cyclopedia</i> .

## 1.2 Notes on Spelling

When referring to operative stonemasonry, "masonry" is written with a small letter, while with regard to the speculative Freemasonry, "Masonry" is written with a capital letter.<sup>29</sup> The same is valid for the technical term "craft," which becomes "Craft" when it stands as a synonym for Freemasonry. This is the general rule; however, sometimes Masonic authors do not observe it. The places where they fail to observe this convention are marked with [sic] in the quotations.

Throughout Masonic literature, one will find different spellings, for example "Fellow Craft" or "Fellowcraft;" respectively, "Odd Fellows" or "Oddfellows." I have generally chosen the first version of two separate words; however, in quotations or when dealing directly with rituals that employ the other version, we naturally had to switch to the second form in order to avoid confusion.

Likewise, some Masonic authors write "Hiram Abif," others "Hiram Abiff." I have chosen the second form, except within quotations.

Since we have used both British English and American English texts, there are variations of spelling in the quotations, for example "chequered floor" and "checkered floor," or "from labour to refreshment" and "from labor to refreshment."

Although in the English language, there rarely is a conflict on the article, with regard to Masonry we meet contradictions whether this institution is a "she" or an "it." Several Masonic writers attribute a feminine character to Freemasonry, thus personalizing it. In unquoted text, I have used the "it" consistently throughout this paper.

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<sup>29</sup> Cf. Demott, p. 2.

## 2. Historical Background: The Relevance of Ritual and Secrecy at Different Times and in various Geographical Areas

The European Masons were originally formed after the British model. **Unlike cricket and like football**, Masonry caught on abroad; but it took, especially in Latin countries, a different character.<sup>30</sup>

L'expression bien connue de *Third Degree* [...], servant à désigner un *grilling*, c'est-à-dire un interrogatoire violent de police n'a pas d'autre origine que la violence du 3e degré maçonnique [...]. Les loges anglaises, que caractérise une dignité quelque peu grave, voient généralement dans cette conception du Rituel un aspect du particularisme américain, tout comme le **rugby** britannique, violent mais réglé comme un sport, s'est transformé aux U.S.A. en combat.<sup>31</sup>

I am beginning this book on the Masonic "language" with two quotations that deal with football. This seems a well-matched comparison since it brings the problem of universality to a point: Freemasonry originated in England and like football was exported overseas, during which process it changed its character completely, transforming into a real "combat" in the U.S.A. - if we can believe the French source this citation stems from. Our question will be why, when, and to what extent Freemasonry has been modified in different countries, according to the needs, the taste, and the predilection prevalent there. But before we can delve deeper into the reason for diversification in the subdivisions of chapter two, we have to give some general historical information on the origin of Freemasonry.

Freemasonry, or the "Royal Art," as it is proudly referred to by Masons, was instituted in London on June 24<sup>th</sup>, 1717, in an ale-house called "Goose and Gridiron," where the first Grand Lodge was founded. Despite this generally acknowledged date of origin, there have been numerous attempts by over-zealous Masonic historians to trace Freemasonry back to primeval roots, claiming, for example, Adam or Noah to have been the first Freemason, and Freemasonry to be an "ancient and honorable institution" with its early forms emanating from the ancient mysteries of Egypt. Even today, when investing the candidate of the First Degree with the white lambskin apron, it is said of this badge in the ritualistic diction that it is "more ancient than the Golden Fleece or Roman Eagle [...], more honorable than the Star and Garter."<sup>32</sup> The Masonic author Rev. George Oliver thus presents a very imaginative history of Masonry

<sup>30</sup> Williams (ed.), p. 53/54; bold print added.

<sup>31</sup> Mellor, *La Vie Quotidienne de la Franc-Maçonnerie Française du XVIIIe siècle à nos Jours*, p. 40; bold print added.

<sup>32</sup> Nizzardini, p. 46.

leading back to the creation of the world, the religious veneration of "Lux" and Jesus Christ himself:

Operative Masonry was cherished by the Egyptians, who received it from their great progenitor Mizraim, the grandson of Noah. He displayed his masonic skill and taste for the liberal arts [...]. [...] Masonic tradition could only be pure when united with the true worship of God [...]. [...] Masonry was known and practiced under the name of LUX, or its equivalent in all languages used since the creation [...]. [...] After the flood the true professors of LUX were termed NOACHIDÆ [...]. At the building of the Temple by King Solomon it was known under this appellation [...]; [...] our science is recognized by Christ and his apostles under this denomination [...]. [...] St. John, speaking in high commendation of Jesus Christ, says, 'He was the true LIGHT,' 'and the LIGHT shineth in darkness, and the darkness comprehendeth it not.' This evangelist, as the grand patron of Masonry, inculcates the doctrines [...] of our Craft throughout the whole of his writings [...]. [...] And our Saviour says of himself, 'I am the LIGHT of the world.' And again more explicitly, '[...] While ye have LIGHT, believe in the light, that ye may be the CHILDREN OF LIGHT.' [...] At the building of Solomon's Temple the sons of light associated together, under an exalted professor of LUX [...].<sup>33</sup>

The expression "Sons of Light" was used by Freemasons but became defunct; more popular is the expression "widow's sons," which we shall explain later. Hand in hand with the alleged origin of Masonry goes the date of invention of the word "Masonry". The above-quoted Reverend George Oliver offers a likewise legendary deduction of this term: "The word Masonry, when first adopted, was merely a corruption of [...] *sum in medio cæli*; which name was applied to the science about A.M. 3490; when Pythagoras [...] made many additions to the mysteries of his native country [...].<sup>34</sup>" Other fancy ideas about the etymology of the word "Mason" are to be found in the American encyclopedia *Masonry Defined* which is a collage from articles taken from other Masonic encyclopedias and dictionaries. It lists the following, partly absurd explanations, which we have numerated for a better overview:

1. [...] a writer in the *European Magazine*, for February, 1792, who signs his name as "George Drake," lieutenant of marines, attempts to trace the Masons to the Druids, and derives *Mason* from *May's on*, *May's* being in reference to *May-day*, the great festival of the Druids, and *on* meaning *men*, as in the French *on dit*, for *homme dit*. According to this, *May's on* therefore means *Men of May*. But this idea is not original with Drake, since the same derivation was urged

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<sup>33</sup> Oliver, p. 7-11.

<sup>34</sup> Ibid, p. 11.

in 1766 by Cleland, in his essays on *The Way to Things in Words*, and on *The Real Secret of Freemasons*.

2. Hutchinson [...], being inclined to believe that the name of *Mason* "has its derivation from a language in which it implies some strong indication or distinction of the nature of the society, and that it has no relation to architects," looks for the root in the Greek tongue. Thus he thinks that *Mason* may come from *Mao Soon*, "I seek salvation," or from *Mystes*, "an initiate"; and that *Masonry* is only a corruption of *Mesouraneo*, "I am in the midst of heaven"; or from *Mazourouth*, a constellation mentioned by Job, or from *Mysterion*, "a mystery."
3. Lessing says, in his *Ernst und Falk*, that *Masa* in the Anglo-Saxon signifies a table, and that *Masonry*, consequently, is *a society of the table*.
4. Nicolai thinks he finds the root in the Low Latin word of the Middle Ages *Masonrya*, or *Masonia*, which signifies an exclusive society or club, such as that of the round-table.
5. [W]e find Bro. C.W. Moore, in his *Boston Magazine*, of May, 1844, deriving *Mason* from *Lithotomos*, a "Stone-Cutter." But although fully aware of the elasticity of etymological rules, it surpasses our ingenuity to get *Mason* etymologically out of *Lithotomos*.
6. Bro. Giles F. Yates sought for the derivation of *Mason* in the Greek word *Mazones*, a festival of Dionysus, and he thought that this was another proof of the lineal descent of the Masonic order from the Dionysiac Artificers.
7. The late William S. Rockwell, who was accustomed to find all his Masonry in the Egyptian mysteries, and who was a thorough student of the Egyptian hieroglyphic system, derives the word *Mason* from a combination of two phonetic signs, the one being MAI, and signifying "to love," and the other being SON, which means "a brother." Hence, he says, "this combination, Maison, expresses exactly in sound our word MASON, and signifies literally *loving brother*, that is *philadelphus*, *brother of an association*, and thus corresponds also in sense."
8. Webster, seeing that in Spanish *masa* means *mortar*, is inclined to derive *Mason*, as denoting one that works in mortar, from the root of *mass*, which of course gave birth to the Spanish word.

9. In Low or Mediaeval Latin, *Mason* was *machio* or *macia*, and this Du Cange derives from the Latin *maceria*, "a long wall." Others find a derivation in *machinoe*, because the builders stood upon machines to raise their walls.
10. [...] Richardson takes a common sense view of the subject. He says, "It appears to be obviously the same word as *maison*, a house or *mansion*, applied to the person who builds, instead of the thing built. The French *Maissoner* is to build houses; *Masonner*, to build of stone. The word *Mason* is applied by usage to a builder of stone, and *Masonry* to work in stone."
11. Carpenter gives *Massom*, used in 1225, for a building stone, and *Massonus*, used 1304, for a *Mason*; and the Benedictine editors of Du Cange define *Massonerai* "a building, the French *Maconnerie*, and *Massonerius*," as *Latomus* or a *Mason*, both words in manuscripts of 1385.<sup>35</sup>

The author of *Masonry Defined* confesses that we are compelled to reject all those fanciful derivations which connect the Masons etymologically and historically with the Greeks, the Egyptians, or the Druids, and that we have to take the word *Mason* in its ordinary signification of a worker in stone. This means we have to trace back the word to the Mediaeval Latin *Maconner*, to build, *Maconetus*, a builder.<sup>36</sup> And we have to accept that the Order of Freemasons has originated from a society or association of practical and operative builders.

In fact, notwithstanding all those wild mythical traditions, the Freemasons are generally believed to originate from the cathedral builders of Europe, the "operative" masons, i.e. craftsmen whose profession was that of a mason. These builders had several customs that found their way into "speculative" Masonry and thus are still exercised today. For example, the operative stonemasons used signs and passwords in order to save their business secrets consisting of construction plans etc. from way-faring and visiting masons. The German masons were even distinguished between "letter masons" and "salute masons" ("Briefler" and "Grüßler"), the former procuring a certificate stating their provenance, and the latter using passwords to make themselves known. The place for living, resting, eating, and sleeping of the operative masons was called "lodge" (in German: "Bauhütte"). This room was also used for discussions and instructions. The lodges were erected near major construction projects, for example cathedrals, so that the stonemasons were located near their employment. The term "lodge" can be found in the early operative masonic manuscripts, the *Gothic Constitutions*: "He shall helpe the counsel of his fellows in lodge and in

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<sup>35</sup> *Masonry Defined*, p. 341-343.

<sup>36</sup> *Ibid.*

chamber wherever Masons meet."<sup>37</sup> The operative masons already divided the members of their craft into the classes of Apprentice, Journeyman (i.e., Fellow Craft), and Master.<sup>38</sup> The language used in these operative lodges drew its vocabulary from the tools and customs of the stonemasons' trade.

The brilliant idea to use architectural metaphors in order to create an in-group language is not innate to Freemasonry, for it is verified that architectural terminology has already been used by the church as metaphors:

Cathedral architecture also has its figurative adaptations. The foundation is the Rock of Ages. Lime is fervent charity. Water is an emblem of the Spirit. The four walls are the evangelists, or the four cardinal virtues. The towers are the preachers. The glass windows are the Holy Scriptures. The lattice work represents the prophets. The door of the church is Christ. The piers are bishops and doctors.<sup>39</sup>

It is evident that in ordinary language, terms derived from the art of building have acquired a figurative meaning, for example "edifice or construct of ideas," in German "Gedankengebäude," or if we think of the German feeling of "Erbauung," "von etwas erbaut sein." However, this is only a minor metaphorical use of architectural vocabulary. What interests us here is the degree of perfection and universality to which Freemasonry has managed to develop its in-group language.

When the guilds of stonemasons began to accept as members not only men of their profession but academics, church men, and nobles, a change from "operative" masonry to "speculative" Masonry took place. The admittance of the intellectuals also caused the dissemination of mythical and esoteric conceptions into the pure ritualistic diction of operative masonry, such as Rosicrucian ideas. We have to consider that the original operative guilds had no "secrets" at all - historians of later times have introduced the wrong conception that they had such by an erroneous translation of the word "mystery," which evolved from the French "métier" and simply meant "profession":

Wiederholt kommt in mittelalterlichen und späteren Ordnungen das Wort *mystery*, *Mysterium*, vor. Viele Schriftsteller, die sich mit der Freimaurerei beschäftigten, haben daraus sogleich auf ein Geheimnis geschlossen, aber dieses Wort hat einen ganz anderen Ursprung. *Mysterium*, oder im Mittelalter *mistere*, kommt einfach von *mestier* oder *métier*, Beruf. So bestätigten die *Guildhall Records* von London im Jahre 1376, daß die Maurer zu den 47 *sufficient mysteries*, den 47

<sup>37</sup> *CME*, p. 384; cited from the *Cooke MS*.

<sup>38</sup> Cf. *CME*, p. 165. Some Masonic historians assume that, before the Grand Lodge era commencing in 1717, there existed a two-degree-system in England, the terms "Fellow Craft" and "Master" being used synonymously. Coil states that the division into the first two degrees was probably made after 1719 or 1721, and that there was no Third Degree before 1723. Cf. *CME*, p. 166.

<sup>39</sup> Quoted from Oliver Hoyem, "Masonry and Cathedral Building," in: *The Master Mason*, vol. II., nr. 1, January 1925.

Handwerksberufen zählen [...]. Gleichwohl ist es möglich, daß in manchen Texten die Bedeutung von geheim mitspricht. Jones sagt, das Wort *mystery* habe vielleicht in einem bestimmten Augenblick 'zwei verschiedene Gedanken zusammengefaßt, den von der bestehenden Gilde oder Zunft und den von etwas, das allgemeinem Verständnis verborgen war'.<sup>40</sup>

However, as this quotation already anticipates the infiltration of esotericism into the technical terminology of the craft that brought along the "mystery," the creation of which certainly was a strategy on the one hand to enhance the feeling of social binding of the insiders, and on the other hand to create a stimulus for outsiders to join the group.

Secrecy has a mystic, binding, almost supernatural force, and unites men more closely together than all other means combined. The common possession of a secret by a considerable number of people, produces a family-feeling. There is something profoundly mystical in this, no doubt; but it is, nevertheless, a fact. [...] It is not, then, for any vain or frivolous purpose that Masonry appeals to the principle of secrecy, but, rather, because it creates a family-feeling, insures unity, and throws the charm of mystery and poetry around the Order, making its labors easy and its obligations pleasant.<sup>41</sup>

Of what do these mysteries consist? The ritualistic sections will show that the secret can lie in the discovery of a lost word, the so-called ineffable name, i.e. the name of God. This is only one explanation of one ritual out of the jungle of Masonic and quasi-Masonic or fraternal orders that claim to have a secret. Any interpretation of the secrets would be a generalization, for as Masons say, their "secrets" cannot be told in words, one has to experience and live them. But we will come to this in a later chapter.

Several Masonic historians and writers have tried to explain why the operative masons received the name "Free"masons when they became speculative. The origin of this expression rests nebulous. *Coil's Masonic Encyclopedia* proposes three theories: "free" can either refer to 1. the kind of stone, 2. the status of the workman, or 3. the French word for brother, frère.

First, it is claimed that the name had a purely operative origin, being applied to those who worked in and sculptured and carved free stone, which was a fine grained sandstone or limestone lending itself to carving and sculpturing and suitable for window and door frames, vaulting, capitals, and other ornamentation, constituting a large part of the mason's work in Gothic architecture. Such workmen were first called masons of free stone, then, free stone masons, and finally

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<sup>40</sup> Dierickx, p. 26/27.

<sup>41</sup> Sickels, p. 63.

freemasons. This theory is supported by the fact that hewers of hard stone were ultimately called *hard hewers*. The name freemason, thus, served to distinguish the trade from the hard hewers on the one hand and from the rough masons, wallers, layers, and setters on the other hand. Most authorities seem to prefer this explanation [...].<sup>42</sup>

It is also possible that the first and second theory are both true, and that the same name developed out of different usages, in different places, and at different times. The second theory has it that

[...] in Scotland, the terms, *free man*, and *free-man mason*, indicated a master who had become free of the Masons' guild or incorporation and had the freedom of the city or burgh. Some color is lent to the theory that the latter name was contracted to *free mason* by the fact that there were free carpenters, free vintners, free dredgers, free fishermen, free linen weavers, and free gardeners, some of these names having persisted into the 18<sup>th</sup> century. In fact, the free gardeners formed a Grand Lodge in 1849.<sup>43</sup>

The third theory, proposed by George F. Fort to the effect that *brother mason* in French is frère maçon and that this was corrupted into *freemason*<sup>44</sup>, receives very little support.

It is not easy to define the exact date of shift from operative masonry to speculative Freemasonry. The stonemasons' guilds can be considered pre-runners of Freemasonry since they already had laws and constitutions which show many esoteric and mythical aspects. The regulations written by the stonemasons of England are called *Gothic Constitutions*, a name given to the old operative documents by Dr. Anderson when he provided Freemasonry with its laws by creating his *Constitutions* of 1738. The oldest specimens were written at the latter end of the Gothic construction period (approx. 1150 - 1550). The earliest manuscript is known as the *Regius MS.* (probably created between 1350 and 1450) and is now stored in the British Museum. Interestingly, it was catalogued there as *A Poem of Moral Duties*, so as to aid in hiding its Masonic character until 1839.<sup>45</sup>

The *Regius MS.* is written in the form of a rude epic poem and was possibly written by a monk or priest relying on even older masonic documents. It bears the following title, which originally is in Latin: "*Here begins the Constitutions of the Art of Geometry according to Euclid*".<sup>46</sup> Next to a legendary history of "Geometry and Masonry", the legend of the Four Crowned Martyrs, and several points for the Master and the Craftsmen, which are all of Masonic character, the

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<sup>42</sup> *CME*, p. 272.

<sup>43</sup> *Ibid*, p. 272-273.

<sup>44</sup> *Ibid*, p. 273.

<sup>45</sup> Cf. *ibid*, p. 293.

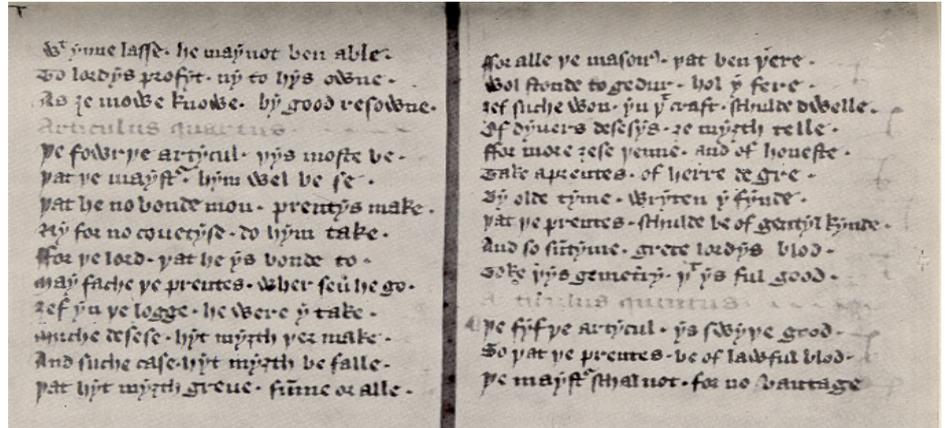
<sup>46</sup> *CME*, p. 293.

document contains non-Masonic articles such as rules of behavior in church. Other documents counted among the *Gothic Constitutions* are the *Cooke MS.* (no exact date available; 15<sup>th</sup> century), the *Sloane MSS.* (1646 and 1659), the manuscripts from the lodges Aitchison Haven (1666), Aberdeen (1670), Melrose No. 2 (1676), etc. For illustration, we have inserted a copy of a page from the *Regius MS.*, giving the translation into modern English of the text below the picture:

extract from the *Regius MS.* <sup>47</sup>

plate X

plate XI



#### Fourth article

The fourth article must be this,  
That the master shall look well to himself  
That he makes no bondsman (serf) an apprentice,  
Nor take him (into the lodge) because of avarice;  
Because the lord to whom he is bound,  
May fetch the prentice then wheresoever he may go.  
If he were taken into the lodge,  
It might make much inconvenience there,  
And in such a case it might befall  
That it might grieve some or all.

For all the masons that are there  
Will stand together in whole fellowship.  
If such a person should be in the craft,  
One could tell of various inconveniences.  
For more ease, then, and in honesty,  
Take an apprentice of higher degree.  
It is found written in old times  
That the apprentice should be of gentle state;  
And so sometimes the blood of great lords  
Took this geometry; that is full well.

<sup>47</sup> Illustration taken from Hunter, p. 17; translation cf. Hunter, p. 49/50.

We can see that the operative masons already refused to accept bondsmen (servants) which led to the Masonic axiom that the initiate has to be a "free man." The stonemasons' rules warned the masters not to initiate men for avarice; this is not a written rule in Freemasonry but belongs to its moral code as evident. Further, the idea of universal brotherhood is expressed by the phrase "all the masons that are there will stand together in whole fellowship." The fifth article of the *Regius MS.* says: "[...] It would be a great shame to the craft To take in a halt and lame man [...]."<sup>48</sup> This proves that the operative masons already believed that a maimed person "[w]ould do the craft but little good"<sup>49</sup> - a regulation taken over by the Freemasons.

Now we will proceed from the operative masonic constitutions to the speculative ones. In the year 1723, Reverend James Anderson (born about 1678 in Aberdeen, Scotland; died 1739) gave Freemasonry its "laws" when publishing his *Book of Constitutions* for the Grand Lodge of London. He had been ordered by the Duke Montagu, to whom his book is dedicated, to digest the old *Gothic Charges* "in a new and better method".<sup>50</sup>

Anderson respectively employed two parts they contained, the legends and the charges. His *Constitutions* consisted of Masonic history, charges, regulations, the manner how to constitute a lodge, the Apprentice's, the Fellow Craft's, the Master's, and the Warden's Song, and were acknowledged by a committee of 14 Masons and recommended to be printed. The officers of 20 lodges signed his work as approved. As a child of his time, Anderson has done an excellent work using the old operative masonic documents.

But what he made of them has been criticized by many Masonic authors well after his time as nonsensical extravagances. They considered his array of Masonic history as false, because his backward reach for antiquity showed that he was prone to exaggeration. According to *Coil's Masonic Encyclopedia*, we have to rate Anderson as "one of those imaginative individuals for whom reality has no existence,"<sup>51</sup> but there have been others after him who have written "as foolish things," for example Dr. Oliver who traced Masonry back to creation. Anderson himself traced it back to Adam.<sup>52</sup> He further made references to Noah and his sons, the builders of the Tower of Babel, Nimrod, Abraham, the Egyptians, Solomon, Hiram, Nebuchadnezzar, King Athelstan, Charles Martel, and Prince Edwin. In his defense, it has to be said that until the realistic school of Woodford, Hughan, and Gould etc. about 1870, Masonic historians were not more reliable than he; neither Preston, nor Hutchinson, nor Mackey.

Up to the time of the American Civil War, writings like the following - taken from the *Constitutions* of 1723 - were accepted as authentic Masonic history:

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<sup>48</sup> Hunter, p. 50.

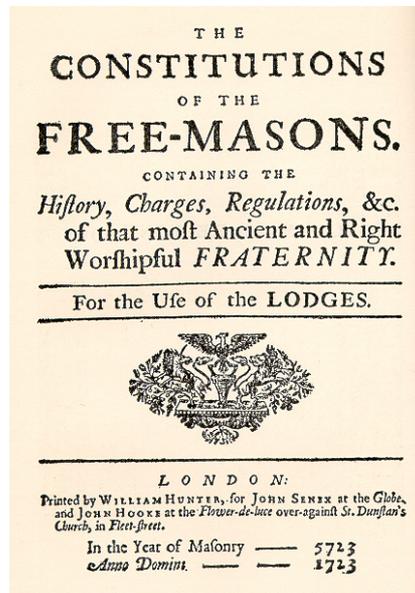
<sup>49</sup> Ibid.

<sup>50</sup> The Masonic Service Association of the U.S., *Little Masonic Library*, vol. I, p. 163.

<sup>51</sup> Cf. *CME*, p. 49.

<sup>52</sup> Cf. *ibid.*

[...] the Israelites, at their leaving Egypt were a whole Kingdom of Masons, well instructed, under the conduct of their Grand-Master Moses who often marshall'd them into a regular and general Lodge, while in the Wilderness, and gave them wise Charges, Orders, &c. [...] [...] it is rationally believ'd that the glorious Augustus became the Grand-Master of the Lodge at Rome [...].<sup>53</sup>



Anderson's work must not be belittled for he has provided the Craft with its first speculative regulations. The early Grand Lodge of London obviously did not find it necessary to create its own constitution in its initial years from 1717 until 1723. Many principles of Anderson's *Constitutions* are still in use by today's Masonic bodies and have been rewritten several times. Thus, in America his *Constitutions* were reprinted in 1734 by Benjamin Franklin and adopted as fundamental Masonic law by many Grand Lodges. A facsimile reprint of the original *Constitutions* can be seen in the first volume of the *Little Masonic Library*, from which the illustration on the left was reproduced.

Anderson's *Constitutions* contain six Charges, the first of which caused immediate trouble among the contemporaries because it replaced the old Christian invocation of the Trinity by a vague statement that a Mason is only "obliged to that religion in which all men agree".<sup>54</sup> The society of Anderson's times was not ready for such an idea of tolerance. The Charges are 1. "Concerning God and Religion" (Masons, good men and true, have to obey the moral law), 2. "Of the Civil Magistrate" (meaning that a Mason has to be a peaceable subject), 3. "Of Lodge" (rules of admission, etc.), 4. "Of Masters, Wardens, Fellows, and Apprentices," 5. "Of the Management of the Craft in working," and 6. "Of Behaviour." The Regulations include the right of the Master to congregate his lodge members upon an emergency, etc. . Bro. Lionel Vibert, Past Master of Quatuor Coronati Lodge No. 2076, England, in his introduction to the facsimile reprint thus reminds the Masons of their debt to Anderson:

<sup>53</sup> *CME*, p. 146/147.

<sup>54</sup> The Masonic Service Association of the U.S., *Little Masonic Library*, vol. I, p. 172.

While as students we are bound to receive any statement that Anderson makes with the utmost caution unless it can be tested from other sources, we must not be too ready to abuse the worthy Doctor on that account. Our standards of historical and literary accuracy are higher than those of 1723, and his object was to glorify Montagu and the Craft and the new style of architecture [...]. [...] It was a far more serious matter that he was instrumental in removing from the literature of the Craft all definite religious allusions; but as we now see, **the Craft in fact owes its universality today to its wide undenominationalism and in this respect he builded [sic] better than he knew.**<sup>55</sup>

At this stage, we would like to make a shift to the field of architecture and introduce some European church buildings showing operative masonic symbols that are still used by speculative Masonry of today: the master builder of St. Steven's cathedral in Vienna makes the Master's sign, having raised his left hand to his head. The Master's sign consists in lifting the left hand up to the head, laying the thumb on the forehead, and letting the hand fall softly down to the stomach, which means that a Master Mason would rather have his "body severed in two and his bowels taken from thence," than to betray the order.<sup>56</sup>

#### Masonic Master Mason's sign



Outside St. Steven's cathedral at the western portal, the Entered Apprentice sign can be observed; it is not well recognizable any more because the façade is very much decayed. It is hidden under a number of mysterious images which

<sup>55</sup> The Masonic Service Association of the U.S., *Little Masonic Library*, vol. I, p. 175/176. Bold print added.

<sup>56</sup> Duncan, p. 97. For the explanation of the Entered Apprentice's sign cf. Duncan, p. 16/17. Both signs are allusive to the penalties of the obligations of the corresponding degrees.

were already there in the early Middle Ages. A print<sup>57</sup> from the 1930's shows the guttural sign more detailed; it means that an Entered Apprentice would rather have his throat cut across than to betray the Masonic secret.

**St. Steven's cathedral at Vienna, Austria:  
Masonic Entered Apprentice's sign**



**Dominican church in Regensburg,  
Germany:  
builder monk makes the Master's sign**



**St. Steven's cathedral, Vienna:  
Master builder holds square and compass**

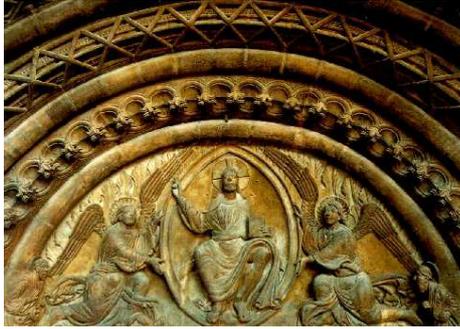


In the Dominican church in Regensburg, the builder monk ("Bruder Diemar"), turned towards the East, can be observed making the Master's sign,

<sup>57</sup> Reproduced from Schwartz-Bostunitsch, p. 176.

lifting his left hand to his head. His right hand holds a compass. The master builder of St. Steven's cathedral in Vienna holds the square and the compass.

### Jesus with naked left knee in St. Steven's cathedral, Vienna



In St. Steven's cathedral in Vienna, we can also observe Christ with a naked left knee, as it is required during Masonic initiation into the First Degree.<sup>58</sup> With regard to other cities in Germany where Masonic symbols can be found in cathedrals, in the Dom of Würzburg are standing the two columns Jachin and Boaz, and in the Münster of Freiburg, one can see another figure making the guttural sign.<sup>59</sup>

## Masonic Myths and Legends

As mentioned before, similar to their predecessors from the skilled trade, the Freemasons have maintained myths and legends. There are several parallels between old documents from the times of operative stonemasonry and the constitutions of Freemasonry, which can be seen for example in the narratives of the operative stonemasons, written down in the *Gothic Constitutions* of England.

Let us pray now to God almighty  
 And to his mother, Mary bright,  
 That we may keep these articles here  
 And these points well, all together,  
 As did these four holy martyrs,  
 Who were of great honor in this craft;  
 That were as good masons as on the earth shall go.<sup>60</sup>

<sup>58</sup> Cf. Nizzardini, p. 37.

<sup>59</sup> Cf. Huber, p. 31. Huber is one of the anti-Masonic Nazi authors. When locating ancient figures making Masonic signs, which are to be found in European cathedrals, he commits an error by claiming that the builder monk in the Regensburg Dominican church makes the guttural sign of an Entered Apprentice (cf. p. 31). "Bruder Diemar" of Regensburg makes the Master's sign.

<sup>60</sup> Quoted from the *Regius Manuscript* from about 1390; in Hunter, p. 63.

The quotation above stems from the *Regius Manuscript*, a poem in Middle English, now owned by the British Museum. This ancient operative masonic manuscript includes the legend of the "Ars Quator Coronatorum" ("the Deeds of the Four Crowned Martyrs"), who, according to the legend, were four saints and masons imprisoned and put to death by the Emperor.

**Quator Coronati from the monument of the master builder  
of the cathedral at Cologne, Nikolaus von Büren, 1445 <sup>61</sup>**



The story of the "Four Crowned Martyrs" was also the principal legend of the German Steinmetzen. Their history, according to *CME*, seems to be as follows: five Christian stonemasons during the reign of the Roman Emperor Diocletian, in A.D. 298, refused to carve a statue of a pagan god, and for their offense were cast into the Tibet river. Legend has it that where their bodies had sunk, crowns appeared above the surface of the water. Two years later, the Emperor commanded his soldiers to march past and to throw incense upon the altar of Aesculapus. Four Christian officers refused to do it and were put to death. These four soldiers became sainted instead of the five stonemasons. Hereafter, the four, the five, or all nine were honored by succeeding Popes. In the stonemasons' legend, there always appear four crowned martyrs.<sup>62</sup>

In addition to this legend, the *Regius Manuscript* of the English stonemasons contains a narrative of the origin of geometry, allegedly founded among the Egyptians by Euclid, an account of the flood, a narrative on the transfer of masonry to England under King Athelstane, teachings on the seven liberal arts, directions for Church behavior, and fifteen charges. It is obvious that Freemasonry incorporated a good part of this educational and moral system. The "Old Charges" of *Anderson's Constitutions* in 1723 are lineally descended from this old document. It is further "clearly illustrated the part myth and fable played in our history. In this narrative mythology and historic fact are intermingled with each other, each with its distinctive contribution to the philosophy and practices

<sup>61</sup> Illustration taken from Valmy, p. 99.

<sup>62</sup> Cf. *CME*, p. 256.

of the craft."<sup>63</sup> The following section will deal with the principal legend that came in use after the operative stonemasons had transformed into speculative Freemasons.

## The Hiramic Legend

[The] association of Nature and the mother is interesting also in connection with the Masonic myth of Hiram, the architect of Solomon's temple. The Bible presents this hero as being a widow's son, which is why masons call themselves 'widow's children'. Many founding fathers are called sons of widows or of virgins for this reason, and the implication is that the absence of a father sets them apart from or qualifies them as Creators.<sup>64</sup>

Hiram Abiff, the central legendary figure of Freemasonry, and the alleged master builder of King Solomon's temple, has often been compared to the Egyptian god Osiris or to Christ for his being the son of a widow. What is his story, and is it founded upon historical facts? Enthusiastic brethren used to consider a number of Masonic accounts as vital Masonic truth, however, modern research has proved them to be wholly apocryphal. How much is history, how much is fiction? As Hunter puts it, "the place of Hiram Abiff in Masonic teachings is firmly established. But the story should be thought of in the same light as the Biblical parables of the talents or the lost sheep or the prodigal son. It is legendary, not historical."<sup>65</sup> The following paragraphs examine the plot of the Hiramic legend, its much-doubted provenance, its function, and its meaning in the Third Degree of Freemasonry.

The plot will be sketched here according to *Duncan's Ritual and Monitor*. For the detailed staging of this legend in the Masonic ritual see Section 7.1.1.3 on the Master Mason's Degree. Hiram Abiff, a distinguished architect and most skillful workman, is sent to King Solomon by the King of Tyre, whose name is also Hiram,<sup>66</sup> in order to help with the erection of the temple. It is Hiram Abiff's duty to superintend the workmen, and - together with King Solomon and the Tyrian King - he forms the "Supreme Council of Grand Masters."<sup>67</sup> After the labors, Hiram Abiff uses to offer his thanks to the "Great Architect of the Universe," and goes into the temple at "high twelve" (cf. Section 6.9) for prayer.

There, according to the Masonic legend, on the very day appointed for celebrating the cope-stone of the building,<sup>68</sup> Grand Master Hiram Abiff is attacked by three Fellow Crafts who demand from him the secrets of a Master

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<sup>63</sup> Hunter, p. 8.

<sup>64</sup> Béresniak, p. 36.

<sup>65</sup> Hunter, p. 5/6.

<sup>66</sup> According to *EOF*, p. 329, "Hiram" (or "Huram," both used in the Bible) means "noble-born."

<sup>67</sup> Cf. *EOF*, p. 330.

<sup>68</sup> Cf. *ibid*, p. 332.

Mason. Since he refuses to give them to the unworthy ruffians, they beat him to death with their working tools and bury him. On the spot where he lies, a sprig of acacia begins to grow.<sup>69</sup> King Solomon sends out twelve Fellow Crafts to look for Hiram, and they find him in his grave.

When performed in the ritual, this is the key scene of the Third Degree ritual: the Worshipful Master of the lodge, who acts the role of King Solomon, makes the Grand Hailing Sign of Distress (cf. Section 5.8) and exclaims: "O Lord my God, I fear the Master's word is forever lost!"<sup>70</sup> He orders the Junior Warden to raise the corpse (represented by the candidate) with the Entered Apprentice grip. The Junior Warden reports that due to the state of putrefaction, the skin slips, and the body cannot be raised. Again, the Master alias King Solomon makes the Grand Hailing Sign, accompanied by the same exclamation. Then, he asks the Senior Warden who plays the role of King Hiram of Tyre to raise the dead Hiram with the Fellow Craft's grip. This also fails since the "flesh cleaves from the bone." Once again, King Solomon makes the Grand Hailing Sign of Distress and exclaims three times "O Lord my God!", adding, "is there no hope for the widow's son?"<sup>71</sup> Hereafter, King Solomon and King Hiram of Tyre - that is the Master and the Senior Warden - pray to God, whereupon King Solomon raises the dead Grand Master with the "strong grip, or lion's paw" (cf. Section 4.6.16). This time, he succeeds. According to the Masonic legend, Hiram Abiff is re-interred near the Sanctum Sanctorum (which is not enacted any more in the ritual for it would make no sense to bury the just resurrected candidate again), and the three murderers Jubela, Jubelo, and Jubelum are punished.

The origin of the Hiram legend is not easy to define. The two roots that first suggest themselves are the Bible and the catechisms of the operative stonemasons of the Middle Ages. Let us inspect how these sources deal with the topic. In the Bible, Hiram is not explicitly said to be a builder. It is only stated that he was the son of a widow from Naphtali, and erected two bronze columns for King Solomon's temple, Jachin and Boaz. He further crafted several metallic decorations. The corresponding Biblical passage, 1 Kings 7, 13-45, also does not state that Hiram was murdered. The story of the Biblical Hiram simply ends with the fulfilling of his work at the temple, and his further fate is not related.<sup>72</sup> The mediaeval stonemasons of England either knew no Hiram at all (cf. the *Regius Manuscript* of about 1390), or misunderstood the Scriptures. Thus, the *Cooke Manuscript* from about 1430 relates the building of King Solomon's temple but calls the "Master Mason" a son of King Hiram of Tyre.<sup>73</sup> The *Dowland Manuscript* (ca. 1550), the *Grand Lodge Manuscript* of 1583, the *Landsdowne Manuscript* (about 1600) and the *Wood Manuscript* (ca. 1600) mention a Master,

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<sup>69</sup> It is a common feature of both mythology and folklore, that the grave of a murdered worthy person is marked by a beautiful flower or plant, so that it can be spotted easily, and the murderer is betrayed.

<sup>70</sup> Cf. Duncan, p. 118.

<sup>71</sup> Cf. *ibid.* However, the right saying is "no help" for the widow's son, not "hope."

<sup>72</sup> Cf. Bankl, p. 30.

<sup>73</sup> Cf. Bankl, p. 36.

but attribute different names to him, like "Aynone."<sup>74</sup> It becomes apparent from these early legends of the English stonemasons that the character of a Master builder at the erection of the temple evolved. However, none of these legends mentions that this Master was murdered.

Coil concludes in his encyclopedia that "since the Hiramic Legend conforms to neither the old Masonic legends nor the Biblical account, it must have been created from fragments of both in the early years of the Grand Lodge."<sup>75</sup> Other Masonic researchers report even more influences. As Bankl puts it, the Hiramic legend is an artificial legend created for a special audience, the Freemasons, and contains Jewish, Islamic, Christian, Greek, Roman, Egyptian components, as well as magical and mystic parts:

Wie wir gesehen haben, handelt es sich um eine manchmal etwas unbeholfene Kompilation verschiedener Handlungsstränge und Motive, ausgestaltet zu einer Kunstsage, welche an ein bestimmtes Zielpublikum gerichtet ist. Dies wird deutlich erkennbar z.B. an der Ermordung HIRAMS in drei Etappen, einer Eigenart, die nur auf die Freimaurerei zugeschnitten ist.

Die gesamte Sage vom ermordeten Baumeister ist in keiner der klassischen schriftlichen antiken Quellen bzw. Geschichtsbücher aus dem Mittelalter zu finden. [...] Stellt man die verschiedenen Texte, welche um das Thema [...] kreisen, systematisch zusammen, so erkennt man deutlich, wie stark jüdische, islamische, christliche, griechisch-römische, ägyptische und magisch-mystische Komponenten miteinander verwoben sind.<sup>76</sup>

How did the Hiramic legend come into the Masonic ritual, and what is its function there? In all Masonic Rites and in all countries, Hiram Abiff is the principal character in the second section of the Master Mason's Degree, and as thus is universal. The candidate for the Third Degree assumes the role of the ancient Grand Master Hiram Abiff and is taught a lesson of "the unshaken fidelity and noble death of our G.M.H.A., whom you have this evening represented; and I trust it will be a striking lesson to us all, should we ever be placed in a similar state of trial."<sup>77</sup> According to Bankl, Masonic historians discuss two possible means through which the Hiramic legend might have entered the Craft - either from the mystery plays of the Middle Ages, or from a dramatizing of the Hiramic legend as a rite of initiation and reincarnation of speculative Masons, combined with the creation of the Third Degree, that of Master Mason. The first possibility is backed up by the fact that the medieval guilds were accustomed to perform mystery, miracle, or morality plays. The operative stonemasons and cathedral builders were more trained in religious

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<sup>74</sup> Ibid, p. 37.

<sup>75</sup> *CME*, p. 313.

<sup>76</sup> Bankl, p. 60.

<sup>77</sup> Simons, p. 122.

things than other craftsmen. They might have performed the legend of the erection of King Solomon's temple and the murder of Hiram Abiff in a mystery play.

Das Mirakel- und Mysterienspiel des 12. bis 15. Jahrhunderts leitete sich von der kirchlichen Liturgie ab, wurde jedoch von Profanen aufgeführt. Man stellte Episoden aus der Heiligen Schrift in vereinfachter [...] dramatischer Form dar - etwa die Ermordung Abels [...] und ähnliches. Die Darsteller waren die Angehörigen der verschiedenen Zünfte, und jede Handwerkervereinigung hatte eine bestimmte biblische Episode aufzuführen. Die operativen Steinmetzen waren durch ihre Verbindung zu Kirchenbau und Geistlichkeit mit liturgischer Dramatisierungstechnik enger vertraut als andere Zünfte. [...] Dazu gab es ein biblisches Thema von einzigartiger Bedeutung für die Steinmetzen: die Geschichte über den Bau des Salomonischen Tempels. Als Themen für eine Ausschmückung der Dramaturgie kamen noch die zahlreichen Märchen, Legenden und magischen Mythen hinzu. Es ist durchaus vorstellbar, daß das wichtigste Drama der späteren Freimaurerei - die Ermordung HIRAMS - zumindest in Ansätzen erstmals von Steinmetzen in einem Mirakelspiel dargestellt wurde.<sup>78</sup>

The second theory refutes this by stating that at the times of the constitution of the first Grand Lodge in 1717, the ritual consisted only of the two first degrees, the Entered Apprentice and the Fellow Craft Degrees. Since there was no Master's Degree, there could be no Hiram legend. The Master Mason's Degree was invented later and is first mentioned in a newspaper in 1723.<sup>79</sup> The first reported conferral of the Third Degree stems from 1725. In 1730, the complete Third Degree ritual was published by Samuel Prichard in his *Masonry Dissected*, suddenly containing the Hiram legend, and it is not known who introduced this legend into the Masonic ritual between 1725 and 1730.

What is the meaning of the Third Degree ceremony? According to *CME*<sup>80</sup>, to resolve the purpose of the Hiram Legend is even more difficult than to establish its origin or the identity of Hiram. Coil enumerates a score of theories, adding the remark that the most widely accepted hypotheses are the least likely to be true:

- (1) the account of the actual and historical death of Hiram Abif,
- (2) the Legend of Osiris,
- (3) the allegory of the setting sun,
- (4) the allegory the expulsion of Adam from Paradise,

<sup>78</sup> Bankl, p. 76/77. However, according to *CME*, p. 316, two distinguished Masonic researchers, Edward Condor and Lionel Vibert, declared to be unable to find any trace of the legend in medieval mystery, miracle, or morality plays.

<sup>79</sup> Cf. Bankl, p. 77.

<sup>80</sup> Cf. *CME*, p. 316.

- (5) the death of Abel,
- (6) the entry of Noah into the Ark,
- (7) the mourning of Joseph for Jacob,
- (8) an astronomical problem,
- (9) death and resurrection of Christ,
- (10) the persecution of the Templars or the execution of Jacques de Molai,
- (11) the violent death of Charles I,
- (12) a drama invented by Cromwell to aid him against the Stuarts,
- (13) a representation of Old Age,
- (14) the drama of regeneration,
- (15) a savage ceremony of initiation,
- (16) a reminder of the murder of Thomas à Becket,
- (17) an appropriate little drama to make a stirring ritualistic ceremony.<sup>81</sup>

This partial list does not include all suggestions. The political interpretations are refuted by Bankl as absurd.<sup>82</sup> The sense of the Hiramic legend as the quest for the "lost word," not mentioned in the list above, will be illustrated in Section 8.1.1. on the ritual of the three Craft degrees. The American Christian "mainstream" Masons conceive the Hiramic legend primarily as a sublime lesson of immortality, and since this dissertation deals above all with Freemasonry in the United States, this interpretation will be accepted as a guideline through the following sections. For the Masonic candidate, Hiram Abiff thus symbolizes his way through life with all its trials and dangers, and a final reward in heaven: "We may find in the journey of Hiram the symbol of man's journey through life. In this journey, man encounters many obstacles [...]. They may be considered as accosting him from the three aspects of his being -- the mental, spiritual and physical. Three of these enemies are Ignorance, Doubt, and Prejudice."<sup>83</sup> However, the performance of the Third Degree ritual is not merely an illustration of symbols and moral teachings, but an "art," of which has been proudly said that

[i]n the legend of Hiram we may find the lesson of immortality, and we may also find one of the greatest tragedies ever conceived by man. Edwin Booth, the famous Shakespearian actor, referred to the legend of Hiram as the most sublime tragedy; and said that in its portrayal in a Masonic lodge, he would rather play that part without applause, than to play the greatest tragedy Shakespeare ever wrote.<sup>84</sup>

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<sup>81</sup> Cf. *CME*, p. 316.

<sup>82</sup> Cf. Bankl, p. 68.

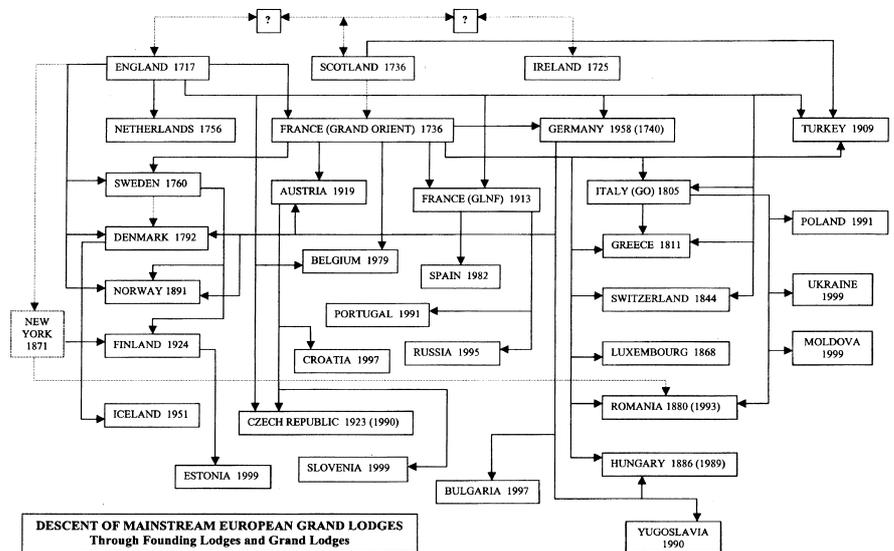
<sup>83</sup> Quoted from "The Symbolism of the Third Degree" by Ball, cited in *Little Masonic Library*, IV, p. 198.

<sup>84</sup> *Ibid.*

## International Freemasonry

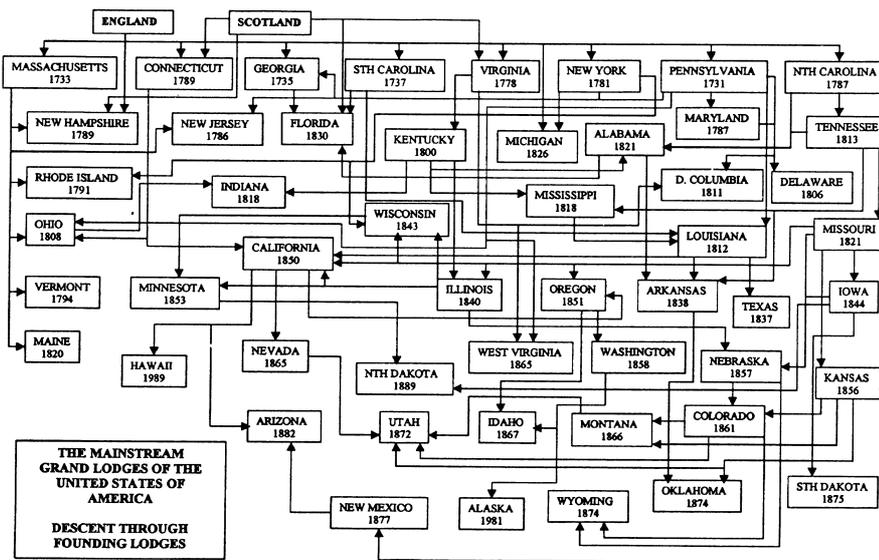
In the following sub chapters, we will provide background information on the particular development of Freemasonry in different countries. The data used for this evaluation mainly stems from a two-volume work titled *Freemasonry Universal*, copyrighted by Henderson and Pope in 2000, who intended to inform Masonic travelers about the history, the customs, and the contact addresses of all possible Masonic lodges and institutions around the globe. These volumes can be considered one of the most recent, the most accurate and elaborate writings on the subject. We have chosen two tables from *Freemasonry Universal* in order to illustrate the succession of establishment of European and Northern American Masonic lodges. However, as we will see in the course of this dissertation Masonic "history" always remains very vague and specked with legends, so that there are many question marks as to its verity, and the charts can only be tentative:

the descent of European Masonic Grand Lodges<sup>85</sup>



<sup>85</sup> Reproduced from Henderson and Pope, vol. II, p. 96.

### the descent of North American Masonic Grand Lodges<sup>86</sup>



Although we want to underline the "universality" of Freemasonry, we have to take refuge in a rather contradictory expression used by Henderson and Pope in order to combine and separate different Masonic streams: the word "*mainstream* Masonry." This expression is ambiguous since it depends on the Masonic point of view from which it is seen. In other words, for a French Freemason "mainstream Masonry" would mean something different than for an English Freemason. Henderson and Pope, both confessed "mainstream Masons," define the largest and best known group of Masonic associations, which is officially unnamed, as "mainstream Masonry." This group comprises the premier Grand Lodge of the world (the United Grand Lodge of England), together with the Grand Lodges of Ireland and Scotland, six Grand Lodges in Australia, ten in Canada, about fifty-one in the U.S.A., and many others throughout the world.<sup>87</sup> The definition "mainstream" further includes certain characteristics which determine that this kind of Masonry is "lawful." And this lawfulness results in lodges being recognized or unrecognized by other "mainstream" lodges.

Here, we already notice the problem which will accompany us as a leitmotif throughout this paper - if there is a "mainstream" Masonry, then there logically has to be an oppositional, a marginalized, and even an illegal kind of Masonry. "Mainstream" Masonry claims for itself the right to judge whether lodges based

<sup>86</sup> Reproduced from Henderson and Pope, vol. I, p. 212.

<sup>87</sup> Henderson and Pope, vol. II, p. 4.

on different conceptions are lawful or not. As Henderson and Pope put it, Masonic Grand Lodges can be divided into two categories. The first category includes Grand Lodges that require the belief in a Supreme Being, and do not permit discussions of politics or religion in lodge. The second category consists of Grand Lodges that vary of such requirements. As an example, the French Grand Orient would constitute a Grand Lodge of the second category, since it does not demand of its members the belief in a Supreme Being. Grand Lodges of the first category are called "regular," and those of the second category "irregular" (although they define themselves as regular, liberal, a-dogmatic, while they reproach the first category lodges to be conservative and dogmatic<sup>88</sup>).

Grand Lodges of both categories claim more or less to adhere to a kind of Masonic "law," i.e. to Anderson's *Constitutions*, which they interpret in a different way. With one of these constitutional requirements being that a Mason has to be a man, all auxiliary female or androgynous or children's orders are therefore of disputable "regularity." This will be evaluated in detail in the chapters dealing with the rituals of the corresponding orders.

Yet another problem is that "mainstream" is not a chronologically fixed term but its definition changes with the time. Just like Prince Hall Masonry for colored people that gained recognition by several Grand Lodges at different times, there are some other Grand Lodges that are hopeful or likely to receive mainstream recognition in the future. The expression "recognition" is ambivalent. We can see this very well at the example of Prince Hall Masonry. During the long fight for "recognition" of the latter, this term has acquired different meanings:

'Recognition' is a vague term, and over the years Masonic leaders have interpreted it flexibly. Depending upon the racial climate of the country they have given it **different public meanings**, emphases that would allow at least some hope of achievement [...]. In the years after the Civil War, recognition was simply a gentle way of asking for **complete integration**; as the American race system hardened, it increasingly came to mean **inter-visitation** between lodges in the manner of the colored and white churches, where ministers were able to speak at each other's meetings. With the full flowering of segregation, the official definition of recognition was narrowed to a simple declaration of **"legitimacy"** that the blacks could use in fighting the 'bogus' black Masonic organizations that sprang up all over the country and competed with the Prince Hall Fraternity for members.<sup>89</sup>

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<sup>88</sup> Cf. *ibid*, p. 5.

<sup>89</sup> Muraskin, p. 206. Bold print added.

## 2.1 England, the Isle of Club Life

England is the officially accepted land of birth of Freemasonry. The previous section has already provided information about the formation of the first Grand Lodge of London in 1717, which came about by the congregation of the four lodges prevailing there, and of the first laws and constitutions given to the Masonic fraternity. In this chapter we would like to discuss a peculiarity of English Freemasonry: it distinguishes itself from its fellow organizations in other countries with regard to its sociability. In the initial years of their institution, the Masons used to meet in taverns since as a group they did not possess enough means to rent or own a lodge room. Such meetings were called "table lodges": "The *table lodge* was so common in the early 18<sup>th</sup> century that it may be presumed that most meetings were of that character. In simple language it merely meant that the lodge met for dinner and as they sat around the table, eating and drinking, the degree was conferred."<sup>90</sup>

The early brethren did not yet possess carpets with Masonic symbols on them but used to draw their "tracing boards" with chalk on the floor of the tavern. After the meeting, the youngest Entered Apprentice had to wash the secret drawings away with "mop and pail."<sup>91</sup> Until today, British Masonry has kept a certain convivial character trait not so common to the Masonry of other countries. Besides being a very charitable organization, it has maintained the clubable fashion that sometimes even includes the whole family:

Ein gesellschaftlicher Wesenszug der britischen Freimaurerei ist die Tendenz zum Klubleben, d.h., man findet nicht selten in den Logenhäusern - vor allem an den Wochenenden - ein reges geselliges Leben unter Einschluß von Familienmitgliedern und Freunden. Die Logen bieten in eigener Regie Getränke und Speisen an. Die Brüder leisten im Wechsel die verschiedenen Dienste. Die Loge wird zum Klub - oder nach deutschen Sprachgebrauch zum Stammlokal, allerdings mit dem Unterschied, daß keine Öffentlichkeit besteht.<sup>92</sup>

There probably is no nation on the face of the globe that is as "clubable" as the English. As an introduction to our chapter, we would like to trace back the invention of the English word "club." An old-time definition was given by John Aubrey (1726 - 1700): "We use now the word Clubbe for a sodality at a taverne or drinking-house."<sup>93</sup> We can find another early use of this expression in a review published by Daniel Defoe from 1704 - 1717, bearing the title *Review*,

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<sup>90</sup> *CME*, p. 388.

<sup>91</sup> Cf. *CME*, p. 123.

<sup>92</sup> Kischke, p. 31.

<sup>93</sup> Cf. "Studies in the Ars Quatuor Coronatorum, II. Some Old-Time Clubs and Societies," ed. by Bro. Walter Dorsey; cited in *The Master Mason*, Dec. 1925, p. 989.

*consisting of a Scandal Club, on Questions of Theology, Morals, Politics, Trade, Language, Poetry, &c.*<sup>94</sup>

Already in the 18<sup>th</sup> century, there existed growing numbers of clubs in London and other English cities which united a set of men who had formed into a fraternity for some resemblance or particularity they agreed upon. We want to give two examples of a common feature for which men united: the first is rather unusual: height. This was the case in the Little Club. It was intended for men less than five feet tall. The door of their meeting room was only high enough to admit a person of five feet, and the furniture was in proportion. A candidate was disqualified for membership when he "brushed his foretop" on entering.<sup>95</sup> The second example is drinking and smoking - that is generally supposed to belong to any club or meeting, in whatever abundance. This feature is well illustrated by the Everlasting Club, which professed to go on forever. It was kept open all night and day, and allegedly the fire for lighting the members' pipes was never allowed to go out. This club did not last forever but for fifty years, during which the members consumed 50 tons of tobacco, 30,000 butts of ale, 1,000 pipes of port, and 200 barrels of brandy, next to other liquors.<sup>96</sup>

To name a few other clubs of that time, there were the Grand Volgi (otherwise known as the Gormogons), the Most Noble Order of Bucks, the Honorable Order of Select Albions, the Odd Fellows, the Honorable Lumber Troop, the Ancient Corporation of Stroud Green, the Ancient Family of Leeches, the Worthy Court of Do-Right, the Free and Easy Counsellors under the Cauliflower, the Hiccubites, Gregorians, Salamanders, Codgers, Old Souls, Cousins, the Samsonic Society, the Illustrious Society of Eccentrics, the Tobaccological Society, the Anti Gallic Masons, the Maccaroni, Choice Spirits, Never Frett, Kill Care, the Humbug Club, the Sublime Society of Beefsteaks (1735-1869), the Daffy Club of the prize-fighting fraternity, and many more.

What was the reason for the increasing popularity of this form of society in England? On the one hand, it was due to the inner peace and welfare of the island. The birth year of Freemasonry, 1717, was a period of reviving spirits and confidence of the English citizens in their government. The rebellions brought about by the claims of the Stuart Pretender seemed to have been successfully subdued, and the Hanoverian king was firmly established on the throne. In 1707, Scotland had become a part of the United Kingdom. On the other hand, foreign politics were busily engaged in creating colonies overseas. Thus, within a satisfied population, toleration could grow, and the art of organized meetings for purposes of discussion and entertainment developed. As Cook describes the temporal conditions,

[p]rosperity was in the air, and men were freeing their minds of medieval thought and superstition. The Royal Society, now at least

<sup>94</sup> Cf. "Studies in the Ars Quatuor Coronatorum, II. Some Old-Time Clubs and Societies," ed. by Bro. Walter Dorsey; cited in *The Master Mason*, Dec. 1925, p. 989.

<sup>95</sup> *Ibid*, p. 998.

<sup>96</sup> Cf. *ibid*, p. 989.

fifty-seven years of age, was spreading light and truth, especially of the burgeoning knowledge of science and natural philosophy. The fratricidal conflicts of religious sects were abating; dissenters were tolerated, and churchmen were popularizing a latitudinarianism which encouraged such toleration. Coffee houses were flourishing, and men everywhere were developing the art of meeting regularly for social and intellectual stimulation. A renaissance of classicism in the arts was taking place. The Age of Reason was beginning to flower.<sup>97</sup>

Freemasonry obviously entered the scene at the right time, and one could say that "[t]he founders of the first Grand Lodge were true children of their time. They speculated (i.e., philosophized); they experimented; they tried new ideas."<sup>98</sup> Together with Freemasonry, imitative societies were created. Some of the newly founded clubs burlesqued Freemasonry, for example the Gormogons who ventured on mock processions. Others were fun societies and without any serious pretensions such as formulated by the Craft. For example, there existed the No Nose Club founded by an admirer of flat faces. At their dinners, the members had as their favorite a young pig whose snout had been cut off by the cook.

There also was the Ugly Club, or Ugly-faced Club, composed of bachelors, all men of honor with a facetious disposition. When a member got married, he had to pay a certain sum for the use of his society. Such clubs met once or twice a week, usually in a tavern, and it can be supposed that Masonic gatherings in their early days were similar to other club meetings of the period. In 1709, *The Secret History of Clubs* was published that listed 31 clubs then existing in London. The contemporary press also offered descriptions of club activities, for example the *Gentleman's Magazine* for January, 1732, in which an account is given on a society calling themselves the Free Sawyers. These allegedly claimed priority to the Freemasons, dating themselves back to the Tower of Babel and pretending to have cut the stones for the builders, the Freemasons. At their meeting, a silver saw laid on their table, and their motto was "Let it work."<sup>99</sup>

To return to the history of the Craft, it has to be mentioned that English Masonry very early experienced dissention. Thus, several years after the formation of the first Grand Lodge, whose adherents were called the "Moderns" by their opponents, the "Ancients" came up who pretended to be the real institution adhering to the original principles of the Craft, hence their name which does not seem chronological at first glance, since the "Moderns" were followed by the "Ancients." The latter accused the former to have introduced unacceptable changes in ritual and customs. In spite of this, both organizations persisted with substantial following.

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<sup>97</sup> Cook (ed.), *Colonial Freemasonry*, p. 3-4.

<sup>98</sup> Ibid, p. 4.

<sup>99</sup> Cf. "Studies in the Ars Quatuor Coronatorum, II. Some Old-Time Clubs and Societies" ed. by Bro. Walter Dorsey; cited in *The Master Mason*, Dec. 1925, p. 990. Refer to these pages for more information on English clubs (with illustrations).

British Freemasonry as a part of "mainstream" Masonry puts much stress on religion. Kischke, a German Masonic author, goes so far as to claim that the British have made Freemasonry a kind of substitute religion.<sup>100</sup> For the British Masons, the regularity of a Grand Lodge depends on the belief in a Supreme Being. It does not acknowledge Grand Lodges of the "humanitarian" Masonic stream, who make it optional to their adherents whether they want to believe in a Supreme Being or not. The Bible is their VSL, i.e. the volume of the sacred law.

What further distinguishes British Freemasonry from Masonic bodies in other countries is the fact that nobility is considered highly important among its members. This singularity persists although the institution claims to lay no stress on the pecuniary situation, race, and creed of its adherents:

First of all it must be realized that the United Grand Lodge of England is an 'aristocratic' rather than a 'democratic' Masonic institution. Examine its Constitution and one will learn that certain regulations contained therein indicate clearly that it operates as a 'caste system' to a great extent; the nobility plays a very high part in the English Masonic system.<sup>101</sup>

The composition of British lodges may sometimes seem a little clannish, since lodges may be made up by certain groups of interests, and although this should not be the case, researches have spoken of "class lodges" confining to their ranks men of similar fields of preferences or professions:

There are several other categories into which various English lodges could be placed. In England, these lodges are sometimes referred to as '**class lodges**'. Of course, it must be immediately stated that there are [...] large numbers of lodges not generally associated with any particular group, or type of person. Equally, it must be added that English lodges cannot constitutionally restrict the admission of members on the basis of class, religion, race or any other similar reason. Nonetheless, many lodges have evolved with members sharing a community of interest and this, upon reflection, is quite understandable.<sup>102</sup>

As to the peculiarities of the English ritual, we would like to quote Henderson and Pope, who in their *Masonry Universal* list the different prevailing ritual forms and comment on the lack of unity thus:

English ritual, as it exists today, largely stems from the Lodge of Promulgation that was erected after the Union of 1813 to accommodate the practices of the Antients and the Moderns. However, the United Grand Lodge has never attempted to lay down any standard ritual for

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<sup>100</sup> Cf. Kischke, p. 162.

<sup>101</sup> Walkes, *A Prince Hall Masonic Quiz Book*, p. 100.

<sup>102</sup> Henderson and Pope, vol. II, p. 115.

use in lodges. Indeed, the diversity of English ritual practices would make any attempt to do so very unpopular, and local attempts in the past at standardisation have largely failed. Today, English Masonry possesses in excess of fifty different rituals in use in its lodges, bearing such names as Emulation, Stability, Logic, West End, Bristol, and so forth. The Emulation ritual is used by the majority of English lodges. Others are confined to smaller pockets of lodges in geographical locations, having no general currency. [...] It should also be noted that many lodges have their own variations to any standard ritual, and that these are invariably guarded with care.<sup>103</sup>

## 2.2 Ireland and Scotland

### Ireland

Contrary to the political situation, with the British crown having the say over Northern Ireland, Irish Masonry managed to control administratively the whole of the country: the Irish Grand Lodge, the second oldest jurisdiction of the world, is the sole Masonic authority both for Northern Ireland and the Republic of Ireland.<sup>104</sup>

Freemasons must have been active in Ireland many years before the first preserved record of a lodge meeting some time after 1717. The Masonic fraternity seems to have been known to the Irish as early as 1688. There are several indices to prove the existence of operative masonry considerably earlier. For example, under Baal's-Bridge near Limerick, an old corroded brass square was found that bears the metaphorical Masonic inscription: "I will strive to live with love and care upon the Level, by the Square, 1507."<sup>105</sup> Further, in Dublin exists a "Freemason's Stone," possibly dating from 1602. In 1688, John Jones delivered a speech at Dublin University, making the pretense to form a lodge of Freemasons in the University, composed of gentlemen, parsons, porters, etc. This shows that lodges of mixed members, none of them being a stonemason, already existed at that time.

To the pre-Grand Lodge era also belongs the story of the famous Lady Freemason: Elizabeth St. Leger (born in 1693), who married Richard Aldworth in 1713, was, before her marriage, detected by her Masonic father spying his lodge. She allegedly was initiated so as to bind her to the oath of secrecy.<sup>106</sup>

The Grand Lodge of Ireland in the real sense, as a representative body with subordinate lodges, was formed in 1730 by Lord Kingston, Grand Master of

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<sup>103</sup> Henderson and Pope, vol. II, p. 106/107.

<sup>104</sup> *Ibid.*, p. 121.

<sup>105</sup> *CME*, p. 332.

<sup>106</sup> Cf. *ibid.*

England in 1729, who was elected Grand Master of Ireland. It was also in 1730 that John Pennell published the first Irish *Book of Constitutions*, which was based on Anderson's *Constitutions* of 1723. There were several new editions of this book in the following years. Interestingly, in Ireland there are no preserved operative masonic documents comparable to the English *Gothic Constitutions*.

In 1808, an important schism occurred when an independent Grand Lodge was set up in Ulster, the Protestant part of Ireland. However, the Ulster body expired in 1814. From 1772 until the Union of 1813, the Grand Lodges of Ireland and Scotland adhered to the "Ancient" Grand Lodge of England. These three bodies recognized each other and practiced the same kind of "Ancient" Masonry, regarding the "Moderns" as innovators. "Modern" Masonry never invaded Ireland and Scotland. This explains why the dissention between "Moderns" and "Ancients," which plagued the brethren in England and parts of the United States, was never met with in Ireland and Scotland.

Now, we would like to comment shortly on a technical Masonic term, "Irish Chapters and Colleges," which - in analogy to the "Scottish Degrees" mentioned in the section on Scotland - is a "false friend": they were not located in Ireland or composed of Irishmen, but were French bodies founded in Paris and other parts of France, possibly about 1740. They conferred degrees of the French Hauts Grades, called Irish Master, Perfect Irish Master, and Sublime Irish Master.<sup>107</sup> These degrees were said to belong to the House of Stuart variety, concocted by the Jacobites to aid the Stuart King to regain the English throne. However, many legends have evolved around "Jacobite Freemasonry," also referred to as "Red Masonry," that it cannot be asserted whether these theories are true or pure inventions. According to *Coil's Masonic Encyclopedia*, it can be assumed that the adjective "Irish" was added by the fabricators of the French Hauts Grades in order to make these degrees more attractive by giving them a fabulous origin in some foreign country, in this case Ireland.<sup>108</sup> It is further possible that this setting had not enough appeal, so that the degrees were re-named Écossais or Scots Master, Perfect Écossais Master, and Sublime Écossais Master.<sup>109</sup>

As to the distinction of Irish Masonry from international Masonic bodies the peculiarity has to be mentioned that not all Irish lodges are named. A minority of them, many located in Northern Ireland, are only known by number. There are only two "mainstream" Masonic jurisdictions that have lodges without names, respectively Ireland and Pennsylvania. However, there exist a few jurisdictions which ascribe names to their lodges without numbering them.<sup>110</sup>

A further point of interest is the difference between the Masonic order and the Order of Orange, which many people mix up. These organizations have nothing to do with each other. It is true that the procedures and outer forms are a little similar, since the Orange Order has copied some features from Freemasonry. However, their purposes are totally different - Masonry having

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<sup>107</sup> Cf. *CME*, p. 334.

<sup>108</sup> *Ibid.*

<sup>109</sup> *Ibid.*

<sup>110</sup> Cf. Henderson and Pope, vol. II, p. 131.

ethical, the Orange Order political aims: "Masons existed for the sake of Masonry; the Orange Order was specifically directed towards the suppression of Catholics and the maintenance of Protestant ascendancy as established by the victory of the Williamite forces at the Battle of the Boyne."<sup>111</sup>

Through colonialism and the spread of the armed services abroad, Masonic as well as Orange lodges were established wherever the British Empire extended. Thus, they were introduced to Australia, India, and America. The good reputation of Freemasonry helped the Orange Order to a similar acceptance by the populace: "Whenever Orange activities came in for criticism in the nineteenth century - as they often did - a stock excuse was that the Order was as respectable as the Freemasons. Nobody ever questioned the respectability of the latter."<sup>112</sup> A big difference lies in the composition of the lodges - Masonic lodges mostly attracted aristocrats, while lodges of the Orange Order were for the lower classes. However, there must have been and possibly still are men of double membership, due to the religious conflict in the country:

In 1795 there were serious disturbances in Armagh, and it was in the evening of the day of the Battle of the Diamond, a contest between Defenders and Protestants, that the Orange Society (later to be known as the Orange Order) came into being. At first the upper class held aloof. This was one sharp difference from Masonry, which was markedly aristocratic in its origins. But the Orange Order took the word 'lodge' from Masonry, its members were bound by an oath of secrecy as in Masonry, masonic [sic] titles and practices were also adopted, and as Catholics were specifically excluded from its ranks, a great many Masons must have been Orangemen as well.<sup>113</sup>

The distance of the Irish Masons from the members of the Orange Order does not mean that Irish Masonry never engaged in politics. Although the Masonic doctrine forbids its members to meddle with political affairs, there were brethren of anti-British ideas. Further, Irish Masonry got into trouble with the Catholic church that prohibited its adherents to become Freemasons. Several Irish lodges became fighters for the independence from England, and armed lodges of Irish guerillas were formed - a problem that has been overcome, if we can believe the German Masonic author Kischke: "Einige irische Logen schlossen sich dem Unabhängigkeitskampf gegen England an, was dazu führte, daß sich bewaffnete Logen irischer Unabhängigkeitskämpfer bildeten. Die irische Freimaurerei hat jedoch alle diese Schwierigkeiten überwunden."<sup>114</sup>

The ritualistic practice in Ireland is somewhat different from the proceedings in other countries. Thus, unlike the English and Scottish Grand Lodges, the Grand Lodge of Ireland possesses a uniform ritual. Nominally, the Irish ritual is

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<sup>111</sup> Williams (ed.), p. 52.

<sup>112</sup> Ibid, p. 53.

<sup>113</sup> Ibid, p. 52.

<sup>114</sup> Kischke, p. 30.

identical for all lodges. There are only five or six lodges in the Masonic province of Munster that are "permitted" to use a ritual quite different to the standard Irish version, there being historical reasons for this. The Grand Lodge regards this working as incorrect, but it is allowed in view of the antiquity of certain lodges.<sup>115</sup> Foreign visitors will be surprised by peculiar Irish features of the ritual: "Irish rules prohibit more than one candidate at a time to be taken through the first degree, and the third degree (but not the second). Part of the Irish first degree is very dramatic, particularly at the point immediately following the obligation."<sup>116</sup>

What is the outlook for Masonic activity in Ireland? In the 1990s, the membership and number of lodges were still growing. The good relationship between English, Scottish, and Irish lodges that meet in harmony is lauded.<sup>117</sup> Williams comments on the influence of the religious conflict on Masonry in Ireland as follows:

What is the position of Masonry in Ireland today? With the declining Protestant population, the tendency must be towards contraction; but the attractions of fraternising in this situation, for the time being at least, could increase the numbers who seek in Freemasonry a relief from a feeling of growing isolation, insofar as some Protestants may have this feeling. This may be offset by a gradual growth of an emotional as well as a legalistic acceptance of new nationhood. Masonry does not recognise partition; but the number of Masons in Northern Ireland should not be subject to the same decline as in the Republic, where the Protestant population is only five per cent of the whole. The growth of ecumenism must help to assuage suspicions of Masonry. Will it affect the appeal of Masonry? We must wait and see. [...] [T]he present position is as follows: 60,000 in the Irish Constitution, of which number 7,000 are in overseas lodges. No differentiation is made between Masons north or south of the Border.<sup>118</sup>

## Scotland

Prior to this chapter, we have to anticipate that "Scottish Masonry" as a Masonic technical term is a "false friend." "Scottish Masonry" did not originate in Scotland but in France and received this name for certain reasons. Here, we are going to deal with Freemasonry as prevalent in Scotland. At first, we will look at masonry as a trade. In Scotland, Gothic architecture lagged for about a century behind its advent in England. Until the middle of the 13<sup>th</sup> century,

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<sup>115</sup> Henderson and Pope, vol. II, p. 128.

<sup>116</sup> Ibid.

<sup>117</sup> Cf. *CME*, p. 333.

<sup>118</sup> Williams, p. 56/57.

Norman architecture was in vogue in Scotland. The medieval Scottish architecture shows a tendency to be archaic, and the structures are smaller than the pretentious English and French cathedrals.<sup>119</sup> The sources of operative masonry in Scotland were presumably English, however, the wars fought between these countries during the 13<sup>th</sup> and 16<sup>th</sup> centuries caused Scottish trade masons to look to the Continent for inspiration, and several Scottish buildings of those times show French influence. The political conflict with England placed Scotland in a certain isolation that was initiative in the upcoming of trade organizations:

The wars themselves tended to lead Scotland as a nation into becoming somewhat insular in many fields of endeavour. In terms of masonry, this insularity and the uncertainty of the times would appear to have been the main impetus behind the emergence of lodges and trade organisations.<sup>120</sup>

Operative lodges undoubtedly existed in Scotland during the Gothic era, but the first preserved minutes of lodge meetings were only found at the close of the 16<sup>th</sup> century. The earliest Scottish lodge minute book stems from the lodge at Aitchison's-Haven from the year 1598. Similar to the English operative masons who had their *Gothic Constitutions*, the Scottish trade masons also had their laws and regulations, the *Schaw Statutes*. These are two sets of regulations issued by William Schaw, Master of Work to King James VI of Scotland, who was General Warden of the Masons of Scotland.<sup>121</sup> The *First Schaw Statutes* from 1598 required the masons to be obedient to the ordinances of the craft and their officers. The *Second Schaw Statutes* from 1599 were enacted in response to a petition of Kilwinning Lodge for royal recognition, which was partly granted and partly denied. This second set of regulations declared the lodge at Kilwinning as the "head and second lodge in Scotland," whereas Edinburgh was rated as the "first and principal lodge in Scotland."

All in all, the Scottish regulations resemble the *Gothic Constitutions* of England, but they are more specific and set fines for violations. Before this time, the masons in Scotland had been regulated under the authority of the incorporations of the building trades in the burghs, including other trades such as carpenters, tilers, etc. William Schaw is considered the man who introduced the speculative aspect into masonry, for "[t]hese regulations, though clearly referring to operative masons, place a heavy emphasis on matters of morality."<sup>122</sup> The Wardens were responsible to the officers of the church for their members' behavior and were authorized to expel disobedient members. Every year, the

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<sup>119</sup> Cf. *CME*, p. 593.

<sup>120</sup> Henderson and Pope, vol. II, p. 133.

<sup>121</sup> Cf. *CME*, p. 593.

<sup>122</sup> *Ibid*, p. 594.

lodges were said to submit their members to tests of "the art of memory and science thereof."<sup>123</sup>

Now we will proceed to the development of Freemasonry as a symbolic and ethical institution. The transition from operative masonry to speculative Freemasonry is always hard to determine. As we have stated before, the shift begins with the initiation of men of other professions than the masonic trade, for example physicians, advocates, or nobles. According to *Coil's Masonic Encyclopedia*, the first non-operative Freemason who appeared in a Scottish lodge was John Boswell, Laird of Auchinleck, as proven in an entry of the early records of the Lodge of Edinburgh from June 8<sup>th</sup>, 1600. The first initiation of a non-operative Mason was recorded on July 3<sup>rd</sup>, 1734, in the Lodge of Edinburgh, when the Rt. Hon. Lord Alexander was raised Fellow Craft, and Anthony Alexander, Master of Work to the King, and Sir Alexander Strachan were admitted.<sup>124</sup> The by-laws of the Lodge of Aberdeen from 1670 show that only 12 of its 49 subscribers were operative masons; the others were noblemen, gentlemen, merchants, wrights, ministers, skalaiters (slaters), glassiers, piriuige (peruke or wig) makers, chyrurgeons (surgeons), advocates, professors of mathematics, etc.

The Grand Lodge of Scotland was founded in 1736. In succession, there were arguments between Kilwinning Lodge (rated as the second) and Edinburgh Lodge (declared the first) about who could claim the oldest age. Kilwinning Lodge withdrew from the Grand Lodge in 1743, remaining independent until 1807 when it achieved its aim to be recognized as prior to Edinburgh and received the number 0 while Edinburgh retained its 1. Thus, the argument was settled.

As to the ritualistic practice, like in England there is no standard ritual in use in Scotland. However, all Scottish rituals tend to be quite similar in content, even if their forms vary slightly more than is the case in England. For example, in some rituals a darkened temple may be used for initiation, or the third degree ceremony may be acted out extremely dramatically. Also, English visiting brethren will be astonished that music is often more frugally used than in their own constitution.<sup>125</sup> A striking difference between English and Scottish lodges is the Masonic instruction. Scottish Masonry focuses mainly on degree work and neglects lectures on Masonic topics that play a more important role in English Masonry:

Lectures on Masonic subjects, while not uncommon in English lodges, are not nearly as prevalent in Scottish ones. Degree conferment work, therefore, predominates. Indeed, if for a particular meeting a lodge does not have a candidate listed, it is far more likely to work a degree using a substitute candidate.<sup>126</sup>

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<sup>123</sup> *CME*, p. 594.

<sup>124</sup> *Ibid.*

<sup>125</sup> Henderson and Pope, vol. II, p. 141.

<sup>126</sup> Henderson and Pope, vol. II, p. 140.

Another unique feature of Masonry in Scotland is that the degree of Mark Master Mason is worked in Craft lodges, which in all other mainstream jurisdictions contain only the three Craft degrees. Scottish Masons understand the Mark degree as an adjunct to the Fellow Craft degree. This is rather contradictory, since one has to be a Master Mason to receive this degree.<sup>127</sup> As a last divergence from other Masonic institutions we would like to mention a peculiar form of participation granted to brethren visiting Scottish Masonic lodges. They are allowed to comment on the scenes they have witnessed in lodge and may even criticize the proceedings of their hosts:

The closing of Scottish lodges or, more particularly, the procedures adopted immediately prior to the closure, will be of interest to visitors. In many lodges, just prior to the closing, members often take the opportunity to comment on the quality of the work undertaken during the course of the meeting. Some of these comments can be quite critical, but nevertheless polite. Visitors are welcome to speak at this point. They can convey fraternal greetings if they wish, or even comment on the proceedings themselves.<sup>128</sup>

## 2.3 Masonry and Politics in France and Italy

### France

Le franc-maçon est d'abord un citoyen [...]. Le franc-maçon citoyen français participe à la vie politique de son pays et, conscient de son rôle, évalue la démocratie non seulement dans son présent mais dans son devenir.<sup>129</sup>

France is possibly the country with the most complex and diverse Masonic history. At the close of the 20<sup>th</sup> century, the exact number of Masonic bodies in France could hardly be ascertained. There are about twelve, four of which have principles similar to "mainstream Masonry." These four are the Grand Loge Nationale Française (GLNF), the Grande Loge Traditionnelle et Symbolique Opéra (GLTSO), the Loge Nationale Française (LNF), and the Grande Loge de France (GLdF).

Foreign Grand Lodges widely recognize the GLNF, but the two offshoots of the latter, the GLTSO and the LNF, remain unrecognized. The GLdF is the oldest lodge of France and allegedly descends directly from the premier Grand

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<sup>127</sup> Ibid, p. 141.

<sup>128</sup> Ibid, p. 138.

<sup>129</sup> Mitterrand, p. 110.

Lodge of England. It enjoyed recognition from its parent at the end of the 18<sup>th</sup> century, from many "mainstream" American Grand Lodges at the beginning of the 20<sup>th</sup> century, and is beginning to be accepted after about 40 years of non-recognition by "mainstream" Masonry in general. The remaining lodges are founded on principles conflicting substantially with the mainstream. The oldest, largest and best known of them is the Grand Orient de France (GOdF). The Grand Orient de France originated in 1773. It initiates both men and women, and in contrast to "mainstream" Masonry, it does not require the belief in a Supreme Being. With these positions, the Grand Orient de France created itself many enemies. Two Masonic streams exist since its formation - an English one, strongly Christianized, and a French one, a-dogmatic and tolerant:

[U]n [...] clivage idéologique dans la maçonnerie apparaît ici, dû essentiellement à la méthode de travail en Loge. D'un côté, une maçonnerie de type 'anglo-saxon', monolithique, proclamant son attachement (surtout formel) aux anciennes obligations (old charges), édictant des principes rigoureux de régularité, ne pratiquant en loge que des travaux rituels (avec une méfiance marquée de l'ésotérisme) et réduisant en fait les objectifs visibles [...] de la Maçonnerie à la fraternité et à la bienfaisance.

De l'autre, une Maçonnerie de type 'latin', moins soucieuse d'orthodoxie, conséquemment protéiforme dans ses aspects qui vont de la mystique au rationalisme, mais qui réalise cependant son unité spirituelle par des travaux en loge consacrés à la recherche de la vérité, dans un esprit de tolérance, de fraternité et de justice sociale.<sup>130</sup>

According to Mitterrand, a former grand maître of the Grand Orient de France, who cites an old French saying, somebody who pretends not to engage in politics is engaged in bad politics and reactionism: "Le bon sens populaire français souligne, en une vieille formule, que celui qui prétend ne pas 'faire de la politique' en fait, en réalité, une mauvaise, et plus précisément s'aligne sur une politique réactionnaire. C'est bien le cas de la Grand Loge d'Angleterre."<sup>131</sup> As Mitterrand puts it, those who believe there exists a universal Masonry are wrong. The schism of 1815 separates two Masonic streams, caused by the reactionism of the Grand Lodge of England.

Les jeunes francs-maçons ont, avec les profanes, une idée commune sur l'institution maçonnique: **ils pensent qu'elle est universelle**. Ils ont d'ailleurs une excuse. En effet, ils ont bien des fois entendu dire et répéter que les Francs-Maçons constituaient autour du globe une chaîne d'union universelle. Il y a, dans cette affirmation, du vrai et du faux.

Il est généralement exact que les Francs-Maçons, considérés individuellement, se reconnaissent entre eux sous toutes les latitudes

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<sup>130</sup> Corneloup, p. 14.

<sup>131</sup> Mitterrand, p. 51.

[...]. [...] Les obédiences, Grandes Loges ou Grands Orients, sont très disparates et parfois opposées les unes aux autres. Elles ont toutes, en principe, la même origine, mais un grand schisme les a séparées en 1815 et, **sœurs ennemies, elles ne forment plus entre elles la chaîne d'union**, dont leurs adeptes continuent parfois de rêver.<sup>132</sup>

Consideration of the conditions in France at the time of birth of Freemasonry will give a better understanding of these radical and disuniting developments. They were substantially different from the social and political background in other European countries or in the United States. The Catholic church, *la religion d'État*, openly opposed Freemasonry, and also tried to influence the government to take measures against this secretive society. French Masonry, which always had to defend itself, has retained much of its fighting spirit until today. The battle of the French people against absolutism with the French Revolution at its climax also had a strong impact on the brotherhood. Since this time, French Masonry has assimilated a concept of humanity and developed a political character trait. The political and economic situation in France was not the only difference - apparently, the background of an operative trade of stonemasons was not given in France. As Corneloup states, contrary to England or Germany, France did not provide the basis of an operative masonry out of which speculative Freemasonry emanated in other countries:

Qu'est, d'ailleurs, une tradition sans hommes pour la pratiquer et la transmettre? Et on ne voit pas ces hommes, en France, en 1730. Aussi, cette absence de fondement opératif a conduit les Francs-Maçons anglais qui ont contribué à la création de la Grande Loge de France en 1736 à lui donner une Constitution qui est la traduction de celle d'Anderson, *mais amputée justement des prescriptions relatives au 'Métier' (Craft)*, parce que ces prescriptions n'avaient plus de sens dans notre pays.

Cela constitue aussi la preuve implicite que le fondement opératif n'est pas absolument indispensable à la Maçonnerie spéculative.<sup>133</sup>

This view is refuted in *Coil's Masonic Encyclopedia* insofar as it records the fact that the French masons of the Middle Ages were as gifted as those of other European countries and even more daring in their Gothic style of architecture. They enjoyed a favored standing in comparison to other guilds: "The French cathedral builders, like those in other nations, occupied a position above that of common masons, layers, or wallers, and it was not unusual for them to receive royal authority to enact regulations for the government of the Craft."<sup>134</sup> They

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<sup>132</sup> Mitterrand, p. 43. Bold print added.

<sup>133</sup> Corneloup, p. 16/17.

<sup>134</sup> *CME*, p. 257.

were even exempt from paying taxes, according to the *Boileau Ordinances* of 1260, and allegedly, Charles Martel had patronized them.<sup>135</sup>

The French operative masons also made up their own laws. For example, pursuant to royal decree, in 1585 the Master Mason Architects of Montpellier enacted a code that required, among other things, contributions for destitute masters, fellows, and the widows and orphans of masters.<sup>136</sup> This shows the benevolent character of the old French stonemasons' guilds, and is moreover reminiscent of the *Gothic Constitutions*, in which the operative stonemasons of England had laid down their rules.

To claim that France had no operative masonic background is, therefore, not an accurate statement. A peculiar development in France was the "compagnonnage," which means that the young craftsmen of the guilds traveled France and abroad as "journeymen" (derived from "journée" meaning "day," hence, as workmen being paid by the day), in order to work under different masters and acquire a broader knowledge. Thus, different prominent crafts arose that included members of three or more trades, each claiming to stem from a traditional founder who provided them with a "*Devoir*," comparable to the English *Gothic Constitutions*. For example, there were the "Sons of Solomon" (which included the stonemasons), the "Sons of Master Jacques," and the "Sons of Master Soubise." These groups, like several others, were old enemies and had the custom of fighting each other, the most sanguinary contest occurring in 1730.<sup>137</sup> The guilds were extremely secret and provided their own myths. They already used a legend evolving around King Solomon's temple, which should later become the principle of speculative Masonry:

The fraternities in the *Compagnonnage* possessed several legends, the principal one being that of Master Jacques and possibly one about Hiram, the former being a French mason, who, according to the legend, went to Jerusalem to work on Solomon's Temple, undergoing severe travails in escaping from his enemies. Some of the legends even appear to have some reference to the Knights Templar and Jacques de Molai.<sup>138</sup>

Although, as has been proven, operative organizations including masons existed in France, Freemasonry as a speculative art was imported from across the English Channel. The exact date of the introduction of Freemasonry into France, as well as the name of the first lodge, cannot be verified since the French distorted the English names, and most records were destroyed during the Revolution. According to Henderson and Pope, around 1726, English and Scottish exiled Jacobites founded "la Loge Saint Thomas" in Paris. It received an

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<sup>135</sup> As cited in *CME*, p. 258, the *Boileau Ordinances* provided: "The Masons and the Plasterers owe the watch duty and the tax and the other dues which the other citizens of Paris owe the King. The Mortarers are free of watch duty, and all Stonemasons since the date of Charles Martel, as the wardens have heard tell from father to son."

<sup>136</sup> Cf. *ibid.*

<sup>137</sup> Cf. *CME*, p. 258.

<sup>138</sup> *Ibid.*

English warrant in 1732. The Duke of Wharton became the first Grand Master in 1728, while the first French Grand Master was the duc d'Antin, elected in 1738. This is also the date of the independence of France from English Masonry, acknowledged in Anderson's revised *Constitutions*.<sup>139</sup>

Foreign Masons of the early 20<sup>th</sup> century judge the French Masonic life style of the 18<sup>th</sup> century very harshly when they comment that "[a]uf fremden Boden verpflanzt, verwandelte sich die Institution der Freimaurerei vollständig; sie wurde der Sitte und dem Charakter des Französischen Volkes angepaßt [...]"<sup>140</sup> Critics like the German Boos (in 1906) see a decline in Masonic morals and interpret the elitist society as a haven for impostors, claiming that the institution became "[...] auf Französischem Boden eine Pflanzstätte der Eitelkeit, zu unreinen Absichten gemäßbraucht und der Tummelplatz für alle möglichen Schwindler und Abenteurer."<sup>141</sup> Boos argues that Masonry transmuted to a kind of fashion for bored French intellectuals and lounge lizards who had enough of their vices and wanted to try virtue and charity for a change:

Die modernen Geschichtsschreiber können in der Regel nicht schwarz genug die sittliche Verderbnis der Französischen Gesellschaft vor der Revolution malen [...]. Die große Masse der Gebildeten, denn nur diese kommen in Betracht, lebten in leichtsinniger Fröhlichkeit dahin [...]. Die ethische Tendenz des Freimaurerbundes konnte diese Salonmenschen, und das waren fast ohne Ausnahme die damaligen Franzosen, nicht locken [...]. Es war in erster Linie die Neugierde, die die Franzosen in die Logen führte. Der über die Freimaurerei geworfene Schleier des Geheimnisses lockte unwiderstehlich; man witterte in ihr die Kunst der Magie und der Kabbala [...]. Nicht minder wirkte die Langeweile, unter der die Franzosen litten, verführerisch. Nachdem man alle Laster gekostet hatte, wollte man es zur Abwechslung mit der Tugend versuchen. Eine rührselige Menschenliebe kam damals in Mode. Die Loge aber pflegte insbesondere die Wohltätigkeit.<sup>142</sup>

An important step to make the lodge socially acceptable was the fact that the French citizens of the 18<sup>th</sup> century began to become interested in England since Montesquieu had informed his contemporaries about the English society and constitution, and since Voltaire had lauded the diligence of the English people in contrast to the degeneration of the French nobility. Especially the French women began to imitate the English fashion.<sup>143</sup> The nobility went into the French lodges, and since all Masons have to be equal, the gap between bourgeoisie and nobility was abolished in French lodges by allowing the noblemen to keep their title and providing the bourgeois members with a title or *nom de guerre* (chévalier). This

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<sup>139</sup> Cf. Henderson and Pope, vol. II, p. 183.

<sup>140</sup> Boos, p. 170.

<sup>141</sup> Ibid.

<sup>142</sup> Ibid, p. 172.

<sup>143</sup> Cf. *ibid.*

development is vice versa to the English mode, where the noblemen waived their right to a title in the lodge in order to be equal to the burghers.<sup>144</sup>

Many historians claim that Freemasonry took an important part in the French Revolution. This is true only in a limited sense. The French lodges were a place of germination for revolutionary ideas and cultivated men who supported ideals like equality, fraternity, and liberty. However, the French Masons did not actively prepare the historical events that felled the monarchy. This would be an exaggeration, even if several French Masons are still proud of their heroic revolutionary past. Besides, the inventor of the guillotine was a Mason.

Quelle fut la part de la Franc-Maçonnerie dans la préparation de la Révolution? Longtemps, maçons et anti-maçons se sont accordés pour amplifier et exagérer cette part, soit en la glorifiant, soit en la vilipendant. Les historiens sérieux ont remis les choses au point par une plus saine appréciation des faits. La Franc-Maçonnerie n'a pas eu de part directe dans la préparation et la direction des événements qui ont mené à la chute de la monarchie. Mais ses temples contribuèrent à l'élaboration des idées qui furent le levain de la fermentation, et plus encore à la formation de nombre d'hommes qui travaillèrent la pâte. Par exemple, l'esprit d'égalité prit consistance dans les Loges [...].<sup>145</sup>

After the French Revolution, the membership of the lodges changed visibly in demographic composition, for Masonry began to be "democratized." The bourgeoisie was initiated and step by step it replaced the aristocracy: "Tout le côté mondain et quelque peu frivole qui était sensible avant 1789 disparut. La Maçonnerie prit beaucoup plus qu'auparavant le caractère d'une Société de pensée [...]. Les libertés acquises donnaient licence aux opinions de s'exprimer plus ouvertement, et les tendances libérales et républicaines commençaient à s'y affirmer."<sup>146</sup>

However, not only did the Masons become more politically engaged, but the government tried to misuse the fraternity as a propagandistic instrument for its power politics. Thus, Napoleon - who himself was not a Mason - provided his brothers Joseph, Lucien, Louis, Jérôme, as well as his marshalls Kellermann, Bernadotte, and others, who were high Masonic dignitaries, with political positions in the occupied neighboring states: "[So] machte er zur Stütze seiner innen- und außenpolitischen Interessen aus der republikanischen eine kaiserliche Maurerei. Allein die 400 Militärlogen in der kaiserlichen Armee bezeugen die praktische Wandlung des Logenwesens zur Überwachungspolizei und zum Nachrichtenapparat."<sup>147</sup>

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<sup>144</sup> Boos, p. 194.

<sup>145</sup> Corneloup, p. 22.

<sup>146</sup> Ibid, p. 24.

<sup>147</sup> Six, p. 111. For information on the role of the press in connection with Freemasonry under Napoleon cf. Heinz Gürtler, *Deutsche Freimaurer im Dienste Napoleonischer Politik. Die Geschichte der Freimaurerei im Königreich Westfalen.*

The infusion of politics into French Masonic lodges took place during the 1820s and 1830s, when the absolutistic tendencies of the monarch rendered some action necessary. It is not entirely incorrect to presume Masonic activity with regard to the preparation of the revolution of 1830 instead of the French Revolution of 1789. Anticlericalism grew in the lodges as a reaction to the meddling of the church in state affairs, for example, in the education of the French children. The Masons were in favor of laity in public schools, contrary to those who favored Catholic schools. "Les tendances de plus en plus absolutistes de Charles X, les provocations des ultramontains, la loi sur le sacrilège, le vote du milliard aux Emigrés, furent autant de circonstances dont les répercussions agitèrent les Loges et accélèrent le progrès des idées libérales. [...] C'est vraiment à cette époque 1820-1830 qu'on peut situer l'intrusion de la politique dans les Loges [...]."<sup>148</sup>

In an effort to remedy these conditions, the Masons became politically active, and in 1882, Jules Ferry who was minister of public education and a Mason succeeded in tearing the monopoly in the field of education from the religious congregations. He had the parliament vote on fundamental laws prescribing free and lay primary education. In 1866, Frère Jean Macé, a member of the Grand Orient, founded the Ligue de l'Enseignement in order to sustain the fight for laity in public schools. "La Franc-Maçonnerie est ainsi apparue, suivant un mot célèbre, '*l'Ecole Normale de la Démocratie*' [...]."<sup>149</sup>

In the following paragraphs, the interference of French Masonry in national and international political conflicts will be inspected. One historical example is the Dreyfus affair about a Jewish army officer, whose fight for rights was supported by the Masons: "Au convent de 1898, les Francs-Maçons prennent de façon catégorique la défense de Dreyfus et affirment, contre la réaction, leur soutien aux Républicains."<sup>150</sup> Another intervention of the French Masons in politics occurred in the Nazi era, where many brethren were organized in the resistance movement: "Sous l'occupation nazie, les Francs-Maçons font leur devoir: ils entrent dans toutes les organisations de Résistance et des loges clandestines, continuent de tenir leurs assises et d'initier à la Franc-Maçonnerie des profanes avides de servir."<sup>151</sup> Another source was the Vietnam war. The Grand Orient de France was leader in demanding liberty and independence for Vietnam:

Quand le Viet-Nam réclame son indépendance, les frères se souviennent que la Maçonnerie a contribué à dénoncer l'exploitation coloniale et que c'est la France qui a lancé dans le monde la grande idée du droit des peuples à disposer d'eux-mêmes. Le Grand Orient - et c'est son honneur - n'a cessé, depuis 1945, de dénoncer l'effroyable génocide dont est

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<sup>148</sup> Corneloup, p. 25.

<sup>149</sup> Ibid, p. 35.

<sup>150</sup> Mitterrand, p. 80.

<sup>151</sup> Ibid, p. 86.

victime le peuple vietnamien et de réclamer pour celui-ci la libre détermination de son avenir politique et économique.<sup>152</sup>

Finally, the conflict between France and Algeria was of much concern to the brethren of the Grand Orient de France. "Quand éclate l'affaire de l'Algérie, le Grand Orient de France prend position [...]: pour lui, la guerre ne résoudra rien, il faut que s'instaure, à égalité de droits entre l'Algérie et la France, une négociation dont le but sera de substituer aux liens de domination coloniale imposés, des liens d'association librement consentis."<sup>153</sup> Many years before their own nation could agree to grant Algeria its independence, the French brethren were convinced that this was the only solution to the aggravated political situation: "La guerre se durcissant, le Grand Orient de France soutient alors la thèse de la reconnaissance de l'indépendance algérienne: il faudra des années dramatiques pour que la France y consente dans les plus mauvaises conditions..."<sup>154</sup>

The last topic of this section is the alleged nepotism practiced in Masonic lodges. As expected, there are multiple views regarding Masonic nepotism. Mitterand, as shown in the following quotation, contradicts the claim that French Masons are favored in politics and offices, whereas Corneloup agrees that the strength of French Masonic institutions made them a welcomed means of propaganda for certain politicians.

Il est courant d'entendre reprocher aux Francs-Maçons de pratiquer entre eux, sous le signe d'une fraternité abusive, une sorte de solidarité dégénérée, les conduisant au coude à coude vers les postes importants de l'Etat, vers les bénéfices ou les prébendes qui en découleraient, vers les honneurs et leurs avantages. A cela, une seule réponse: qu'on vienne voir! Je souhaite, pour ma part, bien du plaisir à celui qui se faufile dans une loge pour en retirer un profit personnel: qu'il soit ou non au service de l'Etat, il verra, si sa qualité maçonnique est connue, tout l'avantage qui en résultera pour lui!<sup>155</sup>

Some French Masonic historians freely admit the misuse of the Royal Art by politicians for purposes of power and reputation. Especially before the first World War, when the political parties were weak, the Grand Orient had a solid structure both in France and in the colonies, which invited the abuse:

Il faut remarquer qu'avant 1914 l'organisation des partis politiques en France était demeurée assez embryonnaire. La Franc-Maçonnerie - (et surtout le Grand Orient) - possédait au contraire une structure solide, avec un réseau de Loges couvrant la totalité du territoire français et des ramifications aux colonies et à l'étranger. Ce potentiel de moyens

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<sup>152</sup> Mitterand, p. 87.

<sup>153</sup> Ibid, p. 87/88.

<sup>154</sup> Ibid.

<sup>155</sup> Ibid, p. 36.

d'action, d'information et de propagande constituait évidemment une tentation pour les politiciens, et cela est une raison suffisante pour expliquer que beaucoup d'entre eux, appartenant presque tous aux partis de gauche, se soient fait initier. Combien d'entre eux, hélas! songeaient davantage à se servir de la Maçonnerie qu'à la servir!<sup>156</sup>

## Italy

The course of Italian Freemasonry in history has been overshadowed by many incidents which give Coil reason to comment that "there have seldom been any lodges there which were deemed worthy of Masonic recognition by English-speaking Grand Lodges."<sup>157</sup> Likewise, Henderson and Pope argue that "Freemasonry in Italy has historically been afflicted with a wide variety of innovations, repression, religious opposition, and Masonic schism."<sup>158</sup> Italian Masonry in its character is similar to that of French Masonry, only, as Coil puts it, "with perhaps less brilliance and more of the vendetta."<sup>159</sup> Other Masonic jurisdictions, as well as the profane world, reproach Italian Masonry for being political. The fight that Italian Masons thought necessary played on a political field and consequently was carried out by them through political means. As is common for Romance Freemasonry, the Italian Craft likes to raise its voice. It is a strong defender of Italian nationality and unity, and supports the Italian liberalism, which is anticlerical in its principles. As stated in the *IFL*, "[d]ie Politik des Grande Oriente war die des italienischen Liberalismus, der national und antiklerikal gerichtet war. Es gibt kein bedeutenderes Ereignis der italienischen Politik, zu dem der Grande Oriente nicht in diesem Sinn Stellung nimmt."<sup>160</sup> It is not surprising that Italian Masons, marked by constant suppression and abuse, are more tight-lipped than other European Masons, and of course by far not as open as American ones.

Italian Masonry is the most taciturn in the Masonic world. Given the sustained religious, political and media opposition it has received in the past, this is somewhat understandable. Indeed, under the Grand Orient of Italy, with the exception of the Grand Master, Italian Freemasons are not permitted to make public statements concerning the Craft. Such statements as have been made in years gone by appear often to have been distorted. It is extremely rare for an Italian Freemason to admit his Masonic membership outside Masonic circles, and it is certainly taboo

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<sup>156</sup> Corneloup, p. 35/36.

<sup>157</sup> Cf. *CME*, p. 334.

<sup>158</sup> Henderson and Pope, vol. II, p. 217.

<sup>159</sup> *CME*, p. 334.

<sup>160</sup> *IFL*, p. 764.

for one Mason to comment on the Masonic membership, or otherwise, of another.<sup>161</sup>

The examination of foreign Masonic visitors by Italian Masonic officers is strict. When visiting Italian lodge meetings, foreign Masonic travelers have to present appropriate Masonic credentials, such as a Letter of Introduction from their own Grand Lodge or lodge, or a dues card. As to the ritualistic practice, under the Grand Orient of Italy, most lodges use the Scottish Rite Craft ritual. As is quite common in Europe, progress through the three degrees is slow. The candidates are required to present lectures and undergo an extensive Masonic examination prior to advancement.<sup>162</sup>

Tracing the historical development of Italian Masonry is difficult since its early history is hearsay or traditional. Presumably, the first lodge was established at Florence by Lord Sackville in 1733, but it cannot be said by which Masonic authority he acted.<sup>163</sup> In the following years other lodges were established in Leghorn, Pisa, Siena, Perugia, and Rome (1735). Italy is a solidly Catholic country, and already in 1738 Pope Clement XII issued a Bull against Freemasonry. This edict was supplemented by the Edict of 1739 which forbade Freemasonry anywhere in the Papal States on pain of death. The lodge at Rome was closed in 1737. Nevertheless, a few new lodges were constituted in Milan, Verona, Turin, Padua, and Venice. In 1739, a book attributed to the Chevalier Andrew Michael Ramsay was burned by the Papal Executioner at Rome. The first National Grand Lodge, "Zelo," was founded in 1764 at Naples, where four lodges existed, about as many as in other Italian cities. However, this Grand Lodge expired in 1783 in consequence to royal opposition.

In 1783, the Grand Orient of France erected a Grand Orient in Italy. As will be remembered, the Grand Orient is a Masonic institution not recognized by "mainstream" Masonry because it does not require a belief in a Supreme Being. Several other lodges and Grand Lodges, such as a Grand Lodge of the Kingdom of Sardinia, were founded and many of them closed shortly hereafter. In 1805, France introduced the Scottish Rite into Italy, and in 1908, a Supreme Council was formed. In 1809, there existed two Grand Orientals in Italy, one the "Grand Orient of Italy," and another one at Naples. By 1861, there were three Grand Orientals, namely at Naples, Turin, and Palermo. The last was headed by the Italian patriot Giuseppe Garibaldi. In 1867, Garibaldi called a meeting of all lodges in Italy, and the result was that several Grand Bodies united.

It is interesting to observe the reactions of international lodges towards the evident suppression of Italian Freemasonry under the Pope. The following quotation stems from an American reader of the *Masonic Review* from the year 1866. He, a common man and typical Christian American Mason, of course loathes the Grand Orient who does not believe in God, and therefore thinks the Italian Grand Orient not worthy of international and fraternal support against the

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<sup>161</sup> Henderson and Pope, vol. II, p. 219.

<sup>162</sup> Cf. *ibid.*, p. 220.

<sup>163</sup> For the history of Italian Masonry, cf. *CME*, p. 334/335.

Catholic threat. This reader, whose opinion may well have been a general view among the North American population, in his letter to the editor expresses no mercy with Italian Masonry which in his eyes is no "pure Masonry," and thinks that its misfortune serves it right:

This Liberty, Fraternity, Equality-Masonry that don't [sic] believe in God, and that makes war upon and ridicules all religions, whether Roman Catholic or Protestant, is the Masonry that was 'bulled' by the Pope, and I think he did right. The Pope knows nothing of Masonry except as it is practiced in Italy; there it is infidel and political, no more like the old Masonry in England and the United States than is Odd Fellowship or Druidism. If Masonry in the United States interfered in politics and religion, how long would it be before we would hear of 'Bulls' there? Why [...], we would far outstrip the Romish Bull. We would have Bulls from every denomination and party, the Presbyterians, Methodists, Baptists, Episcopalians, Republicans, Democrats, - a whole herd of Bulls - and instead of the man (Masonry) 'butting the bull off the bridge,' the old story would be reversed. Therefore, **I suggest that American Masons, professing to adhere to the old landmarks, have nothing to do with defending Italian Masonry, which is not the Masonry we profess.** Let us not, therefore, get excited about the Pope's Bull! **I say, let the Bull butt away at all Masonry that don't [sic] believe in God,** and that holds political discussions within the Lodge; and if the Bull gets the best of it in this contest, it will be all the better for *pure old* Masonry.<sup>164</sup>

A Mason of the humanitarian stream might argue that the writer of the statement above recorded a lot of "bullshit," and had an intolerant attitude; but this example only serves to show that the fraternal ties are often not tight enough to extend help to a Masonic system in need - that is, if it does not fit in the "mainstream" category. However, the problems with the Catholic Church vanished in 1780, when the Papal States were taken over by secular governments, so that the power of the Pope seemed crushed. A national Italy emerged. In 1908, a great schism struck Italy which resulted in the establishment of a National Grand Lodge under Palermi. This schism was also the result of the intermeddling of international lodges, on whose recognition the Italian Grand Bodies depended: "This misfortune was aggravated by heterogeneous policies of outside Grand Lodges, especially American, in recognizing one or the other of these Italian bodies."<sup>165</sup> The consequence was that divided Freemasonry had not long to last. The next threat to come over the Craft was Fascism. In Italy, terrorism began to break out against Freemasonry and put it to rest:

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<sup>164</sup> Quoted from E. T. Carson in a letter to the editor, titled "Letter from Europe," printed in *The Masonic Review*, vol. XXXI, from 1866, p. 271/272.

<sup>165</sup> Cf. *CME*, p. 335.

There could be no more striking illustrations of the chaos of Italian Masonry than the conditions which prevailed at the time Mussolini closed the lodges and started the campaign to destroy them permanently in that country, for two rival Grand Bodies were at that very period posed to fly at each other's throat and saved Mussolini the trouble of delivering more than the *coup de grace*.<sup>166</sup>

In 1925, the Anti-Masonic law was enacted in the form of a law against all secret societies. All lodges under the Grand Orient were dissolved, and in 1926, the Fascists seized all Masonic buildings. Even before the Second World War broke out, the Grand Orient had to go into exile. Its Grand Master, Torrigiani, was placed into a concentration camp and died as a result to his sufferings. On July 25<sup>th</sup>, 1943, the Italian Fascist government fell, and the complete liberation from the Germans followed on April 25, 1945. By this date, 200 lodges had been revived. In the same year, an American Masonic commission went to Italy, and in 1949, the two then existing divided branches of Italian Masonry were united. The Grand Orient of Italy - Grand National Lodge was formed. By 1956, thirty-seven States of the U.S. recognized the Grand Orient of Italy.

However, there was to be no peace in Italian Masonry. A scandalous intermeddling with political affairs brought a decisive incision. In the 1960s, the Grand Master of the Grand Orient of Italy, Giordano Gamberini, trusted the businessman Licio Gellio to enhance the image of Freemasonry by enlisting prominent men to join the order.<sup>167</sup> He fulfilled this task in his own manner and not as envisioned by the legitimate Grand Orient officers. It was suspected that Gamberini's lodge, "Propaganda Due" (nick-named "P-2") was misused for political purposes. Therefore, this lodge was suspended in the mid 1970s. Later it was detected that several of its members, now suspended Masons, were high-ranking politicians, and that many of them were into bank fraud. The most shocking revelation was that among these men was Roberto Clavi, one of the largest investors of funds for the Vatican Bank. In 1982 it was found out that over two billion dollars were missing from his bank. A short time later Clavi was found hanging from Blackfriars Bridge in London, and it has never been established whether it was suicide or murder. The whole affair threw a shadow on the image of Italian Freemasonry in the world and in Masonic circles. Although the P-2 lodge was suspended and therefore illegal and not recognized by Italian Freemasonry, the reputation of the fraternity suffered.

In 1980 the P2 'Masonic lodge' scandal broke in Italy, and resulted in the fall of the Italian Government of the day. It was discovered that this bogus lodge, which had engaged in deep political and criminal intrigues, was originally under the Grand Orient, but had been suspended by it in 1976. While this explanation satisfied other Grand Lodges, the *P2 Affair* brought the Craft bad press around the world, and resulted in the

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<sup>166</sup> *CME*, p. 334.

<sup>167</sup> For the activities of P-2, cf. *CME*, p. 335.

Vatican hardening its line against Masonry after the softening of 1974. Despite these disturbances, it must be stressed that the Grand Orient of Italy had no complicity in them.<sup>168</sup>

In 1993, the United Grand Lodge (UGL) of England withdrew its recognition of the Grand Orient of Italy and granted recognition to the newly created "Gran Loggia Regolare d'Italia." Several other Grand Lodges also withdrew their recognition, while others were too careful to overact this way. As Coil states, it is difficult to talk about rights and wrongs with regard to this recognition: "For 30 years the Grand Orient had been harassed by Italian police and political forces. The UGL added to the woes of the Grand Orient with charges many Masonic officials in other Grand Lodges believe are unfounded."<sup>169</sup> These events show that international Masonry has had a strong influence on the development of the Craft in certain countries that must not be underestimated. It also becomes clear that it is dangerous to interpret one part of Freemasonry as "mainstream," and to withhold recognition from another part.

Over the years various Supreme Councils of the Scottish Rite have helped keep outright recognition of Italian Freemasonry in a quandary. Which group should be recognized? A difficult question to answer. Every Grand Lodge in the world recognizes Masonic bodies that others consider irregular. This will probably always be a fact of life. But in this age of instant communication via telephone, television, computers, and means not yet visible, the peoples of the world have grown closer. One day the villain called 'non-recognition' may disappear.<sup>170</sup>

## 2.4 Masonry and Philosophy in Germany

This heading has been chosen because Germany is an excellent example to show the interaction between philosophical ideas and Masonic conceptions. As German history of thought was marked by the Enlightenment and its idealism and romanticism, German Freemasonry inherited tendencies towards beauty and harmony: "Das harmonische Ganze, das Ausgewogene, die Schönheit wird zum Ziel. [...] Ein Idealismus schob sich in den Vordergrund, der typisch für das deutsche Wesen angesehen wurde [...]."<sup>171</sup> The negative consequences were that pragmatism and realism came to stand in the background. This was a general development in German politics, history of thought, and Freemasonry in the 18<sup>th</sup> century. Kischke puts it as follows:

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<sup>168</sup> Henderson and Pope, vol. II, p. 219.

<sup>169</sup> Cf. *CME*, p. 335.

<sup>170</sup> *Ibid.*

<sup>171</sup> Kischke, p. 39.

So wie das deutsche Geistesleben selbst unter Einflüssen der Aufklärung ein eigenes Profil entwickelte, so wirkte es auch prägend auf die Freimaurerei ein. Ich meine hier einerseits den deutschen Idealismus - im weiten Sinne von Leibniz bis Hegel -, die Ethik Kants und daran anschließend Schellings Übergang vom deutschen Idealismus zur Romantik, um nur die wesentlichsten Markierungspunkte zu setzen, wobei die deutsche Klassik als Kunstepoche nicht vergessen werden darf. Wenn man zunächst einmal von Kant absieht, so zeichnen sich der deutsche Idealismus und die Klassik durch eine Harmonisierungstendenz aus. [...] Realismus, das real Machbare und das realistisch-kritische Denken, wurde in weiten Bereichen der Geisteswissenschaft und der Politik ausgeklammert [...].<sup>172</sup>

A study of the beginnings of Freemasonry in Germany will help to understand the peculiar development of the Craft in this country - in contrast to its political engagement in France and Italy, and "all-round Masonry" in America for the whole family. Like in England and France, there was an operative stonemasons' trade in Germany. The earliest records of these "Steinmetzen" approximate the date of the *Gothic Constitutions* of the English operative masons, i.e. the middle of the 15<sup>th</sup> century. The laws of the operative German masons were written down in the *Constitutions* of 1459, the *Torgau Ordinances* of 1462, and the *Brother Book* of 1563.<sup>173</sup> These rules were in substance identical with the articles in the *Ancient Charges* of the English Freemasons. Thus, they contained rules on brotherhood and mutual aid, on upright conduct, and on the non-employment of dishonored men. The Steinmetzen, like the Freemasons, were nominally Christian. They had their own myths and legends, their principal legend being that of the "Four Crowned Martyrs" (cf. Chapter 7).

German operative masonic lodges, the "Bauhütten," were very well organized, the lodges being subordinate to district lodges, which were subject to provincial lodges, these working under the head lodge at Strassburg, over which a chief Master presided. However, parallel to the development in England, the Medieval *Constitutions* marked the beginning of the decay of operative masonry, caused by the decline of Gothic architecture after the Lutheran Reformation of 1517. The German operative stonemasons' trade, being subjected to prohibitive and restrictive legislation, became almost non-existent. It is an astonishing fact that - although the operative basis was given in Germany, as well as in France, - speculative Freemasonry was imported to Germany from England: "Though the German stonemasons were as capable of development into a speculative society as were the British, they did not do so. As in France, the lodges of Freemasons entering Germany in the third decade of the 18<sup>th</sup> century found nothing there resembling themselves."<sup>174</sup>

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<sup>172</sup> Ibid.

<sup>173</sup> Cf. *CME*, p. 283.

<sup>174</sup> *CME*, p. 283.

Freemasonry as a speculative institution was introduced to Germany in the first half of the 18<sup>th</sup> century from England and probably also from France. In 1737, the first lodge, "Absalom zu den drei Nesseln," was created in Hamburg, which initiated the Emperor Frederick the Great. It held a warrant from London, as did the lodges that soon followed. The young men who founded the first lodges felt that the absolutistic systems of their times were archaic. They sensed the necessity of liberty of thought. Thus, German Freemasonry in its beginnings was a society propagating the critical and dynamic ideas of the Enlightenment, spreading very fast from Hamburg to other German regions. Due to the many small states of which Germany consisted, the organization and administration of Freemasonry early acquired a disjoint character, because different barons exercised their influence within their areas. In the Protestant North of Germany, Grand Lodges of Christian character evolved, while in the South of Germany, the so-called "humanitarian" Grand Lodges arose, which only required monotheism.<sup>175</sup>

Several members of the Prussian royal court, German Emperors, military officers, philosophers, poets, composers, scientists, and politicians became initiated into Freemasonry, for example Frederick the Great, Wilhelm I, Frederick III, Claudius, Fichte, Goethe, Herder, Liszt, Lortzing, Mozart, Haydn, Gneisenau, Scharnhorst, Tucholsky, etc. Freemasonry, which expressed the common German way of thinking, was very popular.

From 1750 on, German Freemasonry became dominated for a period of 30 years by the "Rite of Strict Observance," a brain child of Baron von Hundt. The Strict Observance, "the story of which reads like a tale from the Arabian Nights, into which were woven intrigues and confidence schemes, the principal actor being a credulous but apparently honorable man,"<sup>176</sup> derived its name from its requirement that the candidate promise unquestioning obedience to his superiors. The highest of those was called the "Unknown Superior" or "Knight of the Red Feather."<sup>177</sup> Some supported that behind this mysterious character stood Prince Charles Edward, the Young Pretender, hence the term "Red Masonry," see Section 5.8 on technical terminology. The mystery that evolved around this Order made it enticing, but also prey to charlatans and adventurers. In 1767, a schism arose and a group of the Order split off, calling themselves "Clerks" or "Clerics of the Strict Observance." This rival system died in 1792. In 1776, von Hundt died, and the Young Pretender denied in Italy ever having been a Freemason, or even the "Unknown Superior." This left the Strict Observance without a leader, and worse, without basis for existence. Its end was inevitable. In this period German Masonry became filled with innovations that led to fundamental fragmentation.

A dark side of German Masonry is the treatment of the Jews (cf. Section 9.1.1.4, which shows this problem discussed in a theater play). Not only during the Nazi regime, but already in the first half of the 18<sup>th</sup> century German Masonry

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<sup>175</sup> Cf. Kischke, p. 36/37.

<sup>176</sup> Cf. *CME*, p. 284.

<sup>177</sup> Cf. *ibid.*

professed an anti-Jewish attitude. However, England and France, especially the English deism and the French materialism, had a strong impact on the German people, so that keywords like "tolerance" and "world citizen" could take root in Germany, as well. The German philosopher Lessing even dedicated a book on Masonic conversations between an initiate and a non-Mason, "Ernst und Falk," to this topic. Lodges that initiated only Jews were created in Berlin and Hamburg, under the pseudonym of "tolerance lodges," i.e. "Melchisedek- oder Toleranzlogen."<sup>178</sup>

As to the ritualistic practices in German Masonry, a variety of rituals was used. *Coil's Masonic Encyclopedia* lists several examples from the 20<sup>th</sup> century prior to the Nazi persecutions. Thus, five of the principal Grand Lodges confined themselves to the three Craft Degrees. Three Grand Lodges in Berlin worked systems of their own, varying from two or three high degrees up to seven or eight.<sup>179</sup>

- a) The Grand Lodge of Hamburg, some lodges under the Grand Lodge of Saxony at Dresden, some lodges under Grand Lodge Royal York of Friendship, and most of the independent lodges used the old English rituals as modified by Schroeder.
- b) The Grand Lodge of the Three Globes at Berlin used the Feller ritual as revised by Zollner for the Craft Degrees and the Rectified Strict Observance for the rest.
- c) The National Grand Lodge of All German Freemasons at Berlin used the Swedish ritual with variations.
- d) The Grand Lodge Royal York of Friendship used the Fessler ritual.
- e) The Grand Lodge of the Sun at Bayreuth used the Fessler ritual predominantly but not exclusively.
- f) The Eclectic Union at Frankfort used the Modern English ritual.
- g) The Grand Lodge Concord at Darmstadt used the Modern English ritual with variations.<sup>180</sup>

This ritualistic diversification shows that, with regard to Masonic universality, there was not even ritualistic unity within a single country. The outline and spirit of German Grand Lodges differed, as well. At the time of the First World War, eight Grand Lodges existed in Germany. Three additional ones were constituted in 1930. Here, a separation into two groups becomes evident: some Grand Lodges, the so-called "Old Prussian Lodges," enjoyed the protection of the Prussian Kings and admitted only men of Christian faith. To these belong the Grand Mother Lodge of the Three Globes (founded 1740 in Berlin), the Grand Lodge of Prussia (1760 in Berlin), and the National Grand Lodge of German Freemasons (1770 in Berlin).

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<sup>178</sup> Cf. Six, p. 93/94.

<sup>179</sup> Cf. *CME*, p. 287.

<sup>180</sup> *Ibid*, p. 288.

The second group of German Grand Lodges is distinguished by the characteristic of admitting men of any monotheistic faith, the "humanitarian lodges" as mentioned before. To these belong, among others, the Grand Lodge of Hamburg (founded in 1743), the Grand Lodge of the Sun, at Bayreuth (1741), and the National Grand Lodge of the Eclectic Union, at Frankfurt (1742). After the First World War, Freemasonry became somewhat static in Germany. Its stagnation can be described as a tendency towards a harmonious and sociable circle for a certain small elite of the affluent, who wanted - without ambitions to improve anything - to preserve their prosperity.

[...] [E]rste Anzeichen für geistige Unbeweglichkeit und für Erstarrung zeigten sich. Sie wuchsen sich später zwischen den Kriegen und besonders nach Ende des Zweiten Weltkrieges zu Verkrustungen aus. Die deutsche Freimaurerei pflegte Harmonie und Geselligkeit im kleinen Kreis. Der Wohlhabende will den Wohlstand vermehren und im Leben die Verhältnisse, die ihm das ermöglichen, erhalten. Bewegen will er darüber hinaus nichts. Von solchen Gedanken war die deutsche Freimaurerei von der zweiten Hälfte des 19. Jahrhunderts an stark beeinflusst.<sup>181</sup>

As to the Second World War, Section 9.2.3.2 will explain the development of certain German lodges during the Nazi era and their re-naming into "Deutsche Orden." Masonic organizations were completely destroyed by the Nazi persecutions, and their memberships were decimated. The surviving brethren tried to reestablish the Craft, and to bring it under one head organization:

After the War, the Craft rapidly re-established itself, although its membership had been greatly lessened by the War. It was widely recognised by surviving German Masons that the old system of eleven independent Grand Lodges was unsatisfactory, and indeed, several of these were not to rise again from the ashes of the War. Aside from a lack of unity, the old system had meant that German Masonry had remained largely unrecognised outside the country. This unity was not easily achieved [...].<sup>182</sup>

Negotiations took place between the two then existing Grand Lodges, which in 1958 led to the formation of the United Grand Lodges of Germany. At the convention forming the United Grand Lodges, 264 lodges of the Grand Lodge Ancient, Free & Accepted Masons of Germany were present (AF & AM), as well as 82 lodges belonging to the Grand Land Lodge of Freemasons in Germany (GLFD). According to the *Magna Charta*, the document constituting the basis of this unity, the United Grand Lodges enjoyed sovereignty. Nevertheless, they maintained the two bodies as Provincial (Land) Grand

<sup>181</sup> Kischke, p. 42.

<sup>182</sup> Henderson and Pope, vol. II, p. 200.

Lodges, each "Land" lodge being largely administratively independent. For the United Grand Lodges, a Senate was formed, to which each party sent five members.<sup>183</sup>

The military lodges play an important role in German Freemasonry. The Second World War caused large numbers of American, Canadian, and British members of the troops stationed in Germany to erect their own lodges. Examples for English-speaking Grand Lodges situated in Germany are the ACGL (American-Canadian Grand Lodge) and the GL BFG (Grand Lodge of British Freemasons in Germany).<sup>184</sup> With the tearing down of the Berlin Wall, the number of servicemen declined drastically. In 1994, there were 52 English-speaking lodges listed in Germany, having about 21,000 members.<sup>185</sup> The distribution of American and British military lodges is interesting:

It will be noted that all ACGL lodges are in the Southern area of Western Germany, while GLBF lodges are in the Northern area of Western Germany. This reflects the American and British 'administrative zones' set up after World War Two. Since the reunification of Germany in 1990, a number of lodges have been chartered by the various German Grand Lodges in Eastern Germany, particularly in main cities such as Leipzig (with five lodges currently) and Dresden (two lodges). Undoubtedly this process will continue.<sup>186</sup>

## 2.5 North America: Masonry for the Family

According to Coil, "[a]s in many other connections, there has been a tendency on the part of Masonic writers to antique Masonic activities in America as much as possible and sometimes more than probable."<sup>187</sup> One of these attempts was the belief that some Jews opened a lodge in Rhode Island in 1656. Masonic authorities now agree that the first Freemason in North America was John Skene, a member of Aberdeen Lodge from Scotland, who settled at Burlington, N.J., in 1682. In 1730, the Grand Lodge of England issued the first official act respecting the American colonies to Daniel Coxe, the Provincial Master of New York, New Jersey, and Pennsylvania.<sup>188</sup> In the beginning of Chapter 2., a chart is depicted that shows the founding dates of the singular "mainstream" Masonic Grand Lodges in the United States.

It is claimed by some Masonic authorities that several of the signers of the Declaration of Independence were Masons; others support the thesis that *all* of

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<sup>183</sup> Cf. Henderson and Pope, vol. II, p. 201.

<sup>184</sup> Ibid.

<sup>185</sup> Cf. *CME*, p. 288.

<sup>186</sup> Henderson and Pope, vol. II, p. 206.

<sup>187</sup> *CME*, p. 30.

<sup>188</sup> Cf. *ibid.*

the 56 signers belonged to the fraternity. This conjecture is not supported by Coil in his Masonic encyclopedia. He lists only evidences that *eight* of the signers had Masonic background, among them John Hancock. According to *CME*, the investigation who were and who were not Freemasons among the signers of the Declaration has been "the vehicle for much romance and imagination, additionally invigorated by a mistaken notion that some extravagance was permissible in projects to elevate the standing of the Fraternity."<sup>189</sup> Also, Freemasons sometimes boast that Masons were crucial in the Boston Tea Party.<sup>190</sup> This thesis is considered by Coil as absurd anyway, for, as Coil says, "Freemasonry, as an institution, had absolutely nothing to do with the American Revolution. [...] Writers, speakers and 'historians' have erroneously cast it in a war-like role, perhaps in an attempt to add 'glamour' to the Craft."<sup>191</sup> It is false to attribute political events to Freemasonry as a whole, although it cannot be overlooked that certain individuals who took actively part in political decisions were Freemasons. The most eminent of them in the U.S. certainly was George Washington.

As to the political and social basis, in contrast to European Masonry, North American Masonry neither had nor has problems with the government or with the churches. The population accepts the fraternity as an important social factor and has managed to integrate the whole family in Masonic or quasi-Masonic feelings and activities.

It is difficult to delve much further into the realms of American Masonry without discussing it in the context of the family. Probably one of the first things that will become apparent to the overseas visitor is that Freemasonry in the United States is not simply for the man alone, but rather it involves the entire family. The male Freemason will be a member of one or more Craft lodges. [...]. He will often be a member of a number of additional degrees, as well.

For his wife, there are several 'Masonic' orders, such as the Order of the Eastern Star, the Order of Amaranth, and others. For girls, there is the Order of Job's Daughters, and the Order of the Rainbow. For boys [...], there is the Order of DeMolay. These organisations for the Masonic family are not Masonic as such: they contain no ritual or forms in any way imitative of Freemasonry. However, in America, these bodies are certainly associated or identified with Masonry.<sup>192</sup>

The analyses of the rituals in Chapter 7. will show that "true" Freemasonry is reserved for men. The women receive a kind of moral education with female Biblical characters serving as examples, and are prepared for a harmonious

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<sup>189</sup> *CME*, p. 622.

<sup>190</sup> Cf., for example, the proud account in *Freemasonry in the American Revolution* by Sidney Morse, published in *Little Masonic Library*, vol. III, by Macoy Publishing & Masonic Supply Co., Inc.

<sup>191</sup> *CME*, p. 39.

<sup>192</sup> Henderson and Pope, vol. I, p. 68.

symbiosis of giving and taking - they give charity and in response receive support from the Masons if they should become widowed or destitute. At least, this relationship was the original intention of the women's orders. They were not created to impart any mystic secrets to the women but in order to economically protect the female relatives of Master Masons. Today, the outcome is similar to a spare time club with beneficial activities, Christian chants, and happy social hours. However, the ladies of the Eastern Star and the Order of the Amaranth also have their rituals, so that everything takes place within the framework of prescribed ceremonies and drill. The same is valid for the youth orders that are sponsored by Masonry for men and women. The young people receive a moral, religious, and also political education, illustrated by many symbols, laid out to teach the love of God, parents, and country. Other Grand Lodges outside the U.S. are not so enthusiastic about this "all-round Masonry" and view these organizations for women and children with a critical eye: "Indeed, the Grand Lodges of England, Ireland and Scotland look upon them with consistent disapproval, and will not permit their members to belong to them, with the exception of the Eastern Star in relation to Scotland."<sup>193</sup>

Another difference to the form of Masonry practiced in Europe is that American Freemasonry is more open. This becomes evident when one tries to collect Masonic materials, secondary literature as well as secret rituals. These are somehow easy to acquire from the U.S., where Masons seem to be less scrupulous about what they sell and to whom. As Kischke says, "[d]ie amerikanische Freimaurerei arbeitet freier und offener als die europäische."<sup>194</sup> He adds that American Masonry does not put such an importance on secrecy as the more tight-lipped European institutions: "Die amerikanische Freimaurerei - das stärkste Glied in der Weltbruderkette - wirkt ohne Geheimnistuerei."<sup>195</sup> As in France, American Masonry does not keep silent when public questions are concerned. For example, the fraternity unanimously criticized the Ku-Klux-Klan, calling it an injury to a humanitarian and tolerant way of living.<sup>196</sup>

In contrast to European lodges, lodge membership in the United States generally is very large. In bigger cities, lodges often contain more than a thousand brethren. If a lodge is reduced to about one hundred members, it is not uncommon for this lodge to merge with another one. There are two reasons for this mammoth membership of American lodges. First, there exists multiple membership. Second, the costs of running lodges and maintaining the temples are very high, so that a large membership is needed to guarantee a sound financial position.<sup>197</sup> A negative consequence of large membership is that the average Mason finds his personal involvement in lodge activities limited. "A natural question coming from an overseas visitor might well be: 'With lodge membership as many as one thousand, how can you ever attain office and

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<sup>193</sup> Henderson and Pope, vol. I, p. 69.

<sup>194</sup> Kischke, p. 32.

<sup>195</sup> Ibid.

<sup>196</sup> Ibid.

<sup>197</sup> Cf. Henderson and Pope, vol. I, p. 70.

become Master of a lodge?' <sup>198</sup> The answer lies in the popularity of the high degrees in the United States. However, climbing the degree ladder reduces the active membership of the singular brethren in the Craft lodges, those that practice only the first three degrees. As Henderson and Pope put it, it is not difficult to attain high office in American Masonry, because active membership is low: "All the Master Mason has to do is express interest, and he will soon find himself in office or, to use the American term, *in the lodge line*."<sup>199</sup>

Freemasonry and its affiliated institutions are ever-present in the U.S. This can be supported by repeated references to the fraternity on TV, in movies, and in comics (cf. Section 9.3.3). Freemasonry further becomes well known through its beneficial vocation, sponsoring homes for the elderly, hospitals, sanatoriums, schools, etc. Also, the beautiful temples with club rooms and public restaurants cannot be overlooked. Further, Freemasons in the U.S. perform certain public ceremonies like laying the cornerstone for a new building. Moreover, the non-Masonic Shrine, an assemblage of Master Masons and a fun club, is famous for its charity, especially with regard to disabled children (cf. Section 8.5 on publicity and sociability). As stated by Henderson and Pope, "[m]embership of the Shriners is keenly sought, and it appears to grant a certain social status in America."<sup>200</sup> North American Masonry, together with its affiliated and sponsored orders and clubs, is a distinguished feature of the social life. Next to sports, fraternities seem to be a hobby of the Americans:

In den USA gibt es außer der Freimaurerei eine Reihe von Organisationen, die selbst nicht zur Freimaurerei gehören, in die aber nur Freimaurer eintreten können. Diese spezifische Eigenart ist eine Auswirkung der Freimaurerei, die das gesamte Vereinsleben und damit das gesellige Leben in Amerika beeinflusst hat. Ein großer Teil des geselligen Lebens spielt sich in derartigen bruderschaftlichen Verbänden ab - abgesehen von beruflichen, sportlichen und politischen Vereinigungen.<sup>201</sup>

Similar to non-American Masons' reactions towards orders for women and children, other jurisdictions are skeptic with regard to the "playground" of American Masonry: "It must be noted that the Shriners are not countenanced by the Grand Lodges of England, Ireland and Scotland and some other non-American Grand Lodges. Masons belonging to these jurisdictions may not join the Shriners. Visitors from outside North America are advised to be aware of their own Grand Lodge policy in this area."<sup>202</sup>

International lodges find several other points to criticize with regard to American Masonry. For example, according to Mellor, American Masons have

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<sup>198</sup> Cf. Henderson and Pope, vol. I, p. 70.

<sup>199</sup> Ibid, p. 71. Italics added.

<sup>200</sup> Ibid, p. 73.

<sup>201</sup> Kischke, p. 33.

<sup>202</sup> Henderson and Pope, vol. I, p. 73.

kept the custom of rough initiation ceremonies, mistaking them for tests of courage: "La pratique d'épreuves physiques brutales s'est maintenue aux U.S.A., où elles sont encouragées en vue d'éprouver le courage du candidat. L'une d'elles consiste à lui ordonner de sauter, pieds nus, sur un plancher tapissé d'énormes clous... en caoutchouc."<sup>203</sup> This statement is in the same tone as the quotation introducing Chapter 2., that Masonry developed in the U.S. as football transmuted into rugby when imported overseas. However, "brutal" physical tests were not detected in American rituals during our investigation of the material. Perhaps, Mellor refers to fun ceremonies like "riding the goat" (see Section 9.3.2). These are rare exceptions in the otherwise very solemn ceremonies. If Mellor has in mind other orders like the Shrine - where, admittedly, the candidates are not handled with kid gloves - it has to be remembered that the Shrine is not "Masonry" but called the "Master Mason's playground" (cf. Section 7.3.1). Possibly, Mellor mistakes Freemasonry for another fraternity, the Knights of Pythias. The aim of Chapter 8. on different rituals will be to clearly show the differences between the symbolic teachings of Freemasonry and the fun ceremonies, wrapped in imitative rituals with Biblical flavor, of non-Masonic societies, behind which lie mostly economic reasons.

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<sup>203</sup> Mellor, *La Vie Quotidienne de la Franc-Maçonnerie Française du XVIIIe siècle à nos Jours*, p. 40. The statement about the "rubber nails" on which Masonic candidates, according to Mellor, have to stand is very questionable. Such tests of courage can be observed in the Knights of Pythias (cf. Section 7.3.4), where the neophyte is made to stand with his bare feet on the points of sharp swords which, in fact, are made of rubber.

### 3. An Overview of Masonic Rites

It is appropriate to define the term "Rite" in Masonry prior to beginning with an illustration of different models. There are two possibilities to interpret this word. If spelled with a lower case "r," "rite" has the significance as given by Webster's *Dictionary*, being an act of performing divine or solemn service, as established by law, precept, or custom; or a formal act or series of acts of religious or other solemn duty.<sup>204</sup> Masons perform several of these "rites," for example the rite of investiture, in which the candidate is clothed in an apron; the rite of discalceation, in which the candidate has to take off his shoes; or the rite of circumambulation, in which the candidate makes prescribed "travels" around the lodge room. "Rite" spelled with a capital "R" means in Masonry a collection of degrees associated under a common control or administration.<sup>205</sup> "Degrees" are ranks that describe the advancement of a Mason. To name and describe all the Masonic or quasi-Masonic Rites that have existed or exist would be beyond the scope of this dissertation. *Coil's Masonic Encyclopedia* deals with this subject on pages 525 - 563, and it is a large-format encyclopedia using small print. Therefore, in order to stay within the bounds of possibility, only the two most popular Rites will be considered, the Ancient & Accepted Scottish Rite and the York Rite.

#### 3.1 Ancient & Accepted Scottish Rite vs. York Rite

These two rivaling systems were created at different times and places. Originally, there existed only one Rite, that of Ancient, Free, and Accepted Masons. It consisted merely of three degrees; namely, Entered Apprentice, Fellow Craft, and Master Mason. However, in Continental Europe and especially in France and Germany, Masonic careerists have added an infinite number of high degrees. The first Masonic "Rite" is the "Rite of Perfection," which stemmed from early 18<sup>th</sup> century France and consisted of 25 degrees. In 1761, the original "Rite of Perfection" was brought to North America, to Charleston, N.C., where it was expanded to 33 degrees and named "Ancient and Accepted Scottish Rite."<sup>206</sup> According to Henderson and Pope, in the U.S., the Ancient & Accepted Scottish Rite is probably the most powerful and popular single Masonic organization.<sup>207</sup> It is governed by two independent Supreme Councils,

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<sup>204</sup> Cf. *CME*, p. 525.

<sup>205</sup> *Ibid.*

<sup>206</sup> *Ibid.*

<sup>207</sup> Cf. Henderson and Pope, vol. I, p. 71.

called the Northern and the Southern Jurisdictions. The Northern Jurisdiction includes the States north of the Mason-Dixon line and east of the Ohio River, while all the western States belong to the Southern Jurisdiction. The Ancient and Accepted Scottish Rite consists of 33 degrees, the three first of which are the three Craft degrees (Entered Apprentice, Fellow Craft, Master Mason), worked in a Craft lodge. Then follow five stages of advancement, 1. The Lodge of Perfection (4<sup>th</sup> - 14<sup>th</sup> degree), 2. The Princes of Jerusalem (15<sup>th</sup> - 16<sup>th</sup> degree), 3. Chapters Rose Croix (17<sup>th</sup> and 18<sup>th</sup> degree), 4. The Consistory (19<sup>th</sup> - 32<sup>nd</sup> degree), and 5. The Supreme Council (33<sup>rd</sup> degree).<sup>208</sup>

According to Henderson and Pope, in the U.S., progress up to the 32<sup>nd</sup> degree is readily and rapidly achievable, and about one Mason in five holds the 32<sup>nd</sup> degree. This is partly due to the requirement to be either a 32<sup>nd</sup> degree Scottish Rite Mason, or a Knights Templar in the York Rite in order to join the Shriners, a very popular non-Masonic fun club considered the "apex of Freemasonry" in America: "A commonly heard statement made in American Freemasonry is that a brother is a '32<sup>nd</sup> degree Mason and a Shriner.'"<sup>209</sup> The 33<sup>rd</sup> degree which is awarded to distinguished 32<sup>nd</sup> degree Masons is considered an honor and is limited to 33 members of the Supreme Council.<sup>210</sup>

There are Masons who despise the whole eccentric line of high degrees, and conceive them as standing outside the "legitimate and Cosmopolitan" three degrees of Entered Apprentice, Fellow Craft, and Master Mason, and their completion in the Royal Arch Degree. In their opinion, they can only be considered as extraneous matter and are not connected with the original plan of Freemasonry. As Moore puts it, "[m]any of them bear evidence of being 'picked up' here and there from vestiges of a former long-forgotten system and purer faith."<sup>211</sup>

The entire Bible teems with evidence [...] of the existence of esoteric schools of knowledge, and the very prophecies themselves [...] read like the teachings of a secret religious guild, where knowledge was preserved that was hidden from the general populace, but which oozed out in mystic language and allegory, when the fervor of enthusiasm loosed the tongues of those gigantic poets of the olden time. [...] [T]he greater number of these modern rites and degrees have been arranged to suit the views and preconceived ideas of clever, visionary ritualists, and are but the mere conceit of their concocters, nearly equally meaningless and historically untrue. In this age of Christian enlightenment, what have we to do with the dogmas of the Platonic school, or with any vain endeavor to reconcile revealed truths of Scripture, and to offer vague and unsatisfactory statements?<sup>212</sup>

<sup>208</sup> This is valid for the American Scottish Rite under the Northern Jurisdiction. The system under the Southern Jurisdiction is similar, according to Henderson and Pope, p. 71.

<sup>209</sup> Henderson and Pope, vol. I, p. 71.

<sup>210</sup> Cf. *ibid.*.

<sup>211</sup> Quoted from Moore in Stillson (ed.), p. 758.

<sup>212</sup> Quoted from Moore in Stillson (ed.), p. 758.

The York Rite took its name from the old legends of the Craft, which led Masons to the hypothesis that York in North England was the cradle of English Freemasonry.<sup>213</sup> The *Gothic Constitutions* of Britain state that the first national assembly of Masons was held at York in the 10<sup>th</sup> century A.D., as well as that the first royal charter was issued by King Athelstan at this very place.<sup>214</sup> Thus, "York" became a celebrated term in Freemasonry. In 1725, York Lodge began to meet as a Grand Lodge. Its Junior Warden was Francis Drake, who in an address of 1726 referred to the legendary first "Grand Lodge" at York at about 600 A.D., stating that York Lodge "was the Mother Lodge of them All," and that York possessed the "Grand Lodge of All England."<sup>215</sup> In fact, however, the Grand Lodge of England was situated in London. As Coil puts it, succeeding the three Craft degrees, the York Rite is probably the oldest Masonic Rite in existence.<sup>216</sup>

One of the first York lodges conferring the so-called York Rite degrees was Royal Arch at York, England, founded in 1744.<sup>217</sup> The York Rite which originally worked only the three degrees and the one of the Royal Arch was imported to France in 1725, and to America about the end of the eighteenth century.<sup>218</sup> The Continental Masons and the American ones imposed upon the Rite additional high degrees. In the U.S., these degrees were even referred to as the "American Rite," a name invented by Albert G. Mackey which, however, succumbed to the more familiar designation "York Rite."<sup>219</sup>

Today, the York Rite covers a series of nine, ten, or eleven degrees and orders, which are grouped in the following sub-Rites: 1. Those conferred in a Royal Arch Chapter. These are the degrees of Mark Master, Past Master, Most Excellent Master, and of the Royal Arch. This group is called in America "Capitular Rite." 2. Then, there are the degrees conferred in a Council of Royal and Select Masters. These degrees are the Royal Master degree, the Select Master degree, and the Super Excellent Master degree, all together forming the "Cryptic Rite." 3. The third group contains the degrees conferred in a Knights Templar Commandery. They are the Order of the Red Cross, the Order of Malta, and the Order of the Temple, constituting the "Chivalric Rite."

The Ancient & Accepted Scottish Rite and the York Rite engage in a friendly rivalry for membership, both being well established in the U.S. Double membership is also possible. The following chart illustrates the succession of the degrees mentioned above:

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<sup>213</sup> *EOF*, p. 871.

<sup>214</sup> Cf. *CME*, p. 560.

<sup>215</sup> *Ibid.*

<sup>216</sup> *Ibid.*

<sup>217</sup> *Ibid.*

<sup>218</sup> Cf. *EOF*, p. 871.

<sup>219</sup> Cf. *CME*, p. 529. Mackey (1807-1881) was an American Masonic historian, ritualist, symbologist, and the author of our often cited *EOF*.



pioneer as far as the question of initiating women is concerned. Mixed bodies began to be formed in France shortly after the invention of the *Hauts Grades* about 1738-40. At first, they were only para-Masonic institutions, but by 1760 they became associated with French lodges.<sup>222</sup> In 1774, the French Grand Orient asserted control of such bodies and thereby expressed its recognition of their Masonic character, often sponsoring them: the mixed bodies became "adopted."<sup>223</sup> This technical term describes the relation between the androgynous orders and their foster parent, the Grand Orient de France. Hence, the term "Rites of Adoption." Just to name a few French Rites of Adoption with their founding dates: there were the "Companions of Penelope of Palladium of Ladies" (1737-40), the "Knights and Ladies Rower" (1738 in Rouen; related to boats or ships), the "Dames of Mount Tabor" (about 1742 in Paris), and countless others.

But was the kind of Freemasonry destined for women the same kind as for the men? What distinguishes adoptive Masonry from the "real" one? What kind of lessons are imparted to the women who are excluded from partaking in the true Masonic rituals? Lodges of adoption were created in France in the 18<sup>th</sup> century in order to appease the women who did not keep back their verbal injuries against an institution that did not allow their participation. The Masons have learned from that and gave them their own lodges: "Die Freimaurerei hat, nachdem sie in Frankreich Eingang gefunden hatte, sonderliche Blüten gezeigt. Als ausschließlicher Männerbund gegründet, war sie seitens des schönen Geschlechtes mancherlei Mißdeutungen ausgesetzt [...]. Man fand einen galanten Ausweg, indem man Logen stiftete, in denen Männer und Frauen gemeinsam arbeiteten."<sup>224</sup> These French lodges of adoption became very popular, so that in 1781, Maria Antoinette could say about them, "[t]out le monde en est."<sup>225</sup> The main occupation of these lodges of adoption were symbolic ceremonies, aesthetic conversations, and gorgeous feasts. After the French Revolution, this kind of lodges died out, but they were revived under the monarchy of the early 19<sup>th</sup> century. They had never existed in England and were a typical French development:

Im allgemeinen bewegte sich deren Wirken zwischen symbolischen Zeremonien, Wohltun und schönen Festen. Im Wirbel der französischen Revolution versanken alle diese galanten Bildungen, die außer in Frankreich vorübergehend nur noch in den von Frankreich kulturell beeinflussten Ländern Fuß fassen konnten. [...] Das geistige Leben der Adoptionslogen ist rege und steht auf schöner Höhe. Abgesehen von der Mitwirkung von Brüdern der patronisierenden Logen und deren Verantwortlichkeit gegenüber der Grande Lodge besteht kein Zusammenhang mit der Freimaurerei.<sup>226</sup>

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<sup>222</sup> Cf. *ibid.*, p. 8.

<sup>223</sup> Cf. *ibid.*

<sup>224</sup> *IFL*, p. 17.

<sup>225</sup> Cf. *ibid.*, p. 18.

<sup>226</sup> *IFL*, p. 18.

As has been shown, according to the *IFL* there existed no connection between the lodges of adoption and Freemasonry. The rituals and pretensions are completely different. Chapter 8.2 on androgynous lodges will show that in spite of some similarities to Craft Masonry, the women are fed on Biblical and moral tenets, and that from the original "Craft" and the symbolism of stonemasonry not very much is left:

The ceremonies of the adoptive lodges generally resembled those of a Masonic lodge, but the details were different, although gloves and aprons were presented to the candidate during the lecture and the symbolism of the Tower of Babel and the Theological Ladder were employed. The offices were about evenly divided between men and women and each wore a blue shoulder ribbon supporting a trowel and each was duly clad in white gloves and apron. The ceremonies were symbolic and moral and dealt with circumstances entirely apart from those found in Freemasonry. Saint Victor's *Handbook of Female Masons* states: 'The first Degree contains only, as it ought, moral ideas of Freemasonry; the Second Degree is the initiation into the first mysteries, commencing with the sin of Adam and concluding with the Ark of Noah [...]; the Third and Fourth Degrees are merely a series of types and figures drawn from the Holy Scriptures, by which we explain to the candidate the virtues which she ought to practice.'<sup>227</sup>

That many male Masons did not take the female degrees serious is vividly expressed in *TRMC*, where the content of androgynous rituals is described as trivial: "the modern character of such a rite, and its puerility, cannot but raise a smile on the cheek of every real brother of the Fraternity."<sup>228</sup> This English cyclopedia states that a banquet and a ball usually terminated the meetings of androgynous orders, and thus criticizes female lodges, while also mocking at modern male Masonry in England: "The preliminary ceremonies are but the formal prelude to these latter all-important objects, much as in modern English Masonry the ceremonies are the excuse for the eating and drinking, which is the real business [...]."<sup>229</sup> The French brethren were more tolerant towards their female fellow Masons. Too fast and too rigorous was the French development for many brethren of other nationalities. The French radicalism in favor of women also has its counterpart, for example the Grand Lodge of Pennsylvania which distances itself as far as possible from any connection with mixed orders:

The attitude of Grand Lodges may vary from full recognition and control, such as that of the Grand Orient of France over its *Rite of Adoption* to that of the Grand Lodge of Pennsylvania which will have nothing to do with androgynous bodies, even to the extent of not

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<sup>227</sup> *CME*, p. 11.

<sup>228</sup> *TRMC*, p. 22.

<sup>229</sup> Quoted in *TRMC*, p. 22.

allowing the use of Masonic halls by them. It even prohibits its members from belonging to them. Between these two extremes there is a great variety of treatment, so that a given Grand Lodge may, itself, have difficulty in defining how far it has recognized the Masonic standing of androgynous bodies.<sup>230</sup>

In general, it can be said that the strict aversion towards the initiation of women has been modified since the great panic of the male Freemasons from the last two centuries has calmed. But talking about the universality of Freemasonry, we can observe that there are no common laws as to whether to accept women or not. As it appears, every Grand Lodge can judge on its own. At least, mixed orders like the American Eastern Star have managed to acquire a positive image in the eyes of "ordinary" Freemasons in some countries:

Conditions with respect to mixed orders of Masons and their female relatives are likewise **lacking in uniformity**. Sentiment has undergone a great change over the past century. Protests against "female Masonry" and both androgynous and adopted orders at the middle of the 19<sup>th</sup> century were vigorous and tinged with horror, it being feared that their spread would destroy Freemasonry. But, by the middle of the 20<sup>th</sup> century, we find Grand Masters speaking of the Eastern Star in the same tones that would be used with respect to Chapter or Commandery and, furthermore, urging their lodges to sponsor and encourage such girls' orders as *Job's Daughters* and the *Order of Rainbow for Girls*.<sup>231</sup>

However, an example of a reactionary attitude towards the initiation of women is the United Grand Lodge of England which does not allow its members considered as "mainstream Masons" to associate with the Eastern Star, in contrast to the Grand Lodge of Scotland:

The United Grand Lodge of England forbids its members to associate Masonically with the mixed-gender but female-oriented Order of the Eastern Star; there is no such prohibition by the Grand Lodge of Scotland, where the Order thrives. Among the requirements of this Order is active participation of male Masons in certain offices. There are a few Eastern Star chapters in England, chartered from Scotland; these have a dispensation from Grand Chapter, to fill male-oriented offices with female members if necessary.<sup>232</sup>

In the debate whether women are to be admitted into Freemasonry or not, Germany is one of the more reactionary countries. We can compare this to the situation of women in other fields of society in Germany, for example, not so

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<sup>230</sup> *CME*, p. 8.

<sup>231</sup> *Ibid.* Bold print added.

<sup>232</sup> Henderson and Pope, vol. II, p. 119.

long ago they were not admitted to serve in the army, and as far as mining is concerned, they are still not allowed to work below ground - for moral as well as for physical reasons. Other countries have more modern ideas in these sectors. In 1926, a German Mason could published the following - which still is the opinion of many individual Masons today:

Die Freimaurerei beruht auf der Gleichheit der Mitglieder im Tempel; dieser Grundsatz könnte bei der Zulassung von Frauen aus Gründen der feinen Sitte nicht aufrechterhalten bleiben. Zu bedenken ist auch, daß die Anwesenheit von Frauen bei den unter scharfem Ausschlusse der Oeffentlichkeit stattfindenden Tempelarbeiten das Gerede über die Freimaurerei, das ohne dies recht umfangreich ist, noch vergrößern und vermehren würde. Deshalb glauben wir deutsche Freimaurer das Vorbild einer Gruppe Franzosen nicht nachahmen zu können, die unter dem Namen "Droit humain" gemischte Logen [...] gegründet haben. [...] Wir wissen die Macht des weiblichen Gemütes besonders bei unserer Wohltätigkeitspflege zu schätzen und wir suchen dazu unsere Bundesgenossen vorzugsweise in den Reihen unserer Schwestern. Trotzdem glauben wir sie mit guten Gründen den Arbeiten im Tempel fernhalten zu müssen.<sup>233</sup>

Fluhrer, the author of this quotation, expresses the thought of most of his contemporaries. He sees the "demureness" of the lodge endangered by the presence of women. And he fears for its "secrecy." He stresses the giving of charity, in which he sees the favorite task of women, and which makes them useful for the male lodge. But generally, their most hindering character trait is gossiping, and therefore they cannot be allowed to know the secret work of the order also. The German brethren did not even invent a substitute of lasting importance for the women. Of course, there have always been attempts in Masonic history, and also in German Masonic history, to establish clubs, circles, and orders for women, but they have nothing to do with real Freemasonry.

We can compare this statement to the reasoning of male Masons in our chapters on mixed American rituals, the Order of the Eastern Star and the Amaranth. The American brethren have invented androgynous orders to provide the whining women with a substitute, a kind of Masonry for their own use. They assigned to the women the role of giving and receiving charity. In the late 1800s, when these American co-Masonic orders were founded, the state did not provide social insurance, and therefore it was important for male Masons, who had a fraternal benefit system, to make sure that their female relatives were equally well protected. Thus, they gave them some nice Biblical ceremony and some very secret hand signs and passwords, so that the women "could make themselves known" to a Masonic brother when they were in distress. Furthermore, they were pacified and could play their own "ritual." This was certainly a good thing in those times, but nowadays? We are not arguing that the

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<sup>233</sup> Fluhrer, p. 12.

ceremonies of the Eastern Star and the Amaranth are not beautiful and morally enlightening - the reader can judge that for herself or himself when coming to the corresponding chapters. Instead of receiving "working tools" to improve their character, as in male Freemasonry, the "sisters" are fed with images of flowers and animals. The men of their times must have thought it fit for them to ponder upon the symbolism of a rose, a dove, and a lily-of-the valley. But at least these female orders had a peculiar "language," made up by signs, grips, tokens, and a diction abundant with symbolism and metaphors. And it is this "language" that is our principal concern. We are not going to get embroiled in feminist discussions on the topic.

However, in order to do no injustice to the German Masons, we have to include here some personal experiences of the author, made in 1999 - 2001. There exists "modern" and "real Freemasonry" for women in Germany today, although according to Grand Lodge law, such lodges would be called "irregular" or "clandestine." Everyone can witness their being in action, because the so-called "guest evenings" of German lodges are open to anybody who is interested in the topic.<sup>234</sup> These entirely female lodges are relatively young, being founded in the 1980s and 1990s<sup>235</sup>, according to their proper information published on the Internet. Thus, when visiting several guest evenings of the female lodge TUSCULUM in Düsseldorf, we were told with regard to their history that several women had received a Masonic ritual from a brother, which was an eclat at that time. So, the women could found their own lodge, and they have made only minor changes to the ritual. Thus, they possess the "real Freemasonry" and no substitute, and we think this development should be encouraged. From our experience we can say that the guest evenings are very well accepted by the local population; about forty ladies, sisters and guests, assembled at each meeting. The membership in female lodges also seems to have no problems (maybe because the novelty has not yet worn off). We talked to the Worshipful Master of a male lodge of another German city who complained that his lodge only had six brethren, and that they had to meet in a restaurant because they could not afford their own lodge building any more. (We are not arguing here that male Freemasonry is going to die out!) But it is a fact that male lodges complain about an increase of the percentage of old members. From personal experience, we would estimate that the average age of female Masons is about five to ten years lower than that of male Masons.<sup>236</sup> As to the reaction of the brethren towards the advancement of their female competitors, on a guest evening of male Freemasons in Düsseldorf, the brethren told us that the "sisters" are not

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<sup>234</sup> Here, we have to admit that as a woman, the author was welcomed at a guest evening of a male lodge, but was not allowed to be accompanied by a man when visiting a female lodge - allegedly, for space reasons.

<sup>235</sup> Several dates of foundation, according to <http://www.freimaurerinnen.de>: Düsseldorf (1982), Mannheim (1983), Köln (1992), Wiesbaden (1995), Dortmund (2000). There are eleven female lodges under the Grand Lodge "Zur Humanität" in Germany so far.

<sup>236</sup> This personal observation of the author is locally limited and will not be supported with statistics. Details about lodges can be obtained directly from them or from their Internet homepages.

administratively recognized, but that they are "personally recognized" by the brethren. Is this the first step towards a new Masonic era?

### 3.3 "Negro Freemasonry" (Prince Hall) in the U.S.

... [T]he study of Prince Hall Freemasonry in the United States is the story of a major social foundation of the black bourgeoisie, an institution that allows us to better understand one of the key segments of black society.<sup>237</sup>

In this chapter, Freemasonry for colored people in the United States will be viewed as a sociopolitical institution. We will emphasize its fundamental role as a vehicle for the ruling elite of the Afro-American middle class to solidify the in-group's class definition and its identity, self-pride, and distinction from the black mob. A striking point, however, is that there exists a separate Freemasonry for colored people at all. Throughout Masonic literature, we will find the antitheses of "Caucasian/Negro Freemasonry," "white/black Freemasonry" (often seen as synonymous with "regular/irregular Freemasonry"), as well as pejorative expressions like "Niggerdom in Regalia."<sup>238</sup> In addition to their political incorrectness, these terms also give us the paradoxical feeling that in our modern times where slavery and apartheid have been overcome, there remains segregation within a social institution that lauds itself above all to be tolerant towards race and creed.

Historically, we will see that the development of politics and black Freemasonry in the United States is strongly connected. The destruction of the slave system facilitated the spread of the Order among the blacks in the South. It is quite understandable that the white governments were against the unifying of masses of slave blacks in a secretive fraternity. The white South anticipated the danger emanating from blacks meeting together without supervision and getting well organized. However, after the Civil War, black Masonry had the opportunity to spread in the reconstructed South.

In a modern American Masonic encyclopedia (*CME*) we can read the following idealistic statement concerning "black Freemasonry":

This is a misnomer. There is actually no strictly black or white Freemasonry. Men of all races are members of Masonic bodies that are predominantly one color or the other. Except for off-shoot, or renegade, bodies calling themselves 'Masonic' there is no color or religious restriction within Freemasonry. This is not to say there are not

<sup>237</sup> Muraskin, p. 42.

<sup>238</sup> Walkes, *Black Square & Compass*, p. 80. Cited from "Pomeroy's Democrat," August 26<sup>th</sup>, 1871.

clandestine organizations of white or black men calling themselves 'Masonic.'<sup>239</sup>

The above quotation is very utopian indeed; history has proven contrary to the assertion. This statement merely refers to the *regularity* of a Masonic body and claims that there are clandestine off-shoots of all colors. According to the statement above, generally, black Freemasonry is legitimate. Legitimacy, as we have already seen is defined administratively as having a charter granted by a recognized mother lodge, such as the Grand Lodge of England. Nevertheless, whatever proofs of legitimacy black lodges have tried to procure, even their having the same ritual as white lodges did not save them from being excluded, ignored, and denied regularity. So what were the reasons for white lodges to keep black lodges apart? Neither Jewish nor American Indian brethren encountered as many difficulties as colored Freemasons, although their initiations were also disputed in several countries or depended on the goodwill of individual lodges. In the annals of Caucasian American Grand Lodges, we can read regulations such as "Exclusion of persons of the Negro race is in accordance with Masonic law and the ancient Charges and Regulations,"<sup>240</sup> "A mixture of white and Negro blood made a man ineligible for the degrees of Masonry,"<sup>241</sup> "A candidate 'must be a free-born white man,"<sup>242</sup> "A Mason who discusses Freemasonry with a Negro should be expelled from his Lodge,"<sup>243</sup> and "Admission of persons of color should be inexpedient and tend to mar the harmony of the fraternity."<sup>244</sup>

One of the major reasons for excluding the blacks used to be the Masonic requirement of the *Ancient Constitutions* that the initiate has to be a "free" man. After the abolition of slavery, there were free black men interested in Masonry who, however, were not "free born." If white Masons interpreted "free" as "free born," this automatically meant exclusion of such applicants. However, this rather seems to be an alibi reason, for we can conclude from the following quotation that economic reasons and race prejudice played a more important role. We can read in the *Proceedings* of the Grand Lodge, F. & A.M. of New York for 1851:

It is not proper to initiate in our Lodges, persons of the Negro race; and their exclusion is in accordance with Masonic law and the Ancient Charges, and regulations, because of their depressed social condition; the general lack of intelligence, which unfit them, as a body, to work or

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<sup>239</sup> *CME*, p. 98.

<sup>240</sup> Cited in Walkes, *A Prince Hall Masonic Quiz Book*, p. 78, from *Proceedings* of Grand Lodge, A.F. & A.M. of Iowa, for 1852.

<sup>241</sup> *Ibid*, cited from a decision of the Grand Master of the Grand Lodge, A.F. & A.M. of Louisiana, from 1924.

<sup>242</sup> *Ibid*, cited from the Constitution of Grand Lodge, A.F. & A.M. of North Carolina, edition of 1915.

<sup>243</sup> *Ibid*, cited from *Proceedings* of Grand Lodge, F. & A.M. of Mississippi, for 1899.

<sup>244</sup> *Ibid*, cited from *Proceedings* of Grand Lodge, F. & .M. of Ohio, for 1847.

adorn the craft; the impropriety in making them our equals in one place, when from their social condition [...] we cannot do so in others, their not being, as a general thing FREE BORN; [...] finally, their not being, as a race, persons of 'good report,' or who can be 'well recommended' as subjects for initiation; they very seldom being persons who have any trade, estate, office, occupation, or visible way of acquiring an honest livelihood, and working for the craft, as becomes members of this ancient and honorable fraternity, but likewise something to spare for the works of charity, [...] 'eating no man's bread for naught [...].'<sup>245</sup>

While the racist lodge statements mentioned above are historical, we can observe similar objections in more modern times. Thus, the Grand Lodge, A.F. & A.M. of Texas, states in its Constitution and Laws from 1948 that "[...] they regard all Negro lodges as clandestine, illegal and un-Masonic, and [...] they regard as highly censurable the course of any Grand Lodge in the United States which shall recognize such bodies of Negroes as Masonic Lodges."<sup>246</sup> That the economic reasons for excluding the colored people are but alibi reasons becomes obvious when we consider the strong antipathy of many whites towards the black race. Several Caucasian Masons did not dispute the common creator of both black and white Masons, but declared the latter unfit for certain things, which they based on their conception of "scientific ethnology":

No Negro ever born is the social or moral peer of a white man ... To return to the question [...], we will say 'the colored folk' are the creatures of the same Creator as ourselves, but so are Kentucky mules. The Negroes have many good traits, but they cannot make Masons any more than they would make good husbands for our daughters.<sup>247</sup>

The exclusion of black Masons from the white fraternity cannot be based on religious arguments, either. Black Freemasons do not enter this institution with a kind of "bush religion" but manifest their belief in monotheism and swear on the Bible. When they remain unrecognized by certain white American lodges in spite of this, it must be a case of pure racism, as a former Grand Master of the Grand Orient de France states. He further remarks that French Masonry has always had friendly relations with the Prince Hall fraternity:

Depuis toujours, les loges maçonniques françaises comptent, en leurs rangs, des francs-maçons de couleur, et le Grand Orient de France entretient des relations fraternelles avec la maçonnerie de Prince-Hall, dont les représentants qualifiés viennent chaque année saluer solennellement son assemblée générale, c'est-à-dire le convent. Ils sont reçus avec les mêmes honneurs que les dignitaires des autres puissances

<sup>245</sup> Quoted in Walkes, *A Prince Hall Masonic Quiz Book*, p. 79.

<sup>246</sup> Ibid, p. 78/80.

<sup>247</sup> Ibid, p. 86, from fraternal correspondence from the 1940s.

maçonniques. Par contre, la Franc-Maçonnerie blanche américaine leur interdit l'entrée de ses temples... Et c'est bien de racisme qu'il s'agit, puisque la Franc-Maçonnerie de Prince-Hall s'est ralliée au monothéisme et prête serment sur la Bible.<sup>248</sup>

Sadly, however, a racist attitude still seems to be prevalent in a number of today's Caucasian Masonic bodies who have not yet recognized black Freemasonry as their equal. Having made the experience that many North American Caucasian lodges refused them recognition, the black Masons turned towards their European brethren with the hope to be met with nondiscrimination. Thus, the Grand Master of Alabama expressed his hope that European Freemasons would "[t]each the American Mason that though they may not recognize us, the time is coming when the Masonic world will, and then it will be too late, when the VOX POPULI will recognize us."<sup>249</sup> As could be expected from the humanitarian outline of the Grand Orient of France, it declared openly that racial discrimination was un-Masonic, and reproached the English and American Masonic streams for being dogmatic and racist:

Le dogmatisme a toujours porté en soi toutes les tares du passé politique dont il relève. L'une de ces tares, la plus grave peut-être, c'est le racisme. La franc-maçonnerie anglo-saxonne et, spécialement la franc-maçonnerie des U.S.A., n'échappent pas à la malfaisance de cet autre dogme: la supériorité de l'homme blanc qui entraîne la ségrégation raciale.<sup>250</sup>

European lodges ran the risk of encountering the disfavor of white American lodges when they recognized black ones. This was the case with the German Grand Lodge of Hamburg, for example, which recognized the black Grand Lodges of Ohio and Massachusetts, thus causing relations to be severed with the white Grand Lodge of New York.

However, since World War II, there have been a few instances where colored Masons sat peacefully in lodge together with white American and French Masons: this was the case in the military lodges stationed in Europe: "[...] à l'époque récente où l'armée américaine tenait ses quartiers en France, il n'était pas rare de rencontrer, dans une loge du Grand Orient de France, un franc-maçon noir de Prince-Hall assis entre un franc-maçon blanc français et un franc-maçon blanc américain."<sup>251</sup>

It is astonishing how even in times of great difficulties, white lodges rejected the help and intermission of black lodges. For example, when the Grand Lodge of England asked foreign Masonic bodies for financial aid during the German bombing in the Second World War, it refused and returned the donation of the

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<sup>248</sup> Mitterrand, p. 59/60.

<sup>249</sup> Cited in Muraskin, p. 204.

<sup>250</sup> Mitterrand, p. 59.

<sup>251</sup> Ibid, p. 60.

Prince Hall Masons of New York. The black brethren were outraged and humiliated, but their English brethren certainly feared to bring about an alienation with the white American lodges at a time of great need.<sup>252</sup> Here, we see how great the impact of political inter-relationship can be on lodge decisions.

Since the black Americans constitute a microcosm in a white society, Masonry in their realm means something special to them and has a more severe impact on this group than on the common white man. We can compare this to the situation of Freemasonry in the 18<sup>th</sup> and 19<sup>th</sup> centuries, when it was considered a means of practicing free speech and thought in an environment that had not yet developed so far as to grant every citizen these fundamental rights. Those were times when Freemasonry had a real sociological "sense," which diminishes in our modern times where it becomes more or less a philosophical spare time club. However, black Freemasonry, especially in the times of apartheid has retained this purpose to guarantee its members a certain freedom, respect, also financial means, and most importantly, self-pride during a political and sociological suppression of the race.

Thus, we can see black Freemasonry as a microcosm within the Masonic macrocosm, which makes our research more interesting since most features of common Masonry are intensified in "Negro Freemasonry." This remarkably long-lived and healthy institution has done a great deal for the colored people in a material as well as in a nonmaterial sense. Historically, Prince Hall Masons have preserved run-away slaves from becoming victims of the Fugitive Slave Act. Black Masonry has reacted to race riots, lynchings, and unjust court proceedings. It further has helped cities during epidemics, supported the building of black communities, and procured education for black children. We may not be far off in saying that until today, black Freemasonry has functioned as a kind of self-help group for the race:

Masons, like most of the black middle class, have believed that a fundamental difference between blacks and other American ethnic groups has been the black man's lack of a tradition of cooperative self-help. They have felt foreign groups such as the Jews and Italians have gained internal cohesion, external "white" respect, and group upward mobility because of the mutual support they have provided their own people. For many Masons their fraternity has presented the possibility that this supposed black failing could be rectified, throughout the entire community. This hope has been one of the major attractions of the Order for its adherents.<sup>253</sup>

We will encounter more emotions in black than in Caucasian Freemasonry, since the Prince Hall fraternity has created an outlet for the socio-psychological needs of its adherents and provided a stage for living out their newly defined social role. Black Masonry, similar to the church, is an institution that has

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<sup>252</sup> For a full account, see Muraskin, p. 205.

<sup>253</sup> Muraskin, p. 133.

allowed its members to have experiences forbidden to them in the larger community, as long as there was no equality of black and white citizens.

Often the Order directly instructs members in social roles with which they have had no previous contact, other times it simply (but significantly) allows Masons to increase their proficiency at roles they have known but which the limited range of opportunities for blacks has denied them occasion to exercise. The Masons have long felt that the results of this training, in ideas and action, has been of great importance not only for the individual but for the race.<sup>254</sup>

Since there are several aspects of black Freemasonry to analyze, most of them not only on a social plane but deeply psychological in nature, they will be discussed in different sections:

- the official history of Prince Hall Masonry;
- black Masonic historical tradition;
- black Masonic self-definition;
- rivaling fraternal organizations;
- financial and job-related reasons to join Prince Hall Masonry;
- prestige reasons;
- black Masonic partisan politics and the civil rights movement;
- and the problems of universality.

### 3.3.1 The Official History of Prince Hall Masonry

On March 6<sup>th</sup>, 1775, Prince Hall and 14 other colored men<sup>255</sup> were initiated into Freemasonry in the colony of Massachusetts by a Sergeant of the Irish Military Lodge No. 441, which was attached to the 38<sup>th</sup> Foot of the British Army. The colored Masons received a permit so that they were able to make a procession on St. John's Day and bury their dead in Masonic manners. On July 3<sup>rd</sup>, 1775, African Lodge was founded in Boston.<sup>256</sup> When the Army was withdrawn, the black Masons applied to the Grand Lodge of England (the

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<sup>254</sup> Ibid, p. 131.

<sup>255</sup> 14 other colored men according to *CME*, p. 98; according to *EOF*, p. 508, there were 13.

<sup>256</sup> Several additional examples of such early black lodge formations can be cited, such as the founding of the Lodge at Fredericksburgh in the Colony of Virginia on September 1<sup>st</sup>, 1752. In 1758, this lodge requested and received a charter from the Grand Lodge of Scotland. Cf. *CME*, p. 98.

"Moderns") for a charter, which was granted on September 29<sup>th</sup>, 1784, but received only on April 29<sup>th</sup>, 1787.

After Prince Hall's death in 1807, African Lodge is said to have become "dormant" (which is the Masonic technical term for falling into abeyance) for want of a leader. Allegedly, African Lodge ceased its connection with the Grand Lodge of England for many years, and about the beginning of the 19<sup>th</sup> century its registration was stricken from the rolls of the United Grand Lodge of England. In 1827, African Lodge was revived, but this time the Grand Lodge of England refused recognition. Therefore, the black Masons resolved that "with what knowledge they possessed of Masonry, and as people of color by themselves, they were, and ought by rights to be, free and independent of other Lodges."<sup>257</sup> Soon after, they changed their lodge's name into "Prince Hall Grand Lodge," and began to issue charters for the constitution of subordinate black lodges, from which have proceeded the black lodges of the U.S. By today's Masonic standards, African Lodge of Boston did not possess the right and power to form itself into a Grand or Mother Lodge, but, as Walkes states, "we are dealing with a 'nation within a nation' in the midst of a hostile mainstream which by its very laws was attempting to keep the Black inferior [...]"<sup>258</sup> Several other black Masonic bodies used similar procedures as African Lodge.

### 3.3.2 Black Masonic Historical Tradition

The legendary provenance of black Freemasonry as interpreted by black Masonic historians is rather strange, even compared to the already unusual, far-fetched, various explications of white Masonic historians when referring to *their* mythological origins. We would naturally suppose that the black Freemasons, who have assimilated the rituals of white Freemasonry, have also taken over the white Masons' alleged historical line. But on the contrary, the black Freemasons have a totally different way of tracing themselves back to Biblical times; a fashion that is resplendent of self-pride and race-pride. While several white Masonic historians used to claim that their institution dates back to King Solomon, black Masons still pretend to stem from the ancient Egyptians. Not only that the Egyptians were not black, also the identification of Afro-Americans with the Egyptians instead of the Jews is very appalling. Folk heritage of Afro-American blacks has it that they either stem from Jewish heroes of the Old Testament, or from the ancient Ethiopians. So why the strange notion that black Masonry descends from the Egyptians? This question can only be answered when we consider the value system of the white American society adopted by the blacks in order to gain on their part respect in the eyes of the superior whites:

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<sup>257</sup> *EOF*, p. 508.

<sup>258</sup> Walkes, *A Prince Hall Masonic Quiz Book*, p. 8/9.

That black pride is shaped and limited by the white standards of what one should be proud of is strikingly illustrated where black Masons have traditionally attempted to be most aggressive in their self-image: their claims that the blacks are the descendants of the ancient Egyptians. [...] The linking of Afro-Americans with Egyptians makes sense only in terms of the silent dialogue between whites and blacks in America. It means that middle-class blacks accept white evaluations of what civilization and culture are (i.e. Pyramids "yes," Bantu villages "no"), and gains its nationalistic and prideful quality of turning the tables on the dominant race only after the white man's ground rules have been accepted.<sup>259</sup>

We can only understand this peculiarity of black Masonic "history" when we keep in mind the status of the black slaves in America, and the wish of the black Mason, who belongs to a black elite, to depart forever from this slavery image. Therefore, black Masons prefer to be identified rather with a Biblical people of slaveholders than with one of slaves, as it is true for white Masons when they trace themselves back to Solomon, king of the Jews, a race enslaved by the Egyptians. Thus, the black Masons, for psychological reasons, reverse the master-slave-relationship:

To the whites the Egyptians were the great builder race, the fathers of Mediterranean and, therefore of Western civilization. To claim descent from them was, first, to accept white values of what greatness was and, second, to present oneself to whites as deserving of their solicitude. (The fact that the Egyptians held the Jews in bondage and were slaveholders, not slaves, may not, on some deeper level, be displeasing to many middle-class blacks who want to forget their history of bondage in America.)<sup>260</sup>

For reasons of establishing race-pride among their members, black Masons have challenged their white counterparts who refused them legitimacy by denying them Masonic regularity with a falsified historical conception. The inheritance of an alleged Masonic past furnishes the blacks with a glorious history, contrary to their image as a marginalized, underprivileged, oppressed group coming out of slavery and fighting apartheid. As Muraskin quotes from Californian *Proceedings*, dating 1936, " 'Indeed, the black Mason is not even a member of the 'profane' world, since 'In the strict and ancient and technical sense of the word Masons are a 'peculiar' people - a people dedicated and set apart.' "<sup>261</sup> Thus, the blacks can consider themselves a 'chosen people' that is distinguished from the profanes and intended to lead the world. This chosen group alone is invested with the knowledge of a "mystery" that remains incomprehensible for

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<sup>259</sup> Muraskin, p. 212/213.

<sup>260</sup> Muraskin, p. 212/213.

<sup>261</sup> Ibid, p. 198.

the profane world. As Muraskin rightly notes, most of these ideas are not the particular conception of black Masons but are shared by their white brethren as well - however, they "play a special role for the Negro which is either not necessary or, more likely, less necessary for his white brethren."<sup>262</sup> This is evident because the white race has not lived the experience of being enslaved, and therefore it has never felt the necessity to prove itself worthy in the eyes of a "superior" race. Therefore,

[...] one repeatedly finds remarks like, 'The doors of Freemasonry were open to the Sons of Africa and they were practicing the same in America when some of the ancestors of our Southern friends were feudal slaves and vassals to the lords of Europe,' in Masonic literature. In this remark we see an interesting turning of the tables; the Negro is not a descendant of slaves, the white man is.<sup>263</sup>

Black Masonic historians even go so far as to put in question the legitimacy of the white Masons' alleged historical line. Thus, the Grand Lecturer of Alabama said in 1925: "[...] history tells us of the many dark-skinned kings and rulers as being among the first and foremost ancient Masons like the [...] sphinx whose lips are sealed. They left us in doubt as to the unsolved mystery of the whiteman's [sic] claims as to his lawful right to our inheritance [Masonry]."<sup>264</sup>

In order to receive the predicate of regularity from the white Masons, without which Prince Hall Masonry would be illegitimate, the black Masons have scrupulously adhered to the ritual, conception, and custom of white Masonry. However, as we can see from the *Proceedings* of the Report of the Committee on Research from California, dated 1919, black recital of the order's legendary history differs significantly from white mythological history insofar that the black Masons claim:

'We learn from science that the first man was the black man found in Africa, then we concede the beginning of man was the black man.' And it is also known that 'the ancient Egyptians were the original man - the black man. So out of Egypt and through the black man, the world gains its first knowledge of the worship of the deity and the cultivation of science...' Thus the white man received Masonry, both operative and speculative, 'through Egypt as the first man - the black man.' Not only were 'the Negroes ... the founders of [the] arts, sciences and [other] forms of culture instead of being only hewers of wood and drawers of water... It must not be forgotten that Solomon, the builder of the great Temple ... is the great foundation upon which Masonry the world over stands. Solomon was a black man.'<sup>265</sup>

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<sup>262</sup> Ibid, p. 198/199.

<sup>263</sup> Cited in Muraskin, p. 199.

<sup>264</sup> Ibid.

<sup>265</sup> Ibid, p. 197.

Concluding, we can say that by claiming Masonic history as their own, the black Masons have achieved a special status in society. Of course, this is mainly a psychological phenomenon, since it cannot be expected from white Masons to agree with the black Masons' interpretation. However, it has given the blacks a positive heritage, something to be proud of, since Masonry is considered a haven of freedom and liberty of thought and speech, as well as of democratic and cultural values. This new pride helps black middle-class Masons to overcome their slave past and see themselves as worthy individuals in modern society. Prince Hall Masonry is characteristic of the black middle class. There are other, more aggressive associations that have tried to do the same for the black third class:

Because of these psychological effects, the institution of Masonry has done for the black middle class in a moderate way what the heterodox religious cults have done for the black lower class - cults like the Black Muslims, the Black Jews or Father Divine's movement. Both perform the important role of stripping their adherents of their slave past and giving them a new identity and sense of self-respect (sometimes to the extent of giving them a new name); and providing a philosophy-history that explains their past (which is glorious), their present (which is meaningful and pregnant with prospects), and their future (which is apocalyptic and millennial), and which foresees the black man inheriting the earth.<sup>266</sup>

### 3.3.3 Black Masonic Self-Definition

The extent to which the black Masons adapt white Masonry, including its most racist features, is astonishing. Black Masons want to earn the recognition of their white brethren, whatever it may cost. They even continue to use as legal texts the antiquated, politically incorrect, and fundamentally racist writings of white Masons. One of the most widely and highly respected white Masonic authorities is Albert Mackey, the author of the dictionary we have quoted so often in this dissertation. Mackey was an "antebellum Charleston gentleman who believed in the innate inferiority of Negroes and the absolute ineligibility of blacks to join the Order"<sup>267</sup>, who explicitly states his view of the race question in his books. However, the great importance of Mackey for understanding Masonic law makes it impossible for black Masons not to refer to his works - even if they are confronted with a long-standing undercurrent of hostility and racial prejudice.

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<sup>266</sup> Muraskin, p. 199.

<sup>267</sup> Ibid, p. 215.

Black Masons form a special in-group in North American society that is situated under the white middle-class bourgeoisie and above the black third class. This group, in order to maintain its inner cohesion and class-pride, needs to distinguish itself both from the whites, the "big brother," and from the black masses, with whom it will have nothing to do. The black middle class, and especially the Masonic one, adheres to a moral and behavioral code that is demanded of this class. The models for bourgeois respectability for Afro-American blacks are the white men. Consequently, they try to imitate the whites in certain ways, and the black mob necessarily has to be excluded from such refined circles. This, of course, leads to the better-off and the worse-off blacks in the United States becoming alienated. Prince Hall Masonry is not the only social institution fostering such an estrangement between the second and the third black class, but one of the most effective ones. As Muraskin puts it,

[t]o give reality to the perceived and real differences between the self-proclaimed middle class and the black majority, institutions providing social distance had to be created. Such institutions brought together men considered eligible for middle-class status, and excluded all others. They gave the members support in maintaining the moral and behavioral characteristics that were considered class defining. By enabling members of the new class to meet and interact, they helped form a socially cohesive and self-conscious group. Prince Hall Freemasonry has been one of the most important of those institutions.<sup>268</sup>

Thus, black Freemasonry with its rigid and exclusionary admission system managed to separate the in-group members from what they considered the black mob: "To allow nonbourgeois men to enter would destroy the Order's ability to serve as a badly needed model for the race, weaken the resolve of the membership to maintain their life style, and destroy the Order's potency as a class-defining institution."<sup>269</sup> To cultivate a secret language and ritual allows a downtrodden race to distinguish itself from the primitiveness of the even lower masses. Even the often heard accusation of a worldwide aristocratic Masonic conspiracy probably did less damage to the self-conception of black Masons than of white ones, because being an imagined threat could make black Masons feel proud: "For a despised minority, accusations of hidden power do not hurt the ego."<sup>270</sup>

So far we have dealt with Afro-American Masonry as prevalent in the U.S. We would also like to mention the meaning of Masonry to a minority group in Sierra Leone, where the Craft has also expanded. Here, the Creoles, living in the capital city of Freetown, gain the pleasure of identification with a Western cultural institution and acceptance as social equals by whites through Freemasonry. The Creoles constitute a black professional and business elite,

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<sup>268</sup> Muraskin, p. 25/26.

<sup>269</sup> Ibid, p. 26.

<sup>270</sup> Ibid, p. 36.

stemming from the descendants of British and Canadian slaves. They differ from the indigenous tribes in culture and ethics, and tend to look down on them as inferiors:

While the Creoles have Freemasonry as their fraternal organization, the natives have their own 'bush' societies, one of which (the Poro) is a powerful political and social organization. Masonry is extremely prestigious, and all those who can afford to enter it and are accepted - about one out of three Creoles - do so. The cost of joining the Order is so high, and the 'necessary banqueting' so expensive, that many non-Masonic Creoles protest at the fraternity's 'snobbishness.' Within the Order, despite the official claims of equality, the socially and economically most powerful men within the Creole group dominate. The Order's membership thus constitutes an elite within an elite [...].<sup>271</sup>

This in-group has achieved what Afro-American Masons have dreamed of but never quite succeeded in obtaining. Masonry helps this small population living in one geographic area of the country to unify the group and to differentiate itself from outsiders. Although the Creoles do not use Masonry consciously as a political force, it serves them as one. The maintenance of a mystique and the consequent acceptance on the part of the whites enhances their distinctiveness vis-a-vis the natives, and "Freemasonry, as a European organization, is seen as the hall-mark of superiority, in contrast to the 'bush' secret societies."<sup>272</sup> From the Creole example we can see that identification with Western cultural standards through fraternities may prove ego-boosting for other races.

### 3.3.4 Prince Hall Freemasonry and Rivaling Fraternal Organizations

In our later chapters on rituals, we will deal with rivaling institutions that have nothing to do with Masonry, except for having copied several outer forms, symbols, and ceremonies from the Royal Art. Such fraternal organizations, whether they be insurance companies or social clubs, have the function of binding a certain group together, and by the exclusion of outsiders they enhance the cohesion of the in-group. In the white society, there were many such fraternities during the last three centuries. Black society, however, was in this sense under-organized insofar as there were no clubs or institutions the black middle class citizen could attend. Freemasonry, followed by other fraternities, such as the Knights of Pythias and the Odd Fellows, with whom we will also

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<sup>271</sup> Muraskin, p. 186.

<sup>272</sup> Cited in *ibid*, p. 187.

deal in our ritualistic chapters, has filled this gap, a development that proved helpful in establishing self-pride and self-consciousness among the black middle class men.

In creating social and psychological distance between its membership and the majority of blacks, Masonry has not worked alone. Rather, it has been one link in a chain of mutually supportive organizations which perform similar roles. Many of these organizations, like Masonry, are fraternal orders (e.g., Odd Fellows, Knights of Pythias, and the Order of Elks). Taken as a network of interlocking and cooperative organizations, Masonry and its higher degree auxiliaries, allied fraternal orders, and the middle-class churches have formed an environment conducive to the creation, maintenance, and protection of a self-conscious, socially cohesive black middle-class community.<sup>273</sup>

It is indisputable that Prince Hall Masonry, like Freemasonry in general, suffered from the increasing success of competitive social institutions. In the period from 1865 - 1900<sup>274</sup>, Masonry and similar fraternities formed the major social institution in black society, for there were few others. The importance and attractiveness of black Masonry sank as soon as the black middle class created other institutions that fulfilled the same role. Since those were less serious and offered more fun and activities than Masonry, they constituted an alternative for potential members of the Craft:

Black society was under-organized and lacked institutions, and thus a Masonic lodge with a few dozen members could easily be the second major social institution (next to the church) in a small town or even in a city like Chicago. With the growth of major black urban centers, and the creation of many civic and social organizations, Masonry had to become [...] one group among many.

[...] Modern specialized institutions such as professional societies, college fraternities, civil right organizations, social clubs, and charities have offered distinctive services and far greater social exclusiveness than Masonry, all of which have hurt the Order's ability to attract the elite of the middle class.<sup>275</sup>

However, as we shall see in the following section, black Masonry retains its importance with regard to the economic welfare of its members.

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<sup>273</sup> Muraskin, p. 26.

<sup>274</sup> Cf. *ibid.*, p. 30.

<sup>275</sup> *Ibid.*, p. 31.

### 3.3.5 Financial and Job-Related Reasons to Join PHA

"Since education was viewed as the key to upward mobility and ultimately to racial equality, Masonic responsibility for the orphans of deceased Masons could not be complete without some provisions for their training."<sup>276</sup> Having no education generally means becoming unemployed and destitute. In black society, a lack of education and training, as well as high figures of unemployment were even more crucial than in white society. Masonry for many meant a way out of this hopeless situation. Black Masonic charities grant scholarships for promising black students and sponsor the education of children of deceased Masons. For the black community, such educational programs financed by the lodges were a great step towards the gaining of middle class living standards. Education did not remain a privilege of the white race. Besides these youth projects, Prince Hall Masonry also managed to foster "culture" among its members through its very rituals and customs. Examples include knowing the ritual by heart, pronouncing toasts and holding Masonic speeches. These requirements of the Order have trained the members in such simple necessities as good rhetoric and grammar.

In Masonry, the initiate is told of the importance of learning, of history, and of science. He is taught that the Order is dedicated to the maintenance of the liberal arts, to the furtherance of mathematics, rhetoric and music. Masonry, he is informed, not only supports these intellectual pursuits, but its history is intimately linked with their creation; Masonry actually invented "culture." The achievements of Freemasonry, black and white, may be infinitely below its claims, and in practice Masons may encourage rhetoric more than any other liberal art, but this does not nullify the Order's power to widen the intellectual horizons of its followers. Within one institution, secular intellectuality and religious enthusiasm coexists [...].<sup>277</sup>

We will see in our later chapters on rituals that the Masonic initiate is told the importance of the seven liberal arts and sciences, the five human senses, the five architectural orders, etc. These teachings might represent a kind of basic education and common knowledge for the less educated black man. Further, the Craft with its principle of "working the rough stone" imparts on its members the art of self-refinement, both in character and in outward behavior. Refined manners can be useful to black Masons beyond the fraternal institution, for example in their professions or families. Apart from such fundamental teachings, Prince Hall Masonry also allows its adherents to acquire skills in different job categories, such as in jurisdiction and business management. So, we see that black Freemasonry does not offer fanciful, escape-oriented roles alone - although

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<sup>276</sup> Muraskin, p. 152.

<sup>277</sup> Muraskin, p. 110.

it has to be admitted that several of its colorful, pompous offices may only soothe the demand for prestige within the Order's own ranks. Black Masons are able to gain job experiences that were denied them from the white society for a long time, for example in the field of jurisdiction. The Order with its own fraternal trials served as an example, for the techniques learned there could also be applied in black communal life:

One of the most important social roles in the American system of self-government is concerned with the judicial process, specifically with the jury trial; and it is in the area of conducting Masonic trials that the fraternity performs one of its most significant functions. The Order is based upon an extensive body of laws and regulations; and in the interpretation of these laws, members of the fraternity learn to play the role of judge, jurymen, advocate, prosecutor, and witness. Through this activity Masonry compensates for the lack of knowledge in the black community about how to administer justice.<sup>278</sup>

Furthermore, black Masonry brought with it the opportunity to acquire skills needed in different administrative jobs. The various lodge committees, e.g. for charity, burial, benefit, etc., had to be led and organized. Prestigious jobs that were withheld from the blacks in the white society could be filled within the in-group by black Masons. From secretary to manager there were countless possibilities to prove one's talent:

The Prince Hall fraternity offers many opportunities for members to learn and exercise the business skills the Order values so highly. Besides the internal operation of the local and Grand Lodges, the fraternity engages in a host of business undertakings, all of which involve the membership, and especially its leaders, in business decisions and management. [...] [M]ost Grand Lodges have established some kind of relief, charity, or burial program, each working on a different system of collection or distribution for the benefit of the members, their widows, or orphans. These programs constitute major financial undertakings requiring great skill in their successful operation. Such programs provide a vast number of opportunities for ambitious and talented blacks.<sup>279</sup>

We have already noted that a good rhetoric was instilled in the lodge members. Those interested in a further development of these qualities could try their luck in the field of journalism and editing. Lodge journals offered the opportunity of developing one's faculties in creative writing:

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<sup>278</sup> Ibid, p. 125.

<sup>279</sup> Muraskin, p. 129.

[...] [I]n their attempt to raise the intellectual level of the Craft and to bind the Craft together, many states have embarked upon journalistic ventures. These constitute yet another form of enterprise. Working on the magazines, members have been able to learn to exercise their knowledge of editing, writing, reporting, organizing, and distributing. Often the editors of the Masonic journals have been noted and experienced black newspapermen who have worked on major black 'secular' papers.<sup>280</sup>

Last but not least, business administrators were, so to speak, trained by Masonic lodges. They were needed to run Prince Hall banks, farms, homes, presses, etc. Freemasonry thus functioned as a city within a city, offering various job opportunities that were not confined to Masonic life but also served for ego-boosting or career aspirations outside the Craft. Black middle class men could act the part of judges, jurors, prosecutors, legislators, businessmen, journalists, correspondents, and publishers. Their newly acquired skills certainly not only gained them respect within the fraternity, but also by the white society.

Besides endowment departments, many Grand Lodges have also run old age or orphan homes, banks or credit unions, farms, commercial buildings and printing presses. All of these projects have required able business administrators. For the Masons who occupy these positions, the fraternity performs two major functions: first, providing an outlet for the entrepreneurial desires which the larger white society creates and then frustrates, and second, providing training in business techniques which ultimately may be useable in the black community outside of Masonry.<sup>281</sup>

And since Prince Hall Masonry, like the Caucasian institution, has several auxiliary orders for women and youths, for example the Heroines of Jericho, practically the same social advantages were granted to those. As far as the high numbers of unemployed blacks are concerned, the American fraternity in some places has tried to meet this problem by creating agencies to arrange for jobs: "Some Masonic lodges, Grand and local, have found that employment bureaus are yet another way to give substance to their ideal of Masonic charity"<sup>282</sup>.

[...] [I]n 1960, the Grand Master of California told the fraternity that he believed employment agencies supported by the Grand Lodge should be set up in strategic places in the state and an employment opportunity foundation established to support and implement fair employment practices. The head of Illinois Masonry, Ashby Carter, in the late 1940s and early 1950s, while not directly involved in creating employment

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<sup>280</sup> Ibid, p. 158.

<sup>281</sup> Ibid, p. 130.

<sup>282</sup> Ibid, p. 153.

agencies, did lead the fraternity in the fight for a permanent fair employment practice committee in Illinois. The records also show that employment was a concern of many local as well as Grand lodges, with many of the more progressive ones setting up employment committees to aid members in locating jobs.<sup>283</sup>

Another point has to be mentioned, although it comes near to "un-Masonic conduct": as in Caucasian Freemasonry, Prince Hall brethren also are accustomed to put in a good word for unemployed brethren to help them through their fraternal love. It is an often heard accusation in all countries that appointments and promotions are "cooked up" in the lodges, and in many cases this is true. In the American society, for a long time trade unions were not open to blacks, and therefore they had no representative for their demands and problems. In order to get a good reference, blacks could rely on their Masonic ties.

[...] [T]here were no trade unions and few civil service positions open to blacks. If a man needed a reference, someone to vouch for his good character, belonging to a respectable fraternity such as Masonry was mandatory. Not only that, if a brother knew of an opening where he worked he would let his fellows know, and 'put in a good word for them.' This practice of aiding brothers in employment has been a very important function of the Order on an unofficial level. If blacks as a group were more economically secure and had businesses that employed more workers, it would have been even more important - as it is among whites.<sup>284</sup>

Generally speaking, it can be presumed that black Masons are financially better off than black profanes: "Compared to the average black man, Masons have been and are more likely to be relatively prosperous, to hold a better, more secure job, and to own rather than rent a home."<sup>285</sup> Consequently, black Masons can afford the price of a bourgeois lifestyle. They can adhere to the middle-class ethic, and although this is not solely a matter of money, since there are also many poor people being faithful to it, it is very helpful in retaining a living standard resembling the one of the white middle class that serves as a model. "Prince Hall Masonry assumes that its members are economically better off than most blacks, and this assumption appears to be correct."<sup>286</sup>

As an appendix to this section on job-related reasons to join Masonry, we shall annex some articles from a French Caucasian Masonic magazine in which people have used their Masonic title to find a job. We have further depicted an appellation to Masons to help their brethren who are without a job to find one.

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<sup>283</sup> Muraskin, p. 154.

<sup>284</sup> Ibid, p. 156.

<sup>285</sup> Muraskin, p. 106.

<sup>286</sup> Muraskin, p. 106.

This shows how one brotherly hand helps the other. There is also an article that offers free courses to acquire office skills to Masons and their families.

**illustration on the left: Masonic appellation to the brothers and sisters to help unemployed Masons to find a job; taken from *Le Carré Long*, N° 4, 1982, p. 27 (white Masonry)**



Ma S., mon F.  
as-tu pensé à ta  
S., à ton F.  
qui n'a plus de  
travail  
Songe aux offres  
que tu pourrais  
connaître dans  
ton entourage et  
communique les  
à ton Hospitalier  
ou à ton  
Vénérable.

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**illustration above on the right: advertisement for a free service for Masons and their families, helping them to acquire office skills (white Masonry). Taken from *The Masonic World*, March, 1924, p. 37.**

illustration below:

*le carré long*, N° 3, 1982, p. 64: Masons looking for jobs, rooms, or baby sitters, indicating their membership by the symbol of the three points (white Masonry)

## PETITES ANNONCES

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### 3.3.6 Prestige Reasons

On the one hand, Prince Hall Masonry, like its Caucasian counterpart, has an ego-boosting function, created by its hierarchical offices, fancy costumes, and pompous titles. Thus, as we will see in our exemplary chapter on the female auxiliary order, the Heroines of Jericho, the members can wear royal attire and play Princess and Honored Queen, wearing a crown. On the other hand, the Order is no means for escapists to flee the harsh reality of black society in a white capitalist environment, for it also offers real social advantages.

[...] Prince Hall Masonry over the years has not been a fantasy world in which blacks have escaped from the problems besetting their race. There have been fun and games, parades and costumes, incredible titles, and much else. Some of the effects of these things have been

dysfunctional [...]. But despite them, the Masons have been concerned and involved in their communities, especially in relation to the white society. The role Prince Hall has played is one the Masons can be proud of; its achievements no one can take away from them.<sup>287</sup>

However, apart from authentic job opportunities granted by the fraternity, we must not neglect the impact of an inherent fiction. Psychologically, one can assume that the Order's "role playing" and "disguising" has served much in establishing race pride among the black adherents, who were denied such aspiring roles by the white community. Thus, Prince Hall Masonry has become both an outlet and compensation for frustrations experienced in the social and political environment. By pretending to be someone else with a high-sounding title, wearing the insignia of power, of kings and queens (a photograph of the latter is included in our ritualistic chapter on the Heroines of Jericho), black Masons could live out their human needs:

Observers of black society have often talked about the importance of social clubs or fraternities as an outlet for psychological frustrations of blacks. People who are denied the opportunity to "be someone" are able to adopt fancy names, glamorous gowns, and compete for long-winded titles as a way of compensating. Many authors have gone so far as to postulate certain "human needs," such as the need to play politics, and have assumed that when such needs are frustrated in one area they must come out in another - such as the fraternity.<sup>288</sup>

Thus, the blacks are staging their social aspirations in Freemasonry. Although it cannot be denied that several offices of Freemasonry do not include real power but are merely executive, ceremonial, and "for decoration only," there are other lodge offices that demand greater responsibility and ability of their occupants. Membership in the Order brings another advantage - the Masons have learned "how to behave." The codex of Masonry demands a refined behavior: "The requirements for becoming a Mason force the initiate to handle himself calmly before a group of people, to speak well, to commit to memory and retain a substantial body of information, and to generally acquire 'social grace.'"<sup>289</sup> These qualities are the same as required to become popular in any social undertaking outside the fraternity, and thus enhance the prestige of the members.

Another outward sign of prestige is of materialistic structure - the Masonic temple. In black Freemasonry, this building has acquired an even more important meaning than in white Masonry, with a real temple building fever resulting from the commonly accepted notion that in capitalistic America, neither a man nor a race is anything unless he or it is a property owner. Thus, the jurisdictions compete in erecting the most bombastic, colossal, and beautiful temple to

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<sup>287</sup> Muraskin, p. 236.

<sup>288</sup> Ibid, p. 123.

<sup>289</sup> Muraskin, p. 131.

demonstrate their riches and ability. An outsider could denounce this kind of expenditure as fraternal waste and dysfunctional boasting, and argue that black Masonic lodges would do better to spend these amounts for charity, scholarships, and homes for the old people and orphans instead. However, one has to consider the psychological impact of a splendid temple on the race pride:

While the Order has worked hard to make charity a reality, it has spared absolutely no effort or expense in its attempt to give its ideal of property ownership substance. [...] [E]ach state hopes that its edifice will be the largest and most expensive in black America. [...] **The psychological importance of the Temple must be understood.** For the Masons the Grand Lodge Temple is more than a material object. **It is an indispensable symbol of black manhood;** it demonstrates as nothing else 'the mental ability and financial sacrifice ... [and] evidence[s] the business genius and race consciousness of our group...' It 'represents the thrift, industry and business tact' of both colored Masons and non-Masons, and serves as 'a source of pride and inspiration to the entire Colored Race.'<sup>290</sup>

### 3.3.7 Black Masonic Partisan Politics and the Civil Rights Movement

We know that the Masonic doctrine does not allow the discussion of politics in the lodge room. However, as Muraskin states, "[t]he prohibition on partisan politics in Masonry, while inhibitory, has never been universally enforced."<sup>291</sup> Moreover, the Masonic press has been involved in politics. The most frequent offenders were, among others, the black Masons of Illinois. This fact may explain the following statement of the Grand Master of Illinois from 1916, who warned the members against using the lodge for political meetings and Masonic symbols for promoting political ideas: "Brethren using Masonic Lodge literature for political purposes and for publishing and circulating lodge emblems of masonic [sic] cuts, and titles, and numbers of other things which are unmasonic, are liable to discipline."<sup>292</sup>

Black Masons have recognized how important it was for the black citizens to vote, a right the blacks had finally earned after a long time of political nonentity. Voting was expected to be essential for the life of the community, for living under laws in the making of which the community has had no part, and being led by officers in whose selection the population has taken no activity is similar to

<sup>290</sup> Ibid, p. 157; citing from *Review* (Georgia; 1946), *Proceedings* (California, 1952), and *Review* (Georgia, 1938). Bold print added.

<sup>291</sup> Ibid, p. 224.

<sup>292</sup> Ibid.

slavery. Therefore, Prince Hall Grand Masters have continually emphasized the importance of the ballot. In order to avoid direct political conflict within the lodge, black Masons sometimes tricked by discussing the problem of voting without reference to any specific election or representative. Generally, it is "far more common to find exhortations to register and vote as a general duty than to find political electioneering."<sup>293</sup> However, there were some more radical Masonic bodies and journals taking an active interest in political activity. For example, the *National Fraternal Review*, the official journal of Illinois Freemasonry, spoke out against one of the front runners in the race for the Democratic presidential nomination, Senator James Reed, in a 1927 editorial:

The article suggested that Prince Hall Masons and blacks generally should realize that the man was an expert manipulator of Negrophobia [sic] and a danger to the American black man. The next year the *Review* engaged in a campaign to convince its readers that the blacks of Chicago should elect their own black congressman. The very fact that whites had discriminated against blacks and pushed them into a ghetto now provided them with the means of self-protection, if only they would vote as a united group. A few months later, the journal went even further, beginning to sprinkle throughout its pages articles and 'fillers' supporting specific politicians, and pointedly noting their Prince Hall Masonic affiliation.<sup>294</sup>

Thus, the recommended voting as a "united group" of black Masons could have a certain impact on nominations. Another political decision with which black Masons interfered was the question of education. It was seen as the single most important factor in achieving success, and its quality needed to be greatly improved. In the eyes of black Masons, white candidates who do not stand firmly for black rights are prone to lose the black vote. Leading black Masons suggested to the brethren to resort to the polls and pick representatives who are responsive to their demands: "In their efforts to improve Negro education, the Prince Hall Masons have found that pressure on local officials, and voting for progressive school administrators and politicians, were complemented by direct lobbying in the state legislatures."<sup>295</sup> We can see that not only on a local level, but also on state level the black Masons tried to demonstrate the inferior conditions in black schools, in order to achieve improvement. They repeatedly sent representatives to the state legislature, in order to persuade it to raise the appropriation for black education. If one Grand Lodge had accomplished such a task, other Grand Lodges followed the example.

Most Grand Lodges have maintained committees on education which each year make recommendations to the membership. It has been quite

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<sup>293</sup> Cf. Muraskin, p. 226.

<sup>294</sup> Ibid, p. 225.

<sup>295</sup> Ibid, p. 227.

common for such committees to recommend that all subordinate lodges encourage the local authorities to provide longer school terms, better school buildings, and increased salaries for black teachers.<sup>296</sup>

The position of Prince Hall Masons has not been meek. This is for example proven by the firm stand of a committee of the Grand Lodge of Texas in 1939 in its report on the Southern black teachers' fight for equal salaries for equal work. The committee enthusiastically noted that what black teachers had achieved in Kentucky by a strike could be accomplished everywhere. Consequently, Alabama, Tennessee, and Louisiana teachers followed the example, and the Grand Lodge committee of Texas hoped to see the movement spread throughout the South. It reminded the black Masons that "the only way to get justice in any field of labor is to fight for it, plan for it and pay for it."<sup>297</sup> Thus, it becomes evident that Masonry sometimes even functioned as a kind of strike leader, if only campaigning for civil rights ideas by spreading such thoughts among the unity of its members.

Now let us look at the inter-relationship between black Masonry and other political movements in North America. With regard to the 1920s, we will see in our chapter on the Morgan Scandal describing the abduction and possible elimination of a traitor that this affair had done no damage to black Freemasonry. When a wave of anti-Masonry rolled through the states, the white Masons lost their prestige and were considered conspirators, kidnapers, and murderers, but the black Masons were not affected very much. During the anti-Communist crusade during the 1950s, the black Masons feared that they would be "Red-baited;" therefore, they continually passed resolutions attacking the Red menace to show their loyalty to the government. The black Masons were much more concerned with their fight for civil rights, and spiced their anti-Communist rhetoric with claims for racial equality: "Basically, the Masons were willing to support anti-Communism as long as it did not endanger their own efforts for civil equality; and when necessary [sic] they used it to achieve their goals."<sup>298</sup>

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<sup>296</sup> Muraskin, p. 227.

<sup>297</sup> Cited in *ibid*, from *Proceedings* of the Committee on Education from Texas, 1939.

<sup>298</sup> *Ibid*, p. 229.

### 3.3.8 Problems of Universality

Unfortunately, integration with the American white Masons was not forthcoming. **The dream that "black" Masonry and "white" Masonry would become simply "Freemasonry" had to be either abandoned, or more commonly, indefinitely deferred.** Instead, the blacks concentrated upon obtaining "recognition" from whites rather than integration.<sup>299</sup>

It is bad enough that such a tolerant institution as the Royal Art should distinguish between "Caucasian" and "Negro" Masonry. In dealing with the antithesis of black and white Masonry, we come across a hierarchy between "dark" and "colored" Masonry: "Intraracial 'blackballing' by light-skinned blacks against darker ones was probably fairly widespread in the Order. Indeed, it continued to some extent well into the twentieth century."<sup>300</sup> It can be supposed that a relative democratization of black Freemasonry came up only after the turn of the 20th century when darker blacks of the non-elite middle class entered the Craft. The colored people joined Freemasonry for the same reasons as the European Jews had done - by this measure they hoped to overcome racial prejudice and separation.

The Order's claim to universal brotherhood combined with its social prestige (aristocratic and/or bourgeois) proved attractive to the two major proscribed "racial" groups (Jews and Blacks) in Euro-American society as their members broke out of the social and cultural isolation of their folk communities. [...]

The free blacks of eighteenth-century America, like the Jews of Europe, were attracted to the Masonic fraternity, and for much the same reasons. Prince Hall and his followers saw Freemasonry as a meeting ground where notions of black and white did not exist. They also saw themselves as a black elite entitled to fraternize with white aristocrats and burghers on an equal level.<sup>301</sup>

Two different streams are noticeable in black Freemasonry - on the one hand the black Masons who try to imitate their white brethren in order to be respected, and on the other hand those who have a more separatist position and prefer a largely independent kind of Masonry. Thus, although "the real alternative for the black Mason has not been go-it-alone Afro-American Nationalism, but quiet acceptance of his 'place' in the American caste system,"<sup>302</sup> black Masons have created a front against white Masons by the foundation of the National Compact. This organization resulted from internal dissent among black Masonic bodies

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<sup>299</sup> Muraskin, p. 196. Bold print added.

<sup>300</sup> Ibid, p. 41.

<sup>301</sup> Ibid, p. 23/24.

<sup>302</sup> Muraskin, p. 215.

and tried to unify the latter, so that the compact would be strong enough to oppose the white fraternity:

In the spread of Prince Hall Freemasonry, one problem that plagued the leadership stemmed from an unsuccessful experiment with national unity. Because of internal black Masonic factionalism [...], a group of prominent leaders decided to set up a National Masonic Grand Lodge, a body superior to the state Grand Lodges. They hoped to end internal dissent, create a nationwide Masonic communication network, and help present a **united front of black Masons to the whites**.<sup>303</sup>

The National Grand Lodge or Compact was "organized for survival during a period in American history that was particularly harsh for Black America,"<sup>304</sup> and is a black institution similar to the Conservators of Rob Morris who tried to unify the rituals of the white fraternity (cf. Section 14.5). However, the attempt of centralization rather led to increased friction and disunity, and the National Compact was relatively short-lived since more and more states withdrew from it, declaring it an un-Masonic institution.

It is only against the background of the 'madness' of that year that the formation of the National Grand Lodge or 'Compact,' can be placed into proper perspective. Those critics who attempt to view the Freemasonry of the Black man in America in the same vein as mainstream American Freemasonry cannot comprehend that they are dealing with two Americas and two peoples, who had little in common. Though the laws of Freemasonry as derived from England may have had strict guidelines, they could hardly apply to a people who lived in the racist atmosphere that existed during that period. Prince Hall Masons looked for survival more than precedents in Masonic regulations.<sup>305</sup>

Black Masonic universality was dispersed by politics of expansionism. The black fraternity attempted to bring light and truth to the people throughout the United States. Thus, the oldest Grand Lodges established lodges in the southern and western States. In 1916, New York Prince Hall Grand Lodge reported that its first Masonic district included Manhattan, the Bronx, and the Bahama Islands. Then, it ultimately carried Masonry into Connecticut, North Carolina, Halifax, Nova Scotia, the Bahamas, and Barbados, and in 1968 it established a lodge in Guyana, South America. The following chart reproduced from Henderson and Pope's *Freemasonry Universal*<sup>306</sup> shows the distribution of Prince Hall Freemasonry in the United States and their possessions:

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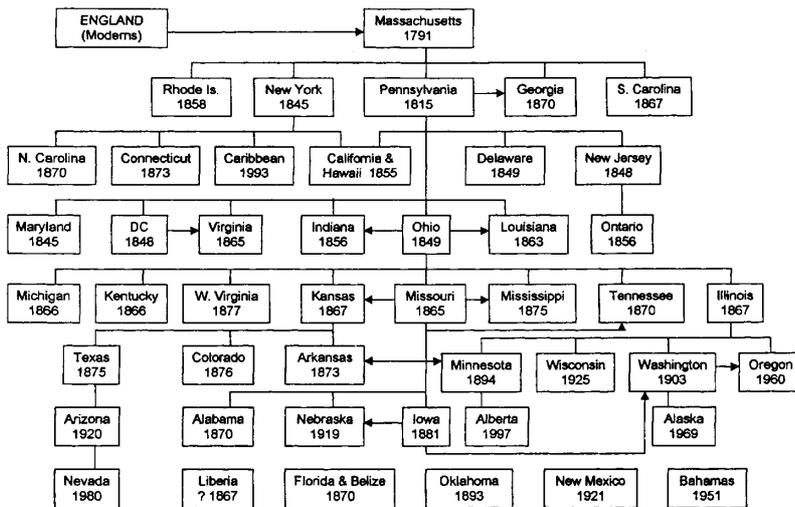
<sup>303</sup> Ibid, p. 39. Bold print added.

<sup>304</sup> Walkes, *A Prince Hall Masonic Quiz Book*, p. 56.

<sup>305</sup> Walkes, *A Prince Hall Masonic Quiz Book*, p. 58.

<sup>306</sup> Henderson and Pope, vol. I, p. 211.

Grand Lodges of Prince Hall Affiliation, tentative chart showing descent through founding lodges



But also in African states we can note an advancement of black Masonic activity. Here, we have to distinguish between the Masonry that was brought to Africa by the white colonialists in the late 18<sup>th</sup> century, and Prince Hall Masonry. The first kind of African Masonry was intended for the white colonialists. Prince Hall Masonry for the blacks was introduced much later, and it was only in the 20<sup>th</sup> century that blacks entered the Craft in numbers worth mentioning.

Freemasonry was brought to Africa in the form of a lodge in 1772, when Goede Hoop Lodge No. 18 was erected at Cape Town, which possessed a charter from the Grand East of the Netherlands. African Masonic development can be seen as developing proportionally to the economic advancement of the region and the prevalence of white population. Until the 19<sup>th</sup> century there occurred no real economic development in most areas, and consequently, the Masonic activity was rather low. After the First World War, and especially after the Second the Craft began to stride forward, and lodges were constituted rapidly. In areas of large European population, Freemasonry was most likely to be found. The great colonial powers who carved up Africa were the Portuguese, Spanish, Dutch, British, French, Belgians, Germans, and Italians. The greatest Masonic growth took place in the former British colonies of Eastern, Western, and Southern Africa. According to Henderson and Pope, "[o]utside British territory, Masonry met with relatively limited success."<sup>307</sup> The Grand Orients of France, Belgium, and Portugal, who do not belong to "mainstream" Masonry and are not recognized by the latter, founded the majority of non-British lodges.

<sup>307</sup> Henderson and Pope, vol. II, p. 12.

As we have said before, it is only in the 20<sup>th</sup> century that blacks have joined African Freemasonry in any strength. As Henderson and Pope state, "[u]p until the Second World War and the subsequent progressive political independence of the African nations, there had been a reluctance in many lodges [...] to admit non-whites to membership."<sup>308</sup> However, except for the situation in South Africa, the Masonic racial question is said to have been largely settled by now. Even if white Masons refused blacks the entry into their lodges, Freemasonry purely for blacks advanced: "Prince Hall Masonry's concern with Africa is only one example of what might be called 'black American Masonic expansionism.' The black Masons, in keeping with solidly American principles, have always shown an inclination to carry the light of virtue to other lands."<sup>309</sup> In some states, such as Liberia, black Masonry works together with the political elite and thus causes the Craft to blossom:

In addition to providing links for black Masonic lodges throughout the country, and helping to unify the black middle-class communities in which they are situated, Prince Hall Masonry has forged ties with black lodges (and their communities) throughout the world. The most important non-American jurisdiction in Prince Hall Masonry is the Grand Lodge of Liberia. The position of Masonry in the Republic of Liberia is everything the black Masons could desire for their fraternity. The Grand Lodge and the Government of the Republic exist in an intimate embrace in which access to political power is tied to fraternal standing.<sup>310</sup>

Finally, we would like to comment on the latest developments in black Freemasonry. It is a fact that practically all appendant organizations known to white Masons also exist in black Masonry, such as Royal Arch Chapters, Eastern Star Chapters, Commanderies of Knights Templar, Supreme Councils of the Scottish Rite, the Shrine, etc. Recently, the world-wide recognition of the regularity of black Masonry has made progress. In 1995, the following Grand Lodges have recognized Prince Hall Masonry: California (conditional), Colorado, Connecticut, Idaho, Massachusetts, Minnesota, Nebraska, North Dakota, Washington, Wisconsin, Wyoming, New Brunswick, Prince Edward Island and Quebec.<sup>311</sup> And at last, the United Grand Lodge of England resolved on December 14<sup>th</sup>, 1994 that the Prince Hall Grand Lodge of Massachusetts "should now be accepted as regular and recognized."<sup>312</sup> The Prince Hall Grand Lodge of Massachusetts is seen as the mother Grand Lodge from which all other Prince Hall Grand Lodges are descendant.

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<sup>308</sup> Ibid, p. 14.

<sup>309</sup> Muraskin, p. 189.

<sup>310</sup> Muraskin, p. 185. Note that Muraskin's work was published in 1975. Therefore, his research data might be outdated in some points.

<sup>311</sup> Cf. *CME*, p. 100-101.

<sup>312</sup> Ibid, p. 101.

Masonry for blacks has fought a long fight for recognition. The previous sub-chapters have shown its advantages for the black population, its merits as well as the problems it causes, and we shall sum up the foregoing evaluation with a quotation from an address of Allen E. Roberts of Virginia at the Conference of Grand Masters in 1989, where he spoke on the topic "universality":

[T]his universality incorporates Brotherly Love for *all* God's creatures. It is way past time for all good men to stand toe to toe to fight the attacks of the bigots of race, religion, politics, and terror by whatever name they carry. Let's start with one segment of our Brotherhood - Prince Hall Masonry. For more than two centuries this has been the most lied about organization in the world. Caucasian Freemasonry has misstated the facts about it; Black Freemasons and their supporters have exaggerated its history and its hierarchy. Finally, reasonable men on both sides are searching for and finding the truth.... Let me simply say that any Masonic organization that has stood the test of time - 214 years in this case - must be considered legitimate.<sup>313</sup>

#### Prince Hall pin



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<sup>313</sup> Cited in *ibid*, p. 100.

## 4. Signs & Symbols of the Three Degrees

The chapter sequence of this book has been deliberately chosen. To say it in Masonic terms - one builds upon the other. This chapter, together with Chapter 5 on technical terminology and Chapter 6 on the peculiarities of the Masonic language, constitutes the basis for the understanding of the "universal Masonic language" which is exemplified in Chapter 7. on rituals. Freemasonry uses a strange symbolic diction, and the symbolism has to be understood before one can attribute a sense to a single Masonic phrase. This fact shall be illustrated with the help of the textual example below, showing the interaction of symbolism and meaning. It will confuse the reader who is yet unaccustomed to Masonic symbolism. What can probably be meant by the following paragraphs taken from a Royal Arch ritual?

(1)

You have been conducted around the outer courts of the **temple**, viewed its beautiful **proportions**, its massive **pillars**, its **star-decked canopy**, its **mosaic pavement**, its **lights, jewels** and **furniture**. [...]

(2)

You have been introduced into the **Middle Chamber**, and learned that true education renders the mind capable of accepting, and holding in reverence, the sacred name of **Deity**. [...]

(3)

You have entered the **unfinished Sanctum Sanctorum**, and there in the integrity and inflexible fidelity of the illustrious **Tyrian**, witnessed an example of firmness and fortitude never surpassed in the history of man. [...]

(4)

You have wrought in the **quarries**, and have learned that only true and perfect work should bear the **mark** of the faithful craftsman and justly entitle him to **wages**. [...]

(5)

You have now seen the **descendants of the noble builders** of the **temple** turn from the faith of their fathers [...]. You have seen them [...] led back over a **rough and rugged road**, to the scenes of their former glory; there to labor, [...] to **rebuild** at least a semblance of those things which they had **lost**. And finally, you have seen [...] the **Blessed Book** restored [...]. [...] <sup>314</sup>

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<sup>314</sup> Grand Chapter of Royal Arch Masons of the State of California, *Ritual of the Grand Chapter of Royal Arch Masons of the State of California*, p. 170/171. The two degrees of Past Master and Most Excellent Master coming before the Royal Arch degree have been left out, since they are also not dealt with in Chapter 8 on rituals. The symbols are bold-printed.

The solution is the following: These all describe initiation ceremonies into (1) the First Degree (Entered Apprentice), (2) the Second Degree (Fellow Craft), (3) the Third Degree (Master Mason), (4) the Fourth Degree (Mark Master), and (5) the Seventh Degree (Holy Royal Arch, the "crowning" of Masonry). The five corresponding rituals are summarized and explained in Chapter 8. This textual example has been chosen because it employs all the principal symbols of each of these degrees, which are communicated to the candidate in lectures following his initiation ceremony. The bold-printed symbols in the quotation above will be categorized and analyzed in the following sections of Chapter 4. Thus, Section 4.1 deals with the symbolism of rooms and furniture in Freemasonry. Here, the bold-printed key words "**temple**," "**proportions**," "**pillars**," "**starry-decked canopy** or heaven," "**mosaic pavement** or checkered floor," and "**furniture**" will be explained. Further, the mystery of the "**Middle Chamber**" will be resolved as the room that the candidate of the Second Degree enters in order to climb the "winding stairs." At the top of the winding stairs the letter G (the sacred name of **Deity**) is displayed. The name of the lodge during the ritual of the Third Degree is the **unfinished Sanctum Sanctorum**, the Holy of Holies. It is unfinished because Grand Master Hiram Abiff, the **illustrious Tyrian**, was killed. His death caused the disappearance of "the Mason's word." However, the "**lost Mason's word**," i.e. the name of Deity, as well as God's laws (the "**Blessed Book**") are rediscovered during excavations when King Solomon's temple is rebuilt. These excavations symbolically take place in the Royal Arch Degree.

Section 4.2 comments on the working tools of the different Masonic degrees. Among them also figure the working tools of Mark Masonry, the fourth degree, whose candidates symbolically "work in the **quarries**" where they find a perfect keystone bearing a mystical **mark**. If a workman has produced good and faithful work, he earns his **wages** - the symbolic reward given to Masons and an allusion to life after death.

Section 4.3 describes the symbolic clothing and equipment of Freemasons. The other sections of Chapter 4 explain the symbolism of light and color, as well as a number of common Masonic symbols that are taught in the three degrees of Craft Masonry and appear on certificates, carpets, jewelry, etc. Further, other forms of signs will be analyzed, such as acoustic signs, signs of touch, or signs made by movements and steps.

## 4.1 Rooms and Furniture

- Q: [...] of what is the interior of a Masonic Lodge composed?
- A: Ornaments, Furniture, and Jewels.
- Q: Name the Ornaments.
- A: The Mosaic Pavement, the Blazing Star, and the Indented or Tessellated Border. [...]
- Q: Name the furniture of the Lodge.
- A: The Volume of the Sacred Law, the Compasses, and the Square.  
[...]
- Q: Our Brother speaks of Jewels [...]. How many have we [...]?
- A: Three movable, and three immovable.<sup>315</sup>

Before the language of the Masons can be examined, it is necessary to talk about the rooms in which they gather and where the ritualistic diction is employed. These rooms are symbolic, and therefore contain mystic elements. The above dialogue from a catechism of the Entered Apprentice Degree shows how important it is to know the various components that constitute a Masonic lodge. A lodge contains "ornaments," "furniture," and "jewels." Furthermore, it has a specific geographical orientation ("due East and West"), and an unlimited "extent," which symbolically alludes to its universality. Administratively, there has to be the correct number of Masons present, in order to make the lodge "just and perfect." This number varies in the three degrees.

There is not only one lodge room. The following sections will deal with the different rooms of a Masonic temple in which Freemasons meet and execute their ceremonies. There is, for example, the lodge room, where initiations, ballots, and business sessions take place. There further exists an "Anteroom," also called "Chamber of Reflection," in which the candidate is placed before his initiation, in order to ponder upon his decision. This room has especially dark and gruesome equipment. Moreover, certain forms of European Freemasonry make use of a "Hall of the Lost Steps," where the brethren are to forget the outer world and to meditate upon their mystic vocation. There also is a "Middle Chamber," figuring in the Second Degree of Masonry. It contains the "winding stairs" that the candidate has to ascend symbolically. Each of the three degrees puts on a different carpet, which depicts the symbols of the particular degree. Furthermore, the lodge is built on a special "ground," that acquires a new name in each of the three degrees. All this will be explained and illustrated in the Sections 4.1 through 4.1.5.

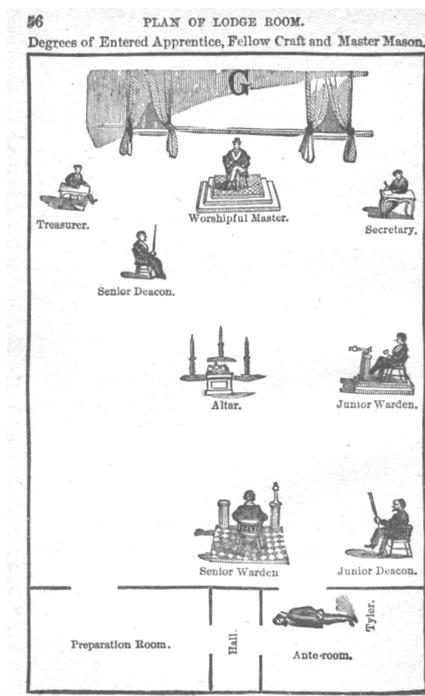
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<sup>315</sup> Anonymous ("Compiled by a member of the Craft."), *The Text Book of Freemasonry* from 1881, p. 75; 77; 78.

## 4.1.1 The Lodge

The lodge can be described administratively, symbolically, and historically. Since its historical development from the time of the operative lodges, the early speculative lodges, the table lodges, and the Mother Lodge has already been dealt with in chapter 2., the following will be a description of the lodge's administrative and symbolic significance.

Administratively, what the church is for the Christians, the lodge is for the Freemasons - the location where they assemble. It must be "just and legally constituted," or, in other words, "just, perfect, and regular." According to Macoy, it is "just," because the Volume of the Sacred Law lies there unfolded, "perfect," because the necessary number of brethren is present, and "regular" from its warrant of constitution, implying the sanction of the Grand Master of the country where this lodge is held<sup>316</sup>. Lodges without a warrant are called "clandestine" or "spurious" lodges.



A lodge in the First Degree must be composed by at least one Master Mason and six Entered Apprentices, i.e. by seven or more brethren, the seven being the Worshipful Master, The Senior and Junior Wardens, the Treasurer, the Secretary,

<sup>316</sup> *GHCDF*, p. 573/574.

and the Senior and Junior Deacons. A Fellow Craft Lodge consists of five brethren, viz.: Worshipful Master, Senior and Junior Wardens, and Senior and Junior Deacons. Three Master Masons can constitute a Masters' lodge.<sup>317</sup> There may be additional officers, like the Chaplain or the Senior and Junior Stewards, two officers just below the Deacons in the American system.<sup>318</sup> It is their principal duty to prepare and introduce the candidates.

The technical term for a Master Masons' lodge which confers only the first three degrees is "Blue Lodge"<sup>319</sup> in American English and "Craft Masonry" in British English. In an Entered Apprentices' lodge or a Fellow Crafts' lodge, no business is done, for they are merely intended to confer the corresponding degree.<sup>320</sup> Therefore, the lodges open in the Third Degree for business.

As to the symbolic significance of the lodge, its geographical orientation is important, which is "due East and West." For this reason, the floor plans of the rituals discussed in Chapter 7. have been included in the corresponding sections, in order to show where the officers are placed. The stations of the officers have a special signification, according to the four points of the compass. The reason for the lodge being situated due East and West is explained in Simon's *Standard Masonic Monitor* and alludes to the erection of a tabernacle by Moses:

Lodges are situated due East and West, because King Solomon's Temple was so situated. Moses, by divine command, after having conducted the children of Israel out of the land of Egypt, from the house of bondage, through the Red Sea into the wilderness, erected a Tabernacle to God, which he situated due East and West, to commemorate to the latest posterity that miraculous east wind which wrought their mighty deliverance. King Solomon's Temple is said to have been a representation of that Tabernacle.<sup>321</sup>

The lodge is universally known as a symbol of King Solomon's Temple. Thus, its Master sits on King Solomon's throne; his seat or office sometimes being called more fully "the Oriental Chair of King Solomon"<sup>322</sup>. "Each Lodge is and must be a symbol of the Jewish Temple; each Master in the chair a representative of the Jewish king; and every Mason a personation [sic] of the Jewish workman."<sup>323</sup>

Masonic lodges are dedicated. According to Simons, the ancient brethren dedicated their lodges to King Solomon as the first Most Excellent Grand Master, however, present day Masons, who profess Christianity, dedicate their lodges to St. John the Baptist and St. John the Evangelist, as patrons of Masonry,

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<sup>317</sup> Duncan, p. 9.

<sup>318</sup> Cf. *CME*, p. 634.

<sup>319</sup> Cf. Duncan, p. 9.

<sup>320</sup> *Ibid.*

<sup>321</sup> Cf. Simons, p. 39/40.

<sup>322</sup> Cf. Mackey, *EFKS*, p. 140.

<sup>323</sup> *Ibid.*, p. 769

whereas Jewish brethren claim the right to dedicate their lodges to His Holy Name.<sup>324</sup>

The lodge room has different denominations in the three degrees, corresponding to the contents of the lectures. Thus, in the First Degree, the lodge is termed by the Masons "the Ground Floor of King Solomon's Temple," in the Second Degree, it is named "the Middle Chamber of King Solomon's Temple," and in the Third Degree, it is called "the Sanctum Sanctorum, or, Holy of Holies of King Solomon's Temple."<sup>325</sup> A particular female lodge has adopted this symbolism for its use: thus, the androgynous order of the Heroines of Jericho, an order for African American women, claims that the Masons call a Heroine's Court "Ladies' Palace of King Solomon's Temple."<sup>326</sup>

Previous to the beginning of the 18<sup>th</sup> century, the key date in Masonic cosmology was the erection of the Tower of Babel, and not the building of King Solomon's temple. In the *Regius Manuscript*, King Nemrod as the builder of the Tower of Babel is referred to as "the first and most excellent master," having given to the Masons their rules of conduct and distinguishing signs, and organizing them as a craft. For many years, King Solomon and King Nemrod both played a role in the tradition. In the 1700s, Freemasonry began to accept King Solomon alone as "the first Grand Master."

Speculative Masons, who were concerned with social respectability and had no desire to threaten the establishment, finally rejected the "Legend of the Craft" which honoured the Tower of Babel, a pagan edifice constructed in open defiance to heaven. Instead of the Promethean or Faustian Nemrod, they preferred "our wise King Solomon" [...].<sup>327</sup>

As Béresniak puts it, King Solomon's temple is a well chosen Masonic metaphor, because with its history of destruction and rebuilding it represents the fate of humankind:

Solomon's temple, which was destroyed, rebuilt, then destroyed again, is the scene of a story which synthesises and symbolises all of history and each of our personal histories. This is why it provides Freemasons with so many useful pointers and illustrations, stimulating thoughts about the future of human mankind, for it is a place where possibility reigns, where promise and danger intertwine.<sup>328</sup>

The temple and, consequently, the lodge are symbolically furnished. Hereby, the columns and the pavement play an important role. Thus, the two pillars at the entrance of King Solomon's temple, which are merely ornamental and of no

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<sup>324</sup> Cf. Simons, p. 40/41.

<sup>325</sup> Cf. Duncan, p. 7/9.

<sup>326</sup> Cf. *Ritual and Guide of the Grand Court of Heroines of Jericho*, p. 34.

<sup>327</sup> Béresniak, p. 26.

<sup>328</sup> *Ibid*, p. 28.

support to the roof, mark the passage from one place to another one of a different kind. They might have been derived from the Pillar of Cloud and the Pillar of Fire mentioned in Exodus, chapter 13 and 14, where it is said that, when the Hebrews were escaping from Egypt and wandering in the Wilderness, the Lord went before them in a pillar of cloud by day to lead them, and in a pillar of fire by night, to light them the way. When the Egyptians closed in on the fugitives, the pillar of cloud moved between the two parties, so that the Hebrews could not be reached.<sup>329</sup>

The two porch pillars may as well have their origin in the pillars of the *Gothic Legends*; thus, the *Cooke Manuscript* from the 15<sup>th</sup> century traces them back to the biblical account of Lamech, who lived before the flood and had three sons, Jabal, having discovered geometry or Masonry, Jubal, having invented music, and Tubal Cain, having founded the art of smithing. Since they knew God would punish the people for their sins either by water or fire, they inscribed their sciences on two pillars of stone made by Jabal, in order to preserve them. Legend has it that one pillar was made of marble and could not burn, and the other of *Lacerus* and could not sink. Long after the flood, the pillars were found, one by Pythagoras and the other by Hermes, who are said to have taught the sciences inscribed upon them.<sup>330</sup>

These two pillars are mentioned in the Bible in 1 Kings 7, 15-21, in 2 Chronicles 3, 15-17, and 4, 11-13. The pillar on the left is called Boaz ("with strength"), and the one on the right Jachin ("may it establish" or "may it affirm"). According to Béresniak<sup>331</sup>, it has not yet been determined whether right and left should be taken from the outside or inside of the temple. Béresniak calls the two pillars "signposts" for Freemasons, because the Entered Apprentices sit facing the northern pillar, and the Fellows sit facing the southern one. There is a warden for each pillar, the Junior Warden for the northern pillar, and the Senior Warden for the southern one.

According to Oswald Wirth<sup>332</sup>, each of the two pillars ("l'une est rouge (J.:) et l'autre blanche (B.:)")<sup>333</sup> has its symbolical sex. He explains the binary function of the pillars thus:

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<sup>329</sup> Cf. *CME*, p. 476

<sup>330</sup> *Ibid.*

<sup>331</sup> Béresniak, p. 44.

<sup>332</sup> Cited from Mellor, *DFM*, p. 96.

<sup>333</sup> Cited from Mellor, *DFM*, p. 96.

<b>J.:</b>	<b>B.:</b>
<b>Sujet</b>	<b>Objet</b>
<b>Agent</b>	<b>Patient</b>
<b>Actif</b>	<b>Passif</b>
<b>Positif</b>	<b>Négatif</b>
<b>Mâle</b>	<b>Femelle</b>
<b>Père</b>	<b>Mère</b>
<b>Donner</b>	<b>Recevoir</b>
<b>Créer, produire</b>	<b>Développer, conserver</b>
<b>Agir</b>	<b>Sentir</b>
<b>Raison</b>	<b>Imagination</b>
<b>Inventer</b>	<b>Comprendre</b>
<b>Commander</b>	<b>Obéir</b>
<b>Mouvement</b>	<b>Repos</b>
<b>Esprit</b>	<b>Matière</b>
<b>Osiris</b>	<b>Isis</b>
<b>Soleil</b>	<b>Lune</b>
<b>Abstrait</b>	<b>Concret</b>

The passage of the initiated from the column J to B in order to obtain the Second Degree denotes a step towards higher knowledge: "Ayant assimilé, comme Apprenti, les enseignements de la colonne J, il devra, afin de devenir un penseur complet, assimiler ceux de la colonne B."<sup>334</sup>

The following illustration of the inside of a lodge room (here a simulated lodge at a Masonic exhibition in the Preußen-Museum in Wesel, June 2000) shows the All-Seeing Eye behind the Master's chair. In front of the Master's chair, there are three columns called the "Three Lesser Lights," and named "Wisdom," "Strength," and "Beauty." The three principal officers represent the "Lesser Lights": the pillar "Wisdom" alludes to the Worshipful Master in the East, because he has wisdom to open and govern the lodge; the pillar "Strength" alludes to the Senior Warden in the West; and the pillar "Beauty" alludes to the Junior Warden in the South.<sup>335</sup> The "Lesser Lights" also represent the three principal characters at the building of the temple, King Solomon, Hiram, King of Tyre, and Hiram Abiff:

As the work of building the temple at Jerusalem was conducted by the wisdom of Solomon, the strength of Hiram, King of Tyre, and the beauty, or skill, of Hiram Abif [sic], so the labors of the Lodge are supported by the wisdom, strength, and beauty of the three presiding officers, who occupy the prominent stations of the East, West and South; thus locally forming a triangle, which is a sacred emblem, and unitedly constituting one chief governor, by which the affairs of the Lodge are conducted, and its usefulness increased.<sup>336</sup>

<sup>334</sup> Ibid.

<sup>335</sup> Cf. Simons, p. 33.

<sup>336</sup> Ibid.

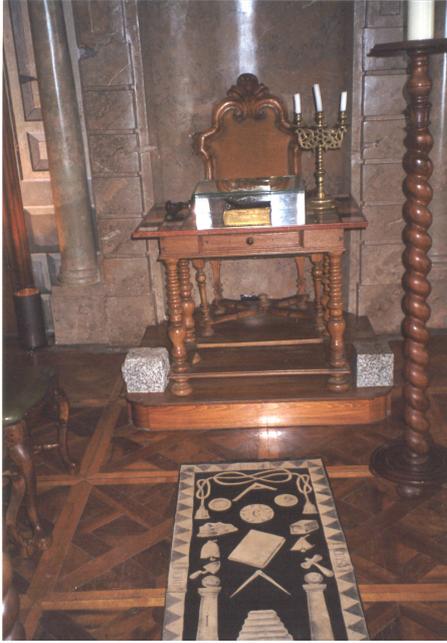
**photo of simulated lodge room  
at the Preußen-Museum in Wesel, June 2000**



The three pillars thus figuratively are the "supports" of the lodge. They are standing on the mosaic pavement or checkered floor, which with its black and white squares represents good and evil in life.<sup>337</sup> On the altar lies the Master's gavel to call the brethren to order, as well as the three Great Lights of Masonry, viz. the Volume of Sacred Law, here the Bible, on which are placed square and compass. In the left foreground of the illustration, there is the rough ashlar, the Apprentice's symbol, on which he must work in order to improve it; it is a symbol of his character. On the checkered floor lies the carpet.

Another picture of a lodge room (here the real lodge as preserved in the Masonic Museum at Schloß Rosenau in Austria) shows "the East" more clearly: the VSL on the Master's table, the rough ashlar on the left side and the perfect ashlar on the right, and also the Masonic carpet.

<sup>337</sup> According to *DFM*, the symbolism of the "mosaic pavement" stems from the doubtful tradition that Moses used stones of alternating color when building the tabernacle. Cf. *DFM*, p. 183.

**photo of lodge in Schloß Rosenau, Austria (2000)**

The lodge is also a symbol of universality, however, different Masonic systems attribute this characteristic to different aspects of the lodge. Thus, according to Mackey, the German brethren see the *clouded canopy* as a representation of the universe, whereas the English and American systems consider the *extent* of the lodge as such, which is described as reaching "in height from the earth to the highest heavens; in depth, from the surface to the center; in length, from east to west; and in breadth, from north to south."<sup>338</sup> This extent of the lodge is symbolic of the bandwidth of beneficence that the brethren should offer to the distressed: "A Lodge is said to be thus extensive to denote the universality of Freemasonry, and teaches us that a Mason's charity should be equally extensive."<sup>339</sup> In contrast to the American units of measurement stands the German claim of universality, alluding to the heavens spanning above the earth:

[...] Gädicke says, "Every Freemason knows that by the clouded canopy we mean the heavens, and that it teaches how widely extended is our sphere of usefulness. There is no portion of the inhabited world in which our labor cannot be carried forward, as there is no portion of the

<sup>338</sup> *EOF*, p. 259. A corresponding description of the extent of the lodge is found in Simons, p. 32.

<sup>339</sup> Simons, p. 32.

globe without its clouded canopy." Hence, then, the German interpretation of the symbol is that it denotes the universality of Freemasonry, an interpretation that does not precisely accord with the English and American systems, in which the doctrine of universality is symbolized by the form and extent of the Lodge. The clouded canopy as the covering of the Lodge seems rather to teach the doctrine of aspiration for a higher sphere [...].<sup>340</sup>

Metaphorically, terms like "the Grand Lodge above" or "the Celestial Lodge above"<sup>341</sup> are used to describe the abode where the brethren are called to after their death, i.e. heaven; this expression can often be found in dirges and poems for deceased members. Quasi-Masonic institutions have taken over this metaphor and changed it according to their needs. Thus, in the Order of the Rainbow for Girls, the meeting room is called "Bethel," hence, the denomination for heaven becomes the "Great Bethel on high."<sup>342</sup>

Many religious groups associate Freemasonry with the devil or witchery. Hence their pejorative terms for a Masonic temple or lodge. For example, the Mohammedans in India call a Masonic temple "house of the devil," and the Hindus name it "house of magicians": "**Schaitan Bungalow, Teufelshaus**, nennen die Mohammedaner in Indien die Freimaurertempel. Die Hindus sagen **Jadu Ghav**, das **Haus der Zauberer**. Der Aberglaube der Eingeborenen behauptet, daß im Zauberhaus "der gehörnte Mann im rauchigen Haus" beschworen werde [...]."<sup>343</sup>

#### 4.1.1.2 The Carpet, or Trestle-Board (Tracing Board)

The Masonic carpet is more or less a synonym for trestle-board or tracing board, used by the Master to draw designs upon. The earliest tracing boards of speculative Masons consisted of emblems drawn with chalk upon the wooden floor of the lodge's meeting place, usually a tavern. At the end of the meeting, the youngest Entered Apprentice had to erase the drawings with mop and pail. Tracing boards which could be rolled up and carried away after the ceremony, i.e. floor cloths, carpets, and charts, were invented later, and were employed in France (one set is estimated to stem from 1745) before they were used in England. The first reference to Masons drawing signs appears in a ritual exposé from 1727: "Q. How many jewels are there in your lodge? A. Three. Q. What are these three? A. A square pavement, a dinted ashler, and a broached dornal. Q.

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<sup>340</sup> *EOF*, p. 132.

<sup>341</sup> Simons, p. 29.

<sup>342</sup> Supreme Assembly International Order of the Rainbow for Girls (ed.), p. 46.

<sup>343</sup> *IFL*, p. 1386-1387.

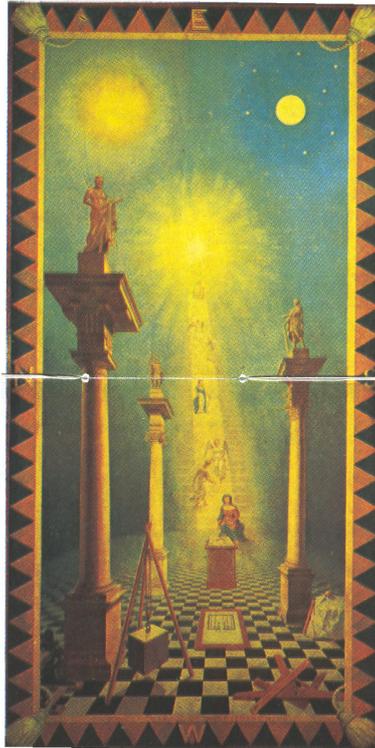
What's the square pavement for? A. For the master-mason to draw his ground-draughts on."<sup>344</sup>

In his *Masonic Encyclopedia*, Coil explains the irritation which arose by the application of one or the other of these terms:

[...] we have the idea of a drawing on the floor and of a *Trasel Board* to draw upon. But *Trasel* was easily corrupted into either *Tassel* or *Tessel* or *Tracer* and, hence, *Trestle-Board* or *Tracing Board*, both being boards to draw upon. Now, *Tassel* and *Tessel* also became confused with *Tesselated Border* and, so, all three became more or less related to the *Floor of the Lodge*, and, hence, with *Floor Cloths*, *Carpets*, or *Charts*. Notwithstanding that the *Trestle-Board* and the *Tracing Board* are both drawing boards and are used for the same purpose, some authorities draw a very pronounced distinction between them, asserting that the former sets in the lodge on a trestle and is for the Master to draw designs upon and that the latter contains only the fixed drawings of the symbols of a degree and lies on the floor [...].<sup>345</sup>

Coil concludes in his article that these distinctions must have arisen arbitrarily from the adoption of one or the other term in modern rituals.

In the Blue Lodge, there is a different carpet for each of the three degrees, depicting the symbols which the candidate has learned in the corresponding lecture. *The 'Standard' Ritual of Scottish Freemasonry* contains explanations of the "Tracing Boards," which are not given in the working of the degree. Thus, with regard to the carpet of the First Degree<sup>346</sup>, there are mentioned the three great pillars, Wisdom, Strength, and Beauty, which support the lodge, and which represent King Solomon (for his wisdom in building that temple dedicated to God), Hiram King of Tyre (for his strength in supporting by furnishing men and materials), and Hiram Abiff (for his masterly workmanship in beautifying the structure). Further, on the carpet is



<sup>344</sup> Cf. *CME*, p. 657.

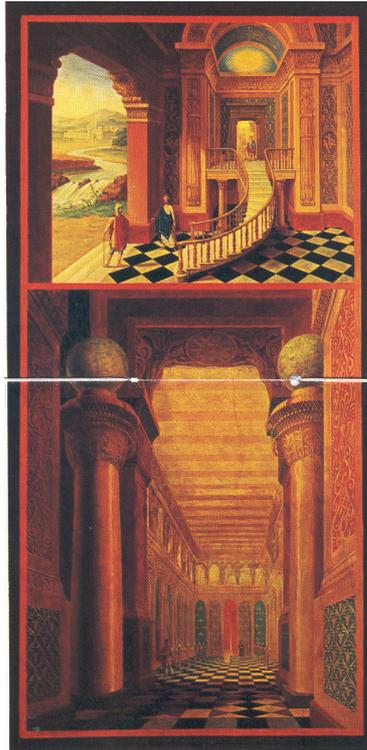
<sup>345</sup> *CME*, p. 657. The illustrations of the three carpets are reproduced from A Lewis, *Emulation Ritual*.

<sup>346</sup> *The 'Standard' Ritual of Scottish Freemasonry*, p. 35-39.

depicted the covering of a Masonic lodge, the celestial canopy, consisting of sun, moon, and seven stars (referring to the seven regularly-made Masons who make a lodge perfect). The Masons hope to arrive at the summit by the assistance of a ladder, named in the Scripture Jacob's Ladder, which has many staves comprising the moral virtues, but whose three principal ones are Faith, Hope, and Charity. These are represented on some carpets by their attributed symbols, i.e. the cross for Faith, the anchor for Hope, and the cup and extending hand for charity. In this picture, the virtues are represented by women, and the principal three by angels descending the ladder.

The "ornaments," i.e. the mosaic pavement, the blazing star, and the tessellated border are explained, as well as the "furniture," consisting of the Volume of Sacred Law, the square, and the compass. The movable and immovable jewels figure on the carpet; thus, the square, the level, the plumb rule, as well as the tracing board, the Rough, and the Perfect Ashlars are illustrated. The Rough Ashlar is suspended by a lewis, which denotes strength, and likewise the son of a Mason. Not visible in this picture, but also mentioned in the explanations of *The 'Standard' Ritual of Scottish Freemasonry*, is the point within a circle between the two parallel lines. The circle is the one from which a Mason cannot err, and the grand parallels represent Moses and King Solomon.<sup>347</sup>

Pendent from the four corners of the carpet, i.e. of the lodge, are four tassels which represent the four cardinal virtues, namely Temperance, Fortitude, Prudence, and Justice.



On the carpet of the Second Degree, there are the two columns Jachin and Boaz. As it is described in the explanations of *The 'Standard' Ritual of Scottish Freemasonry*<sup>348</sup>, the Fellow Crafts employed at the building of the temple were paid in specie and went to receive their wages in the Middle Chamber of King Solomon's temple, where they arrived by way of a porch, at whose entrance stood two great pillars. After passing these, the Fellow Crafts arrived at the foot of the winding stairs, where their ascent was opposed by the Junior Warden, who demanded the password, which was Shibboleth, being depicted by "a sheaf of

<sup>347</sup> However, according to Sickels, the two parallels represent St. John the Baptist and St. John the Evangelist. Cf. Sickels, p. 86/87.

<sup>348</sup> *The 'Standard' Ritual of Scottish Freemasonry*, p. 59-63.

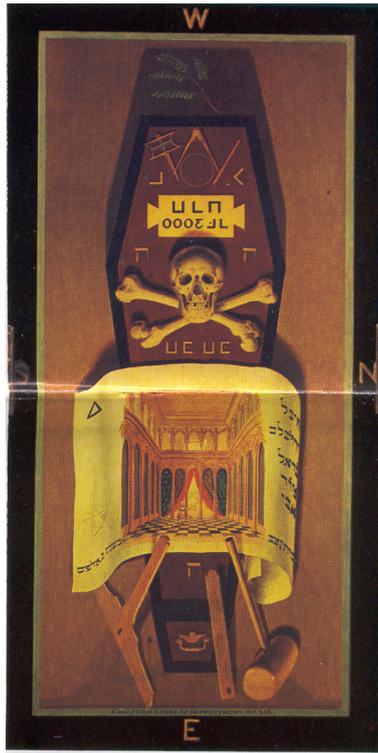
corn, suspended near a waterford."<sup>349</sup> Then, they ascended the winding staircase, consisting of three flights, the first numbering three, the second five, and the third seven steps, according to the formula: "Three rule a Lodge; Five hold a Lodge; and Seven or more make it perfect."<sup>350</sup> This is explained as follows:

The three that rule a Lodge are the R.W. Master and his two Wardens. The five that hold a Lodge are the R.W. Master, two Wardens, and two Fellows of Craft. The seven that make it perfect are two Entered Apprentices or other Freemasons added to the former number.<sup>351</sup>

According to the explanations of the Scottish ritual, three rule a lodge, because there were three Grand Masters at the building of the first Temple at Jerusalem, viz. Solomon King of Israel, Hiram King of Tyre, and Hiram Abiff. Five hold a lodge, in allusion to the five noble orders of architecture, respectively Tuscan, Doric, Ionic, Corinthian, and Composite, and to the five senses. Seven or more make a perfect lodge, because it took King Solomon seven years and upwards to build, complete, and dedicate the temple. The number seven likewise alludes to the seven liberal arts and sciences, which are grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy.

In the Middle Chamber, the attention of the Fellow Crafts was arrested by Hebrew characters nowadays depicted by the letter G, referring to T.G.G.O.T.U.<sup>352</sup>

The carpet of the Third Degree<sup>353</sup> illustrates the porch, the dormer, and the square pavement, the porch being a reminder of the moral duties, which, on crossing the threshold of Freemasonry, are impressed on the Mason, to polish and adorn his character before studying the hidden mysteries and receiving the rewards of the Middle Chamber. The dormer typifies "that Divine Radiance, without which the Holy of Holies itself would be in impenetrable darkness, and bids us lift our eyes to that Source of light which reveals



<sup>349</sup> Cf. Simons, p. 90.

<sup>350</sup> Ibid, p. 61.

<sup>351</sup> Ibid, p. 61/62.

<sup>352</sup> "The Grand Geometre of the Universe," cf. Section 8.1.2, p. 414.

<sup>353</sup> Cf. *The 'Standard' Ritual of Scottish Freemasonry*, p. 95/96.

the hidden mysteries to us."<sup>354</sup> The square pavement denotes the world and teaches us to walk through life with all its checkered experiences of sunshine and shadow.

The tools with which Hiram Abiff was slain, the plumb rule, the level, and the setting-maul, are depicted on the Master's carpet to "remind us that even the qualities of uprightness of conduct, humanity of disposition, and energy of purpose may deaden and kill the spiritual principle within us,"<sup>355</sup> when they are applied for merely selfish or ambitious purposes, and not on a higher plane. The coffin, skull, and crossed bones as emblems of mortality allude to the untimely death of Grand Master Hiram Abiff and teach the Mason to keep in mind the close of his earthly existence.

According to *CME*, the Master's carpet represents among its ideas the three stages of human life, i.e. youth, manhood, and old age, which were also referred to as the "Three Steps on the Master's Carpet."<sup>356</sup>

The following illustration shows a modern Masonic carpet depicting the symbols of the First Degree, as photographed on a Masonic exhibition in the Kultur- und Stadthistorisches Museum Duisburg (March 2001). It is visible where the Entered Apprentice makes his entrance to the lodge, standing on the mosaic pavement before the rough ashlar, the perfect ashlar, and the rough ashlar with tools applied to it. Simons' *Standard Masonic Monitor* gives the following explanation:

**carpet of Entered Apprentice; photographed at Masonic exhibition in the Kultur- und Stadthistorisches Museum Duisburg (March 2001)**



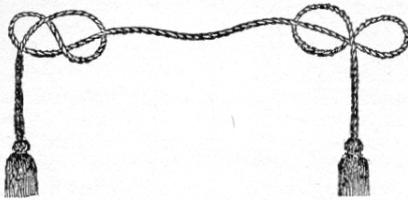
<sup>354</sup> Ibid, p. 96.

<sup>355</sup> Cf. *ibid*, p. 95/96.

<sup>356</sup> Cf. *CME*, p. 123.

The Rough Ashlar is a stone in its rude and natural state, as taken from the quarry. The Perfect Ashlar is a stone prepared by the workmen, to be adjusted by the working tools of the Fellow-Craft. [...] By the Rough Ashlar we are reminded of our rude and imperfect state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God [...].<sup>357</sup>

The columns Jachin and Boaz carry the celestial and terrestrial orbs. The tools of the First Degree are depicted, as well as the sun, moon, and stars. The "indented tessel," or "tessellated border," is emblematic of "the manifold blessings and comforts which constantly surround us, and which we hope to enjoy by a firm reliance on Divine Providence, which is hieroglyphically represented by the Blazing Star."<sup>358</sup> On the top of the photo of the carpet there is the "tessellated border," with two tassels hanging down on each side. It is a symbol of the bond of love, having two "love's knots." The *EOF* explains the "tasselated border [sic]" as a "cord, decorated with tassels, which surrounds the tracing-board of an Entered Apprentice, the said tracing-board being a representation of the Lodge, and it symbolizes the bond of love - the mystic tie - which binds the Craft wheresoever dispersed into one band of brotherhood."<sup>359</sup> This is the first possibility of representing the "tessellated border."



There is, however, in these old tracing-boards another border, which surrounds the entire picture with lines, as in the following figure:



The second possibility consists in an ornamental border going around the whole carpet and looking like alternating black and white triangles (see illustration on the right; cf. also the first illustration of an Entered Apprentice's carpet earlier in this section). This kind of "tessellated border" is explained in Sickels' *The General Ahiman Rezon* from 1885 as being "a border of stones, of various colors, placed around the pavement, cut or notched into inequalities resembling teeth."<sup>360</sup> According to Sickels, the "Indented Tessel" is emblematic

<sup>357</sup> Simons, p. 39.

<sup>358</sup> Simons, p. 36.

<sup>359</sup> *EOF*, p. 778.

<sup>360</sup> Sickels, p. 81.

of "the manifold blessings and comforts which constantly surround us, and which we hope to enjoy by a firm reliance on Divine Providence, which is hieroglyphically represented by the Blazing Star in the center."<sup>361</sup> Here, a clear Christian attitude becomes obvious. Presumably, the humanitarian Masonic streams (e.g. the Grand Orient de France) who do not require the belief in a Supreme Being would certainly prefer the cord with the two or four tassels as their symbol, since this symbol only alludes to the virtues and the mystic tie of the brotherhood, and not to faith in God and blessings in paradise. According to the *EOF*, there should be four tassels instead of two, for they have a special symbolic meaning:

[i]n the old English tracing-boards the two lower tassels are often omitted. They are, however, generally found in the French. Lenning, speaking [...] for the German, assigns to them but two. Four tassels are, however, necessary to complete the symbolism, which is said to be that of the four cardinal virtues.<sup>362</sup>

Other expressions for "tessellated border" are "indented tassel," "indented tassel," "houpe dentellée" in French, and "Schnur von starken Faden" (the cord of strong threads) in German.<sup>363</sup> The particular Entered Apprentice carpet illustrated above exemplifies a "tiled" lodge, being surrounded by a wall of tiles with three entrances or gates.

#### 4.1.2 The Chamber of Reflection, or Anteroom

An anteroom is present in the French degrees and exists in continental European lodges. It also appears in some of the York degrees, such as the Order of the Temple, and in the Ancient and Accepted Scottish rite, but not in the Emulation rite. The anteroom (called "Chambre des Réflexions" in French, and "Kammer des Stillen Nachdenkens" or "Dunkle Kammer" in German) is a small room adjacent to the Lodge where the candidate is left alone prior to his initiation with a sheet of paper and a pencil in order to meditate and to write down his Philosophical Will, which is to be read out later in the lodge. The room is lit by a candle and furnished with a human skull, bones, a lump of bread, a flask of water, an hourglass, a saucer filled with salt and another one with sulphur. On the wall, the word VITRIOL or sometimes VITROLUM is written which means *visita interiora terrae, rectificando invenies occultam lapidem* ("visit the center of the earth, and by rectifying you shall find the hidden stone"). This formula, as well as the symbols are taken from alchemy.

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<sup>361</sup> Ibid, p. 82.

<sup>362</sup> Sickels, p. 82.

<sup>363</sup> Ibid.

The function of the anteroom derives from historical initiation ceremonies where the neophytes were separated from their families to be confronted with death and rupture, since

[i]solation in a hut or cave begins a ritual during which a symbolic metamorphosis is experienced; like a chrysalis hatching out of its cocoon the initiate comes out of the darkness a new person. [...]

The Chamber of Reflection is a modern, updated form of the ancient cave of initiation.<sup>364</sup>

**photo of Chamber of Reflection with skull, Bible, candle, and hourglass  
(Masonic exhibition in the Preußen-Museum in Wesel; 2000)**



In Mackey's *Encyclopædia of Freemasonry and its Kindred Sciences*, the appropriateness of the chamber of reflection is confirmed by a quote from Gädicke, the German author of the *Freemasons' Lexicon*, published in 1818, that "[i]t is only in solitude that we can deeply reflect upon our present or future undertakings, and blackness, darkness, or solitariness, is ever a symbol of death"<sup>365</sup>. According to Gädicke (ibid.), "a man who has undertaken a thing after mature reflection seldom turns back."

The murals painted on the wall design a cockerel and a scythe. The cockerel, which announces daylight, is associated with Mercury or Hermes. This

<sup>364</sup> Béresniak, p. 22.

<sup>365</sup> *EOF*, p. 141.

mythological figure sets limits and helps people to cross them. The bread alludes to the vital transformation from the raw to the cooked, and the water is a symbol of fertility. Salt and sulfur are an image of ambivalence representing life and death. According to Béresniak<sup>366</sup>, "[f]or Masons, the sojourn in the Chamber of Reflection is the 'trial and proof of earth!'" The first lesson the candidate has to learn is that nothing is intrinsically good or bad, but depends on how it is employed. The people, as builders, have the power to make things good or bad, according to how they use them.

The hourglass, which came into the lectures in the late 18<sup>th</sup> century as one of the eight hieroglyphic emblems, is a symbol of the passage of time or the brevity of life, being more effective than a clock, because one can observe the sand slowly but steadily wasting away. Coupled with the scythe it alludes to the certainty of death. Thus, Sickels writes in his *General Ahiman Rezon*, dated 1885: "Behold! How swiftly the sands run, and how rapidly our lives are drawing to a close!" And he says with regard to the scythe: "[it] cuts the brittle thread of life, and launches us into eternity. Behold! What havoc the scythe of Time makes among the human race!"<sup>367</sup> The scythe is said to be more commonly used in Ireland than in England.<sup>368</sup>



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<sup>366</sup> Béresniak, p. 22.

<sup>367</sup> Sickels, p. 213/214.

<sup>368</sup> Cf. Scottish Rite Masonic Museum of Our National Heritage, *Bespangled Painted & Embroidered*, p. 120.

As a symbol of death, the scythe of time in many Masonic illustrations<sup>369</sup> is accompanied by a weeping virgin holding a sprig of acacia in one hand and an urn in the other, standing at a broken column on which there lies an open book. The hourglass and the scythe are explained to the candidate in the third part of the lecture of the Third Degree of Masonry, in which the candidate is told about the vanity of human life:

Thus wastes man! To-day, he puts forth the tender leaves of hope; to-morrow, blossoms, and bears his blushing honors thick upon him; the next day comes a frost which nips the shoot; and when he thinks his greatness is still a-ripening, he falls, like autumn leaves, to enrich our mother earth.<sup>370</sup>



<sup>369</sup> The hourglass was photographed at a Masonic exhibition in the Preußen-Museum in Wesel in 2000; the illustration of Father Time, the virgin, and the broken column is reproduced from Sickels, p. 179.

<sup>370</sup> Simons, p. 134 (1888); the same lecture appears in Sickels, p. 213 (1885), and in *The Freemason's Companion* (1869), p. 82.

Duncan's ritual gives a detailed explanation of the illustration showing the constellation mentioned above (virgin, scythe, etc.); allegedly, this was the monument erected to the memory of Grand Master Hiram Abiff, who was killed by the three ruffians:

[...] Masonic tradition informs us that there was erected to his memory a Masonic monument, consisting of 'a beautiful virgin, weeping over a broken column; before her was a book open; in her right hand a sprig of acacia, in her left an urn; behind her stands Time, unfolding and counting the ringlets of her hair.'

The beautiful virgin weeping over the broken column denotes the unfinished state of the Temple, likewise the untimely death of our Grand Master, Hiram Abiff; the book open before her, that his virtues lay on perpetual record; the sprig of acacia in her right hand, the divinity of the body; the urn in her left, that his ashes were therein safely deposited, under the 'Sanctum Sanctorum, or Holy of Holies,' of King Solomon's Temple.

Time, unfolding the ringlets of her hair, denoted that time, patience, and perseverance accomplish all things.<sup>371</sup>

### 4.1.3 The Hall of the Lost Steps

In the Austrian Masonic museum, Schloß Rosenau, before entering the lodge room, the visitor will come through a room called "Raum der verlorenen Schritte," at whose entrance there is a sign explaining the function of this place:

Gerade in unserer Zeit ist es immer schwieriger, der ständigen Hast, den Spannungen und "Sachzwängen" unseres Alltags zu entkommen. Die Emotionen des Augenblicks verstellen aber oft den Blick auf das Wesentliche oder machen hastig oder ungerecht ein Urteil. Im "Raum der verlorenen Schritte", der sich vor dem eigentlichen Logenraum befindet, soll der Freimaurer versuchen, sich von den täglichen Verstrickungen zu lösen, sich zu besinnen und zu sammeln.<sup>372</sup>

Thus, the "Hall of the Lost Steps," located prior to the lodge room, is meant as a place of retiring, tranquility, and contemplation for the Mason in order to leave behind him his daily and business worries and free his mind for the Masonic work that awaits him when he enters the lodge. However, this room is not common to all countries. According to the *IFL*, the idea came from the French where the room is called "le Parvis," or "la Salle des Pas Perdus." From

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<sup>371</sup> Duncan, p. 125.

<sup>372</sup> Seen during our visit to this museum in May 2000.

there, it was transported to Hungary, and thence to Austria (Vienna). In German Masonry, the "Vorhof" or "Saal der verlorenen Schritte" is unknown.<sup>373</sup> The expression itself was taken over from profane phraseology, there being several examples of anterooms or fore-courts as introductory to the essential chambers of un-Masonic society:

Diese freimaurerische Bezeichnung stammt aus dem profanen Sprachgebrauche: Vorraum vor dem Audienz- oder Sitzungssaal, so z.B. im Genfer Rathaus, in der französischen Deputiertenkammer und dem Pariser Justizpalast. Mackeys Enzyklopädie sagt: die freimaurerische Bezeichnung rührt daher, daß jeder Schritt, der vor dem Eintritt in die Bruderschaft oder nicht in Übereinstimmung mit ihren Satzungen getan wird, symbolisch als verloren anzusehen ist.<sup>374</sup>

Neither the English nor American forms of Masonry know or use a "Hall of the Lost Steps."

#### 4.1.4 The Middle Chamber & the Winding Stairs

The "Middle Chamber" is interrelated with the symbol of the "Winding Stairs," and therefore will be discussed here together with the latter. Both form a part of the Senior Deacon's lecture in the Fellow Craft Degree, which is called the "Middle Chamber Lecture." The symbolism is taken from Scripture. As stated in the Bible, I Kings 6:5-8, King Solomon's temple was surrounded on three sides by a substructure three stories high, the "Middle Chamber" being the middle story. It was supposedly used for the priests and their vessels, flesh hooks, tongs and similar paraphernalia necessary for sacrificial and other ceremonies.<sup>375</sup> *TRMC* claims that "in the middle storey, reached by a winding outside staircase, the wages were paid."<sup>376</sup>

According to an old York Masonry lecture, cited in *TRMC*, King Solomon allowed proselyted Fellow Crafts to enter the Middle Chamber, of which the future Masonic Fellow Craft lodge is an exact copy:

When the Temple was finished, and a short time prior to its dedication, King Solomon permitted such of the 80,000 Fellow Crafts as had become proselytes to the Jewish faith to ascend to the upper or fourth row of chambers in the porch, where the most sacred furniture of the tabernacle had been deposited; in the centre of which was **the famous middle chamber, which being symbolical of the Divine presence,**

<sup>373</sup> *IFL*, p. 1363.

<sup>374</sup> *Ibid.*

<sup>375</sup> Cf. *CME*, p. 421.

<sup>376</sup> *TRMC*, p. 485.

**contained the celebrated letter which was a symbol of the Divine name.**<sup>377</sup>

The "celebrated letter" is the letter "G," here meaning "God," which consequently must have been displayed in the original Middle Chamber in Hebrew. Likewise, in one Masonic ritual the question in the catechism is: "When in the Middle Chamber of the Temple [sic] was there anything that particularly arrested their attention?" Whereupon the candidate answers: "There was; certain Hebrew characters, which are now depicted in a F.C.'s Lodge by the letter G." The examiner then asks, "What does that denote?", and the examinee answers: "The Grand Geometrician of the Universe, to whom we must all submit, and whom we ought most cheerfully to obey."<sup>378</sup> The proposition that there actually were Hebrew letters displayed in the Middle Chamber of King Solomon's temple seems to be modeled by certain enthusiastic Masons and void of historical truth. Thus says Sickels in *The General Ahiman Rezon*:

Although the legend of the Winding Stairs forms an important tradition of Ancient Craft Masonry, the only allusion to it in scripture is to be found in a single verse in the 6<sup>th</sup> chapter of the 1<sup>st</sup> Book of Kings [...]. Out of this slender material has been constructed an allegory, which, if properly considered in its symbolical relations, will be found to be of surpassing beauty. But it is only as a symbol that we can regard this whole tradition; for the historical facts and the architectural details alike forbid us for a moment to suppose that the legend, as it is rehearsed in the second degree of Masonry, is anything more than a magnificent philosophical myth.<sup>379</sup>

As to the historical probability of the existence of a middle chamber with a winding staircase in the original temple, and with regard to the number of steps, Coil writes that

[t]here is little doubt about the *Winding Stairs*, for there was little room or need for any other kind. [...] Moreover, there seems to have been but one door to the Middle Chamber and that on the right side of the house. Hence, there was probably but one Winding Stairway. There is no indication in the Scriptural account as to the number of steps in the Winding Stairs, but these have been supplied from time to time by Masonic ritualists. Some tracing boards of the 18<sup>th</sup> century show five steps, others 7. Preston, in his lectures about 1772, divided them into

<sup>377</sup> Quoted in *TRMC*, p. 485. Bold print added.

<sup>378</sup> Anonymous ("Compiled by a member of the Craft."), *The Text Book of Freemasonry* from 1881, p. 147/148.

<sup>379</sup> Sickels, p. 159.

flights of 1, 3, 5, 7, 9, and 11 steps or 36 in all. In the United States the general arrangement is 3, 5, and 7 or 15 in all.<sup>380</sup>

Sickels' *General Ahiman Rezon* alludes to ancient customs when stating that according to Vitruvius, ancient temples were always ascended by an odd number of steps, for the reason that commencing with the right foot at the bottom, the worshipper would find the same foot foremost when entering the temple, which was considered as a fortunate omen.<sup>381</sup> In Masonry exists a predominance of odd numbers, such as 3, 5, 7, and 15, while there are seldom references to 2, 4, 6, etc. According to Sickels, "[t]he odd number of the stairs was [...] intended to symbolize the idea of perfection, to which it was the object of the aspirant to attain."<sup>382</sup> As stated before, in many Masonic systems, the Winding Stairs consist of 15 steps. Why this number? Sickels finds an explanation when concluding that the number 15 is the equivalent of the name of God. Even if his idea seems to us a little far-fetched, it shows that Masonic writers have tried to establish a philosophy for every peculiarity they found in their language - whether it was originally intended so or not.

It will be sufficient to advert to the fact that the total number of the steps, amounting in all to *fifteen*, in the American system, is a significant symbol. For *fifteen* was a sacred number among the Orientals, because the letters of the holy name JAH [...] were, in their numerical value, equivalent to fifteen; and hence a figure, in which the nine digits were so disposed as to make fifteen either way [...] when added together perpendicularly, horizontally, or diagonally, constituted one of their most sacred talismans. The fifteen steps in the Winding Stairs are therefore symbolic of the name of God.<sup>383</sup>

The quotation above furnishes a typical American explanation with an obvious Christian character. Besides, Sickels' book dates from 1885 and presents not only the ideas of his country, but also of his times. Presumably, a Mason of the French Grand Orient, an institution not enforcing the belief in a Supreme Being, would object to the theory of 15 steps with reference to the name of God, since it is not in accordance with the essence of this particular French Masonic teaching. As is the case with many Masonic symbols, one is free to interpret the symbolism of the Winding Stairs: "A great deal of speculation has been indulged about the significance of these symbols, but everyone can form individual opinions of them. The official lectures are the only recognized explanations."<sup>384</sup> *CME*<sup>385</sup> depicts an ancient illustration of the 15 steps, each one having a name attributed to it. The first three allude to the three stages of life, youth, manhood,

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<sup>380</sup> *CME*, p. 421.

<sup>381</sup> Sickels, p. 162.

<sup>382</sup> *Ibid.*, p. 163.

<sup>383</sup> Sickels, p. 168.

<sup>384</sup> *CME*, p. 421.

<sup>385</sup> *Ibid.*

and old age. The five steps then following bear the inscription "hearing," "seeing," "feeling," "smelling," and "tasting," and equally "Tuscan," "Doric," "Ionic," "Corinthian," and "Composite." The seven steps leading then upward are named "grammar," "rhetoric," "logic," "arithmetic," "geometry," "music," and "astronomy." Hence, the five human senses, the five orders of construction of ancient columns, and the seven "noble arts and sciences" that the candidates have learned in their degree lectures re-appear in the symbolism of the steps leading to the letter "G" at the top of the stairs in the Middle Chamber. One can conclude from this that all these virtues and arts lead to "perfect man" and "perfect divine."

Duncan's ritual mentions only seven steps, to which it attributes the following meaning:

The seven Sabbatical years, seven years of famine, seven years of war, seven years in building the Temple, seven golden candlesticks, seven wonders of the world, seven planets; but, more especially, the seven liberal arts and sciences, which are grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy. For these and many other reasons the number seven has ever been held in high estimation among Masons.<sup>386</sup>

Sickels in *The General Ahiman Rezon* further explains the symbolism of the Winding Stairs when he equates the Entered Apprentice with the child in Freemasonry, and the Fellow Craft with the youth. Thus, there is a constant advancement, and "[i]n his second pause, in the ascent of the Winding Stairs, the aspirant is [...] reminded of the necessity of cultivating practical knowledge."<sup>387</sup> Sickels concludes his theory with the remark that "[t]he Fellow Craft [r]epresents a man laboring in the pursuit of truth; and the Winding Stairs are the devious pathways of that pursuit."<sup>388</sup>

The steps of this Winding Staircase commenced [...] at the porch of the Temple, that is to say, at its very entrance. But nothing is more undoubted in the science of Masonic symbolism than that the Temple was the representative of the world purified by the Shekinah, or the Divine Presence. The world of the profane is without the Temple; the world of the initiated is within its sacred walls. Hence to enter the Temple, to pass within the porch, to be made a Mason, and to be born into the world of Masonic light, are all synonymous and convertible terms. Here, then, the symbolism of the Winding Stairs begins. [...]

The Winding Stairs begin after the candidate has passed within the Porch, and between the Pillars of Strength and Establishment, as a significant symbol to teach him that as soon as he had passed beyond the years of irrational childhood, and commenced his entrance upon manly life, the laborious task of self-improvement is the first duty that is

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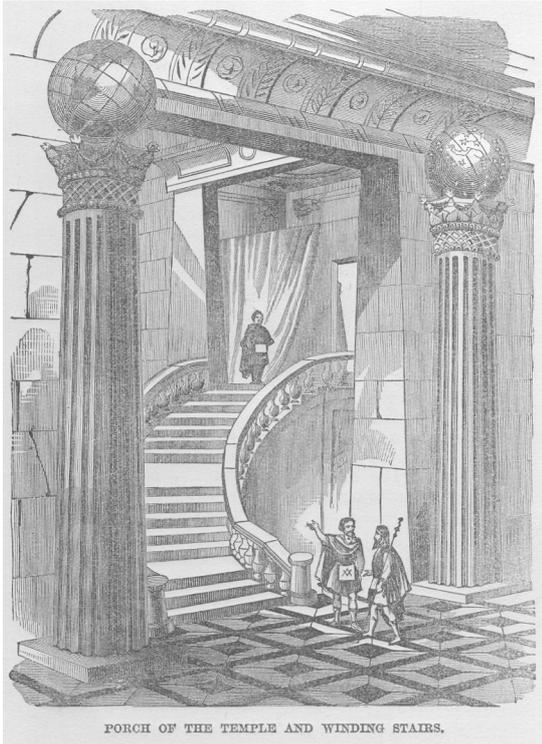
<sup>386</sup> Duncan, p. 84.

<sup>387</sup> Sickels, p. 166.

<sup>388</sup> Sickels, p. 168. Italics left out.

placed before him. He cannot stand still, if he would be worthy of his vocation; his destiny as an immortal being requires him to ascend, step by step, until he has reached the summit, where the treasures of knowledge await him.<sup>389</sup>

According to the *GHCDF*, when the Fellow Crafts of King Solomon's time went to receive their wages, they ascended the winding staircase, whose steps are illustrative of discipline and doctrine, as well as of natural, mathematical, and metaphysical science. The Freemason, in the Second Degree, "should pause on each alternate step, and consider the several stages of his progress, as well as the important lessons which are there inculcated."<sup>390</sup>



PORCH OF THE TEMPLE AND WINDING STAIRS.

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<sup>389</sup> *Ibid.*, p. 161/162.

<sup>390</sup> *GHCDF*, p. 696. The illustration is taken from p. 697.

## 4.2 Working Tools of the Different Degrees

A man passing by where a massive building was being erected observed men working in stone. To three of the workmen he addressed the question, 'What are you doing?' One replied, 'I am earning a day's wage.' Another said, 'I am shaping this stone.' But the third answered, 'I am building a temple.'<sup>391</sup>

Of the three stonemasons mentioned in the philosophical quotation above, only the third one has a vision - he sees a temple in the stone. The orator from whose speech this fable was taken adds that many Masons are like these workmen - they are skilled in ritualistic work and lectures, but lack the perception of a profound truth behind them, which is expressed by signs and symbols.

In this chapter, the meaning of the Masonic working tools will be explained, which are borrowed from the operative craft of stonemasonry. In Freemasonry, the symbol is a material object which expresses and impresses a moral truth. In a figurative sense, Freemasons are builders. In comparison with their operative predecessors, who used perishable bricks and stones, the Freemasons employ living stones to erect the "Temple of Humanity," and, in their language, "cement those stones with brotherly love." They use implements of the operative art that have acquired a symbolic meaning: "Hence they are called the working-tools of the degree."<sup>392</sup> Different working tools are assigned to the three degrees of Masonry. The following evaluation will show why this is the case.

### 4.2.1 The Square & the Compass

The most popular symbol that everyone associates with Freemasonry is the combination of the square and the compass. Often, we encounter the letter G in the center of this double symbol, which obviously was a late addition: "[...] as late as 1873, that letter in the symbol was unusual. The *G* was evidently added by some jeweler [...] and the idea quickly took hold and became very popular [...]"<sup>393</sup>

The square and the compass have an antithetic meaning: in almost every tradition, the set square is associated with the geometric square, the Earth and matter; whereas the compass (or compasses) denote(s) the circle, Heaven and the spirit. Such is also the case in Freemasonry. The compass has two points, that are given the following Masonic interpretation by Bro. Joseph Fort Newton: "Of the

<sup>391</sup> Quoted from a speech by Bro. Robert P. McColloch before the Grand Lodge of A.F. & A.M. of Kansas, Feb. 24, 1926; cited in Myler, p. 78.

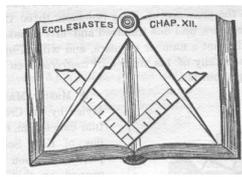
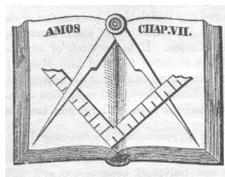
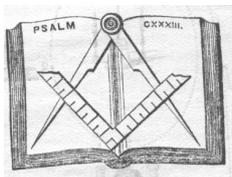
<sup>392</sup> *MD*, p. 673.

<sup>393</sup> *CME*, p. 631. The "G" denotes "geometry" or "God."

heavenly side of Masonry the Compasses are the symbol, and they are the most spiritual of all its working tools - the law of Nature and the light of Revelation being the two points of the Compasses within which our life is set under a canopy of Sun and Stars."<sup>394</sup>

The special way in which the square and the compass are placed one upon the other in the different degrees symbolically shows the progressive states an Entered Apprentice, a Fellow Craft, and a Master Mason go through: "When beginning work as an Apprentice, the square is laid on top of the compasses to show that the spirit is still dominated by matter. At the second degree, that of Fellow, the square and compasses are interlaced. There is balance."<sup>395</sup> Let us view how a candidate for the Fellow Craft Degree describes his situation: "one point of the Compasses was above the square, which was to teach me that I had received, and was entitled to receive, more light in Masonry; but as one point was still hidden from my view, it was also to teach me that I was yet one material point in the dark respecting Masonry."<sup>396</sup> At the degree of master, the compasses are laid over the square.<sup>397</sup> This means that the Master Mason has achieved the state of triumph of spirit over matter.

### Entered Apprentice Degree    Fellow Craft Degree    Master Mason Degree



In reality, neither the square nor the compass is peculiar to Freemasonry. In fact, these symbols are more appropriate to carpenters, machinists, and sheet metal workers. Moreover, square work was not typical of medieval Freemasons, who mostly formed curves that were not even circular enough so as to have been drawn with a compass.<sup>398</sup> In spite of this, from the beginnings of Masonry up to 1730, the square and the compass have belonged to the furniture of the lodge, and from then on, they, together with the Bible, have been elevated to form the three "Great Lights" of Masonry.<sup>399</sup> The present form of the interlaced square and compass is not very old, since the symbols have developed independently from each other. It simply came about by use and custom, and was never officially adopted by the Freemasons. Masonic charts of the early 18<sup>th</sup> century never depict the symbols joint or near each other, which only appears about

<sup>394</sup> Bro. Joseph Fort Newton, in: "The Religion of Masonry," printed in *The Master Mason*, Sept., 1925, p. 727.

<sup>395</sup> Béresniak, p. 52.

<sup>396</sup> Nizzardini, p. 130.

<sup>397</sup> Béresniak, p. 52. The three illustrations are taken from Duncan, p. 7, 58, 87.

<sup>398</sup> Cf. *CME*, p. 630.

<sup>399</sup> Cf. *CME*, p. 631.

1750.<sup>400</sup> After the 18<sup>th</sup> century, the interlaced symbols began to be illustrated on Masonic charts and in Masonic books, generally represented as lying on an open book, the Volume of the Sacred Law. This was when the three "Great Lights" began to be depicted together.

The symbolism of the square and the compass as separated tools is very ancient. As already mentioned in Section 2.2 on Ireland and Scotland, under a bridge near Limerick there was found a brass square dating from 1517 bearing the symbolic inscription "I will strive to live with Love and Care, on the level by the square." There was also an inscription detected over the door of Salisbury Abbey in England, which is about that old: "As the compass goes round without deviation from the circumference, so, doubtless, truth and loyalty never deviate. [...]"<sup>401</sup> One can conclude from these findings that in the old times, the square already stood for "right" and "honesty," while the compass denoted "undeviating truth" and "loyalty." Until today, this is another possible explanation of these Masonic symbols, next to "matter" and "spirit."

The square as a measuring device is the working tool by whose angle the ashlar are tested. This is exemplified in the Mark ritual, for example. Here, two members playing workmen from the quarries take their stones to the Junior and Senior Overseers for inspection, who apply the stones to the square. Having approved of the quality of the stones, the Overseers strike secret knocks upon them with a mallet (see Section 8.1.2 on Mark Masonry). In a figurative sense, the Mason himself, who is a "rough ashlar," is tested by the angle of the square. He is proved by it on earth as well as in heaven. Thus, the square becomes a device to judge the Mason's deeds for his contemporaries and for God. This is exemplified in the following verses:

[...] But better than Level is the Right-angled Square,  
For it teaches greater lessons than love,  
By its angle men's lives are tested as true,  
In this world and the Home that's above.

Man's a man only, when square in his acts,  
And is clean on the inside and out;  
In the quiet of home, he'll be honored alike,  
Or on tempest-tossed sea cast about. [...]

We'll meet on the Level and act by the Square,  
As Masons we know its our duty to do;  
And the world will be better and brighter and fair,  
Because we've lived in it, and journeyed life through.<sup>402</sup>

The square is one of the three working tools of the Fellow Craft. On his entrance into the lodge, the Fellow Craft at his initiation is instructed that the

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<sup>400</sup> Ibid.

<sup>401</sup> Ibid.

<sup>402</sup> By George W. Atkinson, Grand Secretary, Past Grand Master, held at the Annual Session of the Grand Lodge of Connecticut at Fair Haven, January, 1897. Quoted in Myler, p. 28.

square of virtue should be the rule and guide for his practice through life.<sup>403</sup> The Fellow Craft in Duncan's ritual thus explains the use of his three working tools, the plumb, the square, and the level: "the plumb admonishes us to walk upright, in our several stations, before God and man; squaring our actions by the square of virtue; and remembering that we are travelling, upon the level of time, to 'that undiscovered country, from whose bourne [sic; technical term] no traveller [sic] returns.'<sup>404</sup> The compasses are also the Fellow Craft's emblem, because "by due attention to their use, we are taught to circumscribe our desires, and keep our passions within due bounds."<sup>405</sup>

The square belongs to the Master as the proper Masonic emblem of his office, which helps him to better solve animosities and rule the lodge:

The Square is given to the whole Masonic body, because we are all obligated with it, and are consequently bound to act thereon. As it is by the assistance of the Square that all rude matter is brought into due form, so it is by the square conduct of the Master that all animosities are made to subside, should any unfortunately arise in the Lodge, and the business of Masonry is thereby better conducted. The ungovernable passions and uncultivated nature of man stand as much in need of the Square and Compasses to bring them into order [...], as those instruments of Masonry are necessary to bring rude matter into form, or to make a block of marble fit for the polished corners of the temple.<sup>406</sup>

Further, there exists a marching ceremony called "squaring the lodge," which means to take a special way in order to proceed from one part of the lodge to the other, e.g. from the East to the West, or from the South to the North, whereby the space between the altar and the East must generally not be invaded. As far as processions and formations are concerned, in our ritualistic chapters we will see that squares and right angles are often formed by candidates and officers during the ceremonies, e.g. the candidate kneels in front of the altar and forms a right angle with one raised knee, or the officers change direction in a right angle. If we want to see a deeper meaning behind it and not just drill, it can be supposed that thus, they symbolically square their actions. In Masonry there exist two important kind of squares, the working tool consisting of two arms and the geometrical square, which in ancient times, before the triangle was used therefore, was a symbol of the lodge.

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<sup>403</sup> Cf. Simons, p. 58.

<sup>404</sup> Sickels, p. 82.

<sup>405</sup> Ibid, p. 80.

<sup>406</sup> Ibid.

## 4.2.2 The Gavel or Mallet & the Chisel

The hammer is an ancient and universal symbol of authority, used for example by parliamentary and judicial bodies. It has also found a way into mythology, e.g. with regard to the deity Thor, the son of Odin and Freyia, to whose hammer was attributed the marvelous ability of returning to its owner after having been launched upon its target.

There are different kinds of hammers for use in Masonic lodges, which are distinguished by their forms. On the one hand, there is the setting maul or mallet (German: "Steinmetzschlegel"), on the other hand there is the stonemason's hammer which has one flat face opposite the sharp peen, and which is called gavel, alluding to the German "Gipfel," gable, because it resembles from the top a simple gabled roof (German: "zweiköpfiger Hammer", French: "maillet"). In the ancient exposés, e.g. in *The Whole History of the Widow's Son killed by the Blow of a Beetle* from 1726, and in Prichard's *Masonry Dissected* dated 1730, the word "beadle," sometimes spelled "beetle," was used for setting maul.

The common gavel, a sharp hammer, is the emblem of the Entered Apprentice, with which he symbolically treats the Rough Ashlar. This is explained to him in the Entered Apprentice lecture:

The Common Gavel is an instrument used by operative masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons are taught to use it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds, as living stones, for that spiritual building - that house not made with hands - eternal in the heavens.<sup>407</sup>

The gavel or mallet is used by Masonic authorities to call the lodge to order, to keep order, to announce the outcome of a vote, to initiate neophytes by the power of the hammer, to close the lodge, etc. The triad of the Worshipful Master's and the two Wardens' hammers rules the labor of the lodge. In the climax of the third degree, the gavel is the instrument with which one of the three ruffians strikes the fatal blow. For the enactment of the murder of Hiram Abiff, the *DFM* indicates that "cet outil joue un rôle capital, et il est d'usage d'utiliser à cet effet un maillet plus volumineux."<sup>408</sup>

Interesting word coinages with regard to the gavel can be observed, especially in German Masonry. Thus, the Worshipful Master and the two Wardens are called "Hammerführende," the administration of the lodge "Hammerführung," and the symbolical power of the Worshipful Master in an opened lodge is referred to as "Hammergewalt." The same root led to the

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<sup>407</sup> Simons, p. 25.

<sup>408</sup> *DFM*, p. 164.

German saying: "Der Meister vom Stuhl nimmt Beratungsgegenstände 'unter den Hammer.'" <sup>409</sup>

In England and continental Europe, the gavel of the Worshipful Master is also called "Hiram" <sup>410</sup>, alluding to the perfect order which the supervising Grand Master Hiram Abiff induced into his craftsmen at the building of Solomon's temple. In French, the rarely used and unofficial expression for "top secret" is "under the hammer": "Sous le maillet. Expression quelque peu familière et non rituelle, signifiant tantôt 'confidentiel.'" <sup>411</sup> The two Wardens, when assuming their stations, in 18<sup>th</sup> century France were called "gavels of the Occident": "Maillets de l'Occident. Expression qui signifiait, au XVIIIe siècle, remplir les offices de 1er et de 2e Surveillants." <sup>412</sup>

The complementary tool of the gavel is the chisel. Together, these tools are used to impose the stonemason's will on a stone. Symbolically, the character of a candidate, who is still a "rough stone," can thus be smoothed. The gavel as the active element hits the passive chisel, which then directs the force. Therefore, the gavel, being associated with the active will, is an emblem of the Worshipful Master and the two Wardens. During the initiation ceremony, the sword replaces the function of the chisel as the Worshipful Master places his sword on the candidate's shoulder, hitting its blade with the gavel. <sup>413</sup>

In the Mark Mason catechism at the end of the ceremony, the candidate answers to the question how he was received: "On the edge of the engraver's chisel, applied to my naked left breast, and under the impression of the mallet [...]" <sup>414</sup> This is to teach "that the moral precepts of this degree should make a deep and lasting impression" <sup>415</sup> upon his mind and future conduct. In Duncan's ritual, we find the following explanation of these two symbols:

The *chisel* morally demonstrates the advantages of discipline and education. The mind, like the diamond in its original state, is rude and unpolished, but as the effect of the chisel on the external coat soon presents to view the latent beauties of the diamond, so education discovers the latent beauties of the mind [...].

The *mallet* morally teaches to correct irregularities, and to reduce man to a proper level; so that by quiet deportment he may, in the school of discipline, learn to be content. What the mallet is to the workman, enlightened reason is to the passions: it curbs ambition, it depresses envy, it moderates anger, and it encourages good dispositions [...]. <sup>416</sup>

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<sup>409</sup> Cf. *IFL*, p. 664/665.

<sup>410</sup> *MD*, p. 275.

<sup>411</sup> Cf. *DFM*, 164-165.

<sup>412</sup> *Ibid.*

<sup>413</sup> Cf. Béresniak, p. 52.

<sup>414</sup> Cf. Duncan, p. 177.

<sup>415</sup> *Ibid.*

<sup>416</sup> *Ibid.*, p. 171.

The setting maul is also said to be a symbol of untimely death<sup>417</sup>, since it was one of the tools with which the three ruffians murdered Grand Master Hiram Abiff.

To show the literary use of Masonic working tools as metaphors, we would like to quote a description taken from Sickels' *The General Ahiman Rezon*, dated 1885, which proves again the abundance of technical terms in the Masonic language and how they are to be interpreted:

The Rule, the Square, and the Compasses, are emblematical of the conduct we should pursue in society. To observe punctuality in all our engagements, faithfully and religiously to discharge those important obligations which we owe to God and our neighbor; to be **upright** in all our dealings; to hold the scales of Justice in **equal** poise; to **square** our actions by the unerring rule of God's sacred word; to **keep within compass and bounds** with all mankind, particularly with a brother; to govern our expenses by our incomes; to **curb** our sensual appetites; to **keep within bounds** those unruly passions which oftentimes interfere with the enjoyments of society, and degrade both the man and the Freemason; to recall to our minds that, in the great scale of existence, the whole family of mankind are **upon a level with each other** [...].<sup>418</sup>

### 4.2.3 The Trowel

As a symbol of the Third Degree, the trowel is presented to the candidate; however, ritualistically it is not so much stressed as is the Square, which is the Master's jewel, or other symbols like the compass. According to *Coil's Masonic Encyclopedia*, "its symbolism is usually said to be that of spreading the cement which binds the brethren together."<sup>419</sup> As Oliver puts it, "[t]he Lodge is strongly cemented with love and friendship, and every brother is duly taught secrecy and prudence, morality and good fellowship."<sup>420</sup>

Some trowels are finely decorated with Masonic symbols, of which the following is an example.

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<sup>417</sup> Scottish Rite Masonic Museum of Our National Heritage, *Bespangled Painted & Embroidered*, p. 119.

<sup>418</sup> Sickels, p. 81. Bold print added.

<sup>419</sup> *CME*, p. 659.

<sup>420</sup> *GHCD*, p. 454.

Symbols:

1. all-seeing eye
2. hourglass
3. apron
4. endless cord / cabletow
5. endless cord / cabletow
6. column Jachin with globe
7. square & compass with letter G
8. column Boaz with globe
9. mosaic pavement
10. level
11. plumb line
12. 24-inch gauge, gavel, trowel
13. acacia



As an explanation why the trowel is an appropriate implement for the Master Mason's Degree, Oliver states that "in operative masonry, while the E.A.P. prepares the materials, and the Fellowcraft places them in their proper situation, the Master Mason spreads the cement with a trowel, which binds them together."<sup>421</sup>

#### 4.2.4 The Plumb Rule & the Level

- Q: [...] How did you and I first meet?  
 A: On the S[quare].  
 Q: How do we hope to part?  
 A: On the L[evel].  
 Q: Why meet and part in this peculiar manner?  
 A: As Masons we should so act on the one as to be enabled to part on the other with all mankind, more particularly our brethren in Masonry.<sup>422</sup>

The above-quoted part from an old catechism of the Entered Apprentice Degree explains the provenance of the famous Masonic saying "to meet upon the

<sup>421</sup> GHCD, p. 689.

<sup>422</sup> Anonymous ("Compiled by a member of the Craft."), *The Text Book of Freemasonry* from 1881, p. 47.

level, and part upon the square." The working tools play an important part both in ritualistic and in ordinary metaphorical Masonic language. Sometimes, the tools appear in pairs, as the compass and the square, or the square and the level.

The plumb is the working tool of the Fellow Craft, together with the square and the level. In the Fellow Craft Degree, the Bible is opened at Amos, vii., 7, 8, wherein the following passage is contained: "and behold the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel; I will not again pass by them any more."<sup>423</sup> When the Fellow Craft at the end of the Ceremony of Passing is presented with his working tools, he receives the following instruction:

The Plumb is an instrument made use of by Operative Masons, to try perpendiculars; the Square, to square their work, and the Level to prove horizontals, but we, as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes; the Plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the Square of Virtue, and ever remembering that we are traveling upon the Level of Time, to 'that undiscovered country, from whose bourne [sic] no traveler returns.'<sup>424</sup>

The following extract from a poem on the level and the square plays on the words "to level s.b. up or down" and employs the Masonic saying "we meet upon the level." This final meeting on the level denotes death, the point on which all people are alike before their creator.

The Level's a jewel when it levels men up,  
But not so if it levels them down;  
And the Mason who levels his life by its gauge,  
Will be laureled at last with a Crown. [...]

Our symbol - the Level - teaches plainly this truth:  
Men are equal when they all do the right;  
It exacts from us all, from old age down to youth,  
A pledge to be just day and night. [...]

On the Level, at last, all Masons must meet,  
And surrender their trust to the King;  
Though weary their limbs and tired their feet,  
To their Ancient, Grand Craft they should cling. [...]<sup>425</sup>

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<sup>423</sup> Quoted from the Bible by Simons, p. 59.

<sup>424</sup> Simons, p. 60.

<sup>425</sup> By George W. Atkinson, Grand Secretary, Past Grand Master, held at the Annual Session of the Grand Lodge of Connecticut at Fair Haven, January, 1897. Quoted in Myler, p. 28.

## 4.2.5 The 24-Inch Gauge

Together with the common gavel, the twenty-four inch gauge is the working tool of the Entered Apprentice. Its twenty-four equal parts mean in a figurative sense that the Mason has to divide up his day reasonably - the same number of hours has to be spent on the service of God and distressed brethren, on his usual work, and on relaxation:

The Twenty-four inch Gauge is an instrument used by operative masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts; whereby are found eight hours for the service of God and a distressed worthy brother; eight for our usual vocations; and eight for refreshment and sleep.<sup>426</sup>

## 4.3 Clothing & Equipment

Worshipful Master:	How should a candidate be prepared for the first degree of Masonry?
Senior Steward:	By being <b>divested of all metallic substances, neither naked nor clothed, barefoot nor shod, left knee and breast bare, hoodwinked,</b> and a <b>cabletow</b> about his neck.
Worshipful Master:	Repair to the preparation room where Mr. A. B. is in waiting; when thus prepared, cause him to make the usual alarm at the inner door. <sup>427</sup>

The above-quoted dialogue between two lodge officers shows that a candidate has to put on special attire before he is admitted into the lodge room. This equipment and clothing is different in each of the three degrees of Craft Masonry (see also illustrations in Sections 7.1.1.1 - 7.1.1.3), and is symbolic of the moral teachings that the candidates receive. However, not only the candidates but also the other lodge members have to be "properly clothed," which is a technical term for wearing the right outfit: "On arrival of the Master, and the hour of meeting, the Master repairs to his seat in the east, puts on his *hat*, sash,

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<sup>426</sup> Simons, p. 24/25.

<sup>427</sup> Nizzardini, p. 23. Bold print added.

yoke, and apron, with gavel in hand, and says: 'Brethren will be properly clothed and in order; officers repair to their stations for the purpose of opening.'<sup>428</sup>

What does the term "properly clothed" imply? The analysis of a theater play by Claudy in Section 9.1.1.3 shows the great irritation of the brethren if somebody "not properly clothed" enters a lodge in session. Improper clothing is a Masonic offense, and the By-Laws of lodges and Grand Lodges clearly define what their members have to wear on each occasion. Coil states that "[t]o clothe in a Masonic sense is to put on certain Masonic insignia, which differ in different degrees or places and on different occasions, and have differed at several periods of history."<sup>429</sup> It becomes evident that proper Masonic clothing is not universally defined. The essential item in the first three degrees is the white apron, whereas in some places, white gloves are added. Everywhere, white aprons and gloves have to be worn at funeral ceremonies.<sup>430</sup> The *EOF* lists several different interpretations, depending on time and country:

A Mason is said to be properly clothed when he wears white leather gloves, a white apron, and the jewel of his Masonic rank. The gloves are now often, but improperly, dispensed with, except on public occasion. 'No Mason is permitted to enter a Lodge or join in its labors unless he is properly clothed.' Lenning, speaking of Continental Masonry, [...] says that the clothing of a Freemason consists of apron, gloves, sword, and hat. In the York and American Rites, the sword and hat are used only in the degrees of chivalry. In the catechisms of the early eighteenth century the Master of a Lodge was described as clothed in a yellow jacket and a blue pair of breeches, in allusion to the brass top and steel legs of a pair of compasses. After the middle of the century, he was said to be 'clothed in the old colors, viz., purple, crimson, and blue'; and the reason assigned for it was 'because they are royal, and such as the ancient kings and princes used to wear.' The actual dress of a Master Mason was, however, a full suit of black, with white neck-cloth, apron, gloves, and stockings; the buckles being of silver, and the jewels being suspended from a white ribbon by way of collar.<sup>431</sup>

Each Grand Lodge has defined the current "proper clothing" in its By-Laws. Thus, *The Ahiman Rezon, or Book of the Constitution* of the Right Worshipful Grand Lodge of Free and Accepted Masons of Pennsylvania in its 1916 edition states in Article XV. on "Masonic Clothing":

Sec. 1. Every Brother must wear a Masonic apron on entering a Lodge. To be properly clothed for admission to Communications of the Grand

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<sup>428</sup> Duncan, p. 12. The Master is entitled to wear his hat, whereas the other members remain uncovered.

<sup>429</sup> *CME*, p. 136.

<sup>430</sup> Cf. *ibid.*

<sup>431</sup> *EOF*, p. 156.

Lodge, every Master and Warden of a Lodge must wear his appropriate jewel and apron. Every Past Master must wear his jewel. Lodges may make such other rules for the government of their members as to dress at Lodge meetings only, as may be approved in their By-Laws.

Sec. 2. Masonic aprons are made of white lambskin, and are fifteen inches wide and thirteen inches deep, square at the bottom, with a one and one half inch blue border, and a flap in triangular shape, with a one inch blue border. The name and number of the Lodge may be on them.<sup>432</sup>

Is Masonic clothing "secret," or can it be worn in front of non-Masons? In contrast to the custom of the early years of Freemasonry, where public processions were in common, today Masonic constitutions restrict the public display of Masonic clothing. Thus, the *Constitution* of the Grand Lodge F. & A. M. of the Jurisdiction of California states in its tenth edition from 1923 in Section 116 under "Masonic clothing, restrictions on wearing," that "[n]o Lodge, nor any Mason, shall appear in Masonic clothing in any public procession, or at any public meeting or place, except for the burial of a brother or for the performance of some other strictly Masonic duty or ceremony."<sup>433</sup> A sub-point of this article, 116a, modifies this statement by adding that "Masons may assemble, without dispensation, in Masonic clothing, to decorate the graves of deceased brethren, which is a commendable custom."<sup>434</sup> Not all Masons are allowed to participate in Masonic processions. According to *The Masonic Code* of the Grand Lodge of Tennessee, dating 1958, "[a] Lodge in procession is strictly under the discipline of the Lodge room, and hence under the control of the Worshipful Master. None but affiliated Master Masons in good standing [...] may join in Masonic public exercises or processions, the Lodge on such occasions being always opened on the third degree."<sup>435</sup> The kinds of public events a Master Mason may attend wearing his special clothing are also limited:

The following are the only purposes for which public Masonic processions are permitted [...], for which a dispensation from the Grand Master is not necessary, nor may he authorize any other: (a) Masonic burials; (b) erecting or unveiling monuments to deceased Brethren; (c) celebration of the Festivals of St. John; (d) laying corner stones; (e) dedication of Masonic buildings; (f) memorial services; (g) going to church for religious purposes or for divine worship, if not clothed in aprons or other Masonic regalia; (h) celebrating, on November 4, George Washington's Masonic birthday.<sup>436</sup>

<sup>432</sup> Grand Lodge of Pennsylvania, *The Ahiman Rezon, or Book of the Constitution*, p. 44/45.

<sup>433</sup> Grand Lodge F. & A. M. of the Jurisdiction of California, *Constitution*, p. 96.

<sup>434</sup> *Ibid.*

<sup>435</sup> Grand Lodge of Tennessee, *The Masonic Code*, p. 71.

<sup>436</sup> *Ibid.*, p. 71/72.

What do the Master Masons look like on such occasions? According to the *Ahiman Rezon, or Book of the Constitution* of the Grand Lodge of Pennsylvania, dating 1916, "[o]n every such occasion of public participation in any ceremony, all the members of the Grand Lodge shall appear in Masonic dress, consisting of a suit of black clothes, black necktie, black silk hat, and white gloves; the Officers of the Grand Lodge and Subordinate Lodges shall wear their appropriate jewels and aprons [...]."<sup>437</sup> *The Constitution and Code* of the Grand Lodge of Iowa, dating 1928, prescribes that the blue-trimmed aprons are not to be worn at Masonic funerals. For this occasion, the pure white lamb skin aprons have to be used: "The proper Masonic clothing for a funeral procession is a white apron and white gloves. For other occasions it may be a white apron with blue edging and proper Masonic emblems, at the pleasure of the wearer."<sup>438</sup>

In the early 18<sup>th</sup> century, there existed a technical term, "clothing the lodge," implying that a newly initiated brother was obliged to supply each member present with an apron and a pair of gloves. This was also written in the *General Regulations* of Anderson's *Constitutions* from 1723: "Every new Brother at his making is decently to cloathe [sic] the Lodge, that is, all the Brethren present; and to deposit something for the relief of indigent and decayed Brethren."<sup>439</sup> In the beginning of Freemasonry, this was the custom both in Britain and America, but as the number of candidates grew, the need of constantly furnishing these clothes diminished, and this custom was dropped.

### 4.3.1 The Apron

According to *CME*, this word results from "napron," which comes from the French "naperon" and has been corrupted into "an apron."<sup>440</sup> Being protective clothing for workmen of all kind, the aprons of the operative stonemasons were made of large pelts to give maximum coverage. The aprons of speculative Masons are reduced in size, have the upper flap turned down and are tied with laces wrapped around the waist. In antique solemn ceremonies, aprons were used as a kind of investiture, for example the white apron of Mithras in Persia, the sash in India, or the white robe of the Essenes. Coil argues that the cassock of church dignitaries in reality is an apron.<sup>441</sup>

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<sup>437</sup> Grand Lodge of Pennsylvania, *The Ahiman Rezon, or Book of Constitution*, p. 44.

<sup>438</sup> Grand Lodge of Iowa, *The Constitution and Code*, p. 134.

<sup>439</sup> Cited in *CME*, p. 136.

<sup>440</sup> *Ibid*, p. 63.

<sup>441</sup> *Ibid*, p. 64.

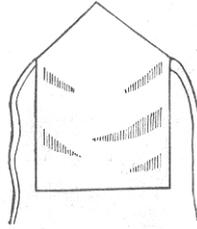
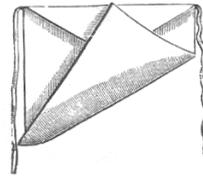
**Masonic apron with two rosettes, square & compass**

Sickels' *The General Ahiman Rezon* states that in the past, the apron was "a universally-received emblem of Truth,"<sup>442</sup> and also lists several examples from antique mysteries in which the investiture with an apron played an important role. Thus, among the Grecian mysteries, the candidate received a white robe and apron, and in Persia this investiture succeeded to the commission of light. Here, it consisted of a girdle displaying the twelve signs of the Zodiac; a tiara, a white apron, and a purple tunic.

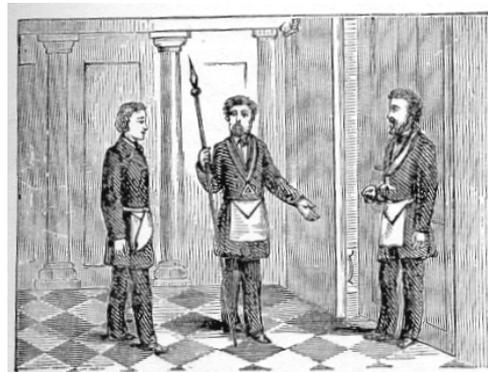
The Masonic apron is an emblem of innocence and purity and was intended to be made of white lambskin. But with the creation of higher degrees, and also through the need which arose by public presentations, such as cornerstone layings, processions, or Masonic funerals, the aprons became more decorated, and were made of other materials, like silk. The aprons are worn in a different way in the first three degrees:

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<sup>442</sup> Sickels, p. 74.

**Entered Apprentice****Fellow Craft****Master Mason**

The candidate of the First Degree receives an explanation for the special wearing of his apron that, at the building of King Solomon's temple, the different kinds of workmen were distinguished by the manner in which they wore their aprons. Leaning on this tradition, the Entered Apprentice has to wear his apron with the flap turned up, to symbolically prevent him from soiling his clothes with "untempered mortar,"<sup>443</sup> which is a metaphor for his unruly passions. The sources employed did not furnish any corresponding explanation for the peculiar wearing of the apron in the Fellow Craft Degree during the erection of King Solomon's temple. Was this apron also preventive from getting soiled, or was it a mere sign of distinction from the other degrees?

**Fellow Craft (first from the left) wearing his apron**<sup>444</sup>

Duncan describes the scene of investiture in his ritual of the Second Degree as follows: the Senior Warden, "approaching candidate, turns the flap of his apron down, at the same time saying - Brother, at the building of King Solomon's Temple, the Fellow Crafts wore their aprons with the flap turned down and the corner turned up, and thus you will wear yours, until further advanced."<sup>445</sup> With these words, the Senior Warden tucks a corner of the apron under the string, so that it looks like the illustration above. A clear reason for this is not given. In the

<sup>443</sup> Cf. Section 5.1 on technical terminology. Illustrations: Simons, p. 20, and Sickels, p. 105 and 171.

<sup>444</sup> Illustration taken from Sickels, p. 111.

<sup>445</sup> Duncan, p. 69/70.

Third Degree, the Senior Warden, showing the candidate how to wear his apron, ties it upon the latter, with the flap and corners turned down, and says: "Master Masons wear their aprons with the flap and corners down, to designate them as Master Masons, or as overseers of the work, and so you will wear yours."<sup>446</sup>

In an interesting address to a newly initiated Entered Apprentice, printed in the third edition of *The Text Book of Freemasonry* dated 1881, the young Mason is admonished not to wear his emblem of innocence and purity when he meets a brother in lodge with whom he has ongoing arguments. The quarrels have to be settled outside the lodge room first, before both brethren can return and put on their white lambskin aprons:

[...] you are never to put on that badge should you be about to visit a lodge in which there is a brother with whom you are at variance, or against whom you entertain any animosity. In such cases it is expected you will invite him to withdraw, in order that you may settle your differences amicably; upon which, if happily effected, you may clothe yourselves, enter the Lodge, and work with that love and harmony which should at all times characterise [sic] Freemasons; but if, unfortunately, your differences are of such a nature as not to be so easily adjusted, it were better that one or both of you retire than that the harmony of the Lodge should be disturbed by your presence.<sup>447</sup>

This admonishment by the Worshipful Master of a lodge shows that the purity of the white apron and the harmony of the lodge must not be soiled with "untempered mortar," that is, "unruly passions."

The German word for "apron" is "Schurz," the French is "tablier." In French and German Masonry there exists a curious derivation, the "maçon sans tablier," or "Maurer ohne Schurz," which would be a "Mason without apron" in English, if the expression existed in English Masonry. It is an honorary expression for a non-Mason who has such a good character that he could be a Mason. A French Masonic dictionary even cites the vice versa, "tablier sans maçon," the "apron without a Mason," as a mock expression for a Mason who does not live up to the moral qualities expected from him and merely wears his apron for decoration:

Une expression particulière se rattache à ce mot, celle de *maçon sans tablier*, c'est à dire un homme dont la tolérance, le détachement, l'élévation spirituelle, l'absence de vanité, de prétention et de dogmatisme en feraient un Maçon s'il était initié. Mais les Maçons eux-mêmes ne sont que des hommes, et la meilleure sélection laisse parfois passer des brebis galeuses. C'est pour cela que, malheureusement, il existe aussi des *tabliers sans maçon*.<sup>448</sup>

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<sup>446</sup> Ibid, p. 99.

<sup>447</sup> Anonymous ("Compiled by a member of the Craft."), *The Text Book of Freemasonry*, p. 31.

<sup>448</sup> Saint-Gall, p. 121.

## 4.3.2 Cabletow, Blindfold, Metals

### The Cabletow

A tow is a line wherewith to draw. According to the *EOF*, "[a] cable tow is a rope or line for drawing or leading. The word is purely Masonic."<sup>449</sup> In the early 18<sup>th</sup> century, Masonic writers in English still used the expression "cable rope," whereas the term "cable tow" is probably derived from the German "Kabeltau."

In Freemasonry, the cabletow has three different significances: first, it is depicted on the tracing board of the Entered Apprentice degree as a bond of affection; second, the candidates are bound with it; and third, it relates to the band-width of Masonic charity. As explained in Section 4.1.1.2 on the carpet, "[t]he tracing board of the first [...] degree should always be enclosed with a cord, technically called a *cable tow*, having four tassels placed at the four angles, referring to the four cardinal virtues [...], while the cable tow is emblematic of the cord or bond of affection which ought to unite the whole fraternity [...]."<sup>450</sup> In its second function as an equipment for initiation ceremonies, according to Martens, today the cabletow is only used in America. He conceives it as a sign of bondage to the nothingness of the worldly existence and human passions. Spiritually, it can also mean the binding to life after death: "Strick (Kabeltau) = Hinweis auf das Gebundensein an den Unwert des Lebens, an die Leidenschaften. Zeichen der Knechtschaft und Hörigkeit. Wird nur noch in Amerika benutzt. Im höheren Sinne das sich Gebundenwissen an das übersinnliche Leben (im Johannisorden)."<sup>451</sup>

A particular reason is given for the wearing of the cabletow in each of the three degrees. According to the *EOF*,

[i]n its first conception, the cable tow seems to have been used only as a physical means of controlling the candidate, and such an interpretation is still given in the Entered Apprentice's Degree. But in the Second and Third degrees a more modern symbolism has been introduced, and the cable tow is in these grades supposed to symbolize the covenant by which all Masons are tied, thus reminding us of the passage in Hosea [xi. 4), 'I drew them with cords of a man, with bands of love.'<sup>452</sup>

When the candidates of the first three degrees are "properly prepared," they are thus bound with the cabletow: In the First Degree, the candidate wears the cabletow around his neck for the following reasons: "[...] had I not conformed to the ceremonies of my initiation, thereby rendering myself unworthy to be taken by the hand as a mason [sic], I might, by aid of the cabletow, have been led out

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<sup>449</sup> *EOF*, p. 126.

<sup>450</sup> *TRMC*, p. 88.

<sup>451</sup> Martens, p. 125.

<sup>452</sup> *EOF*, p. 126.

of the Lodge, without having beheld even the form thereof.<sup>453</sup> In the Second Degree, the cabletow is put twice around the right arm of the candidate, which is explained in the catechetical question-and-answer dialogue as follows: "To teach me that as a F. C. I was under a double tie to the fraternity."<sup>454</sup> In the Third Degree, the cabletow extends three times around the candidate's body, and the candidate thus explains the thought behind this symbolism: "To teach me that my duties and obligations became more and more extensive as I advanced in Masonry."<sup>455</sup> The candidates are freed from the cabletow when they assume new, spiritual responsibilities - only then, they can let go the old, material bond:

The cable tow is like the cord which joins a child to its mother at birth, nor is it removed until, by the act of assuming the obligations of the moral life, a new, unseen tie is woven, uniting us with our race in its moral effort to build a world of fraternal goodwill.<sup>456</sup>

A further significance of the cabletow is the distance a Mason should be away from his lodge, and also the extent of Masonic charity. *Masonry Defined* thus interprets the cabletow's length:

Gaedicke says that, 'according to the ancient laws of Freemasonry, every brother must attend his Lodge if he is within the length of his cable tow.' The old writers define the length of a cable tow, which they sometimes called 'a cable's length,' to be three miles for an Entered Apprentice. But the expression is really symbolic and, as it was defined by the Baltimore Convention in 1842, means the scope of a man's reasonable ability.<sup>457</sup>

In the same sense, *TRMC* states that the cabletow is for the Masons "the obligation to attend their Lodge, when summoned, if within the distance of three miles, metaphorically supposed to be the length of a cable tow."<sup>458</sup> In many Masonic orations, metaphors dealing with the cabletow are used. For example, Grand Orator Owen Scott from Illinois says in a speech on the mission of a Mason that "[i]f he has really imbibed the true spirit of our wonderful brotherhood he will not allow the sun to go down without the relief of every worthy distressed brother within the length of his cable-tow. [...] Wherever there is a human sigh, a pain of anguish, a sorrow-stricken heart or a fevered brow this cable-tow will be found sufficient to reach it."<sup>459</sup>

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<sup>453</sup> Nizzardini (publ.), p. 61.

<sup>454</sup> Ibid, p. 125.

<sup>455</sup> Ibid, p. 196.

<sup>456</sup> Bro. Joseph Fort Newton, in: "The Religion of Masonry," printed in *The Master Mason*, Sept., 1925, p. 728.

<sup>457</sup> *MD*, p. 142.

<sup>458</sup> *TRMC*, p. 88.

<sup>459</sup> Quoted in Myler, p. 236/237.

## The Blindfold

The candidate of Freemasonry is blindfolded. There are three evident reasons for this. First, it is a secretive order. Therefore, the candidate must not see what awaits him and will be "given light" at the proper moment when he has advanced far enough to be entitled to see. Second, he is an ignorant prevailing in darkness, and only finds light after long and troublesome learning. Third, and this is expressed in Sickels' *The General Ahiman Rezon* from 1885, he must let loose the past and turn his eyes towards the future. This, according to Sickels, is in accordance with ancient Egyptian initiation ceremonies in which the neophyte had to drink the water of forgetfulness to lay off the past and begin a new life - a ceremony retained in Freemasonry, in a different outer form. A similar ceremony is executed in the Catholic procedure of accepting novices, which the author of this dissertation had the opportunity to witness in 2000. The priest says to the novice, dressed in white, while she obtains her black habit: "Ziehe den alten Menschen aus, und den neuen Menschen an." (Take off the old existence, and put on the new one.) The Masonic candidate is also specially clothed, and his eyes are "covered on the past":

In ancient Egypt, the Neophyte was presented with a cup of water, and addressed in these words: - 'Aspirant to the honor of a divine companionship! Seeker after celestial truth! This is the water of forgetfulness. Drink! - drink to the oblivion of all your vices - the forgetfulness of all your imperfections; and thus be prepared for the reception of the new revelations of Truth, with which you are soon to be honored.' Although modern Freemasonry does not retain this particular ceremony, it preserves the spirit of it, by other forms [...]. **The candidate is directed to close his eyes on the Past - to lay aside the trappings and vestures of the outward world** - the symbols of traffic and war - all that reminds one of the selfishness and discords of life - and turn his face towards the dread unknown - the mysterious Future.<sup>460</sup>

The eyes can be covered by a cloth, or, as shown in the illustration on the left, by blinders. What resembles old-fashioned aviator goggles is a fraternal blindfold for use in secret societies' initiation ceremonies. The Masonic fraternity is not the only secretive society that blindfolds its candidates (cf., for example,



the Odd Fellows and others in Chapter 7. on rituals.) The inductee wears these blinders, which have "flip-up" eye coverings, so as not to see what is coming until the appropriate time. When the candidate is given "light," the eye coverings are flipped up with a lever.

<sup>460</sup> Sickels, p. 54.

## Metals

- Q: Why were you divested of all metals when made a Mason?  
 A: For the reason, first, that I should carry nothing offensive or defensive into the Lodge; second, at the building of King Solomon's Temple, there was not heard the sound of an axe, hammer, or any tool of iron.
- Q: How could a building of that stupendous magnitude be erected without the aid of some iron tool?  
 A: Because the stones were hewed, squared, and numbered at the quarries where they were raised; the trees felled and prepared in the forests of Lebanon [...].<sup>461</sup>

The ritualistic dialogue quoted above shows the use of the term "metal" in the First Degree of Masonry. As will be explained in Section 5.5 on technical terminology, metals in Freemasonry denote something evil and unclean. Metals in the shape of coins symbolize earthly wealth and have to be left behind when one is initiated into speculative Masonry: "No man can devote himself to anything with a just spirit, if he anticipates anything of a mercenary nature to come of it. Hence candidates are divested of coins and valuables previous to their introduction."<sup>462</sup> Furthermore, according to the Masonic legend the stones with which King Solomon's temple was build were imported, and the trees used for the construction were also felled elsewhere, so that there reigned absolute quiet when the temple was erected. To this fact is attributed a symbolic meaning:

According to the Scriptures (1 Kings vi. 7), 'the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer nor axe, nor any tool of iron heard in the house, while it was in the building.' This has been symbolically adopted in Masonry, to signify that peaceful quiet in which the soul should prepare in this world to raise a fitting temple for the spirit of God to visit occasionally in our trial state, and to inhabit in a future world.<sup>463</sup>

### 4.3.3 Naked Knee & Breast, Slipshod

A general prejudice of the profanes is the assumption that in Freemasonry, the candidates are partly undressed in order to prove that it is a man and not a woman who is initiated. Of course, this might have been a convenient side effect. However, the technical saying, "neither naked nor clothed," has a symbolic meaning. In Duncan's ritual, the candidate of the First Degree is asked after the

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<sup>461</sup> Duncan, p. 48.

<sup>462</sup> *TRMC*, p. 484.

<sup>463</sup> *TRMC*, p. 484.

initiation ceremonies why he was neither naked nor clothed, to which he replies: "Because Masonry regards no one for his worldly wealth or honors; it is the internal, and not the external qualifications of a man that should recommend him to be made a Mason."<sup>464</sup> According to Duncan, in the Entered Apprentice degree, the candidate has a naked left breast and a naked left knee. He wears a slipper on his right foot, and has a bare left foot. In the Fellow Craft degree, the candidate has a naked right breast and a naked right knee. He wears a slipper on his left foot, and has a bare right foot. In the Master Mason degree, the candidate wears only his shirt and drawers, so that both breasts and legs are bare, as well as both feet (for illustrations, see Sections 8.1.1.1. - 8.1.1.3).<sup>465</sup> Nakedness in Freemasonry alludes to equality before God, in contrast to the Biblical meaning of figurative uncleanness:

In Scriptural symbology, nakedness denoted sin, and clothing, protection. But the symbolism of Masonry on this subject is different. There, to be 'neither naked nor clothed' is to make no claim through worldly wealth or honors to preferment in Masonry, where nothing but internal merit, which is unaffected by the outward appearance of the body, is received as a recommendation for admission.<sup>466</sup>

## Slipshod

The shoe as a Masonic symbol is given different meanings. In the First Degree, it is seen as a symbol of a covenant to be entered into. This explanation is based on the Bible, respectively the Book of Ruth, chapter 4, verse 7-8, where it is said that "this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor [...]"<sup>467</sup> as a sign of testimony. The *IFL* neglects this interpretation when stating that "[d]ie in der Freimaurerei übliche S.-Symbolik geht auf die Reinigungszeremonien zurück. Die S.-Symbolik ist also als reiner "Konsekrationsakt" aufzufassen."<sup>468</sup> This is only true for the Third Degree of Freemasonry, where the shoe is considered a symbol of disalceation<sup>469</sup> (this term is derived from the Latin "calceus," meaning "shoe"). The ceremony requires the removal of *both* shoes. Before entering a sacred place or walking on holy ground, the shoes have to be taken off as a sign of reverence, just like Moses had done in front of the Burning Bush. A reference to this Biblical scene can be found in the Royal Arch Degree, where the Burning Bush is even one of the stage requisites. Although the *IFL* fails to explain the special meaning of the

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<sup>464</sup> Duncan, p. 48.

<sup>465</sup> Cf. *ibid.*, p. 28; 59; 88.

<sup>466</sup> *EOF*, p. 502.

<sup>467</sup> Cited from the Bible in *EOF*, p. 687/688.

<sup>468</sup> *IFL*, p. 1420.

<sup>469</sup> Cf. *CME*, p. 213.

shoe in the First Degree, it describes the ceremony in which this idea is rendered into action:

In einigen Logen Schottlands wird als Zeichen des abgeschlossenen Vertrages zwischen dem Neuaufgenommenen und der Loge der linke S. des Kandidaten dem Meister vom Stuhl übergeben, der ihn nach abgenommener Verpflichtung unter Anspielung auf den biblischen Gebrauch wieder zurückerstattet. Daran schließt sich eine Belehrung über die 'catch questions': 'Was haben Sie für die Aufnahme in den Bund gezahlt?' Antwort: 'Einen Schuh, einen alten Schuh meiner Mutter Sohn.'<sup>470</sup>

Furthermore, the *IFL* states: "Pantoffeln als Abzeichen werden in Amerika von Freimaurerfrauen getragen. Der Brauch deutet dort ebenso auf das Freimaurersymbol, wie auf das 'Unter-dem-Pantoffel-Stehen' hin."<sup>471</sup> This is a very interesting observation. The *IFL* does not state explicitly whether it is the Masons who are thus "henpecked," or conversely, their wives. If American Masonic wives wear the shoe pin as a sign of bondage to and subjection under their husbands, this symbol has a rather sexist meaning. However, this meaning is just a vulgar explanation and has nothing to do with earnest Masonic symbols. For illustration, three auction photos of shoe pins are added below:

### Masonic Shoe Pins



In contrast to the Biblical ceremony of discalceation, in which *both* shoes have to be removed, in the First Degree of Masonry the candidate is "slipshod," that is he has to remove *one* shoe and put on a slipper. The Masonic encyclopedias and dictionaries provide no information on the symbolic meaning of the slipper: "Just what the symbolic implication of the slip shoe or slipper or being slipshod may be has never been clearly explained."<sup>472</sup> This technical term means being shod with a slipper that readily comes on and off, which is not the

<sup>470</sup> *IFL*, p. 1420.

<sup>471</sup> *Ibid.*

<sup>472</sup> *CME*, p. 623.

same as being barefoot. From the adjective, "slipshod," at some time the noun, "a slipshod," was derived.

An interesting metaphor with regard to the technical term "slipshod" is found in Prince Hall Masonry, here meaning "unprofessional," "inefficient:"

The Grand Master of New York in 1935 made this point when he said of the local lodge situation, "We must see to it that we produce better business executives, to take care of the many problems that confront us. This is very essential and necessary as lodges cannot go doing **slipshod business**."<sup>473</sup>

The shoe or slipper symbolism is not a unique feature of Freemasonry for men. Some of the androgynous orders also employ the symbolism of the slipper in their rituals. Thus, the Heroines of Jericho, the female affiliation of black Masons, hand over a slipper to the newly obligated sister in the second degree, called True Kinsman, as an emblem of the endowment with all the rights and privileges of a second degree member. Here, the shoe designates the testimony of a covenant, and refers directly to the chapter of Ruth, whose legend is exemplified by the second degree ceremony (cf. Section 7.2.4).

#### 4.3.4 Jewels and their Explanation

The definition of "jewels" in Masonry includes two different aspects. First, this technical term refers to the six jewels with which every lodge is symbolically furnished, i.e. the three "movable" and the three "immovable" jewels. The movable jewels are the rough ashlar, the perfect ashlar, and the trestle-board, because they are not fixed on a special place in the lodge. The immovable jewels are the square, the level, and the plumb. The name "immovable" was applied to them because they belong permanently to the three principal offices and chairs (i.e. to the Master in the East, the Senior Warden in the West, and the Junior Warden in the South), and can never be taken or removed from their proper places.<sup>474</sup> The second definition of jewels is "[...] the names applied to the emblems worn by the officers of Masonic bodies as distinctive badges of their offices."<sup>475</sup> This section will discuss their symbolism for this function.

According to *CME*, in the early days of symbolic Freemasonry, the officers did not wear any jewels. This practice started with the resolution of the premier Grand Lodge requiring Masters and Wardens to wear jewels suspended from

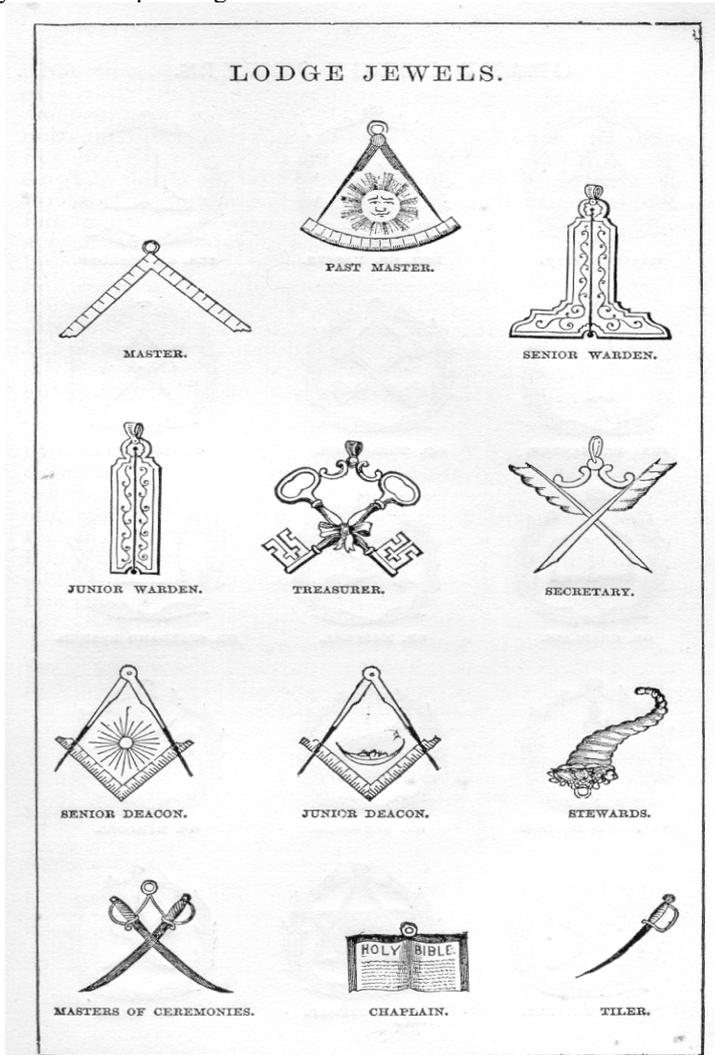
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<sup>473</sup> Muraskin, p. 128.

<sup>474</sup> Cf. *GHCDF*, p. 182. This is the American explanation. In England, it is vice versa, according to *CME*, p. 339.

<sup>475</sup> *GHCDF*, p. 182.

white ribbons.<sup>476</sup> The following pages will describe the jewels of a Symbolic Lodge (i.e. a lodge of the first three degrees of Masonry), a Grand Lodge, and a Royal Arch chapter as given in the *GHCDF*.<sup>477</sup>

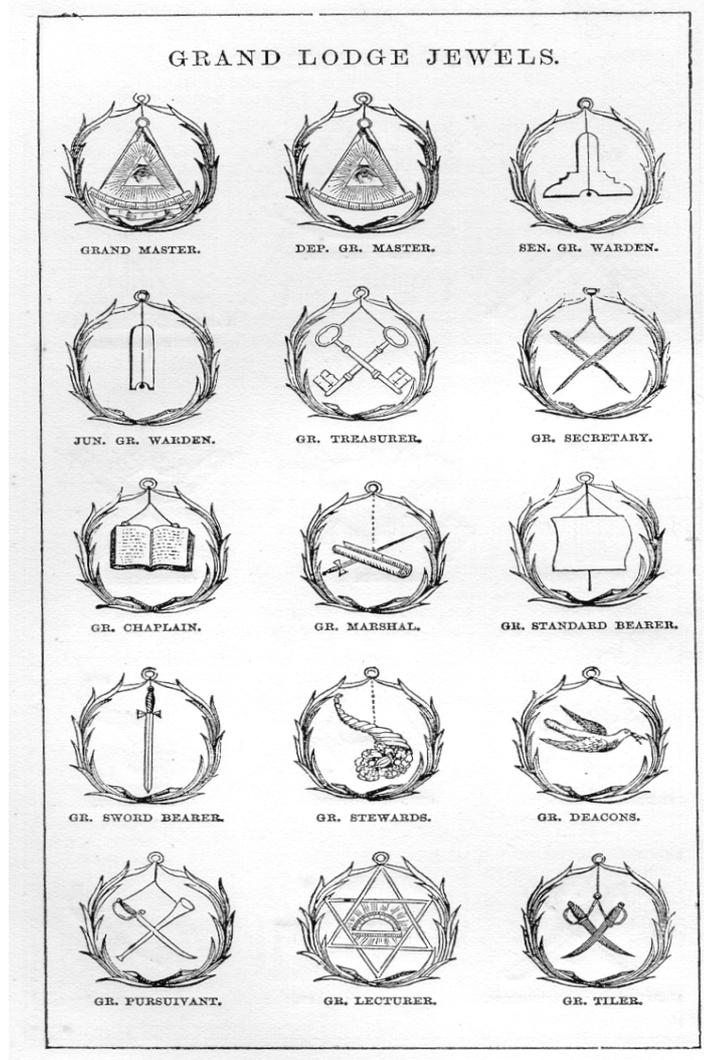


The jewels of a subordinate or Symbolic Lodge are fairly consistent in the United States today. They are made of silver. The Past Master wears a compass, opened on a quarter circle, with a sun in its center. The Master wears a square, the Senior Warden a level, and the Junior Warden a plumb. For the interpretation of these symbols, which are identical with the American "immovable jewels,"

<sup>476</sup> Cf. *CME*, p. 339.

<sup>477</sup> The corresponding illustrations are taken from *GHCDF*, p. 183, 184, 185.

see Section 4.2 on the working tools. The Treasurer wears crossed keys, the Secretary crossed pens, the Senior Deacon square and compass with a sun in the center, and the Junior Deacon square and compass with a quarter moon in the center. The jewel of the Stewards is the cornucopia. The Master of Ceremonies wears the crossed swords, the Chaplain an open Bible, the Marshal crossed batons, the Organist a lyre, and the Tyler a sword (which is appropriate for his office since he is the guard of the outer door armed "with a drawn sword").



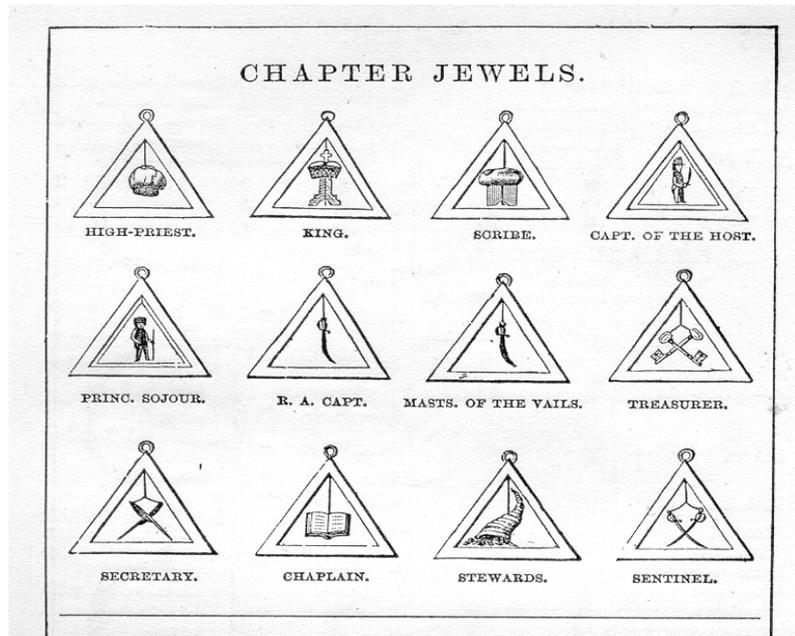
With regard to Grand Lodges, it must be mentioned that their jewels do not exhibit as much uniformity as those of a subordinate lodge.<sup>478</sup> Their jewels are made of gold or yellow metal. According to the *GHCDF*<sup>479</sup>, the Past Grand Master wears a compass opened on a quarter circle, with a triangle in the center. The Grand Master wears a compass, opened on a quarter circle, with a sun in the center. The Deputy Grand Master wears a square, the Senior Grand Warden a level, and the Junior Grand Warden a plumb. This corresponds to the jewels of the Master and the two Wardens of a Subordinate Lodge. Likewise, the Grand Treasurer wears crossed keys, and the Grand Secretary crossed pens. These symbols are not peculiarly Masonic but the ordinary attributes of these official functions. Therefore, we can also find them in other fraternal societies, e.g. in the Knights of Pythias (cf. illustrations in Section 7.3.4). The Grand Chaplain also wears an open Bible, and the Grand Marshall a scroll crossed with a sword. As in Craft Masonry, the Grand Stewards have as emblem the cornucopia. The Grand Standard Bearers wear a banner, which is the sign of their office since they carry flags or banners. The Grand Deacon has a jewel depicting a dove that bears an olive branch, which is a Biblical symbol. The Grand Pursuivant wears a sword crossed with a trumpet, which is a profane heraldic symbol. Finally, the Grand Tyler like the Tyler of a subordinate lodge wears an emblem illustrating crossed swords.

The jewels of a Royal Arch chapter are fancier, as is also the degree. They are made of gold or yellow metal, and all symbols appear in the center of a triangle, the latter being a well-known symbol for the Deity. The jewels of the principal officers recall the costumes of high priests, kings, soldiers, and pilgrims: the High Priest wears the emblem of a miter. The King has as emblem a level, surmounted by a crown. Thus, it becomes apparent that Masonic and worldly imagery is combined. The Scribe, in the same fashion, wears a plumb surmounted by a turban. The Captain of the Host wears a triangular plate, inscribed with a soldier. The Principal Sojourner wears a triangular plate that is inscribed with a pilgrim. The Royal Arch Captain wears a jewel illustrating a sword, and has a signet ring on his finger. The four Masters of the Veils each have a sword as their emblem. The symbols of the Treasurer, the Secretary, the Chaplain, and the Sentinel (corresponding to the Tyler) are the same as in a subordinate lodge or Grand Lodge.

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<sup>478</sup> Cf. *CME*, p. 339.

<sup>479</sup> Cf. *GHCDF*, p. 182, 186.



The functions of the principal emblems are stated in Section 4.2 on the working tools. However, an impressive speech on each jewel is held by the "Installing Master" at the "Ceremony of Installation," at which occasion a new Master and new officers of a lodge are installed. For example, in *The Text Book of Freemasonry*, the newly "Installed Master" is thus admonished when he receives his jewel: "I also invest you with the Collar of your office, to which is attached the S[quare], that being an implement which forms the rude and proves the perfect mass; it is well applied by Masons to inculcate the purest principles of morality and virtue. Masonically speaking, may it be the guide of all your actions through life."<sup>480</sup> Even more explicitly, the *Virginia Text Book* presents the symbolism of the jewels to the newly-installed officers. The new Master of the lodge is thus addressed:

I now invest you with the badge of your office, the **Square**, which will silently admonish you to do justice to the cause of Masonry; give due commendation to the worthy members of the Order, and rebuke those who act contrary to its laws. [...]

The **Square** teaches us to **regulate our actions by rule and line**, and **harmonize** our conduct by the principles of **morality and virtue**. [...]

<sup>480</sup> Anonymous ("Compiled by a member of the Craft."), *The Text Book of Freemasonry*, p. 198.

The **Rule** directs that we should **punctually observe our duty**, press forward in the path of virtue, and **neither inclining to the right nor to the left**, in all our actions have eternity in view.

The **Line** teaches the criterion of **moral rectitude**, to avoid dissimulation in conversation and action, and to direct your steps to the path which leads to a glorious immortality.<sup>481</sup>

As seen in the illustrations above, the emblem of the Senior Warden and also of the Grand Senior Warden is the level, a symbol of equality. He also is addressed in metaphorical language by the Installing Master, who admonishes him to be regular and punctual in his attendance, to govern the lodge in the absence of the Master, to faithfully discharge the duties of his office, and to "look well to the West" (the West being his station):

You are chosen Senior Warden of this Lodge, and are now invested with the ensign of your office.

The **Level** demonstrates that we are descended from the **same** stock, partake of the **same** nature, and share the **same** hope; and though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are brethren; for he who is placed on the lowest spoke of fortune's wheel may be entitled to our regard because a time will come, and the wisest knows not how soon, when all distinctions but those of merit and goodness shall cease, and Death, the **grand leveler** of human greatness, reduce us to the same state.<sup>482</sup>

Correspondingly, the newly-installed Junior Warden is invested with his symbol, the plumb, which denotes right, rectitude, uprightness, equity, justice, and truth.<sup>483</sup> The Installing Master admonishes him that to him is committed the superintendence of the Craft during the hours of refreshment, and that therefore, it is indispensable that he should not only be temperate and discreet in the indulgence of his own inclinations, but that he also carefully observe that none of the Craft converts the means of refreshment into intemperance or excess. The new Junior Warden is encouraged to "look well to the South," which is his proper station in the lodge room. The charge to the Junior Warden by the Installing Master with regard to his emblem reads as follows:

You are chosen Junior Warden of this Lodge, and are now invested with the badge of your office.

The **Plumb** admonishes us to walk **uprightly** in our several stations; to **hold the Scales of Justice in equal poise**; to observe the **just**

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<sup>481</sup> Dove, p. 138/139. Bold print added.

<sup>482</sup> Ibid, p. 141. Bold print added.

<sup>483</sup> Cf. *CME*, p. 479.

**medium** between intemperance and pleasure; and to make our passions and prejudices coincide with the **line of our duty**.<sup>484</sup>

The newly-installed Tyler of a lodge likewise receives a corresponding charge, whereas the other officers, the Secretary, the Treasurer, the Deacons, etc. are invested without verbosity. This is obvious, because what could be more appropriate as the harp or lyre for the Organist, and as the open Bible for the Chaplain, these devices constituting their very "working tools"? The same is true for the Secretary and the Treasurer, who have as symbols the crossed pens and the crossed keys, which are evidently profane and not Masonic emblems. Further, it is not explained why the cornucopia, an emblem of plenty, is the emblem of the Stewards. What has their duty to do with plenty? The riddle is resolved in *CME*: "Literally this term means the *horn of plenty* and it originated with a Greek myth. It has become generally a symbol of abundance, and Masonically has been adopted as the jewel of the stewards, because it was originally their duty to superintend the dinners and refreshments of the lodge."<sup>485</sup> Today, in American lodges the Stewards are two officers just below the Deacons, and their principal duty is the preparation and introduction of the candidates.<sup>486</sup> It is not visible any more why the cornucopia should be their emblem, but since it is tradition, it is not questioned. Finally, the charge to the Tyler is interesting, because it employs beautiful metaphors:

You are appointed Tiler of this Lodge, and I now invest you with the badge and implement of your office.

As the **sword** is placed in the hands of the Tiler to enable him effectually to guard against the approach of cowans and eavesdroppers, and suffer none to pass and repass but such as are duly qualified, so it should morally serve as a constant admonition to us to **set a guard at the entrance of our thoughts**, to **place a watch at the door of our lips**, and to **post a sentinel at the avenue of our actions**, thereby **excluding every unqualified and unworthy thought, word, and deed**, and preserving consciences void of offense towards God and towards man.<sup>487</sup>

In the following, a short digression will be made to treat the strange custom of Masons of hiding the symbols within their jewelry. Of course, this special feature makes the Craft even more interesting to the profanes. The lodge jewels are never to be displayed in public; except for Masonic processions and gatherings like Masonic burials, which are only attended by Masons, so that non-initiates cannot observe the ceremonies and symbols. Only Master Masons are allowed to attend Masonic funerals, and not even Entered Apprentices and

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<sup>484</sup> Dove, p. 142. Bold print added.

<sup>485</sup> *CME*, p. 155.

<sup>486</sup> Cf. *ibid.*, p. 634.

<sup>487</sup> Dove, p. 144. Bold print added.

Fellow Crafts are admitted. However, other jewels or emblems that are offered to Masons of high distinction or to brethren on certain occasions, such as anniversaries, can be publicly displayed. Some are worn as watch chains, such as the folding crucifix. With great skillfulness and imagination, these pieces of art are so constructed that the symbols lie within them, and they can only be opened by the Mason who wears them. Whether this is nonsense or merely a curious idiosyncrasy is left to the opinion of the reader. In our opinion, there is no need to conceal Masonic symbols like the All-Seeing Eye, the square & compass with the letter "G," etc. Anyone interested in Masonic symbols can look them up in Masonic dictionaries, or in anti-Masonic publications. Those who search will find. The following auction photographs illustrate the folding crucifix, one of the most beautiful examples of this species: The ball made from 9ct gold on the outside and sterling silver inside unfurls to form a cross, each segment of the cross pyramid-shaped and bearing Masonic markings which are explained at the enlargement. This particular cross is upside down when unfurled, and has four tabs at the top which unclip to release the segments. More modern Masonic folding crucifixes have one solid cap which they push into.

#### Masonic folding crucifix a)

closed

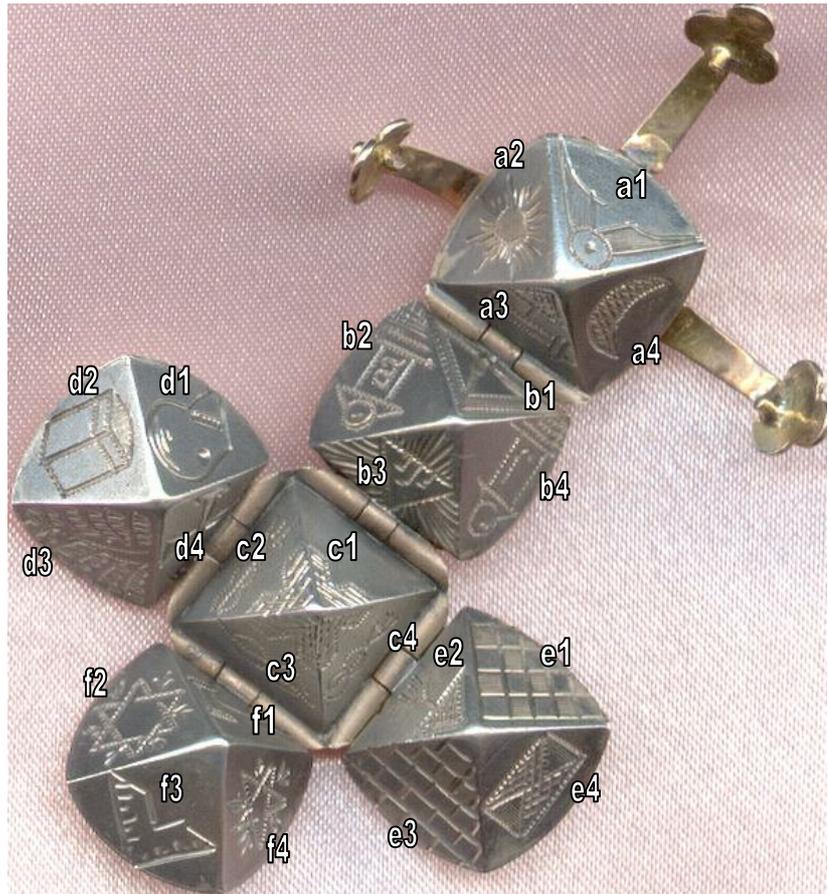


being closed



opened upside down



**Masonic folding crucifix b)**

a1 = compass  
 a2 = sun  
 a3 = trowel  
 a4 = moon

b1 = level  
 b2 = column Boaz  
 b3 = All-Seeing Eye  
 b4 = column Jachin

c1 = wall of temple  
 c2 = wall of temple with endless cord and tassel  
 c3 = wall of temple with endless cord  
 c4 = wall of temple with endless cord and tassel

d1 = skull  
 d2 = Perfect Ashlar  
 d3 = sprig of acacia  
 d4 = crossed tools

e1 = mosaic pavement (checkered floor)  
 e2 = triangle  
 e3 = tiles  
 e4 = hourglass

f1 = gavel  
 f2 = Seal of Solomon  
 f3 = square  
 f4 = blazing star (five-pointed star)

A variation is the folding pyramid, which opens into a five-pointed star:



**Masonic ring with opening trap and veiled symbols inside** (the All-Seeing Eye, the scales, etc.)



### Masonic spinner

(Spinners only display the complete symbol when they are rapidly turned; in neutral position, they reveal but half the symbol. This here shows the square & compass with the letter "G" in the center.)



### opening jewel of the Knights Templar



## 4.4 Sign Language

It may well be doubted whether human ingenuity can construct an enigma of the kind, which human ingenuity may not, by proper application, resolve.

Edgar A. Poe<sup>488</sup>

This Section deals with the *written* form of sign language, while Sections 4.7, 4.8, and 4.9 treat the acoustic and tangible signs, such as knocks, passwords, grips, steps, and travels. Written ciphers and mysterious alphabets were not transmitted by the operative stonemasons of the Middle Ages but constitute a later invention by the speculative Masons, who were already influenced by Hermetic and Rosicrucian ideas. The operative stonemasons had no secret alphabets but practiced a custom of leaving their personal artist's marks on the stones in the walls of European cathedrals in order to identify their work, so that they could receive credit or be held responsible for it. These marks, which are still visible on many Gothic buildings, raised the interest of the Freemasons, who took over this custom in the degree of Mark Master, in which each member has to select a mark as his own sign of identification (cf. Section 7.1.2 on the Mark Ritual).

In the beginning of Freemasonry, Masonic rituals were transmitted orally. The Masons of the 18<sup>th</sup> century treasured their secrets very dearly, and appeared more mysterious and wonderful than today, now that literacy, education, and science have replaced secrecy to a great extent. In Germany, to mention the affairs of Freemasonry was considered almost a treason by Masons, and several learned German Masons were driven out of the institution for their printing activities. Being afraid of revealing too much, Masons published their rituals in

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<sup>488</sup> Quoted in *EOF*, p. 151.

cipher. But even in the middle of the 19<sup>th</sup> century, Rob Morris from Kentucky was ostracized by the Masons for his printing the ritual in a code called "mnemonics." At the present time, many Grand Lodges in the United States authorize printed cipher rituals (a list of which is given in Section 4.4.2), whereas in Scotland, whole rituals are published in plain English, with only some keywords left out. Section 4.4.2 illustrates the comparison of such ritualistic ciphers.

Secret cipher writing was not used much in the first three degrees of Freemasonry, but it was common in the higher degrees. However, for the purpose of concealment, the cipher soon lost its practical use due to the greatly developed art of deciphering. According to the *EOF*, "there is no cipher so complicated as to bid defiance for many hours to the penetrating skill of the experienced decipherer."<sup>489</sup>

## 4.4.1 Old Builders' Marks

Although they do not comprise a complete "sign language," operative stonemasons' marks play an important role in a part of Masonry and thus will be dealt with briefly. Just as members of other trades had their hall marks, operative stonemasons marked the stones shaped by them for the purpose of recognition and payment of individual work, and often handed down their marks from father to son. The marks of various members of one family were distinguishable due to minor alterations or additional symbols.<sup>490</sup> Being easier to inscribe, marks were preferable to names, and they were usually simple in design and seldom resembled a particular object. Generally, they consisted of two to six straight lines and a corresponding number of angles. Sometimes, curves and more intricate patterns are found. As Coil puts it, these marks "do not appear to have had any symbolical or hieroglyphical significance."<sup>491</sup>

The earliest mentioning of marks as a distinctive sign of a lodge member is preserved in the minutes of the Lodge of Edinburgh from the year 1600, which contain signatures by operative Masons and also by the Laird of Auchinleck, who all affixed their marks. In 1670, 49 members signed the by-laws of Aberdeen Lodge, and the majority affixed their marks, although most of the signers were non-operative, that is, "accepted" members.

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<sup>489</sup> *EOF*, p. 151.

<sup>490</sup> Cf. Stillson and Hughan, p. 568.

<sup>491</sup> Cf. *CME*, p. 402.

Operative stonemasons' marks on different European Ecclesiastical buildings <sup>492</sup>



MASONS' MARKS.

<sup>492</sup> Illustration taken from Stillson and Hughan, p. 569.

Evidently the English speculative Freemasons of the early 18<sup>th</sup> century knew nothing about masons' marks and, though the Freemasons in Scotland probably did, being still engaged in operative Masonry, such marks played no part in the symbolic rituals. [...] Interest in masons' marks became active after 1841, and an article by George Goodwin, 'History of Rheims,' appeared in *The Builder* [...].<sup>493</sup>

When the Freemasons realized the importance of the marks on Ecclesiastical and other buildings, they devoted years of study to assembling remarkable collections of marks. They even found out differences depending on the country, for example, that the marks of French Masons in Fountains' Abbey were different from the marks of English Masons. According to *CME*, E. W. Shaw collected 11,000 marks, while W. T. Creed recorded 316 specimens in Carlisle Abbey alone.<sup>494</sup> In his work on Mark Masonry, Laurie illustrates a large number of marks ranging in date from 1128 to the life time of Robert Burns, and speaks of the manner of giving instruction in reading the marks. The Freemasons assumed that behind the operative marks there might lie a hidden sense. In the following example, a triangular operative mark is interpreted as alluding to the Great Architect of the Universe of the Freemasons:

- Q: How many points has your Mark got?  
 A: Three points.  
 Q: To what do they allude?  
 A: To the three points of an equilateral triangle.  
 Q: **Please demonstrate it as an Operative Mason.**  
 A: A point has position, without length, breadth, or thickness; a line has length, without breadth or thickness, and terminates in two points; and three lines of equal length, placed at equal angles to each other, form an equilateral triangle, - which is the primary figure in geometry.  
 Q: **Please to explain this figure as a Speculative Mason.**  
 A: The equilateral triangle represents the Trinity in Unity, - The Great Architect of the Universe [...].<sup>495</sup>

In 1856, the "Grand Lodge of Mark Master Masons of England and Wales, and the Colonies and Dependencies of the British Crown" was founded, in which all Mark Masons were united.<sup>496</sup> In the Mark degrees, each member selects a mark which is recorded in the lodge Book of Marks. The brethren further receive medals or pennies bearing their own mark on one side, placed in a circle inscribed on the keystone on which are written the initials HTWSSTKS (cf. Section 7.1.2).

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<sup>493</sup> *CME*, p. 402.

<sup>494</sup> *Ibid.*

<sup>495</sup> Quoted in Stillson and Hughan, p. 567. Bold print added.

<sup>496</sup> Cf. Stillson and Hughan, p. 562.

## 4.4.2 Alphabets & Cipher Writing

Symbolism fulfills the dual purpose of concealing divine verities from the profane and revealing them to the initiates, who possess the key to decipher it. Thus, throughout history secret languages, sacred and Hermetic alphabets have been invented and employed by the wise and by priests. During the Middle Ages and onward, liberal thinkers had to hide their ideas, otherwise they would have been considered heretics by their contemporaries. In order to preserve their knowledge for posterity, a score of scientists and philosophers therefore used cryptograms to veil their research findings. They feared religious intolerance, and many churchmen were afraid of excommunication. Not only the fields of philosophy and religion, but also politics used secret languages: "Secret writings became a fad; every European court had its own diplomatic cipher, and the intelligentsia vied with one another in devising curious and complicated cryptograms."<sup>497</sup>

There are various forms of ciphers. For example biliteral writing was employed in Bacon's *De Augmentis Scientiarum* (1640).<sup>498</sup> This writing required two styles of type, one an ordinary face and the other specially cut. Sometimes, the differences were so small that a magnifying glass was needed. Originally, only the ornate italicized words or paragraphs contained a cipher message. The letters varied in size, thickness, or ornamental flourish (cf. below, some letters have loops, for instance).

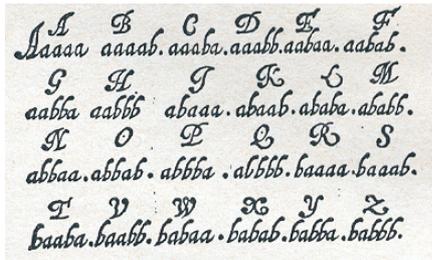
### Bacon's biliteral alphabet

Bacon's biliteral alphabet consisted of four alphabets, two for the capitals and two for the small letters. Each alphabet had the power of either the letter "a" or "b", and it required five letters to conceal one. This is reminiscent of the binary code in computer language, consisting of "0" and "1". At first, it must be discovered whether the letter of the original text stems from the "a" or "b" alphabet. Then it must be replaced accordingly by "a" or "b". The next step is to run all letters together, and then this long "a-b"-word must be split into 5-letter combinations. Each of these 5-letter groups represents a single letter. The actual letter can now be determined by using the key to the biliteral cipher:

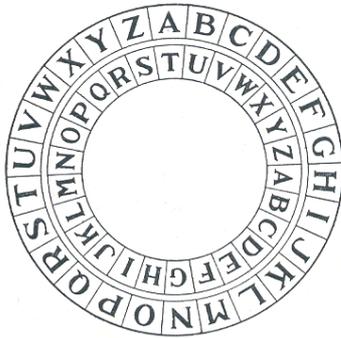


<sup>497</sup> Hall, p. CLXIX.

<sup>498</sup> Cf. Hall, p. CLXX. Illustrations: *ibid.*

**Key to Bacon's biliteral cipher**

However, the letters which are now obtained do not form an intelligible word yet. They have to be applied to a wheel or disk cipher, which consists of two alphabets, one revolving around the other in a manner that makes different transpositions of letters possible. In the example below, "U" becomes "B."

**Cipher wheel**

The problem when using this system was that the cryptogrammatist had to keep on experimenting until he discovered a logical message, since many solutions were possible. The simplest way of using a **literal cipher** is writing the alphabet down, then writing the alphabet under it backwards, and substituting the letters:

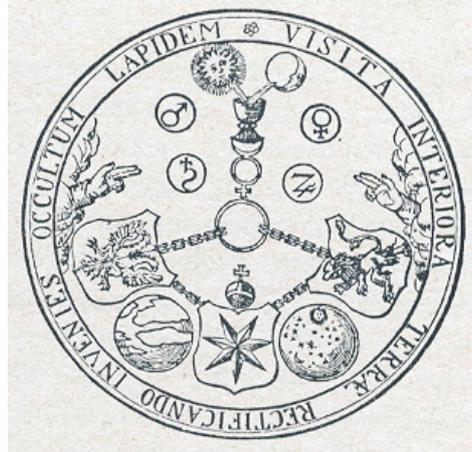
ABCDEF GHIKLMNOPQRSTUVWXYZ  
 ZYXWUTSRQPONMLKIHGFEDCBA<sup>499</sup>

There also exists a **pictorial cipher**. Any drawing containing other than its obvious meaning is a pictorial cryptogram. Such can be found especially in Egyptian symbolism and early religious art. The following illustration shows an alchemical cryptogram from the Rosicrucians which employs both literal and

<sup>499</sup> Cf. Hall, p. CLXXI. Illustration of alchemical cryptogram: *ibid.*

pictorial cipher. Starting with the word VISITA in the outer circle, and reading the initials of the seven words clockwise, the result is VITRIOL, which has already been identified as "visita interiora terrae, rectificando invenies occultam lapidem" (cf. Section 4.1.2).

#### Alchemical cryptogram of the Rosicrucians



The **acroamatic cipher**<sup>500</sup> is the most subtle of all, for again many interpretations are possible. It consists of pictorial cipher drawn in words, containing parables and allegories, examples of which can be found in the Old and New Testament of the Jews, in Homer's *Iliad* or in Apuleius's *The Metamorphosis*. Masonic texts often make abundant use of acroamatic cipher.

Then there is the **numeric cipher**, in which numbers in various sequences are substituted for letters. The most simple form is exchanging the letter of the alphabet for numbers in ordinary sequence, so that A becomes 1, B becomes 2, etc.<sup>501</sup> A peculiarity is a **musical cipher**, invented by John Wilkins (later Bishop of Chester) and circulated in 1614 in an anonymous essay, in which a method was explained whereby musicians could converse with each other by replacing the letters of the alphabets by musical notes.<sup>502</sup>

The **arbitrary cipher** consists of exchanging letters of the alphabet for hieroglyphic figures. Thus, Albert Pike has described an arbitrary cipher based upon the different parts of the Knights Templars's cross, each angle designating a letter. However, such alphabets are comparatively easy to decode because of the "table of recurrence," according to which the letter "E" is the one which is the most employed in the English language. For each letter, an order of frequency

<sup>500</sup> Cf. Hall, p. CLXXI.

<sup>501</sup> Ibid, p. CLXXII.

<sup>502</sup> Ibid.

can be established<sup>503</sup>. Furthermore, the letters A, I, and O are the only ones in the English language which may form a complete word, so that any single character set off from the rest must be one of these.

The **code cipher** is the most modern form of cryptogram, e.g. the Morse code, and constitutes an economical and efficient method of transmitting confidential information. Since Freemasons had elaborate secrets to preserve, they naturally came to use cipher writing and codes. The first well known Masonic cipher was used by the Ancient Grand Lodge of England in the holy Royal Arch Degree, and after the Union of 1813 and the segregation of the Royal Arch, went with it and remained there exclusively.<sup>504</sup> It presumably came from France, just like the High Degrees themselves, and

[t]he cipher is so simple as to be childish, but Laurence Dermott, Grand Secretary of the Ancients made much to-do over it and often boasted that two Ancient Masons could converse secretly in the presence of Modern Masons, by simply employing two squares and a gavel each, a sort of semaphore system which could also be used as well on paper. This cipher was used by some English and Scotch Masons who were besieged at Cawnpore, India during an uprising in July 1857. Virtually the whole party was massacred leaving no word of the events, except the Masonic cipher message scrawled on the plastered walls of the barracks.<sup>505</sup>

The following early cipher, "Secret Communication" by a translator, stems from 1745 and was appended to the book *Die Offenbarte Freymäurerey und das Entdeckte Geheimniss der Mopse* in the Leipzig edition of Mumme. It appears to be possibly the earliest document known to date concerning the Royal Arch symbolism. The key to this cryptic alphabet has been found by Frhr. von Pölnitz.<sup>506</sup>

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<sup>503</sup> Cf. *ibid.*

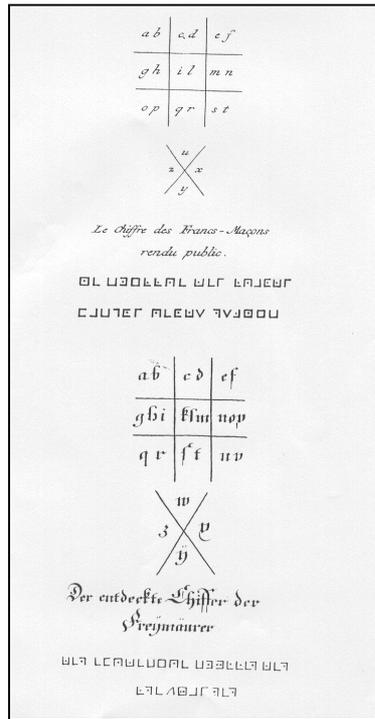
<sup>504</sup> Cf. *CME*, p. 131.

<sup>505</sup> *CME*, p. 131.

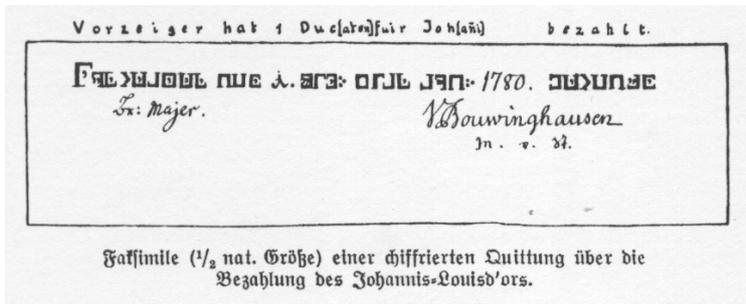
<sup>506</sup> Cf. Lindner, p. 196 ff.



The next engraving shows a Masonic alphabet in the typical square form, giving an example in French and German. It also dates back to 1745.<sup>507</sup>



An example for the before-mentioned square cipher employed by a lodge in Württemberg<sup>508</sup> for a receipt of dues in 1780 is the following:



<sup>507</sup> Cf. Alfred Engel: *Die freimaurerischen Geheimschriften* (Masonic Cryptography). *Quellenkundliche Arbeiten der Forschungsloge Quatuor Coronati No. 808*, Bayreuth, 1972, No. 5, p. 27, P. 12a. Reproduced from Lindner, p. 196.

<sup>508</sup> Stetter, p. 26. Illustration: *ibid.*

The text above, coded by the square alphabet, reads: "Vorzeiger hat 1 Duc(aten) fuir Joh(ani) bezahlt," which means that the bearer of this receipt has paid 1 ducat or St. John's Louis d'Or. The use of the square alphabet was historical and is found on old documents. According to Hall, to a limited extent, Masonic high degrees still use a form of arbitrary cipher (the angelic writing, referred to as "Malachim," which appears in the following illustration<sup>509</sup> of Cabalistic and magic alphabets):

Mystic Alphabets

The illustration displays several mystic alphabets, each with its name and corresponding Hebrew letters:

- The Mysterious Characters of Letters delivered by Hanouficus called the Theban Alphabet:** Shows 13 stylized characters corresponding to the Hebrew letters A through M.
- The Characters of Celestial Writing:** Shows 13 stylized characters corresponding to the Hebrew letters N through Z.
- The Writing called Malachim:** Shows 13 stylized characters corresponding to the Hebrew letters Lamed, Caph, Jod, Theth, Cheth, Zain, Yau, He, Daleth, Gimel, Beth, and Aleph.
- The Writing called "Passing the River":** Shows 13 stylized characters corresponding to the Hebrew letters Tav, Shin, Resh, Kaph, Lade, Pe, Ain, Samech, Nun, Mem, and Lamed.

On the right side, two brackets group the alphabets:

- The **Angelic alphabet** (used in the 4<sup>th</sup> degree of the A. & A.R.) includes the **Theban Alphabet**, **Celestial Writing**, and **Malachim**.
- The **"Passing the river"** (used in the 15<sup>th</sup> degree of the A.&A.S.R.) includes the **Passing the River** alphabet.

<sup>509</sup> Illustration taken from Hall, p. CLXXII.



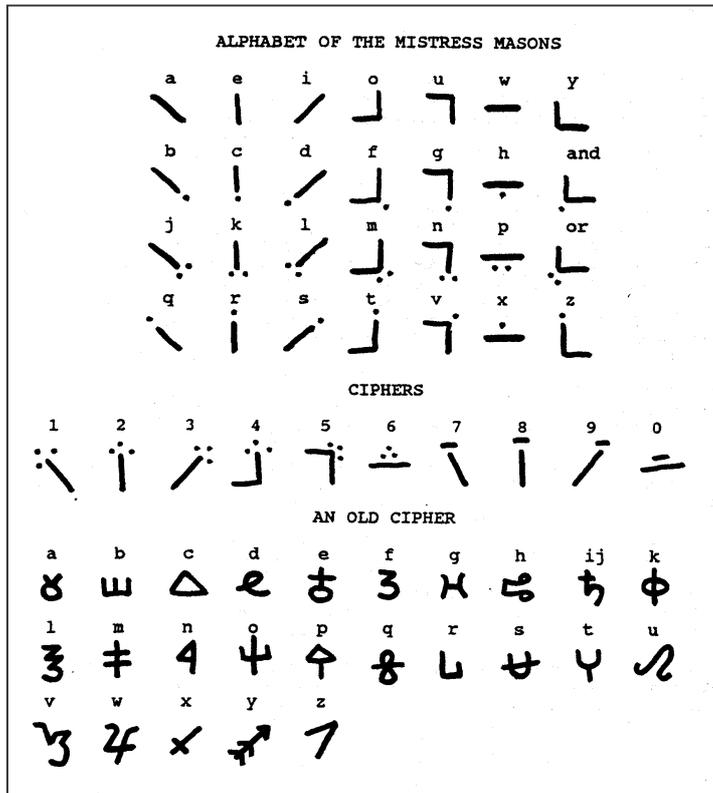
Furthermore, the female Freemasons of Albert Pike's Rites of Adoption employed certain symbols which denoted the titles of their officers.<sup>512</sup> They each have two double points behind the symbol, instead of the three points which are the common sign of abbreviation in the Craft:

⊙ :::	The Venerable Master
○ :::	The Admirable Mistress
⊙ :::	The Inspector
⊕ :::	The Inspectress
♀ :::	The Preceptor
⚡ :::	The Preceptress
♁ :::	The Orator
♁ :::	The Aumoness
□ :::	The Brother Treasurer
⊞ :::	The Sister Treasures
⊞ :::	The Registrar
⌘ :::	The Registress
♁ :::-	The Senior Master of Ceremonies
♁ :::-	The Mistress of Ceremonies
♁ :::-	The Junior Master of Ceremonies
♁ :::-	The Deaconess
♁ :::-	The Introducer
♁ :::-	The Introductress
♁ :::-	The Warder
♁ :::-	The Sentinel

<sup>512</sup> Cf. Pike, *The Masonry of Adoption*, new reprint by Kessinger Publishing Comp.

Although this key is in the preface to the ritual, the signs make it extremely difficult to read the ceremonies, if one has not memorized the officers they denote.

Masonry of Adoption also provided special alphabets for the female Masons. Below, the "Alphabet of the Mistress Mason," the third degree of Pike's Masonry of Adoption in America (1866), is illustrated. The alphabet of the Mistress Mason resembles the square cipher, consisting of right angles, lines, and dots, but looking even simpler and more reduced<sup>513</sup>:

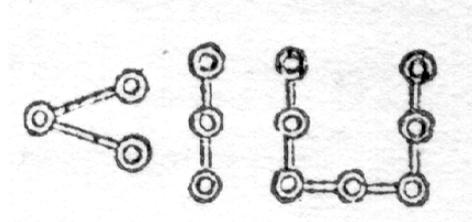


A peculiar sort of Masonic sign language is the one which employs material objects, the constellation of which gives a mystic word. Thus, on old Royal Arch carpets a strange diagram is found that illustrates words with the help of the outline of pillars. This hieroglyphic receives a curious Masonic explanation. Allegedly, it is reminiscent of "the seven pair [sic] of pillars which supported King Solomon's private avenue, the seven steps in advancing, and the seven

<sup>513</sup> Illustration taken from Pike, *The Masonry of Adoption*, new reprint by Kessinger Publishing Comp., p. 4.

seals."<sup>514</sup> As a further reason, the *GHCDF* states that in the days of King Solomon, an obligation "was sealed seven times."<sup>515</sup> The entire hieroglyphic, consisting of a linear and an angular triad, and of a quadrangular diagram, was said to represent the "Tetragrammaton," or Sacred Name, that allegedly was written upon the ancient monuments of Jerusalem. As such, it was used in the Continental degree of Secret Master.<sup>516</sup>

### "Tetragrammaton" or Sacred Name, represented by pillars



In order to encode their rituals, Masons have developed different ciphers. An early ritual cipher was invented by John Browne of London in 1798, and published in *The Master Key through all the Degrees of a Freemason's Lodge to which is added, Eullogiums and illustrations upon Freemasonry*<sup>517</sup>, as well as in a second edition in 1802. The inventor used his own name for coding: the letters of his name indicated the six vowels, and the six vowels representing six other letters thus:

<u>b r o w n e</u>	<u>a e i o u y</u>
a e i o u y	k c o l n u

The letter "o" appears in the same order in "browne" as well as in the final "kcolnu," and thus remains unchanged. All consonants in the alphabet except three retain their original significance. The consonant "n" means "u," and vice versa; thus, the "n" comes through unchanged, too. This was probably a trick to deceive the profane reader. Other tricks consisted in ignoring initial capital letters and dividing up words irregularly. However, this cipher "was probably as great a puzzle for those who were expected to use it as it was for the uninitiated, and consequently died for lack of exercise."<sup>518</sup>

In the beginning of the 19<sup>th</sup> century, another attempt to publish concealed ritualistic secrets was made by William Finch, a tailor from Canterbury, England, who turned charlatan after having been expelled from Freemasonry.<sup>519</sup> He used some variations of a simple substitution cipher, one of these being

<sup>514</sup> Cf. *GHCDF*, p. 633. Illustration: *ibid*.

<sup>515</sup> *Ibid*.

<sup>516</sup> Cf. *GHCDF*, p. 633.

<sup>517</sup> Cf. *CME*, p. 131.

<sup>518</sup> *CME*, p. 131; 251. Illustration of "mnemonics": *CME*, p. 131.

<sup>519</sup> *Ibid*.

already mentioned above, employing merely the alphabet turned end for end, Z for A, etc. Another consisted of reading a word's last letter, then the first, then the next to the last, then the second first, and so on. A numeric code was also used, with numerals representing whole words, such as "1" for "lodge," and doubling meaning the plural, as "11" for "lodges."<sup>520</sup>

An example of numerical cipher is the one invented by Rob Morris from Kentucky in the 1860s, who made an attempt to optimize Masonic cryptography using two separate books, neither of which is meaningful without the other, the *Mnemonics* (the Masonic ritual and code) and the *Spelling Book* (the key to the code).<sup>521</sup> For each appropriate section of the ritual, *Mnemonics* contained a block of 17 columns of letters in 25 rows, and opposite to that a similar block of 17 columns of figures in 25 lines:

#### Cipher from Rob Morris' *Mnemonics*

	<u>1 2 3 4 5 6 7 -- 17</u>		<u>1 2 3 4 5 6 7 -- 17</u>
1.	T r h j b c f ---	1.	9 7 6 5 4 7 8 ---
2.	d d v s w k m ---	2.	8 7 6 5 4 3 2 ---
3.	o c s r n g b ---	3.	9 6 7 8 5 6 5 ---
4.	e a s r t k y ---	4.	6 5 6 5 4 7 7 ---
5.	a v f r d s w ---	5.	9 8 2 4 5 4 3 ---
	-----		-----
	-----		-----
	-----		-----
25.	-----	25.	-----

The left block had to be read downward, starting with "T" and then finding the correspondent number in the right block, "9." Referring to the *Spelling Book*, containing all the words used in the ritual, one found out that "T 9" meant "The." When continuing in the same way, the reader deciphered the first column in the left block thus: "the degree of entered apprentice." However, the Grand Lodges did not permit Morris to perpetrate his cipher on the Fraternity.

To the ordinary person the code was undecipherable but the serious defect was that at some stage a *circular* had to be issued to the members to enable even them to read *Mnemonics*. Of course, anyone who came into possession of all these documents could decipher the whole [...]. Masonic codes used for ritualistic purposes in later years have usually been mere reminders or prompts, the full text not being available in anything written.<sup>522</sup>

To sum up this introduction on cryptography as practiced by the Masons of the last three centuries, it can be said that these "amusements" of cipher writing are now obsolete; at least in Europe. North American Grand Lodges continue to

<sup>520</sup> *CME*, p. 131.

<sup>521</sup> *Ibid.*

<sup>522</sup> *CME*, p. 568.

use ritual ciphers, mostly consisting of initials, and some of characters and a mixture of both. Remnants of elaborate and mystic sign language are found on Masonic diplomas, documents, medals, and illustrations, especially concerning the higher degrees. According to the very critical *Dictionnaire de la Franc-Maçonnerie*, the employment of cipher is infantile and constitutes an idiosyncrasy of American Masons:

La littérature maçonnique cite un certain nombre d'alphabets "secrets", fort innocents et qu'un enfant décrypterait sans grande peine. On trouve ces cryptographies dans les anciens "Tuileurs" ou manuels de tuilage [...], notamment aux États-Unis, encore qu'A. Mackey les ait présentés dans son *Encyclopédie* comme des jeux de société plutôt que comme des mystères initiatiques. La Franc-Maçonnerie américaine en a fait cependant grand usage, surtout dans les Hauts Grades, avec cette candeur qui la caractérise souvent. (On cite des documents dont le secret consiste à être lus à l'envers!) Les rituels où les termes maçonniques sont désignés par la première lettre d'un mot sont à coup sûr des déguisements plus efficaces.<sup>523</sup>

Why are there ciphers at all? In their obligation, Masons have to promise and swear that they will not write, print, stamp, stain, cut, carve, mark or engrave<sup>524</sup> the secrets of Freemasonry. However, "[n]otwithstanding this oath, the use of printed 'guides,' 'rituals,' 'instructors,' etc., is well nigh universal."<sup>525</sup> In certain States of the U.S., and notably in Michigan, as Cook wrote in 1921, Worshipful Masters who were proficient in reading cipher rituals used to receive a certificate of proficiency and were sent out by the Grand Master to visit local lodges in order to train their officers on the work. Such officers were called "Grand Lecturers," and in some states, "Deputy District Grand Masters." By this fashion, a certain uniformity and universality of the ritual was achieved, but, as Cook states, it was only a "state uniformity,"<sup>526</sup> since the rituals of the various Grand Lodges in the United States differ in minor details. The ciphers look even more different, as can be seen in the following illustrations.

Of the 50 States of the USA, 38 states, respectively their Grand Lodges, use cipher books or even plain text rituals. Twelve Grand Lodges do not employ ciphers or strictly forbid them, i.e., the Grand Lodges of Alabama, Arkansas, Iowa, Louisiana, Maryland, Mississippi, Oklahoma, Pennsylvania, Tennessee, Texas, Virginia, and West Virginia. Of the 38 Grand lodges that use ciphers or ritual books, two give limited access to their ciphers, namely the Grand Lodges of Florida and Georgia. The Grand Lodges of Connecticut and Illinois use clear text ritual books, that omit only the essential secrets.<sup>527</sup>

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<sup>523</sup> *DFM*, p. 63.

<sup>524</sup> Cf. Duncan, p. 34.

<sup>525</sup> Ezra A. Cook (publ.), *Standard Freemasonry Illustrated*, p. 4.

<sup>526</sup> *Ibid.*, p. 5.

<sup>527</sup> Cf. <http://www.bessel.org/writrits.htm>

The foregoing illustrates that some Grand Lodges find it necessary to provide ritualistic aid for their members, "by omitting all Passwords, Grips, and other esoteric subjects; and [...] by giving the Work of the first three degrees monitorially [sic] as well as ritually complete, in plain language for ready reference, and entirely free from the tedious perplexities of cypher [sic] or other arbitrary and unintelligible contractions,"<sup>528</sup> whereas other Grand Lodges consider such publications a "Masonic offense." This is the case with regard to the Grand Lodge of Iowa, for example, in whose book of constitution is written

226 e. Ciphers

The use in the lodge-room of mnemonics, ciphers, skeletons, or other printed matter of any kind purporting to embody the unwritten work or ritual, is hereby prohibited and declared to be a **Masonic offense**; and further, their use by officers or members of a lodge, outside the lodge-room, in assisting brothers to acquire suitable proficiency, and the furnishing of them to such brothers for such purpose and also the selling or giving of such matter by one Mason to another Mason or the keeping of such matter for such sale or gift is made a **Masonic offense**; *provided*, however, that nothing herein shall be construed to apply to the use of accepted monitors.<sup>529</sup>

It is to be regretted that Grand Lodges like the one of Iowa who strictly forbid the use of ciphers cannot protect the ritualistic work by their action. What kind of sense do ciphers make? As the reader will notice, it is sufficient for a profane to obtain one printed ritual, with the help of which it becomes easy to resolve the cipher of another one. Thus, only the hand signs and not the words can be protected. The following comparison of cipher manuals and rituals from various American States or English territories (including colonies), bearing different dates, will show the degree of concealment through cryptic language. The textual example chosen for this comparison is the first part of the Obligation of the Third Degree of Masonry, so that in each case, the same text is coded. While some ciphers take a profane hours to decipher, others can be read without problem, adding some vowels here and there.

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Most of these data correspond to the findings of Henderson and Pope, *Freemasonry Universal*, vol. I for North America, and vol. II for Hawaii. The only difference is that Henderson and Pope state that the Grand Lodges of California and New Mexico have no cipher, while Paul Bessel, the creator of above-mentioned homepage, furnishes data that California adopted a cipher in 1989, and New Mexico in 1996.

<sup>528</sup> Cf. Lester, *Look to the East!*, Preface.

<sup>529</sup> Grand Lodge of Iowa, *The Constitution and Code*, 1928, p. 140. Bold print added.

Comparison of Masonic ciphers and rituals

<p><b>Ritual publ. by Nizzardini, N.Y., 1980, p. 143/144</b></p>	<p><b>Official Cipher, New Hampshire, 1948, p. 72</b></p>
<p>W.M. (Descends to the Altar) Bro. —, if you are still willing to take the obligation, say I, (Done) pronounce your name in full, (Done) and repeat after me: of my own free will and accord, in presence of Almighty God and this worshipful Lodge of Master Masons, erected to Him and dedicated to the memory of the Holy Saints John, do hereby and hereon solemnly and sincerely promise and swear that I will keep and conceal, and never reveal, any of the secrets belonging to the degree of Master Mason which I have received, am about to receive, or may hereafter be instructed in, to any person, unless it shall be to a worthy brother Master Mason, or within the body of a just and duly constituted lodge of such; and not unto him or them until by due trial, strict examination, or lawful Masonic information I shall have found him or them justly entitled to receive the same.</p> <p>Furthermore, I do promise and swear that I will support the Constitution of the Grand Lodge of the State of — —, also all laws, rules and edicts of the same, or of any other Grand Lodge from whose jurisdiction I may hereafter hail; together with the by-laws, rules and regulations of this or any other lodge of</p>	<p>I, A. . . B. . . (W M pl h hds on Ca dur ob.) o m o f w a a, i t h p o A G a t h s R W L o M M s, e t G a d t t h H S t s J, d h a h m s a s p a s, a I h h d, w t h t a, t h t I w n c t h s e o a M M a t a F C r, a m t t h o s e o a F C r t a n E A, n t a p o p s w h s v, e x t h o t h m t w h m t h s m a j b, o w t h b o a j a l e c L o M M s, a n u h o t h m u b s t, d e x o l a i, I s h h f h o t h m t b a j e t t h s a I a m.</p> <p>I f p a s, t h t I w s t a a b a t l, r a r o a L o M M s, s f a t s s h c t m k.</p> <p>I f p a s, t h t I w a a o a d s a s s t m f a L o M M s, o g t m b t h h o a B r o t h s d, i w t h l o m c t.</p> <p>I f p a s, t h t I w h, a a a a p a d B r M M s, t w s a o s, t h y m a t m a s, a I f t h m w, s f a I c d i w i n j t m.</p> <p>I f p a s, t h t I w k a B r M M s s e a m o, w h n c t m i c a s, m a t a e x, a t h o s e l t m o d.</p> <p>I f p a s, t h t I w n w r, c o d a L o M M s, o a B r o t h s d, k t h m t b s.</p> <p>I f p a s, t h t I w n a o b p a t h m a M a o a w m, a o m i d, a y m i n, a a t h, a l i b, a m d m o a f, k t t b s.</p> <p>I f p a s, t h t I w n v t h c o a B r M M s w m s o d k t h m t b s.</p>
<p><b>Ritual of the Work and Lectures, Vermont, 1894, p. 61/62</b></p>	<p><b>Ritual. The Rites and Ceremonies of Prince Hall Masons. Columbia, 1997, p. 163</b></p>
<p>Noitagilbo.</p> <p>I — o m o f w a a, i t p o a G a t w l, e t h a d t t h s j, d h a h m s a s p a d a I h h d, b w t a: t I w n c t s o a m m t a f c, a m t t o a f c t a e a, o t o a e a t t r o t w, n t n a o t t a p o p w, e i b t a t a l b m, o w t b o a j a l c l o m, n u h o t, u b s t, d e o l i, I s h h f h o t a l e t t s a I a m. I f p a d, t I w s t a a b a t l, r a r o a m m l, s f a t s c t m k. I f p a d, t I w a a o a d s a s s m f a m m l, o h m b a b o t d, i w t l o m c. I f p a d, t I w h, a a a a p, d b m m, t w a o, t a t m a s a I f t w. I f p a d, t I w k a b m m s, w c t m a s, m a t e, a t l t m o c. I f p a d, t I w n b p a, n g m c t, t m o a w a m, a o m i h d, a y m i n, a a, a l, a m m o a f, k t t b s. I f p a d, t I w n v a c l o m, n c m w a c m, o w o w h b s o e, w u t s, k t t b s. I f p a d, t I w n c, w o d a l o m m, o a b o t d. k o w, b w g t d a t n, t t m w o a a d.</p>	<p>O-f m on fr wl an acrd, i prsnce o Alm G an ths wfl Ldg o M. Ms., erctd t Hm an ddctd t th mry o th H. S. J., d hrb an hrn, slmly an snrcly prms an swr, t h t I w l k p an cncl, an nv rvl ny o th scs blng t th Dgr o M. M., wch I hv rcvd, m ab t rcv o-r my hrafb instrcd i, t ny prsn unls i shl b t a wth Br M. M., o-r wthn th bd o a js an dl cnsstd Ldg o sch; an nt unt hm o-r thm until b de trl, strc xmntn o-r lwf Msnc infmtn, I shl hv fnd hm o-r thm jstly nttd t rcv th sm.</p> <p>Fthrm, I d prms an swr, t h t I w l spprt th Cnstrn o th G. L. o th D. C., als al th lws, rls an edcs o th sm o-r o ny oth G. L., frm whs jrsden I my hraft hl, tgthr wth th B. Ls, rls an rglns o ths o-r ny oth Ldg o-f wch I my bcm a mmbrr, s fr a th sm shl cm t m knwlg.</p> <p>Fthrm, I d prm an swr, t h t I w l an</p>

<p><b>King Solomon and His Followers, N.Y., 1903, p. 161</b></p>	<p><b>King Solomon and His Followers, N.Y., 1951, p. 161</b></p>
<p>⊙⊙ @ rpt af m: Of m ow f wl @ ac, in prsnc % A M G @ ths wfl :: % ⊙⊙s, ere t llm @ dde to + mry % + H Sts J, d hb @ hn sl @ sne p @ s tt I wl k @ c-l, @ nv rvl, any % + ses bl t + ° % ⊙⊙ weh I hv re, am ab t re, o ma hrf b instd i, t an psn, unls i shl b t a wthy br ⊙⊙, o wthn + bd % a js @ dl ens :: % sch; @ nt unt hm o thm untl b d trl, ste xmntn o lfl ⊙e infm, I shl hv fnd hm o thm jstly entld t re + sm.</p> <p>Fmr, I d p @ s tt I wl supt + en % + G :: % + Stat % N Y, als al laws, rls @ eds % + sm, or % an oth G :: fm whs jsd I ma hrfr ha; tghr wth + b-ls, rls @ rgs % ths, or any oth :: % weh I ma bem a mbr, so fr as + sm shl em t m knlg.</p> <p>Fmr, I d p @ s tt I wl ans @ ob al</p>	<p>Of m o f w @ a, in prs % A &amp; @ ths wfl :: % ⊙⊙s, er t × @ dde t + mr % + × ls J, d hb @ h sl @ s p @ s tt ll wl k @ ecl, @ v rvl, an % + ss bl t + ° % ⊙⊙ wh ll hv re, am ab t r, o ma hrf t nstd i, t au psn, unl i shl b t a wh br ⊙⊙, o wthn + bd % a j @ dl ens :: % sh; @ nt un h o thm unt b d tr, st xmntn o lf ⊙e inf ll sh hv fd h o th jstl entld t re + s.</p> <p>Fm, ll d p @ s tt ll wl supt + const % + @ :: % + St % n Y, als al ls, rls @ eds % + sm, or % an oh @ :: fm whs js ll ma hrfr ha; tgh wh + b-ls, rs @ rgs % ths or an oth :: % wh ll ma be a mb, so fr as + sm sh em t m knl.</p> <p>Fm, I d p @ s tt ll w ans @ o al d \$s @ rg sm st t m fm + bd</p>
<p><b>A Lodge Cipher, Oshkosh, Wis., 1909, p. 127</b></p>	<p><b>Emulation Ritual, England, 1980, p. 171</b></p>
<p>I, (A. B.), o m o f w a a, i t p o A G a t W L, e t h a d t t H S J, d h a h m s a s p a s, t I w a h, e c, a n r a o t s a, p, o p, o t M. M. d, t a p o p w, e i b t a t a l b o t d, o w a r e L o M. M., a n u h o t, u b s t, d e, o l i, I s h f h o t a l e t t s a I a m.</p> <p><b>First Tie.</b></p> <p>I f p a s t, I w e t a a b a t l, r a r o t M. M. d, a o t L o w I m h b a m, s f a t s s e t m k; a w e m a s t c, l a e o t G L u w t s m b h.</p> <p><b>S. T.</b></p> <p>F, I w a a o a d s a s t m f a L o M. M., o g m b a b o t d, i w t l o m c t.</p> <p><b>T. T.</b></p> <p>F, I w a a a a p, d, w b M. M., t w a o, s f a t n m r a m a p, w m i t m o f.</p> <p><b>F. T.</b></p> <p>F, I w k t s o a b M. M. i, w c t a r b m a s, m a t e.</p> <p><b>F. T.</b></p> <p>F, I w n a o b p a t i, p, o r, o a w, a o m i d, a y m u a, a a, a m - m o a f, I k h o t</p>	<p>I, ..... — <i>Can gives name in full</i> — in the presence of the Most High, and of this worthy and worshipful Lodge of MMs, duly constituted, regularly assembled, and properly dedicated, of my own free will and accord, do hereby — <i>with I h touches one or both hs of Can</i> — and hereon — <i>with I h touches VSL</i> — most solemnly promise and swear that I will always h* (<i>pronounced hail</i>) conceal, and never reveal any or either of the secrets or mysteries of or belonging to the Degree of a MM to anyone in the world, unless it be to him or them to whom the same may justly and lawfully belong, and not even to him or them until after due trial, strict examination, or full conviction that he or they are worthy of that confidence, or in the body of a MMs' Lodge duly opened on the C.</p> <p>I further solemnly pledge myself to adhere to the principles of the S and Cs, answer and obey all lawful Snc and</p>

<p><b>Nigerian Ritual as Taught in Emulation Lodge of Improvement, London, 1952, p. 148/149</b></p>	<p><b>Official Minnesota Cipher, no date, p. 113/114</b></p>
<p>W. M.—Repeat your name at length, and say after me: I, ....., in the presence of the Most High, and of this worthy and worshipful Lodge of M. Ms., duly constituted, regularly assembled, and properly dedicated, of my own free will and accord, do hereby (<i>W. M. with his l. h. touches hs. of Can.</i>) and hereon (<i>W. M. with his l. h. touches V. S. L.</i>) most solemnly promise and swear that I will always hele (<i>pronounced hair</i>), conceal, and never reveal any or either of the scts. or ms. of or belonging to the Degree of a M. M. to anyone in the world—unless it be to him or them to whom the same may justly and lawfully belong, and not even to him or them until after due trial, strict exam., or full conviction that he or they are worthy of that confidence, or in the body of a M. M.'s Lodge duly ...d on the C... I further solemnly pledge myself</p>	<p>17 ac, i te pr o Al Gd ad ts Wl Lg, er t  18 Hm ad dd t te Hl St Jn, d hb ad ho, ms  19 sl ad sc pm ad sw, a I hv hf dn, bt wt  20 ts ad: tt I wl nt cc te gc o a Mr Mn t a  21 Fl Cr, nr to o a Fl Cr t a En Ap, nr to  22 o a En Ap t te rs o te wd, nr ts nr an  23 o tm t an ps o ps wv, ex i b t a tr ad  24 If Br Mn, o wi te bd o a js ad If cs Lg  25 o Mn, nr ut hm o tm ut b st tr, du ex,  26 o If if, I sl hv fd hm o tm a lf et t tm  27 a I a ms.  28 I fm pr ad sw, tt I wl st t ad ab b al  29 te lw, fl, ad rg o a Mr Mn Lg, s fr a  30 ty sl cm t m kn.  31 I fm pr ad sw, tt I wl an ad ob al du  32 sn ad sm st m fm a Lg o Mr Mn, o hd  1 m b a Br o ts dg, i wi te lg o m ct.  2 I fm pr ad sw, tt I wl hl, ai ad as al pr  3 ds Br Mr Mn, tr wd, ad or, ty ap t m  4 a sc, ad I dm tm wr.  5 I fm pr ad sw, tt I wl kp te sc o a Br  6 Mr Mn, wn cc t m a se, nr ad tr ex,  7 ad ty lf t m ow ch.  8 I fm pr ad sw, tt I wl nt b pr a, nr gv  9 m cs t, te mk a wm a Mn, a ol mn i dt,  10 a yg mn i nn, a at, a ir lb, a mm, o a  11 fl, kn tm t b sc. <i>Abelton</i></p>
<p><b>The 'Standard' Ritual of Scottish Freemasonry, Edinburgh, 1915, p. 78/79</b></p>	<p><b>Look to the East, by Lester (publ. by Ezra A. Cook in Chicago, Ill.), 1966, p. 152/153</b></p>
<p>R.W.M.—Then you will k... upon both k..., place b... h... on the V... S... L..., and repeat after me, substituting your name for mine. (<i>The R.W.M. k..., and all rise</i>).</p> <p>I, A. B., in the presence of T...M...H... and in the body of this Chartered and Right Worshipful Lodge of M.Ms., regularly assembled and properly constituted, of my own free will and accord, do hereby and hereon solemnly and sincerely promise and swear that I will always hele, conceal, and never reveal, any of the secrets or mysteries of, or belonging to, the Degree of M.M., to any one in the world, except it be to him or them to whom the same may justly and lawfully belong; and not even to him or to them until after due trial, strict examination, or a full conviction that he or they are worthy of that confidence: or in the body of a M.M.'s. Lodge duly opened on the C... I further solemnly engage myself to adhere to the principles of the S... and C...s, to answer and obey all lawful signs and summonses sent to me from a M.M.'s. Lodge, if within the length of my c... t..., and to plead no excuse save that of sickness, or the pressing emergency of my own public or private avocations. I further solemnly pledge myself to maintain and uphold the five points of Fellowship in act as well as in word: that my h...</p>	<p>I, A. B., of my own free will and accord, in the presence of Almighty God and this worshipful Lodge, erected to him and dedicated to the Holy Saints John, do hereby and hereon most solemnly and sincerely promise and swear as I have heretofore done, but with these additions:</p> <p>That I will not communicate the secrets of a Master Mason to a Fellow Craft, nor those of a Fellow Craft to an Entered Apprentice, nor those of an Entered Apprentice to the rest of the world, neither these nor any of them to any person or persons whatsoever, except it be to a true and lawful brother Mason, or within the body of a just and lawfully constituted Lodge of Masons, nor unto him or them until by strict trial, due examination, or lawful information, I shall have found him or them as lawfully entitled to them as I am myself.</p> <p>I furthermore promise and swear that I will stand to and abide by all the laws, rules and regulations of a Master Masons' Lodge, so far as the same come to my knowledge.</p> <p>I furthermore promise and swear that I will answer and obey all due signs and summonses sent me from a Lodge of Master Masons, or handed me by a</p>

## 4.5 Light Symbolism

- Q: On gaining your admission into the Lodge was there anything differing in its form from its usual character?
- A: There was; all was **darkness**, save a **glimmering light in the East**.
- Q: To what does that **darkness** allude?
- A: Even to the **darkness of death**.
- Q: Am I then to consider that **Death** is the peculiar subject of this Third Degree?
- A: It is, indeed.<sup>530</sup>

The above-quoted test questions of the Third Degree, taken from a Masonic textbook dating 1881, show that the *physical* darkness on entering a lodge opened in the Master Mason's Degree for initiation alludes to the *symbolic* darkness of death. Here, it is the death of the Grand Master Hiram Abiff, and, respectively, of the candidate himself who is to represent him. Darkness and light are two components indispensable for initiation ceremonies in both ancient and modern secretive societies. They symbolize death and resurrection.

As stated in the *IFL*, "[a]lle Mysterienkulte sind Lichtkulte."<sup>531</sup> Thus, in ancient Egypt, the hare was the hieroglyphic of eyes that are open, since that animal was supposed to have its eyes always open. The Egyptian priests adopted the hare as a symbol of moral illumination revealed to the neophyte. It was also the symbol of Osiris, their principal divinity. In the Hebrew language, the word for "hare" is "arnebet," seemingly a compound of "aur," light, and "nabat," to see. As concluded in the *EOF*, "the word which among the Egyptians was used to designate an initiation, among the Hebrews meant to see the light."<sup>532</sup> Likewise, the dogma of Zoroaster symbolized the two principles of light and darkness, and the Jewish Cabalists believed that, before the creation of the universe, space was filled with the Infinite Intellectual Light: "The first emanation of this surrounding light into the abyss of darkness produced what they called the 'Adam Kadmon,' the first man, or the first production of the Divine energy."<sup>533</sup> One of the religious books of the Brahmans, the Bhagvat Geeta, says that "[l]ight and darkness are esteemed the world's eternal ways; he who walketh in the former path returneth not - that is, he goeth immediately to bliss; whilst he who walketh in the latter cometh back again upon the earth."<sup>534</sup> In all ancient mysteries, there existed a reverence for light as emblematic of the Eternal Principle, or God.

Each secret society or mystery cult is convinced that the profanes, the non-initiates, are walking in darkness, and that only the members of the cult can see

<sup>530</sup> Anonymous ("Compiled by a member of the Craft."), *The Text Book of Freemasonry*, p. 176.

<sup>531</sup> *IFL*, p. 934.

<sup>532</sup> *EOF*, p. 446/447.

<sup>533</sup> *Ibid*, p. 447.

<sup>534</sup> Cited in *EOF*, p. 447.

the light. In the ancient mysteries, "the candidate passed, during his initiation, through scenes of utter darkness, and at length terminated his trials by an admission to the splendidly illuminated sacellum, where he was said to have attained pure and perfect light."<sup>535</sup> In Freemasonry, a candidate for the First Degree of Masonry is announced as somebody "who has long been in darkness, and now seeks to be brought to light."<sup>536</sup> When asked what he desires most, this candidate answers: "Light."<sup>537</sup> In the Second Degree, he answers, "[m]ore light in Masonry,"<sup>538</sup> and in the Third Degree, "[f]urther light in Masonry."<sup>539</sup>

The blindfolded candidate is given the light physically by removing the blindfold and letting him look into candles, fire, or a well-lightened room. Only then, he is able to perceive the other symbols in the lodge room, as well as the symbolic costumes and emblems of the other members. In some forms of historical Freemasonry, there even existed the "shock of enlightenment," that is the removal of the blinders in connection with loud noises. In Mackey's *Ritualist*, this scene in allusion to the primal illumination at the creation of the world is explained as follows:

In Masonry, by the shock of enlightenment we seek humbly, indeed, and at an inconceivable distance, to preserve the recollection and to embody the idea of the birth of material light by the representation of the circumstances that accompanied it, and their reference to the birth of intellectual or Masonic light. The one is the type of the other; and hence the illumination of the candidate is attended with a ceremony that may be supposed to imitate the primal illumination of the universe.<sup>540</sup>

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<sup>535</sup> Ibid, p. 447.

<sup>536</sup> Duncan, p. 43.

<sup>537</sup> Ibid, p. 44.

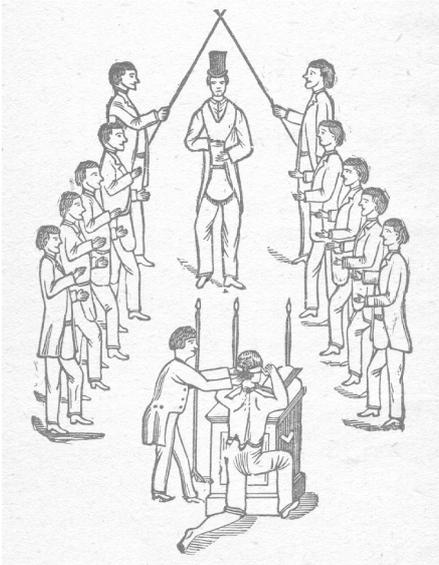
<sup>538</sup> Ibid, p. 81.

<sup>539</sup> Ibid, p. 135.

<sup>540</sup> Cited from Mackey in Ezra A. Cook (publ.), *Standard Freemasonry Illustrated*, p. 110.

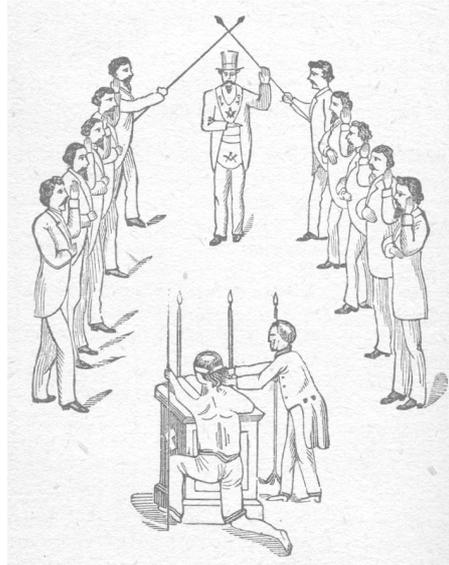
Shock of Enlightenment<sup>541</sup>

## in the First and Third Degrees



At the word 'light' the Senior Deacon snatches off the hoodwink, and all strike their hands together and stamp with right foot.

## in the Second Degree



Master and brethren clasp their hands together and stamp with right foot, and the Senior Deacon snatches off the hoodwink [...]; or in some lodges instead of the clapping of hands, all make the due-guard of a Fellow Craft, holding their hands in that position a moment, as shown in the cut [...]. This latter method is a modern innovation, unheard of in many jurisdictions, but is growing in favor.

When giving the Masonic light, the Worshipful Master, quoting from the Bible, says: "And God said, Let there be light, and there was light."<sup>542</sup> In Freemasonry, the brethren try to establish a link between the antitheses of light and darkness, viz., life and death. They conceive the two opposites as a unity of contrasts, as the befriending of hostile powers. Life and death are one. This is the riddle of human existence, and mystery cults suppose to have resolved it by uniting light and darkness in their ceremonies, which the candidate has to *live* and experience, not just to *see*:

<sup>541</sup> Illustrations taken from Ezra A. Cook (publ.), *Standard Freemasonry Illustrated*, p. 258; 182.

Stage directions taken from *ibid*, p. 258 and 181/182.

<sup>542</sup> Duncan, p. 35.

Die Br. suchen die Einheit der Gegensätze, die Befreundung des Feindlichen. Der Urgegensatz von Licht und Finsternis, Gut und Böse, Leben und Tod macht dem Menschen am meisten zu schaffen, erfüllt das ganze menschliche Dasein. Diesen Widerspruch und damit das quälendste Lebensrätsel glaubt der Mysterienbund ganz gelöst zu haben: Licht und Finsternis sind eins! Leben ist zugleich Tod, Finsternis ist zugleich Licht! Durch die ganze Mysteriensymbolik zieht sich das Bestreben, diese dem Verstand unfassbare Einsetzung bildlich zu verwirklichen und dem Menschen erlebbar und erfahrbar zu machen, Kampf und Vermählung von Licht und Finsternis, von Leben und Tod künden die Symbole.<sup>543</sup>

According to the *EOF*, "[l]ight is an important word in the Masonic system. It conveys a far more recondite meaning than it is believed to possess by the generality of readers. It is in fact the first of all the symbols presented to the neophyte, and continues to be presented to him in various modifications throughout all his future progress in his Masonic career."<sup>544</sup> As explained in Section 6.16.3 on the symbolism of the Orient, the East, where the sun rises, as the sacred place in Freemasonry is connected with the light cult. When a Mason dies, he is metaphorically called to the eternal East, the Grand East, the Grand Lodge above.

When did the light-giving in Masonry originate? The giving of light in Freemasonry was not taken over from the operative craft of stonemasonry, where such a ceremony would have made no sense since no metaphysical explanation of darkness as death was required. Even in the first years of speculative Freemasonry, this ceremony was not known. German Masons for a long time used to initiate candidates who were seeing, and only asked the English Mother Lodge in 1762 whether it was necessary to cover the candidates' eyes. Several famous German Masons were initiated seeing, such as Bode and Goethe. During the reign of the Strict Observance of Baron von Hundt (cf. Section 2.4 on Masonry in Germany), it became a custom in Germany to give the candidates light (called "Lichterteilung"), whereby a differentiation between "half light" and "full light" was made. In 1763, the lodge "Absalom zu den drei Nesseln" in Hamburg definitely required the blindfolding of candidates.

[...] In der Freimaurerei ist die materielle Form der L. sicherlich erst späten Datums. In den Bauhüttengebräuchen kommt sie nicht vor, hätte auch dort keinen Sinn gehabt. Auch die Freimaurerei der Gründungszeit kannte die symbolische Form der L. nicht. Erst in der Zeit der Strikten Observanz wird das Licht symbolisch durch Freigeben der verbundenen Augen erteilt, wobei zwischen dem halben und vollen Licht unterschieden wurde. Bode [...] wurde noch sehend aufgenommen. 1753 wurde in Hamburg die "Verbindung der Augen" vorgeschlagen. 1762

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<sup>543</sup> *IFL*, p. 934.

<sup>544</sup> *EOF*, p. 446.

wurde in England angefragt, ob es notwendig wäre, die "Adspiranten" mit verbundenen Augen einzuführen, da fast alle Logen in Deutschland das Gegenteil übten. Erst 1763 wurden in Hamburg die Augen der Suchenden verbunden. Goethe lehnte es ab, sich die Augen verbinden zu lassen und versprach nur, sie während der Aufnahme nicht zu öffnen, was ihm bewilligt wurde [...].<sup>545</sup>

The English technical term for "Lichterteilung" is "to bring to light," so defined in the *EOF*: "A technical expression in Masonry meaning to initiate; as, 'He was brought to light in such a Lodge,' that is, he was initiated in it."<sup>546</sup> Not only Masonic candidates can be brought to light, but also newly founded lodges, that is, when for the first time the three Great Lights (Bible, square, and compass) are put on the altar and revealed, and when the three Lesser Lights are put on. Symbolically, the eternal light of Freemasonry is herewith given to a new atelier or place of work, which is not yet lightened. The German technical term for giving the light to a lodge is "Lichteinbringung":

**Lichteinbringung** einer Loge ist das feierliche Stiftungsfest, bei dem zum ersten Male die drei Großen Lichter auf dem Altare niedergelegt und enthüllt und die drei Kleinen Lichter entzündet werden. Die symbolische Vorstellung der L. geht aus von dem Gedanken der Übertragung des ewigen Lichtes der Freimaurerei an eine noch nicht erleuchtete, neue Arbeitsstätte [...].<sup>547</sup>

## 4.5.1 Color Symbolism

'Color, which is outwardly seen on the habit of the body, is symbolically used to denote the true state of the person or subject to which it is applied, according to its nature.' This definition may appropriately be [...] applied to the system of Masonic colors. The color of a vestment or of a decoration is never arbitrarily adopted in Freemasonry. Every color is selected with a view to its power in the symbolic alphabet, and it teaches the initiate some instructive moral lesson, or refers to some important historical fact in the system.<sup>548</sup>

According to the *EOF*, there are eight Masonic colors, namely blue, purple, red, white, black, green, yellow, and violet.<sup>549</sup> However, they have to be interpreted in their very context, for they acquire a different meaning in the

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<sup>545</sup> *IFL*, p. 931/932.

<sup>546</sup> *EOF*, p. 447.

<sup>547</sup> *IFL*, p. 931/932.

<sup>548</sup> *EOF*, p. 161.

<sup>549</sup> Cf. *EOF*, p. 161.

various degrees. In Section 4.3.1 it has been shown that the white of the lambskin apron stands for purity and innocence. Another Masonic explanation is that white denotes the element earth: "The Masonic colors, like those used in the Jewish tabernacle, are intended to represent the four elements. The white typifies the earth, the sea is represented by the purple, the sky-blue is an emblem of the air, and the crimson of fire."<sup>550</sup> The trinity of the colors blue, red, and purple were called in early English Masonic lectures "the old colors of Masonry," and the reason therefore was "because they are royal, and such as the ancient kings and princes used to wear; and sacred history informs us that the veil of the Temple was composed of these colors."<sup>551</sup> What do the colors denote in detail?

## Black

According to the *EOF*, "[b]lack, in the Masonic ritual, is constantly the symbol of grief. This is perfectly consistent with its use in the world, where black has from remote antiquity been adopted as the garment of mourning."<sup>552</sup> In most Masonic rites, black refers to the death of the Chief Builder of the Temple, in the degree of Knights Templar, it alludes to the martyrdom of Jacques de Molay, in the degree of Rose-Croix, it refers to the crucifixion, and in the degree of the Antient and Primitive Rite, to the sufferings of humanity.<sup>553</sup>

In Masonry this color is confined to but a few degrees, but everywhere has the single meaning of sorrow. Thus in the French Rite, during the ceremony of raising a candidate to the Master's Degree, the Lodge is clothed in black strewed with tears, as a token of grief for the loss of a distinguished member of the Fraternity [...]. This usage is not, however, observed in the York Rite.<sup>554</sup>

There exists one exception to the general interpretation of black as grief: in the degree of Select Master, where the vestments are black and bordered with red, the black symbolizes silence and secrecy, as the distinguishing virtues of a Select Master.<sup>555</sup> Black is also a symbolic color for the evil in life, while white is the symbol for the good (cf. Section 4.1.1 with regard to the mosaic pavement or checkered floor). Furthermore, when balloting for a candidate, white balls elect and black balls reject the applicant (who is "blackballed"), so that black denotes a negative opinion.

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<sup>550</sup> *MD*, p. 166.

<sup>551</sup> *EOF*, p. 613.

<sup>552</sup> *Ibid*, p. 105.

<sup>553</sup> *Cf. TRMC*, p. 75.

<sup>554</sup> *EOF*, p. 105.

<sup>555</sup> *Cf. EOF*, p. 105.

## Blue

This is emphatically the color of Masonry. It is the appropriate tincture of the Ancient Craft degrees. It is to the Mason a symbol of universal friendship and benevolence, because, as it is the color of the vault of heaven, which embraces and covers the whole globe, we are thus reminded that in the breast of every brother these virtues should be equally as extensive. It is therefore the only color, except white, which should be used in a Master's Lodge. Decorations of any other color would be highly inappropriate.<sup>556</sup>

According to *TRMC*, the color blue was adopted as the favorite color of the Craft after the initiation of William III., and is not in any way a "landmark." As the color of the first three degrees, it morally inculcates "that the mind of a Mason should be as expansive, and his heart as universal, as the blue arch of heaven itself."<sup>557</sup> The color blue, as explained in Section 4.1.1 on the lodge room, alludes to the blue canopy or starry-decked heaven which covers the lodge, and is a symbol of the universality of Freemasonry. Hence, the first three degrees are called "Blue Degrees,"<sup>558</sup> or "Blue Masonry," in contrast to the "Red Degree" of the Holy Royal Arch: "The degrees of Entered Apprentice, Fellow-Craft, and Master Mason are called Blue Masonry."<sup>559</sup> Correspondingly, a Symbolic Lodge, i.e. one that confers only the first three degrees, is called "Blue Lodge."<sup>560</sup> In some of the high degrees, there exists the term "Blue Master," designating a Master Mason.<sup>561</sup> However, the term "Blue Lodge" seems to be not universally adopted. In a publication from 1892, a Scottish Mason states that "[t]he name *Blue lodges* is not known in Scotland; there every lodge has a color of its own adoption. My mother lodge of Glenkindie in Aberdeenshire, formerly No. 333, was bright yellow [...]."<sup>562</sup>

In several high degrees of the Scottish Rite, the color blue receives different interpretations. For example, in the 19<sup>th</sup> degree, that of Grand Pontiff, blue is the predominate color, and said to be a symbol of mildness, fidelity, and gentleness, that ought to be the characteristics of every brother. In the degree of Grand Master of all Symbolic Lodges, blue and yellow are the appropriate colors. They allegedly refer to the appearance of Jehovah to Moses on Mount Sinai in clouds of azure and gold. In the 24<sup>th</sup> degree, that of Prince of the Tabernacle, the blue color of the tunic and apron alludes to the whole symbolic character of the degree, which teaches the removal of man from this "tabernacle of clay" to "that

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<sup>556</sup> Ibid, p. 108.

<sup>557</sup> *TRMC*, p. 76.

<sup>558</sup> Cf. *EOF*, p. 109.

<sup>559</sup> Ibid, p. 110.

<sup>560</sup> Cf. *EOF*, p. 109.

<sup>561</sup> Cf. *ibid*, p. 110.

<sup>562</sup> Quoted from Moore in Stillson (ed.), p. 757.

house not made with hands, eternal in the heavens." Hence, blue becomes emblematic of heaven, the "seat of the celestial tabernacle."<sup>563</sup>

## Green

In the Third Degree, the green of the sprig of acacia denotes immortality of the soul. According to the *EOF*, green as a Masonic color further plays a role in the degrees of Perfect Master, Knight of the East, Knight of the Red Cross, and Prince of Mercy. Thus, in the degree of Perfect Master, the color green symbolizes the moral resurrection of the candidate, imparting to him that being dead to vice enables him to revive in virtue. In the degree of Knight of the East of the Ancient and Accepted Scottish Rite, green is supposed to allude to the waters of the river Euphrates, while in the degree of the Red Cross, green is interpreted as a symbol of the immutable nature of truth. In the 26<sup>th</sup> degree of the Scottish Rite, that of Prince of Mercy, the color green is also emblematic of truth and is appropriate to this degree since it professes truth to be the "palladium of the Order."<sup>564</sup>

## Purple

Blue and red, when mixed, give purple. According to an explanation of the color purple in profane language, blue denotes fidelity, while red means war; therefore, purple signifies constancy in spiritual combats.<sup>565</sup> In Freemasonry, when the blue of "Blue Masonry," that is, the first three degrees, is mixed with the red from "Red Masonry," the seventh degree and that of the Holy Royal Arch, one obtains the three "purple degrees" that are between them:

Purple is the appropriate color of those degrees which, in the American Rite, have been interpolated between the Royal Arch and Ancient Craft Masonry, namely, the Mark, Past, and Most Excellent Masters. It is in Masonry a symbol of fraternal union, because, being compounded of blue, the color of the Ancient Craft, and red, which is that of the Royal Arch, it is intended to signify the close connection and harmony which should ever exist between those two portions of the Masonic system.<sup>566</sup>

In American Masonry, purple is confined to these three intermediate degrees between Master Mason and Royal Arch. Exceptions are the use of purple in the vestments of officers who represent kings or eminent authority, such as the Scribe in a Royal Arch Chapter. Contrarily, in the Grand Lodge of England,

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<sup>563</sup> Cf. *EOF*, p. 109.

<sup>564</sup> Cf. *ibid.*, p. 310.

<sup>565</sup> Cf. *EOF*, p. 601.

<sup>566</sup> *Ibid.*

purple is the color of the collars and aprons of Grand Officers and Provincial Grand Officers. Accordingly, "[i]n English Masonry, the Grand Officers of the Grand Lodge and the Past Grand and Deputy Grand Masters and Past and Present Provincial Grand Masters are called 'purple brethren,' because of the color of their decorations."<sup>567</sup> This term is not found in American Masonry. In the same sense, in *Institutes of Masonic Jurisprudence* Oliver refers to Grand and Provincial Grand Lodges as "Purple Lodges."<sup>568</sup>

## Red

Red, scarlet, or crimson is the appropriate color of the Royal Arch Degree and symbolizes ardor and zeal.<sup>569</sup> In profane language, red denotes fire, which is considered a symbol of regeneration and purification of the soul. Congruently, the red in the Royal Arch Degree refers to the rebuilding of the temple, and figuratively to the regeneration of life (cf. Section 8.1.3 on the Royal Arch ritual). In the high degrees of Freemasonry, red can be interpreted either with reference to moral, or to history. If alluding to moral, it symbolizes the virtue of fervency, and if alluding to history, it means the shedding of blood. Thus, in the degree of Perfection, red is a moral symbol of zeal for the glory of God, and for the candidate's advancement towards perfection in Masonry and virtue, whereas in the degree of Provost and Judge, the color red is emblematic of the death of one of the founders of the institution.

## Violet

According to the *EOF*, violet is only a Masonic color in some of the high degrees of the Scottish Rite, where it is a symbol of mourning, thus becoming one of the decorations of a Sorrow Lodge.<sup>570</sup> In Christianity, violet is the color of the Savior during his passion; hence, a color of a martyr. An interesting color symbolism can be observed in China, where blue is the color of the dead, while red is the color of the living; hence, an equal admixture of blue and red is a symbol of the resurrection to eternal life. As Mackey states, "[s]uch an idea is peculiarly appropriate to the use of violet in the high degrees of Masonry as a symbol of mourning. It would be equally appropriate in the primary degrees, for everywhere in Masonry we are taught to mourn not as those who have no hope. Our grief for the dead is that of those who believe in the immortal life."<sup>571</sup>

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<sup>567</sup> Ibid.

<sup>568</sup> Ibid, p. 602. See also *TRMC*, p. 584.

<sup>569</sup> Cf. *TRMC*, p. 597.

<sup>570</sup> Cf. *EOF*, p. 828. See also *TRMC*, p. 760.

<sup>571</sup> *EOF*, p. 828.

## White

White, symbolizing purity and innocence, is the color to invest the candidate with in ancient mysteries, and such is also the case in Masonry. The Hebrew word, *laban*, means both, "to make white," and "to purify." In this sense, white is employed throughout the Bible, for example in Isaiah, who said "Though thy sins be as scarlet, they shall be as white as snow."<sup>572</sup> As Mackey puts it, this symbolism of purity was probably derived by the Masons from ancient church ceremonies, where people who were going to be baptized received a white garment as a symbol for putting off the lusts of the flesh, and maintaining an unspotted life. However, the archaic symbolism of white denoting regeneration was not adopted by Freemasonry.<sup>573</sup>

"White" in Freemasonry has also acquired a totally different sense, for it can refer to non-Masons, or to women. For example, "Maçonnerie blanche,"<sup>574</sup> or "white Masonry," was a title given by French writers to the Masonry of Adoption, that is to female Masonry. In a similar sense, "white meetings," in French, "tenues blanches," are a French Masonic metaphor for Masonic meetings open to profanes, be it as orators or as guests. They serve to propagate Masonic conceptions and to hear valuable speeches of non-Masonic and also anti-Masonic people, who are even allowed to see the emblems of the Masons present. This custom would equate the German "Gästeabende," at which profanes can communicate with Masonic men or women, and receive information on the Craft. At such gatherings, no secrets are revealed to the non-initiates.

Neben den eigentlichen Logenarbeiten kennen die französischen Bauhütten auch Veranstaltungen, zu denen auch Nichtfreimaurer, sei es als Redner, sei es als Gäste zugezogen werden. Diese sehr häufigen *Tenues blanches* dienen namentlich dem Zweck, maurerische Anschauungen in profanen Kreisen zu verbreiten, sie bieten aber auch Gelegenheit, hervorragende Männer des öffentlichen Lebens (auch Gegner) in den Logen zum Worte kommen zu lassen. Die Mitglieder tragen bei diesen Anlässen ihr Logenabzeichen.<sup>575</sup>

## Yellow

As Mackey puts it, "[o]f all the colors, yellow seems to be the least important and the least general in Masonic symbolism."<sup>576</sup> It is always to be seen in connection with the symbolism of gold, alluding to the sun. Yellow was the

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<sup>572</sup> Ibid, p. 847.

<sup>573</sup> Ibid, p. 848.

<sup>574</sup> Ibid. Cf. also *TRMC*, p. 767.

<sup>575</sup> *IFL*, p. 1569.

<sup>576</sup> *EOF*, p. 865.

emblem of wisdom, darting its rays, in the old ritual of the Scottish and Hermetic degree of Knight of the Sun, and it also figured in the degree Prince of Jerusalem. Once, it used to be the characteristic color of the Mark Master's Degree, presumably because this degree used to receive its charters originally from the Princes of Jerusalem, but, as Mackey says, "it does not seem to have possessed any symbolic meaning."<sup>577</sup>

## 4.6 Main Masonic Symbols, their Meanings, and Metaphorical Use in Language

I am no iconoclast in the common sense of the word. I heard a brother who is high in the councils of Masonry say [...], "All Masonic symbolism is bunk. Rip it all away and Masonry would be better off." Never. Keep it. Preserve it intact. Hand it down as it has been handed down to us. But let us show at least a moderate degree of intelligence in the process. Let us at least offer an interpretation of the ritual so that our Master Masons may know what the words *mean* as well as what the words *are*. It is the only way we can truly enrich them - anything less leave them "Beggars, sitting on bags of gold."<sup>578</sup>

In order to show the beggars what they sit on, the following pages will illustrate and explain several common Masonic symbols, that have not been dealt with in Sections 4.1 on rooms, 4.2 on working tools, and 4.3 on clothing. Freemasonry cannot live without symbols. However, as the quotation above shows, not only profanes, but also brethren of the Craft, sometimes do not know what to make of them, denouncing them as "bunk." The symbols of Masonry have one peculiarity - they can be interpreted in different ways. On the one hand, this creates tolerance, since each Mason is invited to find his own significance. On the other hand, it makes a true definition of the symbols more difficult. The advantage of the ambiguous symbolism is that Masonry gains from it a timeless and universal character:

Die Wirkung des Symbols beruht auf einer psychischen Gleichformung. Jeder Mensch unterscheidet sich vom anderen, weshalb die Auswirkung der Auseinandersetzung mit einem Symbol trotz des grundlegenden Gleichklangs bei allen Menschen verschieden ist. Das Symbol im engeren Sinne ist auch eines der Hauptelemente für die Zeitlosigkeit und Internationalität der Freimaurerei und ihrer Unabhängigkeit von religiösen Überzeugungen. Und schließlich ist sie der eigentliche Grund für das Wesen der Freimaurerei, die den Bruder nicht verbal, sondern in

<sup>577</sup> Cf. *ibid.*, p. 865.

<sup>578</sup> Douglas Martin, "Blind Men - Dark Closets - Black Hats," in: *The Master Mason* (1925), p. 194.

einer existenziellen Verinnerlichung an die Grundfragen unseres Seins heranführt.<sup>579</sup>

The two following textual examples illustrate how resplendent the symbols of the Masonic language are. The first one contains nine Masonic metaphors and is a short address by the Worshipful Master of Lodge No. 22 to George Washington from April 1<sup>st</sup>, 1797, at the occasion of his retiring from the Presidency:

MOST RESPECTED BROTHER: The Ancient York Masons of Lodge No. 22 offer you their warmest congratulations on your retirement from your useful labors. Under the **Supreme Architect of the Universe**, you have been the **Master Workman** in **erecting the Temple of Liberty** in the West, on the broad basis of equal rights. In your wise administration of the government of the United States for the space of eight years, you have kept within the **compass** of our happy Constitution, and acted upon the **square** with foreign nations, and thereby preserved your country in peace, and promoted the prosperity and happiness of your fellow-citizens. And now, that you have returned **from the labors** of public life **to the refreshment** of domestic tranquility, they ardently pray that you may long enjoy all the happiness which the **Terrestrial Lodge** can afford, and finally be received to a **Celestial Lodge**, where love, peace, and harmony forever reign, and Cherubim and Seraphim shall hail you Brother.<sup>580</sup>

Although this address is short, it contains several Masonic metaphors, plus a number of Masonic tenets, such as "equal rights," "love," etc.. Transcribing the Masonic metaphors into "profane" language, one will see that 1. "Supreme Architect of the Universe" stands for God; 2. "Master Workman" for something like "efficient politician;" 3. "erecting the Temple of Liberty" for "creating a realm of liberty," or for the White House itself; 4. "within the compass of our happy Constitution" for "within the reach of our Constitution;" 5. "acted on the square" for "dealt justly and rightly with;" 6. and 7. "from the labors to the refreshment" for "from work to retirement;" 8. "Terrestrial Lodge" for "world;" and 9. "Celestial Lodge" for "heaven."

The second textual example contains twenty Masonic metaphors and stems from a letter to the editor published in *The Masonic Review* from 1869, titled "Unfit for the Temple." It deals with a candidate unqualified to be initiated into Freemasonry because of his moral defects, and the damage that can result from admitting him in spite of them. The author intends to show that it is better to exclude such a candidate right from the beginning, instead of initiating him and then trying to heal his defects, a task he thinks impossible. This short fable uses

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<sup>579</sup> Reinalter, p. 33.

<sup>580</sup> Brockett, F. L. (compiler), p. 54/55. Bold print added.

the symbolism evolving around the rough ashlar, the working tools, the mortar, and the building of the temple of humanity:

To talk of membership in the Order curing radical defects in a member is simply ridiculous. Did you ever know contact with a **sound stone** to cure a **'flaky' one**? If the **flaw** is there, no **skill of the Craftsman with chisel and mallet** can eradicate it. You may **square the block**, take off its **rough and angular points**, and make its surface capable of standing the most rigid **test of the 'square, level and plumb'**, but the flaw is radical, it goes down into the **heart of the stone**, and you may even **cover it with mortar**, yet it is latent [...]. It may be **high up in the wall** - wealth or position may elevate it so that it can't be seen **'from the ground'**, and nobody will dare, or will take the trouble, 'to climb up here to look at it.' Perhaps his *seeming* qualities, or his concealed defects, have elevated him to an important position in the wall, - **he has the south, or west, or even the east, and 'the great beams of the roof' rest just above him.** [...] 'Every sunbeam,' every additional elevation, - 'loosens its texture a little, every storm helps to crumble off a minute fragment, and little by little the **stone crumbles away.**' Then 'a **crack is opened in the ceiling**, disfiguring the **fresco painting**, and then the crack grows to a **leak, letting in the rain.**' This not only disfigures and dishonors the building, but it expedites the **disintegration of the block**, the **'beam drops down,'** for want of solid support, **'the roof sinks in,'** and rapid dilapidation succeeds."<sup>581</sup>

Here, many Masonic symbols and metaphors were employed, taken from the operative trade, which have been discerned by bold print: 1. The "sound stone" is the good and valuable Masonic member, conforming to the rules and regulation of his lodge. 2. The "flaky stone" is the neophyte who has moral defects and is about to be initiated into Freemasonry. 3. The "flaw" means his moral defects. 4. The "skill of the Craftsman with chisel and mallet" denotes the help of a brother Mason who tries to smoothen the rough character of the imperfect candidate with his working tools. 5. To "square the block" belongs to the process of making a perfect ashlar out of a rough ashlar, i.e. to improve the unfit character of the candidate. 6. To take off the "rough and angular points" has the same meaning. 7.

The rigid "test of the square, level, and plumb" is the symbolic testing of the candidate's character by the working tools of the Craft. We will see in the ritual of Mark Masonry that a square is applied to the stones in order to prove them correct. Thus, the candidate is tested whether he is righteous and square in his acts. 8. The "heart of the stone" is the heart of the candidate, his deepest inner thoughts that are hidden from his brethren. 9. The "covering with mortar" means to overlook the candidate's defects with brotherly love. Mortar is synonymous

<sup>581</sup> Quoted from a letter by a "Private Member" to the editor of *The Masonic Review*, vol. XXXV, p. 241. Bold print added.

with cement, the symbol of brotherly love holding the individual stones together in the whole building. 10. For the candidate to be "high up in the wall" means that he has a high position and popularity in his fraternity as well as in society. 11. That the candidate's defects cannot be seen "from the ground" denotes that the more humble and less important brethren do not dare to criticize him, or do not notice his defects at all. 12. "He has the south, or west, or even the east" means that the Mason unfit for the fraternity is either a Junior Warden (who is stationed in the South), a Senior Warden (who is stationed in the West), or even the Worshipful Master (in his Master's chair in the East). This denotes that the doubtful character has attained a very high position among the lodge officers. 13. "The great beams of the roof rest above him" means that a lot of responsibility lies upon his shoulders, and that he is "one of the pillars of Masonry," on which the weaker members rest and rely. 14. "The stone crumbles" means that the doubtful member will cease to see anything valuable in his order and will cease to attend his lodge meetings, and thus break off his liens with Masonry step by step. 15. "The crack which is opened in the ceiling" denotes the disturbed harmony of the remaining brethren and the crumbling hierarchy and administration, when an important member neglects to fulfill his duty. Lodge culture thus might degenerate and give way to insincere horse-play and convivial atmosphere. 16. The damaged "fresco painting" is again a metaphor used to designate something which was beautiful before, like harmony, equality, and unity among the members. It is also the outward appearance of the lodge, because the lodge's holding together and its friendship are also noticed and admired by fellow Masonic lodges. 17. "A leak, letting in the rain" is a Masonic metaphor for betraying the secrets of Freemasonry to profanes. In technical Masonic language, when a profane approaches, it "rains," and when a woman approaches, "it snows." The doubtful character thus is not trustworthy and does not keep his vow of silence. 18. The "disintegration of the block" is a metaphor for the unworthy member falling apart. Technically speaking, he has "demitted" from his lodge. Symbolically, his individual stone ceases to form a part of the whole structure of the temple of humanity. 19. "The beam which drops down" means that all the responsibilities the unfit member had now crush down on the shoulder of someone else. The whole lodge is damaged by his leaving, since nobody else is capable of holding his deserted office - to say it symbolically, no other block is able to hold the beam. 20. Finally, the "roof sinks in," which means the end of this individual lodge, its administration, and its harmony.

Maybe the lost block can be replaced, and the damage to the whole structure repaired. But this short legend, which needs such a long explanation, wants to show to what extent a single unfit member can harm the fraternity.

## Symbols of the First Degree

### 4.6.1 The Lamb

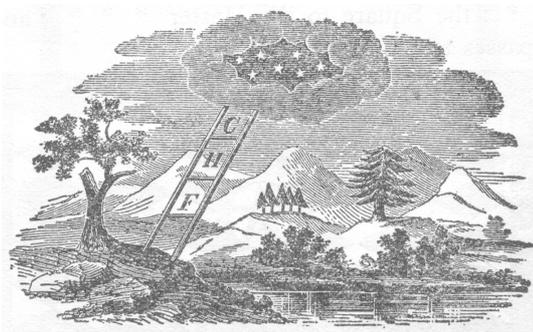
In Freemasonry, as well as in Christianity, the lamb is a symbol of innocence and plays a role insofar as the white lambskin apron given to the Entered Apprentice alludes to this virtue: "The Lamb has, in all ages, been deemed an emblem of innocence; the lambskin is, therefore, to remind him of that purity of life and conduct [...]."<sup>582</sup> As shown in Section 4.3.1 on Masonic clothing, the investiture of neophytes with white aprons or robes was already practiced by the ancient Greeks, Indians, and Persians for the same reason.

### 4.6.2 Jacob's Ladder

In Sickels' *The General Ahiman Rezon* it is stated that all good Masons hope at last to arrive in the starry-decked heaven, or clouded canopy, the covering of the lodge, by the help of the "theological ladder,"

which JACOB, in his vision, saw reaching from earth to heaven; the three *principal rounds* of which are denominated FAITH, HOPE, and CHARITY; which admonishes us to have *faith* in God, *hope* in immortality, and *charity* to all mankind. The greatest of these is CHARITY: for our *faith* may be lost in sight; *hope* ends in fruition; but *charity* extends beyond the grave, through the boundless realms of eternity.<sup>583</sup>

#### Jacob's Ladder with three steps



<sup>582</sup> Sickels, p. 74.

<sup>583</sup> Ibid, p. 78.

This clearly is a religious interpretation of the symbolism, and therefore typical of *American* Craft Masonry, which has a Christian outline. Thus, a footnote to Sickels' explanation reads, "[s]tanding firmly on the Bible, Square, and Compasses, is a ladder which connects the earth with the heavens, or covering of the Lodge, and is a simile of that which Jacob saw in a vision when journeying to Padanarum, in Mesopotamia."<sup>584</sup> Certainly, brethren of the humanitarian Masonic stream, like the Grand Orient de France, who do not believe in a Supreme Being, would not employ such symbolism evolving around the Bible. According to *CME*<sup>585</sup>, the symbolism of the ladder existed in many ancient initiation ceremonies, representing progress upward for the better. It figured in the Pagan Mysteries of Mithras, as well as in the Mysteries of Brahma. Allegedly, it was also found in the Scandinavian Mysteries, and it was employed by the Cabalists. The Masons derived the symbolism of Jacob's Ladder, also called the "Theological Ladder," from the Bible, Genesis, Ch. 28. However, just *when* this symbolism was introduced into Masonic lectures is not known. Supposedly, it was included in Masonic teachings as late as the first half of the 19<sup>th</sup> century, because early lectures or ritualistic exposés do not mention it.

#### Jacob's Ladder with seven steps



<sup>584</sup> Sickels, p. 78. The illustration is taken from Sickels, p. 41. The letters T, F, P, J on the staves mean "temperance," "fortitude," "prudence," and "justice," the four cardinal virtues. (Cf. *CME*, p. 336.) The cross denotes "faith," the anchor "hope," and the burning, winged heart "charity."

<sup>585</sup> Cf. *CME*, p. 336.

Generally, Masonic manuals depict a ladder of three steps, denoting the three theological virtues, namely faith, hope, and charity.<sup>586</sup> Sometimes, Masonic manuals illustrate a 7-step ladder by adding the four cardinal virtues of temperance, fortitude, prudence, and justice (cf. Sickels' illustration on the left).

The ladder is also a symbol in the Kadosh Degree of the Scottish Rite, where its seven steps represent justice, equity, kindness, good faith, labor, patience, and intelligence. The original French degrees of Kadosh, as well as certain other French degrees, employed a ladder in order to test the persistence of the candidate. In the ceremonies, he was confronted with several dangers. In the Kadosh degree, these consisted in a ladder suddenly collapsing, so that the candidate fell to the floor. However, as Coil states, "[t]his roughness has been eliminated from the American practice."<sup>587</sup>

### 4.6.3 The Point within a Circle

In Section 4.1.1 on the lodge room, a quote from *The 'Standard' Ritual of Scottish Freemasonry* stated that the two parallel lines represent Moses and King Solomon. However, a contradictory interpretation exists which claims that these lines denote the two Saints John:

Lodges were anciently dedicated to King Solomon, as he was our first Most Excellent Grand Master; but Masons professing Christianity, dedicate theirs to St. John the Baptist and St. John the Evangelist, who were two eminent patrons of Masonry; and since their time, there is represented in every regular and well-governed Lodge a certain *Point within a Circle* - the point representing an individual brother; the circle, the boundary-line of his conduct to God and man, beyond which he is never to suffer his passions, prejudices, or interests to betray him, on any occasion. This circle is embordered by two perpendicular parallel lines, representing those Saints, who were perfect parallels in Christianity, as well as in Masonry; and upon the vertex rests the Holy Scriptures, which point out the whole duty of man.<sup>588</sup>

According to Sickels' *The General Ahiman Rezon* of 1885, a Mason cannot evade this symbol, which is for his own moral good: "In going around this circle, we necessarily touch upon these two lines, as well as upon the Holy Scriptures; and while a Mason keeps himself thus circumscribed, it is impossible that he should materially err."<sup>589</sup> In this statement, the Christian attitude is quite obvious. This is a fact criticized in *Coil's Masonic Encyclopedia*, since Freemasonry has

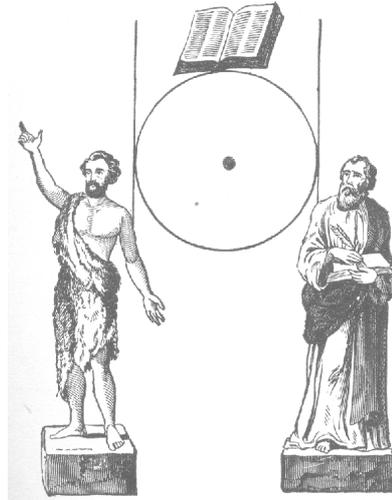
<sup>586</sup> Cf. illustration on the previous page, taken from the *Virginia Text Book*, p. 93.

<sup>587</sup> *CME*, p. 336.

<sup>588</sup> Sickels, p. 86/87.

<sup>589</sup> *Ibid*, p. 87.

to be tolerant above all, and not to cling to a special religion: "With each reworking or revision, this symbol seems to have become more obscure as to its meaning, but in the United States, it is an inappropriate *Christian* emblem in Craft Masonry."<sup>590</sup>



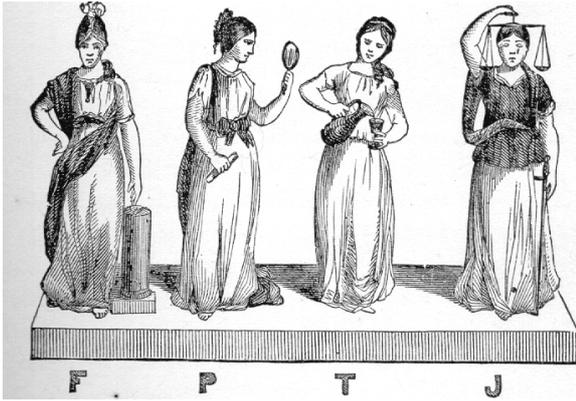
#### 4.6.4 Personifications: Fortitude, Prudence, Temperance, Justice; Faith, Hope, and Charity

According to the *Virginia Text Book*, "[t]here are four Perfect Points and essential Cardinal Virtues necessary to complete the lesson of instructions to every Initiate into the Philosophy of Masonry [...]."<sup>591</sup> These cardinal virtues, as the Entered Apprentice gets to know in a lecture, are fortitude, prudence, temperance, and justice. In Masonic manuals, they are personified as shown on the illustration below. They also form the four additional staves of Jacob's Ladder in some Masonic textbooks (cf. Section 4.6.7.). The *Virginia Text Book* shows these four cardinal virtues in connection with the secrets of Masonry and their preservation.

<sup>590</sup> *CME*, p. 480.

<sup>591</sup> Dove, p. 100. Illustration reproduced from Sickels, p. 49.

**the four cardinal virtues: Fortitude, Prudence, Temperance, Justice**



Thus, **Fortitude**, illustrated in Masonic manuals by a woman standing next to a broken column (the symbol of death), is the "noble and steady purpose of the mind whereby we are enabled to undergo any pain, peril, or danger."<sup>592</sup> According to the *Virginia Text Book*, it "should be deeply impressed upon the mind of every Mason, as a safeguard [...] against any illegal attack that might be made by force [...] to extort from him any of those valuable secrets with which he has been entrusted [...]."<sup>593</sup>

**Prudence** is depicted as a woman holding a mirror, which alludes to the Masonic motto "know thyself." It teaches the Masons to regulate their lives agreeably to the dictates of reason, and thus is the habit by which they wisely judge: "This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the Lodge, but also when abroad in the world."<sup>594</sup> As stated in the *Virginia Text Book*, again with reference to the secrecy of Freemasonry, prudence should be particularly attended to in all strange and mixed companies, "never to let fall the least expression or hint whereby the secrets of Free Masonry [sic] might be unlawfully obtained."<sup>595</sup>

**Temperance** is the "due restraint upon our affections and passions, which renders the body tame and governable, and frees the mind from the allurements of vice."<sup>596</sup> It is illustrated in Masonic textbooks by a woman pouring a liquid from a pitcher into a cup. The *Virginia Text Book* admonishes the candidate that "[t]his virtue should be the constant practice of every Mason, as he is thereby taught to avoid excess or contracting any vicious or licentious habit, the indulgence of which might lead him to disclose some of those valuable secrets

<sup>592</sup> Dove, p. 101.

<sup>593</sup> Ibid.

<sup>594</sup> Dove, p. 102.

<sup>595</sup> Ibid, p. 102.

<sup>596</sup> Ibid, p. 100.

which he has promised to conceal and never reveal [...].<sup>597</sup> Such a Mason would be regarded with contempt and detested by all good Masons.

**Justice**, illustrated in Masonic manuals by the ancient profane symbol of justice, i.e. of a blind or blindfolded woman holding scales in one hand and a sword in the other, is the standard and boundary of right. As the *Virginia Text Book* states, using Masonic technical terminology, "[t]his virtue is not only consistent with Divine and human laws, but is the very cement and support of all civil society."<sup>598</sup> It "should be the invariable practice of every Mason."<sup>599</sup>

**Faith, Hope, and Charity** are illustrated in Masonic textbooks by the three principal staves of Jacob's Ladder, or sometimes as angels caring for children (cf. Section 4.6.18).

## Symbols of the Second Degree

### 4.6.5 The Letter G

Constantly displayed in Masonic lodges, the letter "G" is one of the most discussed symbols of the order. It is depicted on Masonic charts and certificates at the top of the "winding stairs" before the entrance to the "middle chamber," emitting divine rays. It is also encountered in the center of the square and compass symbol. In the Second Degree of Masonry, the letter G is explained to the candidate as meaning "geometry." *TRMC* cites a doggerel that deals with an examiner who is a Right and Worshipful Master Mason asking a Fellow Craft examinee about the meaning of the mysterious letter "G":

Resp. In the midst of Solomon's Temple there stands a G,  
A letter for all to read and see;  
But few there be that understand  
What means the letter G.

Ex. My friend, if you pretend to be of this Fraternity,  
You can forthwith and rightly tell what means that letter G.

Resp. By sciences are brought about  
Bodies of various kinds,  
Which do appear to perfect sight;

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<sup>597</sup> Ibid, p. 101.

<sup>598</sup> Ibid, p. 103. "Cement" in the Masonic language generally is the "brotherly love," distributed by the Master with his trowel, that binds all brethren together. Here, the same symbolism is employed for justice.

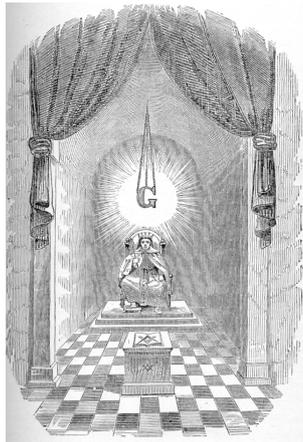
<sup>599</sup> Ibid, p. 103.

But none but males shall know my mind.

- Ex. The Right shall.
- Resp. If Worshipful.
- Ex. Both Right and Worshipful I am;  
To hail you I have command,  
That you forthwith may let me know,  
As I you may understand.
- Resp. By letters four<sup>600</sup> and science five,  
This G a right doth stand,  
In a due art and proportion;  
You have your answer, Friend.<sup>601</sup>

However, in certain rituals there are allusions to the divine name in the Fellow Craft Degree. Thus, we read in Duncan's ritual: " 'What were you next shown?' - 'The letter G.' - 'To what does it allude?' - 'Geometry, the fifth science; but more particularly to the sacred name of the Deity [...].'"<sup>602</sup> In Sickels' *The General Ahiman Rezon* we likewise are told that the aspirant at the foot of the Winding Stairs "stands ready to climb the toilsome steep, while at its top is placed 'that hieroglyphic bright which none but Craftsmen ever saw,' as the emblem of Divine truth."<sup>603</sup>

#### Middle Chamber with letter G <sup>604</sup>



<sup>600</sup> In the Hebrew system, the "G" called "Gimel" had the numerical value of 4. It was associated with the sacred name of God (*Ghadol*), *magnus*. Cf. *TRMC*, p. 240.

<sup>601</sup> *Ibid*, p. 241.

<sup>602</sup> Duncan, p. 85.

<sup>603</sup> Sickels, p. 164.

<sup>604</sup> Illustration reproduced from Sickels, p. 113.

The English Masonic cyclopedia consulted doubts that the reference to geometry in the Fellow Craft Degree is grounded in real tradition and establishes the thesis that it was an invention of the 18<sup>th</sup> century. The "G" rather alludes to Deity: "Perhaps it is as well to refer to the Syriac *Gad*, the Swedish *Gud*, the German *Gott*, and the English *God*, all derived from the Persian *Goda* or *Khoda*, itself a derivation from the pronoun signifying *himself*."<sup>605</sup> Of course, the name for God does not commence with a "G" in all languages. For example, in French the word is "Dieu." However, some French Masons of the 19<sup>th</sup> century, with the help of a little spelling error, were also able to deduct the letter "G" to God: "On trouve même certains rituels français du début du XIXe siècle pour faire de G l'abréviation the GEOVAH (sic)!"<sup>606</sup> In French Masonic tradition, the "G" means "geometry," but can also designate four other terms, gnosis, generation, genius, and gravitation, which - according to a French Masonic dictionary - are redundant:

Dans la tradition française, l'initiale G apparaît comme l'initiale de Géométrie, cinquième des Sciences (dans la nomenclature traditionnelle), ce qui introduit le nombre du grade. Mais, cela ne suffisant pas à certains, on ajoute quatre autres mots pour faire le compte, à savoir: 'gnose, génération, génie, gravitation'. Il s'agit là d'une de ces surcharges qui 'ornementent' de redondances ou de discours pseudo-philosophiques les structures simples et significatives d'un rite.<sup>607</sup>

In reality, the various dictionaries have to admit that today, there can only be speculations, for the real meaning of and reason for the letter G are lost to us. The *Dictionnaire des Hébraïsmes et d'autres termes spécifiques d'origine française, étrangère ou inconnue, dans le Rite Ecossais, Ancien et Accepté* argues that the letter G also resembles a working tool. Further, it could be a substitute for the letter iod. As with so many Masonic symbols, the observer is allowed to make up his own mind regarding its true meaning: "Le lecteur peut faire son choix, la seule certitude étant que nous ne connaissons plus la raison exacte pour laquelle nos prédécesseurs avaient choisi cette lettre plutôt qu'une autre."<sup>608</sup>

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<sup>605</sup> *TRMC*, p. 240.

<sup>606</sup> *DFM*, p. 489.

<sup>607</sup> *DFM*, p. 489.

<sup>608</sup> Saint-Gall, p. 41.

## 4.6.6 "Shibboleth" - Emblem of Plenty and Secret Password

- Q: How did you gain admission?  
 A: By the pass, an token of the pass of a Fellow Craft.  
 Q: What was the name of the pass?  
 A: SHIBBOLETH.  
 Q: What does it denote?  
 A: Plenty.  
 Q: How is it represented?  
 A: By ears of corn hanging near a water-ford.<sup>609</sup>

"Shibboleth" is an emblem and secret password of the Second Degree, that of Fellow Craft. The Masons have taken over this password from the Bible, the 12<sup>th</sup> chapter of the Book of Judges. The word was instituted by Jephthah, a judge of Israel, when he led the men of Gilead to war against the Ephraimites, a rebellious people. The Ephraimites crossed the river Jordan with a mighty army, but Jephthah was apprised of their approach and put them to flight. He stationed guards at the different passes on the banks of the river, and commanded them to demand each stranger passing this way to pronounce the word "shibboleth." The Ephraimites were of a different tribe and not able to pronounce the word correctly, saying "sibboleth," so that they were easily detected, and the fleeing Ephraimites could be killed.<sup>610</sup>

Hence, the word *shibboleth* came to be used generally to indicate a password, amulet or other safety device, though the bloodshed which accompanied its origin seems out of proportion to the necessities of either that occasion or its subsequent symbolic use. The Masonic symbolism is decidedly obscure, complicated as it is by the association with several other symbols apparently unrelated to the Ephraimitish war or to each other.<sup>611</sup>

The quotation above from *Coil's Masonic Encyclopedia* states that the peculiar appearance and constellation of this symbol cannot be explained. In Section 8.2.2 on the androgynous Order of the Eastern Star the symbol of a sheaf of corn meaning "plenty" will re-appear in connection to Ruth, who collected the leftover ears of corn on the fields of Boaz. But why are these ears hanging from a tree over a water ford in the symbolism of Craft Masonry? The "water-ford" might allude to the River Jordan (but if this word really means "waterfall," this

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<sup>609</sup> Duncan, p. 84/85.

<sup>610</sup> Cf. Sickels, p. 155. See also *CME*, p. 619/620.

<sup>611</sup> *CME*, p. 620.

hypothesis is unrealistic).<sup>612</sup> This symbolism surely does not stem from the operative stonemasons and must have been introduced at a much later period by Christian members of the Craft. Besides, "plenty" as a symbol is already represented in the Second Degree by the two columns Jachin and Boaz, whose chapter ornaments (lily work, net-work, and chains of pomegranate) represent "peace," "unity," and "plenty." The symbol of plenty, according to a New York Masonic ritual from 1980, is represented by "a sheaf of corn, suspended near a waterford [sic]," because it "teaches us that while we have bread to eat and pure water to drink, we have all that nature requires."<sup>613</sup> Duncan in his ritual furnishes a translation of the Hebrew word "shibboleth," which might explain its double symbolism: "The word in Hebrew has two significations: 1. An ear of grain, and, 2. A stream of water."<sup>614</sup> *Duncan's Masonic Ritual and Monitor* further offers a plausible explanation for the Biblical employment of the term "shibboleth":

Shibboleth signifies *waters*. Thus, when the Ephraimites prayed the men of Gilead to allow them to pass over, and were asked, in return - To pass over what? they could not answer Shibboleth, or *the waters*, without betraying themselves to the enemy. ... The word chosen by the Gileadites, meaning a stream of waters, being the object immediately before them, was well calculated to put the Ephraimites off their guard. ... We can easily understand the peculiarity of conformation in the organs of speech which produced this effect. A native of the continent of Europe experiences great difficulty in articulating the English *th*. In countries adjacent to Palestine the same defect prevails.<sup>615</sup>

An interesting metaphor can be found in a German book on Freemasonry, where "Ephraimite" is explained as a symbol for somebody profane who spied into Masonry, that is, a "cowan or eavesdropper": "Ephraimit = einer, der sich in die Meistermaurerei widerrechtlich eingeschlichen hat."<sup>616</sup> Thus, somebody not knowing the correct password stands for an enemy and spy.

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<sup>612</sup> The term "water-ford" is obscure. Many Masonic rituals employ the "water-ford" in the meaning of "ford," like the German "Furt; Wasserfurt." Other rituals use the word "waterfall" instead; assuming that "water-ford" is a spelling error. For example, in *The Text Book of Freemasonry*, the catechism reads: "How is it depicted in a F.C.'s Lodge?" - "By an ear of corn near a fall of water." Cf. Anonymous, *The Text Book of Freemasonry*, p. 136. In the *EOF*, p. 840, the "waterfall" is said to be "[u]sed in the Fellow-Craft's Degree as a symbol of plenty, for which the word *waterford* is sometimes improperly substituted." *TRMC*, p. 765, comments likewise on the "waterfall."

<sup>613</sup> Cf. Nizzardini, p. 116.

<sup>614</sup> Duncan, p. 75. (Duncan uses "waterford," and not "waterfall.")

<sup>615</sup> Cited from *Historical Landmarks* by Duncan, p. 76.

<sup>616</sup> Cf. Martens, p. 124.

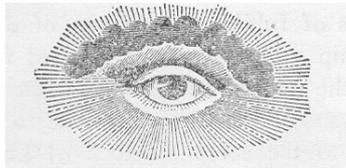
"Shibboleth": ears of corn hanging from a tree over a water-ford<sup>617</sup>



## Symbols of the Third Degree

### 4.6.7 The All-Seeing Eye

To connect the Supreme Being with an eye that sees everything is a very old human conception. From Pliny stem the words, "Deus totus visus" - "God is all eyes."<sup>618</sup> The eternal watchfulness of the deity was already expressed in the hieroglyphic form of the name of Osiris, whose symbol was an eye. The Freemasons have taken over this symbolism. Thus, in the *Virginia Text Book*, the eye stands for the "all-pervading intelligence," that is, God.<sup>619</sup> In Freemasonry, the all-seeing eye is an emblem in the Third Degree, that of Master Mason. The *GHCDF* provides the following explanation: "As the eye of the Great Architect of heaven and earth is incessantly upon all his works, so should the eye of the W. M. be upon every thing which passes in his lodge."<sup>620</sup> Therefore, the symbol for the Worshipful Master is also referred to as the "Eye of Providence."<sup>621</sup>



<sup>617</sup> Illustration taken from Sickels, p. 111.

<sup>618</sup> Cf. *TRMC*, p. 31.

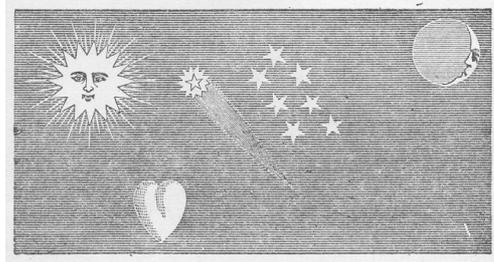
<sup>619</sup> Cf. Dove, p. 126.

<sup>620</sup> *GHCDF*, p. 505.

<sup>621</sup> *Ibid.*

### 4.6.8 The Sun, the Moon, and the Stars

These heavenly bodies are depicted on Masonic carpets, charts, etc. They are seen in connection with the All-Seeing Eye, whose all-pervading intelligence "the sun, moon, and stars [o]bey; and under whose watchful care even the Comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits."<sup>622</sup>



### 4.6.9 The Three Steps

In the Degree of Master Mason, the three steps represent youth, manhood, and old age. They are also illustrated on the Master's carpet. The lecture of the Third Degree reads:

In Youth, as Entered Apprentices, we ought industriously to apply our minds to the attainment of useful knowledge; in Manhood, as Fellow Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbors, and ourselves; that so in Old Age, as Master Masons, we may enjoy the happy reflections consequent upon a well-spent life, and die in the hope of a glorious immortality.<sup>623</sup>



<sup>622</sup> Dove, p. 126. See also Sickels, p. 212. Illustrations taken from Dove, p. 126.

<sup>623</sup> Dove, p. 122/123. Illustration taken from Sickels, p. 183.

## 4.6.10 The Bee-Hive and the Pot of Incense

### The Bee-Hive

The *IFL* lists the bee-hive among the now obsolete Masonic symbols, stating that it only remains in a few systems.<sup>624</sup> The bee and the bee-hive are a popular symbol of industry and social team-work, and can be found as a Masonic symbol, for example, in the coat of arms of the Eklektischer Bund in Frankfurt. Probably the earliest reference to a bee as a master builder is found in a catechism allegedly dating back to 1511: "Was ist das, ein Baumeister und doch kein Mann, macht, was kein Mann machen kann und dient dabei Gott und Menschen?" Antwort: 'Die Biene.'<sup>625</sup>

The first speculative Masonic use of the bee as a symbol presumably takes place in *A Letter from the Grand Mistress of the Female Free-Masons to Mr. Harding the Printer* (1724) which is attributed to Jonathan Swift.<sup>626</sup> In this satirical work, the author calls the bee "Grand Hieroglyphick of Masonry" because its habitation excels the one of all living creatures. He refers to the bee's ancient use in the French royal coat of arms (assuming that the French kings were all Freemasons), namely in the outward shape of lilies which in reality represented bees whose forms had been changed a little in order to "avoid the Imputation of the Egyptian Idolatry of Worshipping a Bee." Swift rightly observes that "*Masonry or Building* seems to be of the very Essence of Nature of the *Bee*." He further states that the Egyptians (whom he considers excellent and ancient Freemasons) paid divine worship to the bull who also was a disguised bee; their word for bull, Apis, being the Latin expression for bee. But the most interesting statement is a figure of speech allegedly being in use "by antiquity to this day": "What Modern Masons call a Lodge was [...] by Antiquity call'd a HIVE of Free-Masons, and for the same Reasons when a Dissention happens in a lodge the going off and forming another Lodge is to this Day call'd SWARMING."<sup>627</sup>

Thus, the Masons were equated with bees - mankind, likewise, was formed for social and active life, and swarmed out to create new domiciles. In the 19<sup>th</sup> century, Masonic writers build upon this thought by comparing the inactive, lazy human being to the drone: "[...] he that will so demean himself as not to be endeavoring to add to the common stock of knowledge and understanding may be deemed a drone in the hive of nature, a useless member of society, and unworthy of our protection as Masons."<sup>628</sup>

<sup>624</sup> Cf. *IFL*, p. 1642, under the entry "Verlassene Symbole."

<sup>625</sup> *Ibid.*, p. 183.

<sup>626</sup> For Swift's observations, consult Davis (ed.), p. 327-331.

<sup>627</sup> Davis (ed.), p. 328. We could find no corresponding explanation for the technical terms "hive" and "swarming" in any of the Masonic dictionaries and encyclopedias consulted.

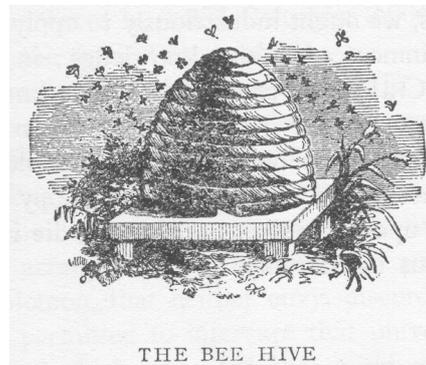
<sup>628</sup> Cf. Simons, p. 133.

The slothful inactivity of the rational drone is severely reproved by this striking symbol. The industrious Bee rises early to the labors of the summer day, gathering from the *Masonic Carpet* of nature an ample supply for the winter of his year. By imitating this example, man might enjoy all the necessaries and even the luxuries of life; while he would avoid vice and temptation, and merit the respect of mankind. On the contrary, idleness is the parent of immorality and ruin.<sup>629</sup>

Labor is a tenet of Freemasonry. "Labor" is also the technical Masonic term for lodge work or business session, and the Worshipful Master calls the brethren "from labor to refreshment" and vice versa.

Hence, Freemasonry, in all its instructions, recognizes labor as a supreme duty and a divine law. It regards the Deity as the 'Grand Architect,' the 'Divine Artificer,' the 'Master Workman' of the universe. All its forms, symbols, ceremonies, and types are fashioned by this idea - all point to *labor* as the chief duty of life, and the call to labor as the grandest of all vocations.<sup>630</sup>

**Bee-hive as depicted  
in the *Virginia Text Book***<sup>632</sup>



**Masonic medal struck in 1774**<sup>631</sup>



<sup>629</sup> Ibid, p. 133/134.

<sup>630</sup> Ibid.

<sup>631</sup> Cf. *GHCDF*, p. 244.

<sup>632</sup> Cf. Dove, p. 124.

Simons' *Standard Masonic Monitor* from 1888 even compares the bee to the never-resting God, thus setting an example for man: "It represents God as ever working to diffuse more of beauty and order, goodness and justice, throughout the world which he has formed, and solemnly urges man to follow the divine example."<sup>633</sup>

In the *Masonic Review*, vol. XII of the year 1855, there is a warning against impostors written by the editor in a short report headed "Traveling Drones," in which he admonished the Craft not to give money and help to begging persons before thoroughly having examined them as to their Masonic status. In this report, the editor relates his personal experience with such a malingerer, apparently a brother in distress, who was bold enough to apply to several Masonic bodies in a row for the same reasons and was found to be undeserving:

And *just such* are a large majority of those travelers who apply to the Craft for assistance. The really needy and meritorious should never be refused assistance while Masons have hearts to feel or hands to help; but these lazy, idle, vicious, **swindling drones** should be summarily dealt with. The old principle was, *give them work*; and the *law* is, "if they will not work, neither shall they eat." More than half the amount drained from our charitable funds, are expended on hale and hearty men that will not work - as long as they are successful in begging.<sup>634</sup>

Albert Pike also uses this image of drones as a metaphor for idlers and loafers in *The Meaning of Masonry*: "As the bees have no love for drones, so true Masons have none for the idle and lazy [...]."<sup>635</sup>

According to *TRMC*, besides being an emblem of industry, the beehive has a totally different esoteric meaning, that of regeneration, and it is also considered a type of the ark.<sup>636</sup> Mackenzies *Royal Masonic Cyclopaedia* quotes a source which claims that ancient priestesses and regenerated souls were called bees, and that bees were feigned to be produced from the carcass of a cow, which also served as a symbol of the ark. Since god was esteemed infernal, honey was used in funeral rites and in the mysteries of old. The *Cyclopaedia* further adds that Samson had found honey in a lion's carcass. This argumentation gives the bee a rather obscure esoteric significance, dealing with death and rebirth. However, since this emblem is appropriate to the Third Degree<sup>637</sup>, in which the candidate dies the symbolic death of the Grand Master Hiram Abiff and is raised again, the assumption is that even this symbolism is mirrored in Freemasonry, although not mentioned in the Masonic rituals, manuals, handbooks, or Ahiman Rezon.

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<sup>633</sup> Simons, p. 134.

<sup>634</sup> Moore, *Masonic Review*, No. XII, 1855, p. 324; bold print added.

<sup>635</sup> Pike, *The Meaning of Masonry*, p. 17.

<sup>636</sup> Cf. *TRMC*, p. 71.

<sup>637</sup> As stated in *TRMC*, p. 71.

## The Pot of Incense

The Pot of Incense, according to the *Virginia Text Book*, is "an emblem of a Pure Heart, which is always an acceptable sacrifice to Deity; and as it glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence, for the manifold blessings and comforts we enjoy."<sup>638</sup>



### 4.6.11 The 47<sup>th</sup> Problem of Euclid

The 47<sup>th</sup> Problem of Euclid's *First Book of Geometry* is the theorem that the area of the square erected on the hypotenuse of a right-angled triangle is equal to the sum of the areas of the squares erected upon the two legs. This matter remained to Euclid a problem and was solved by Pythagoras who created from it a theorem. According to Coil, this theorem "is basic to geometric calculations and has been adopted as the symbol of the Master's Degree in many jurisdictions."<sup>639</sup>

Those Masons of the last centuries who were inclined to trace the Craft back to Egyptian and other archaic mysteries also recognized several distinguished personalities of the past as Freemasons. Thus, Dove states in the *Virginia Text Book* that the 47<sup>th</sup> problem of Euclid was an invention of "our ancient friend and brother, Pythagoras, who, in his travels through Asia, Africa, and Europe, was initiated into several orders of Priesthood, and raised to the sublime degree of Master Mason."<sup>640</sup> According to Dove, this wise philosopher enriched his mind abundantly in "Geometry, or Masonry."<sup>641</sup> When, among his many theorems and problems, he found this one, he exclaimed in great joy, "Eureka!" As Sickels adds in *The General Ahiman Rezon*, "[i]t teaches Masons to be general lovers of the arts and sciences."<sup>642</sup> The symbolism of the 47<sup>th</sup> Problem of Euclid is

<sup>638</sup> Dove, p. 123. Illustration: *ibid*.

<sup>639</sup> Cf. *CME*, p. 255. Illustration of 47<sup>th</sup> Problem: *CME*, p. 256.

<sup>640</sup> Dove, p. 127/128.

<sup>641</sup> *Ibid*.

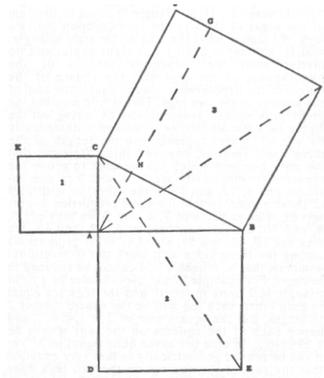
<sup>642</sup> Sickels, p. 213.

explained by Oliver in *A Dictionary of Symbolical Masonry* as follows in metaphorical language:

As this figure depends on the connexion [sic] of several lines, angles and triangles, which form the whole, so Freemasonry depends on the unanimity and integrity of its members, the inflexibility of their charitable pursuits, and the immutability of the principles upon which the society is established.<sup>643</sup>

Oliver further compares the different geometrical components of the 47<sup>th</sup> Problem with the affluent and the poor brethren of the Craft, their relationship, and the compensation resulting therefrom:

The position is clear, and therefore in a synthetical [sic] sense, we demonstrate that some of our brethren from their exalted situation in life, may be considered as standing on the basis of earthly bliss, emblematic of the greater square which subtends the right angle. Others whom Providence hath blessed with means to tread on the flowery meads [sic] of affluence, are descriptive of the squares which stand on the sides that form the right angle. The several triangles inscribed within the squares are applicable to those happy beings who enjoy every social comfort, and never exceed the bounds of mediocrity. Those who have the heartfelt satisfaction of administering to the wants of the indigent and industrious, may be compared to the angles which surround and support the figure; whilst the lines which form it, remind us of those unfortunate brethren who, by a series of inevitable events, are incapable of providing the common necessities of life, until aided by a cheerful and ready assistance.<sup>644</sup>



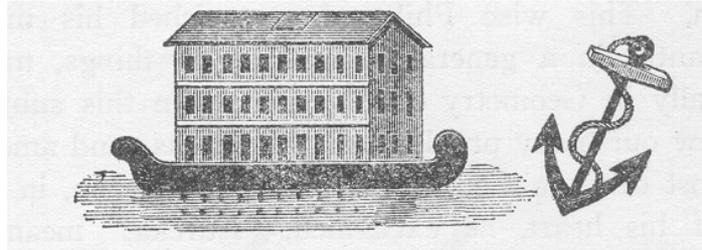
<sup>643</sup> *GHCDF*, quoted by Oliver from the *Old Lectures*, p. 515.

<sup>644</sup> *GHCDF*, p. 515.

## 4.6.12 The Anchor & Ark

According to Simons' *Standard Masonic Monitor* from 1888, "[t]he Anchor and Ark [a]re emblems of a well-grounded *hope*, and a well-spent life. They are emblematical of that divine *Ark* which safely wafts us over this tempestuous sea of troubles, and that *Anchor* which shall safely moor us in a peaceful harbor, where the wicked cease from troubling, and the weary shall find rest."<sup>645</sup>

As the traditional Ark afforded safety and security from the all-devouring Deluge to such as were received within its walls, so Freemasonry offers a sure refuge from the storms of misfortune, which are often more pitiless than the down-pouring tempests that destroyed the ancient world.<sup>646</sup>



Simons' monitor describes the ark as "a type of that inward tabernacle of virtue and sublime thoughts which the good man erects within his breast, in which he dwells in peace [...]."<sup>647</sup> With this, the heart is meant:

The bosom is a temple; - when its altar,  
The living heart, is unprofaned and pure,  
Its verge is hallowed; none need fear or falter,  
Who thither fly. It is an *Ark* secure,  
Opening its gates of peace and joy and love  
Like Heaven above.<sup>648</sup>

Simons describes the anchor as a symbol of hope in the difficult times of life. The human heart is the ark, while hope is the anchor of the soul. This is the relationship of these two symbols. He puts it as follows in metaphorical language:

<sup>645</sup> Simons, p. 138. Illustration taken from Dove, p. 127.

<sup>646</sup> Simons, p. 138.

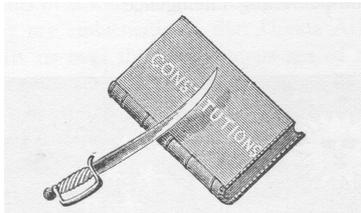
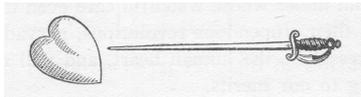
<sup>647</sup> *Ibid.*, p. 139.

<sup>648</sup> *Ibid.*

The Anchor is a no less significant symbol, and like the ark, contemplates the shadowy and stormy side of life. It has always been recognized as an emblem of Hope [...]. [...] And when the shadows of the Supreme Hour gather around him, and he hears, coming nearer and nearer, the dashing of the waves on the Eternal Shore, he falters not nor fears. Hope, the Anchor of the soul, is sure and steadfast, and far through the grim shadows, and over the dark ocean, opens a track of golden splendors, and unfolds glimpses of the glory to come.<sup>649</sup>

### 4.6.13 The Sword & Heart; the Sword & Book of Constitutions

In Freemasonry, the Sword pointing to a naked heart "[d]emonstrates that justice will sooner or later overtake us,"<sup>650</sup> because even if our thoughts, words, and deeds may be hidden from the eyes of men, the All-Seeing Eye looks deep into the human heart. In the Third Degree, the sword appears in another constellation, together with the Book of Constitutions. This time, the arm is defined as the Tyler's sword, who is the watchman guarding the outer door of the lodge. According to the *Virginia Text Book*, this symbol "[r]eminds us that we should ever be watchful and guarded in our words and actions, particularly when before the enemies of Masonry; ever bearing in remembrance those truly Masonic virtues, silence and circumspection."<sup>651</sup>



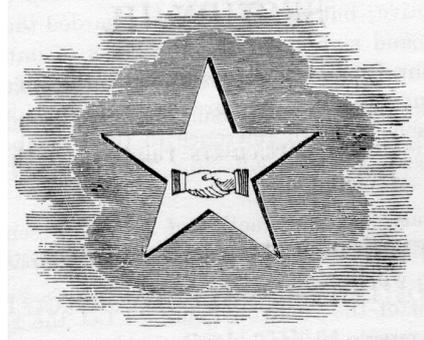
<sup>649</sup> Simons, p. 139/140.

<sup>650</sup> Dove, p. 125.

<sup>651</sup> Ibid.

### 4.6.14 The Joined Hands

Another symbol the candidate learns in the lecture of the Third Degree is the symbol of the joined hands, that profanes generally associate with a fraternity. According to *CME*, the two clasped right hands are a sign of fidelity or a pledge.<sup>652</sup> In Sickels' *The General Ahiman Rezon*, it is described as a pledge of mutual assistance: "When the necessities of a Brother call for my aid and support, I will be ever ready to render him such assistance, to save him from sinking, as may not be detrimental to myself or connections, if I find him worthy thereof."<sup>653</sup> *The Text Book of Freemasonry* states the same idea: "[...] we should not be backward in stretching forth the hand to render him that assistance [...]."<sup>654</sup>



### 4.6.15 The Spade, Coffin, Sprig of Acacia

These symbols of death and immortality figure in the Third Degree of Masonry, in which the candidate alias Hiram Abiff dies a symbolic death. The setting maul as the tool with which he was killed is depicted near the coffin on Masonic illustrations. While the spade and the coffin are profane symbols of interment, the acacia is a sacred emblem in many cultures and highly esteemed in Freemasonry: "The emblems [...] which are peculiar to this degree - the Spade, Coffin, Sprig of Acacia, etc. - [...] are all expressive and eloquently instructive; but we have always regarded the acacia as the most beautiful and significant; for it speaks of immortality."<sup>655</sup> As the Hebrews carefully selected the trees, shrubs, and flowers with which they adorned the graves of their loved ones, so it "should [...] be the practice of modern Freemasons. The adorning of our graves with those symbols of sympathy and ever-lasting affection [...] takes away the gloom and terror of the 'narrow house.'"<sup>656</sup>

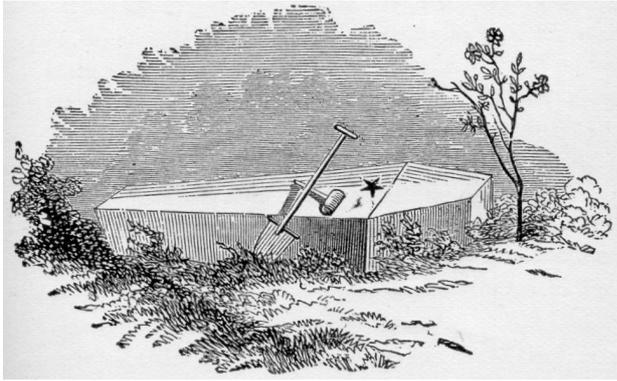
<sup>652</sup> *CME*, p. 309. Illustration taken from Sickels, p. 203.

<sup>653</sup> Sickels, p. 203.

<sup>654</sup> Anonymous ("Compiled by a member of the Craft."), *The Text Book of Freemasonry*, p. 185.

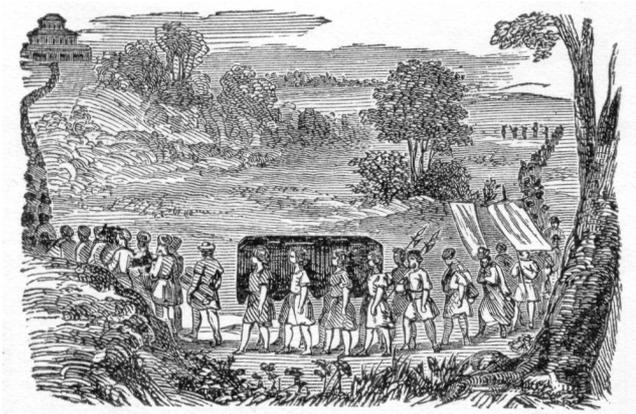
<sup>655</sup> Sickels, p. 202.

<sup>656</sup> *Ibid.*



In the ritual of the Third Degree, the sprig of acacia also becomes a sign of recognition, since it remains in the hands of the murdered Hiram Abiff after he is interred, so that the fifteen Fellow Craft who are sent out to search for him can find him easily. "La *branche d'acacia*, dans le Rituel de Maîtrise, est celle qui est demeurée dans la main d'Hiram enseveli par ses assassins après leur crime, et qui permet aux Maîtres<sup>657</sup> envoyés à sa recherche par le roi Salomon de le retrouver 'entre L'Equerre et le Compas', localisation qui, pour un initié, est significative."<sup>658</sup>

#### Re-interment of Hiram Abiff near the Sanctum Sanctorum



<sup>657</sup> According to the American rituals employed, King Solomon sent *Fellow Crafts* and not *Masters* to look for Hiram Abiff. Ligou must have made a mistake in his *DFM*.

<sup>658</sup> *DFM*, p. 58.

Masonic textbooks and manuals generally depict the whole burying scene in which the workmen of the temple carry the coffin of Hiram Abiff to King Solomon's temple. He was re-interred as near to the Sanctum Sanctorum as the Israeli laws would permit, because according to these laws, nothing unclean was allowed to enter there. An exception was provided for the High Priest who entered once a year after many purifications.<sup>659</sup>

The acacia has acquired several meanings in the course of history, which were transferred into Freemasonry. Regarded as a sacred plant, it is a sign for initiation, innocence, and immortality. Among the ancient Hebrews, this evergreen was considered a sacred wood, and was called "Shittim" (which is the plural of "Shittah") in the Bible. We read in Exodus xxv.-xxvii. that Moses was ordered to make from it the tabernacle, the ark of the covenant, the table for the shewbread, and other sacred furniture. In Isaiah, the prophet tells the Israelites, in recounting the promises of God's mercy on their escape from captivity, that he is going to plant in the wilderness the cedar, the shittah, the fir, etc. for their refreshment. Last, but not least, a sprig of acacia was planted on Mount Calvary, where Christ died for humanity in order to save the immortality of the soul.

The first meaning of "acacia" is "initiation." Many ancient religious mysteries employed a peculiar plant in their initiation ceremonies, and thus, with an esoteric meaning applied to it, it became a symbol of the initiation itself. For example, in the mysteries of Adonis, it was the lettuce; in the Brahmanical rites of India, it was the lotus, which from them was adopted by the Egyptians, who also revered the erica. Among the Druids, it was the mistletoe; in Greece, it was the myrtle. Freemasonry has chosen the acacia as its medium to impart the same lesson.<sup>660</sup>

The second meaning of "acacia" is "innocence." In this sense, the word "Acacian" designates a Mason who is free from sin if he lives in accordance with his obligations:

A word introduced by Hutchinson, in his *Spirit of Masonry*, to designate a Freemason in reference to the *akakia*, or innocence with which he was to be distinguished [...]. The Acacians constituted an heretical sect in the primitive Christian Church, who derived their name from Acacius, Bishop of Cæsarea; and there was subsequently, another sect of the same name Acacius, Patriarch of Constantinople. But it is needless to say that the Hutchinsonian application of the word Acacian to signify a Freemason has nothing to do with the theological reference of the term.<sup>661</sup>

Preeminently, in Masonic symbolism the acacia is esteemed as the emblem of the immortality of the soul, and as such it figures in the Order's impressive funeral services. Furthermore, the closing sentences of the monitorial Third

<sup>659</sup> Cf. Dove, p. 169. Illustration taken from Sickels, p. 177.

<sup>660</sup> Cf. *EOF*, p. 9.

<sup>661</sup> *EOF*, p. 9.

Degree lecture refer to it as "the *ever-green* and ever-living *sprig*" by which the Mason is strengthened "with confidence and composure, to look forward to a blessed immortality."<sup>662</sup>

As the evanescent nature of the flower, which 'cometh forth and is cut down,' reminds us of the transitory nature of human life, so the perpetual renovation of the evergreen plant, which uninterruptedly presents the appearance of youth and vigor, is aptly compared to that spiritual life in which the soul, freed from the corruptible companionship of the body, shall enjoy an eternal spring and an immortal youth.<sup>663</sup>

The acacia as a symbol of regeneration and immortality is explained by Oliver, who resolves the formula of a Master Mason "My name is Cassia," as meaning "I have been in the grave, I have triumphed over it by rising from the dead, and being regenerated in the process I have a claim to life everlasting." According to a French Masonic dictionary, in the Ancient and Accepted Scottish Rite exists the saying "the acacia is known to me," meaning "I am a Master Mason": "Au Rite Ecossais Ancien et Accepté, les paroles "L'Acacia m'est connu" signifient que celui qui les profère affirme par là connaître les secrets de la Maîtrise."<sup>664</sup>

In the androgynous order of the Amaranth, another evergreen, the amaranth, replaces the acacia and has the same symbolic value.

## General Symbols of Freemasonry

### 4.6.16 The Lion

The lion can be called the "patron animal of Freemasonry."<sup>665</sup> It figures also in many other cultures, being a general symbol of strength and sovereignty. Thus, the lion was represented in the Babylonian human-headed figures of the Nimrod gateway, and worshiped in Egypt at a city called Leontopolis, where the lion represented Dom, the Egyptian Hercules. Alexandria is represented as a lion, as well as Venice which chose St. Mark as its patron saint, whose symbol is the lion. In the cult of Mithras, candidates who successfully passed the initiations were called "Lions," and Mithras himself was often depicted with the head of a lion and two pairs of wings.<sup>666</sup> Hall even argues that the later use of Freemasonry

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<sup>662</sup> Simons, p. 147.

<sup>663</sup> *EOF*, p. 7.

<sup>664</sup> *DFM*, p. 58.

<sup>665</sup> Cf. Newton (ed.), *The Master Mason*, March 1925, "Animals and Plants in Freemasonry," p. 198.

<sup>666</sup> Cf. Hall, p. XXIV.

of the lion as a symbol may be derived from the Mithraic cult: "The reference to the 'Lion' and the 'Grip of the Lion's Paw' in the Master Mason's degree have a strong Mithraic tinge and may easily have originated from this cult."<sup>667</sup> However, as is stated in *The Master Mason* in an article on animals in Freemasonry, this comparison led many Masonic researchers on a wrong path, making them confuse their Craft with astronomy:

It was only natural that as many resemblances between Freemasonry and Mithraism were found, and Mithraism itself was based on astronomical symbolism, so many writers have tried to find astronomy in Masonry. Thus the twelve fellowcrafts are likened to the twelve signs of the zodiac, and we learn that there was an ancient Egyptian inscription showing a lion seizing a man by the wrist, lying in front of the altar, as if dead. Near the altar stands a man with his left arm elevated in the form of a square.<sup>668</sup>

While there is no doubt that there is much astronomy in Masonry, yet I think that the attempt to connect the lion with the sign Leo is a failure.<sup>669</sup>

As a symbol of royalty, the lion is depicted throughout history, e.g. the three lions on the royal standard of England<sup>670</sup>, the red rampant lion as the Scottish royal symbol, and the blue lion on a yellow field on the royal coat of arms of Hanover. Freemasonry uses the lion as a symbol in different degrees. The most important instance is obviously a certain grip referring to the lion (called the "Lion's Paw"), with which the candidate of the Third Degree is raised. Thus, in Craft Masonry the common attributes of the lion, strength and royalty, give way to the doctrine of resurrection. The lion also plays a role in the Royal Arch chapter, which makes use of the four banners of Judah, Ephraim, Reuben, and Dan (their symbols respectively being the lion, the ox, the man, and the eagle). Furthermore, Craft Masonry adopted one of King Solomon's titles as given in the bible, "Lion of the Tribe of Judah," a metaphor also used to denote Christ<sup>671</sup>:

Revelation 5:5 reads: "Behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the Book, and to loose the Seven Seals thereof." I Samuel 17:37 uses the expression: "paw of the lion." The Lion of the Tribe of Judah is supposed to mean Christ and the allusion is said to refer to the doctrine of resurrection. [...] There is no doubt that some symbolism about the Lion of the Tribe of Judah and Grip of the Lion's Paw was worked into the Temple or Hiramite Legend, but by whom or

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<sup>667</sup> Ibid.

<sup>668</sup> See following illustration.

<sup>669</sup> Newton (ed.), *The Master Mason*, March 1925, "Animals and Plants in Freemasonry," p. 199.

<sup>670</sup> There were three lions on the royal standard of England because William the Conqueror had one for Normandy and one for Maine, Henry II adding another one when he secured Aquitaine and Guienne.

<sup>671</sup> Newton (ed.), *The Master Mason*, p. 198.

when or the significance are all unknown. It is commonly said that it represents immortality or a resurrection, but that may be doubted.<sup>672</sup>

More explanatory than *CME*, Mackey's *EOF* tries to prove that in the Masonic ritual, the phrase "lion of the tribe of Judah" refers to Christ, who brought life and immortality, by mentioning the original Medieval legend:

But in the symbolism of ancient Craft Masonry, where the lion is introduced, as in the Third Degree, in connection with the "lion of the tribe of Judah," he becomes simply a symbol of the resurrection; thus restoring the symbology of the Medieval ages, which was founded on a legend that the lion's whelp was born dead, and only brought to life by the roaring of its sire.<sup>673</sup>

Philip de Thaun has given account of this legend in his *Bestiary*, written in old Norman French in the twelfth century: "Know that the lioness, if she bring forth a dead cub, she holds her cub and the lion arrives; he goes about and cries, till it revives on the third day [...]."<sup>674</sup> The lioness symbolizes St. Mary, the lion cub denotes Christ, who after his crucifixion lay in the earth for three days until he was restored to life. The cry of the lion symbolizes the power of God. According to the *EOF*, Medieval poets were fond of referring to this legendary symbol, as can be seen in a poem by Adam de St. Victor, *De Resurrectione Domini*: "Sic de Juda Leo fortis, Fractis portis diræ mortis / Die surgit tertia, Rugiente voce Patris."<sup>675</sup>

The patch below, taken from a Dutch Masonic comic, shows the two lions which Hiram Abiff ordered to be placed at the entrance of the King Solomon's temple. Ritualistically, in the third degree of Masonry the candidate who plays the role of the murdered Hiram Abiff is raised by the Master by "the strong grip, or lion's paw, of the tribe of Judah."<sup>676</sup>

#### two lions guarding King Solomon's temple



<sup>672</sup> *CME*, p. 380.

<sup>673</sup> *EOF*, p. 802.

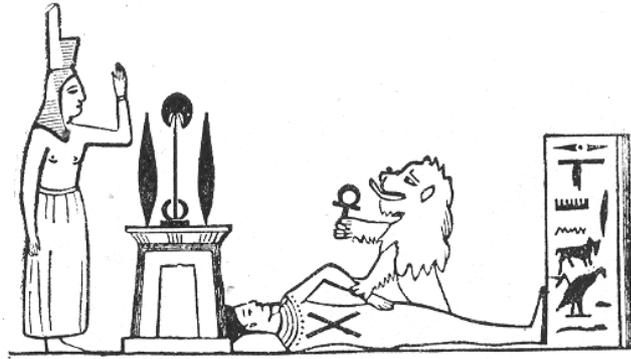
<sup>674</sup> *Ibid.*

<sup>675</sup> "Thus the strong lion of Judah, The gates of cruel death being broken, Arose on the third day / At the loud-sounding voice of the Father." (*EOF*, p. 802).

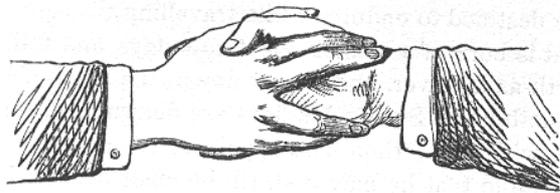
<sup>676</sup> Cf. Duncan, p. 119. Left illustration: Duncan, p. 120, right illustration: *The Master Mason*, p. 911.

This grip, according to Masonic teachings, was already illustrated in ancient Egyptian pictures of Osiris. However, as shown in the Introduction, many Freemasons of the 18<sup>th</sup> and 19<sup>th</sup> centuries were inclined to deduct their institution to the ancient Egyptian mysteries and constructed analogies. The symbolic content of this grip (resurrection) may have been the same in ancient Egypt or totally different - the Masonic sources employed offer no proofs.

### "Lion's Paw" in ancient Egypt



### "Lion's Paw" in the Third Degree of Masonry



REAL GRIP OF A MASTER MASON.

### 4.6.17 The 46 Symbols on a Masonic Certificate analyzed

For discussion of its rich symbolism is a Masonic certificate or record, issued in 1882 (A.L. 5882) to a certain Charles Mitchell by Newland Lodge No. 286 located at Salem, Indiana.





On the extract before we see the Grand Master sitting on the terrestrial orb with the square in his right hand and the compass in his left, designing a circle on his tracing board, which is a symbol of universality, spanning the whole world with brotherly love. Among other signs, he has drawn the 47<sup>th</sup> problem of Euclid and a triangle inside a circle. Under his left foot lies a finished plan of a temple. Divine rays are emanating from this figure, as well as from the letter G which is under his feet. G represents both "Geometry" and "God." The Grand Master does not represent Hiram Abiff, but the grand Master Builder himself, the Great Architect of the Universe, designing his eternal plan. On this Masonic record, the banner under the letter G reads "Raised to the Sublime Degree of Master Mason," left of column Jachin is written the date when Mr. Charles Mitchell was made an Entered Apprentice, and right of the column Boaz appears the date when he was passed a Fellow Craft. The Master Builder is the central figure of the certificate, the biggest and the most lighted one. The degree of Master Mason likewise is the Sublime Degree of Blue Masonry.

Another symbol of God is the All-Seeing Eye, also emanating golden rays, located at the upper center of the record.



The following detail of the record shows the scythe of time behind the weeping virgin, who stands at the broken column and holds a sprig of acacia. The hourglass stands nearby. This image symbolizes death, and the stone has a Masonic metaphor engraved on it: "Called from Labor to Refreshment," which means to be called from the burden of this troublesome earthly life to the refreshment of the paradise above. The dates were left blank to be filled in when Charles Mitchell died. The acacia denotes immortality.

The lifted up veil represents the temple of King Solomon. In the left background there are two bee-hives and a pot of incense placed upon the three steps which denote youth, manhood, and old age. In the right background there is the winding staircase leading to the Middle Chamber. Next to the Middle Chamber, there is a sword pointing to a naked heart. In the foreground, leaning to the podium stone, are a plumb rule and a level, two of the tools with which the Master Builder was slain.



The next scene of interest is the Biblical account of the army of Ephraimites crossing the river Jordan in a hostile manner against Jephtha. The sheaf of corn (the password "shibboleth") is hanging from a tree, and there is a waterfall (in other rituals interpreted as a "water-ford"). Two steps and a white lambskin apron are equally depicted, as well as the columns of the five architectural orders. The floor is the mosaic pavement. This scene represents the lecture of the Second Degree.



The extract below shows the steep sea coast of Joppa where a special grip was given to help the men climb ashore. It further depicts the Masonic burial of Hiram Abiff, King Solomon marching behind the pall bearers. The re-interment took place as near to the Sanctum Sanctorum as the laws of Israel would permit.



The following extract illustrates the sun, moon, and seven stars (one of these being a comet). The Masonic tenets of temperance, fortitude, prudence, and justice are written on banners and not personified. In the center is again an altar with the Bible and the square and compass upon it, and the three Lesser Lights around. "F and A M" means Free and Accepted Masons. In the upper left, a man kneels before a rough stone, which represents his unfinished character as an Entered Apprentice. Next to the stone, on which is cut a mark, grows a sprig of acacia. The upper right shows a lamb as a symbol of innocence (cf. the white lambskin apron). The square and compass, enclosing the five-pointed star, figure twice in this record.



The scene below represents the sleeping Jacob seeing in his dream a ladder from which angels are descending. They stand on the three principal staves of Jacob's Ladder, namely Faith, Hope, and Charity. These three "theological virtues" are also represented by the two beautiful female angels holding children, and one child holding a sprig of acacia (for Faith).



Furthermore, this Masonic record represents the columns Jachin and Boaz carrying the celestial and terrestrial globe. The Masonic symbol of square and compass occurs on each column and on the grave stone. Evergreen, white lilies, red roses, and ears of corn decorate the banner in the upper center. All in all, this large record of Charles Mitchell, measuring approx. 60 x 80 cm, contains about 46 different Masonic symbols.

#### 4.6.18 Egyptian & Hebrew Motifs

Not so much in the three Craft degrees as in the Higher Degrees appears a high percentage of Egyptian and Hebrew symbols and motifs on certificates, medals, architectural parts, paintings, etc. They manifest themselves in richly decorated columns with Egyptian figures (cf. illustrations below, Jachin and Boaz), Hebrew letters, and ancient mysterious symbols, like the sphinx and the All-Seeing Eye. This partly results from imaginative Masonic historians who saw the roots of Freemasonry in Egypt: "[...] some persons were possibly led into this error by assuming that the picture writing of the Egyptians and the symbols of Freemasonry were analogous or identical. The two are entirely separate in principle and in use."<sup>677</sup> In the following, two illustrations are given, the English and the Latin certificates of a Mason initiated into the 32° of the A.&A.S.R.:

<sup>677</sup> *CME*, p. 225.

**English version of Certificate to John Sander Bjorklund, Master of the Royal Secret (32° of the Ancient and Accepted Scottish Rite), issued by Sioux City Consistory No. 5, Iowa, on March 25<sup>th</sup>, 1921**



**Latin version of Certificate to John Sander Bjorklund, Master of the Royal Secret (32° of the Ancient and Accepted Scottish Rite), issued by Sioux City Consistory No. 5, Iowa, on March 25<sup>th</sup>, 1921**



## 4.7 Acoustic Signs

After the analysis of visual signs, this short section will deal with sound symbolism in Masonry. According to Pollard, "symbols have meaning only in terms of experience. Since no two men's experiences are ever exactly the same, they often give different interpretation to the same symbols."<sup>678</sup> This is also true for Freemasonry. To illustrate this fact, in a book on Masonic humor Pollard gives a short anecdote about four travelers in the compartment of a European train - a colonel, a sergeant, an old maid, and her attractive niece:

As the train entered a tunnel there was the sound of a kiss followed by the sound of a slap. Each properly identified the symbols but the not two gave the same meaning to them. The maiden aunt thought the sergeant had kissed her niece and been slapped for his efforts. The niece thought the colonel had kissed her aunt and that she had slapped him. The colonel knew he had been slapped. He figured the sergeant had kissed the young lady; she had thought he - the colonel - had done it and had slapped him. Only the sergeant had enough experience with what had happened to give proper interpretation to what he heard. He knew that he had kissed the back of his hand and then slapped the colonel.<sup>679</sup>

This little story shows that, in order to interpret Masonic symbols, one has to be an insider. One has to perform the symbolic actions, or to see them performed, and to employ the symbols oneself. Even then, the Masons can form their own opinion on what they have experienced, since many symbols have multiple meanings. A lecture follows each initiation ceremony of the degrees, in which the corresponding symbols are explained to the candidate, so that he has at least a guideline. In the following, different sound symbols will be analyzed - knocks and passwords, the latter including the category of the strange custom of "spelling" and "halving."

### 4.7.1 Knocks

In 1760, an exposé of Masonry was issued under the title *The Three Distinct Knocks*. This alludes to the fashion of the candidates to give three distinct knocks on the door.<sup>680</sup> In Masonry, knocks are given differently. For example, they are given with the fist at the door (this is technically called, an "alarm")<sup>681</sup>. Or, they can be given with the bottom of the rods on the floor. Further, the clapping

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<sup>678</sup> Cf. Pollard, p. 91.

<sup>679</sup> Cited from Glen S. Faxon, Sr., in Pollard, p. 92.

<sup>680</sup> Cf. Duncan, p. 43.

<sup>681</sup> Cf. *ibid*, p. 28. Cf. also Section 5.2 on technical terminology.

together of the handles of daggers is a sound symbol. Another one is the "shock of enlightenment," made by clapping the hands and stamping the feet, for which see Section 4.5. The most often heard sound in lodge is the rap of the gavel on the desk of the Worshipful Master, who herewith calls the brethren to order, opens, or closes a lodge.

Knocks as a sign of requiring order or as a sign to begin or close an action are an ancient and universal symbol employed in tribunals, auctions, etc. The custom of knocking was derived from the operative stonemasons of the Middle Ages. Thus, the *EOF* cites from a source stemming from North Germany, *Ordnung der Steinmetzen*, dating 1462, that "the Master should give three knocks, a Pallirer [sic] two, consecutively; and in case the Craft at large were imperatively demanded, one blow must be struck, morning, midday, or at eventide."<sup>682</sup> Masonic rituals do not explain why exactly there are three raps given at certain occasions, and only one rap or two raps at another time. Presumably, this is tradition, and a traditional rule is observed. An exception to mere tradition is a particular situation in a ritual, for example in the Royal Arch degree where a thrice rapping refers to the "three times three," the symbol and essence of that degree (cf. Section 8.1.3). Some rituals have added a passage called "Use of the Gavel" to their introduction. This occurs, for example, in a ritual of the Order of the Eastern Star, where the following instructions are given: "One blow of the gavel calls the Chapter to order, seats it when standing and completes its closing; two blows call up the Officers; and three blows call up the Chapter."<sup>683</sup> The directions tell the candidates and officers the sequence of the raps: "When giving an alarm at the door, five raps shall be given, which shall be answered by five from the other side. These will be followed by one from each side. Raps are given in this manner, \* \* \* \* \*. The door will then be opened."<sup>684</sup>

Compilers of Masonic textbooks, manuals, and rituals experience a certain difficulty when trying to illustrate the rapping of the gavel. Some use points ("J.W., one (·); S.W., one (-)")<sup>685</sup> or stars (\*\*\*)<sup>686</sup> representing single knocks. Some describe the rhythm of rapping in words. Others even take the trouble of illustrating a little gavel.<sup>687</sup>

WM one — I SW one — I

<sup>682</sup> *EOF*, p. 416.

<sup>683</sup> Cf. General Grand Chapter Order of the Eastern Star (publ.), *New Ritual of the Order Eastern Star*, p. 9.

<sup>684</sup> *Ibid.*

<sup>685</sup> Cf. Duncan, p. 31. (J.W. = Junior Warden; S.W. = Senior Warden.)

<sup>686</sup> Cf. Prince Hall Grand Lodge of the District of Columbia, *Ritual*, p. 94.

<sup>687</sup> Cf. A Lewis (Masonic Publishers) Ltd., *Emulation Ritual*, p. 158. ("WM" = Worshipful Master.)

## 4.7.2 Passwords

A password in Masonry is, like a military countersign, a means to prove the friendly nature of him who gives it, and it functions as a test of his right to pass or be admitted into a certain place. Thus, the passwords do not serve for instruction, but for recognition. Nevertheless, they convey a symbolic meaning. Let us inspect the passwords of the three degrees as they existed in the 1880s. According to Duncan's description, in the first three degrees, the passwords accompany the "real grips" and the "pass grips." They are the "names" of these grips, and refer to a certain symbolic teaching of the degree. For example, in the Fellow Craft degree, according to Duncan, the name of the pass grip is "Shibboleth,"<sup>688</sup> which has been explained in Section 4.6.6 as an emblem of plenty, illustrated by ears of corn hanging over a water-ford or waterfall. Other passwords as described in *Duncan's Ritual and Monitor* are Jachin and Boaz, the names of the two columns on the porch of King Solomon's temple.<sup>689</sup>

As Coil puts it, passwords were used in earlier times in Freemasonry when the members of the first two degrees outnumbered the Master Masons of the Third Degree.<sup>690</sup> He states in his Masonic cyclopedia that today, in the United States Entered Apprentices and Fellow Crafts have no passwords or modes of recognition, since they have no rights of visitation unless accompanied and vouched for by a Master Mason, in lodges of their respective degrees.<sup>691</sup> Whereas in other jurisdictions, such as in England, business is also conducted in an Entered Apprentice's lodge, and not only in lodges opened in the Third Degree. Therefore, in England members of the two first degrees have the right to be present at all meetings of Entered Apprentice lodges, and, consequently, must possess modes of recognition when visiting.

In addition to passwords, there also exist test words or temporary test words. They are not universal but a local peculiarity. Temporary test words can be distinguished into annual, semi-annual, and semester words ("mots de semestre" in French Masonry). The latter were wide-spread in France, being adopted by the Grand Orient in 1773.<sup>692</sup> Such local words of short qualities were a sure indication that the secret modes of recognition had been discovered and needed to be changed, in order to keep out "cowans."

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<sup>688</sup> Cf. Duncan, p. 16.

<sup>689</sup> Cf. *ibid.*, p. 37; 67.

<sup>690</sup> Cf. *CME*, p. 690.

<sup>691</sup> *Ibid.* The revised edition of *CME* dates from 1996.

<sup>692</sup> Cf. *ibid.*

### 4.7.2.1 Spelling & Halving

A password has to be given correctly. A peculiarity of Masonic passwords is that they are not given in full, but lettered, i.e., spelled, or halved. In this way, the candidate reveals only half the word, while his examiner provides the other half. Or, they take it in turns to letter the word, beginning with the first letter, with the last one, or in the middle. This tradition might seem peculiar today, but it is combined with the old saying "I did not so receive it, neither can I so impart it."<sup>693</sup> This means that when examined, the candidate tells the password in the same fashion as he has obtained it. The little prelude of "I will letter it, or halve it with you." - "Halve it, and begin." - "No, you begin." - "Begin you,"<sup>694</sup> which almost resembles an argument, seems even more hilarious to profane readers. However, this is part of the ritual and has to be enacted in the old-fashioned way it was transmitted.

## 4.8 Signs of Touch: Grips & Tokens

- Q: Have Masons Secrets?  
 A: They have many, and valuable ones.  
 Q: Where do they keep them?  
 A: In their hearts.  
 Q: To whom do they reveal them?  
 A: To Masons, and those only.  
 Q: How do they reveal them?  
 A: By **signs, tokens, and particular words.**<sup>695</sup>
- Q: How would you know a Brother by day?  
 A: By seeing him, and observing his **Signs.**  
 Q: And how by night?  
 A: By receiving the **Token**, and hearing the **Word.**<sup>696</sup>

The above-quoted test questions taken from *The Text Book of Freemasonry* from 1881 shall introduce this section on the esoteric contents of the Masonic teachings, in contrast to the exoteric ones. The esoteric components are the secret ones that must not be revealed to non-Masons. Many ritualistic exposés have been published from the middle of the 18<sup>th</sup> century onwards, contradicting each other in a lot of details, but still furnishing an excellent overview of the secret

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<sup>693</sup> Cf. Duncan, p. 16.

<sup>694</sup> Ibid.

<sup>695</sup> Anonymous ("Compiled by a member of the Craft."), *The Text Book of Freemasonry*, p. 51. Bold print added.

<sup>696</sup> Ibid, p. 92. Bold print added.

signs current at these periods. Of course, the Masons had to change them afterwards, and thus it can be of no damage to the Craft today if, for illustrative reason, this paper refers to the arcana as published in the 19<sup>th</sup> century. As defined in Duncan's ritual, signs and tokens are of a different nature: signs are geometrical figures (e.g., right angles, which are not only used in the "square alphabet" as written signs (cf. Section 4.4.2) but are also performed in body language), while tokens are the secret grips. This is illustrated in a question-and-answer dialogue between the Junior Warden and the Senior Deacon in the First Degree catechism:

- J.W. Who comes here?  
 S.D. An obligated Entered Apprentice.  
 J.W. How shall I know him to be such?  
 S.D. By **signs** and **tokens**.  
 J.W. What are **signs**?  
 S.D. Right angles, horizontals, and perpendiculars ( $\perp$ ,  $=$ ,  $\parallel$  ).  
 J.W. What are **tokens**?  
 S.D. Certain friendly or brotherly grips, by which one Mason may know another, in the dark as well as in the light.<sup>697</sup>

The *EOF* gives an etymological background for the word "token," defines it as "grip of recognition," and compares the Masonic "token" to the Biblical one, which stood for a covenant or promise:

The word *token* is derived from the Anglo-Saxon *tacn*, which means a sign, presage, type, or representation, that which points out something; and this is traced to *tæcan*, to teach, show, or instruct, because by a token we show or instruct others as to what we are. [...]

The Hebrew word [...], *ōth*, is frequently used in Scripture to signify a sign or memorial of something past, some covenant made or promise given. Thus God says to Noah, of the rainbow, 'it shall be for a *token* of a covenant between me and the earth' [...].

In Masonry, the grip or recognition is called a token, because it is an outward sign of the covenant of friendship and fellowship entered into between the members of the Fraternity, and is to be considered as a memorial of that covenant which was made, when it was first received by a candidate, between him and the Order into which he was then initiated.<sup>698</sup>

The *EOF* further maintains that "[i]n the technical use of the word *token*, the English-speaking Masons have an advantage not possessed by those of any other country."<sup>699</sup> Neither in the French nor in the German Masonic languages exists

<sup>697</sup> Duncan, p. 87. Bold print added.

<sup>698</sup> *EOF*, p. 789.

<sup>699</sup> *Ibid.*

an equivalent for it. German Masons call it "Merkmal," that is a sign or representation, whereas French Masons name it "attouchement," which is the act of touching, comparable to the German "Griff," in English, "grip." It can be assumed that in English Masonry, the terms "grip" and "token" convey about the same meaning.

Grips and signs, according to classical sources, are a very ancient form of intercommunication. Reference can be found in the dramas of Plautus, who says in *Miles Gloriosus*, iv. 2, "*Cede signum, si harum Baccharum es;*" - "Give me the sign if you are one of these Bacchantes."<sup>700</sup> In the following, three grips, those of the first three degrees, will be illustrated and explained as given in *Duncan's Ritual and Monitor*. Duncan distinguishes the grips into "real grips" and "pass grips." The latter are the grips that mark the transition from a grip of a lower degree to a grip of a higher degree, and thus constitute a passing. The first grip is the grip of an Entered Apprentice. When the candidate is brought to light, the Worshipful Master approaches him from the East, making the "dueguard," the sign, and the step of the First Degree, and takes the candidate by the right hand. The grip is made as described in the first of the following illustrations, and it is accompanied by a ritualistic question-and-answer dialogue between the Worshipful Master and the Senior Deacon, who answers for the candidate. The form of this dialogue is thus:

- W. M. I hail.  
 S. D. I conceal.  
 W. M. What do you conceal?  
 S. D. All the secrets of Masons in Masons, to which this (here presses his thumb-nail on the joint) token alludes.  
 W. M. What is that?  
 S. D. A grip.  
 W.M. Of what?  
 S. D. Of an Entered Apprentice Mason.  
 W. M. Has it a name?  
 S. D. It has.  
 W. M. Will you give it to me?  
 S. D. I did not so receive it; neither can I so impart it.<sup>701</sup>

Then follows the procedure of "lettering and halving" as described in Section 4.7.2.1. The secret name of the Entered Apprentice grip in the time of Duncan was BOAZ, which is the name of one of the two columns on the porch of King Solomon's temple.

The catechism is different in the Second Degree, where the Worshipful Master asks the Senior Deacon whether he will be "off or from," to which the Senior Deacon answers, "from." This means "from the real grip of an Entered

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<sup>700</sup> Cf. *TRMC*, p. 675.

<sup>701</sup> Duncan, p. 36. Illustrations taken from Duncan, p. 36, 66, 67, 97, 120.

Apprentice to the pass grip of a Fellow Craft."<sup>702</sup> The name of the pass grip is SHIBBOLETH.<sup>703</sup> Hereafter, the Senior Deacon is "from," that means "from the pass grip of a Fellow Craft to the real grip of the same."<sup>704</sup> The name of the real grip of the Second Degree is JACHIN, which is the name of the other column on the porch of King Solomon's temple. This name is "halved" by the Worshipful Master and the Senior Deacon.

In the Third Degree, the Worshipful Master asks the conductor of the candidate again, "will you be off or from?", to which the latter answers, "from." This time, he is "from the real grip of a Fellow Craft to the pass grip of a Master Mason."<sup>705</sup> The name of this pass grip, which is "halved," is TUBAL CAIN.<sup>706</sup> The real grip of a Master Mason is the "strong grip, or Lion's Paw," which see in Section 4.6.16. With this particular grip, the candidate who has just represented Hiram Abiff and died his symbolic death is raised. While the Worshipful Master thus raises him he whispers in the candidate's ear the "grand Masonic word," or the substitute for it, which is MAH-HAH-BONE.<sup>707</sup> It is "halved" by the Worshipful Master and the candidate.

These archaic grips of the first three degrees shall be sufficient to illustrate the custom of giving secret hand signs. In concluding this section, it should be stated that the functional importance of tangible and audible signs is often overstated. Freemasonry is neither a school for sign language, nor a playground to exercise hocus-pocus. In *A Dictionary of Symbolical Masonry*, Dr. George Oliver cites a quotation that warns against conceiving the signs, tokens, and passwords as the main principle of Freemasonry, since they are only a means of intercommunication, and not the only "secret" to be gained from this institution, which offers in fact a moral education:

Signs, tokens, and words do not constitute Freemasonry, but are local marks whereby they know each other, and may be altered, or entirely done away, without the least injury to scientific Freemasonry. It is with many Freemasons too absurd a belief, and a still more absurd practice, to build our science upon so shallow a foundation as signs, tokens, and words, which I fear constitute with some the only attainment they look for in Freemasonry. That certain signals may be necessary, I do readily allow; but deny that such a mechanism shall constitute a principal part of our institution.<sup>708</sup>

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<sup>702</sup> Cf. Duncan, p. 66.

<sup>703</sup> An emblem of plenty; cf. Section 4.6.6.

<sup>704</sup> Cf. Duncan, p. 67.

<sup>705</sup> Cf. *ibid.*, p. 97.

<sup>706</sup> Cf. Section 6.18.1.

<sup>707</sup> Cf. Duncan, p. 120.

<sup>708</sup> Quoted from Husenbeth in *GHCDF*, p. 686.



THE GRIP OF AN ENTERED APPRENTICE.



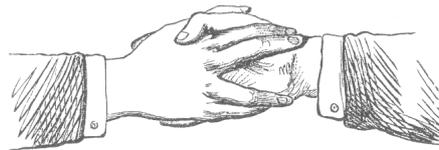
PASS GRIP OF A FELLOW CRAFT.



REAL GRIP OF A FELLOW CRAFT.



PASS GRIP OF A MASTER MASON.



REAL GRIP OF A MASTER MASON.

## 4.9 Steps, Circumambulations, Perambulations, Squarings, Travels, Formations

- Q: Did you ever travel?  
A: My forefathers did.  
Q: Where have they travelled [sic] ?  
A: East and West.  
Q: What was the result of those travels?

- A: They travelled [sic] East for instruction, and went West to propagate the knowledge they had obtained.<sup>709</sup>

In Freemasonry, travels are symbolic of the flow of knowledge from the East (the Orient and place of provenance of wisdom) to the West (the yet unlightened region). Introductory to this section on particular Masonic movements, the space or room where these are executed has to be defined. Hence, the symbolism of the lodge plays a role again. As to the metaphorical denotation of the lodge room, this enclosure has been explained in Section 4.2 as a symbol of King Solomon's temple, of the earth, and of universality (microcosm and macrocosm). Forms resembling the lodge are already found in the rituals of savages, folklore survivals, and heathen religions. As a sacred ground for the performance of ritualistic ceremonies, the lodge can be compared to the ancient enclosures of primitive cultures, although few people are conscious of this resemblance today, since "[t]he idea of an enclosure is so practical and commonplace that it is not easy for us to see any ritual significance in it at all."<sup>710</sup> When the primitive collectors and hunters transformed from nomads to agricultural people having permanent dwellings, mythology began to develop, the earth was regarded as the "mother earth" and was not taken for granted any more. Thus, "mother earth" became involved into ritualistic practice. Favor was asked of her, thanks were given to her, and attempts were made to still her anger through spring ceremonies, rain ceremonies, etc. Evil forces had to be chased and prevented from stealing the crop, killing the animals or the people, or from doing other damage. Some tribes used circular representations of their sacred ground. Examples include the natives in Australia and the North American Navajos. The latter were dwellers in teepees. The Hopis had stone houses roofed with beams, and therefore made their diagrams square or oblong. The outer form of the sacred enclosure, whether circular, triangular, square, or curved, has a symbolic meaning in any culture. Thus, in Craft Masonry, the form of the lodge is an "oblong square." Royal Arch Masonry, which is considered by many the crowning of the Craft and thus the "strongest" part of Masonry, uses a Catenarian arch:

A rope being loosely suspended by its two ends forms a curve, which is called a Catenarian Curve; and this inverted is said to be the strongest of all arches, and is called the Catenarian Arch. As the form of a symbolic Lodge is a parallelogram, that of a Royal Arch Chapter, according to the English ritual, is, or should be, held in the form of an arch.<sup>711</sup>

It is interesting to observe that the "holy ground" of the Hopi Indians resembles a Masonic lodge in certain features: "The sacred diagrams or sand

<sup>709</sup> Anonymous ("Compiled by a member of the Craft."), *The Text Book of Freemasonry*, p. 128.

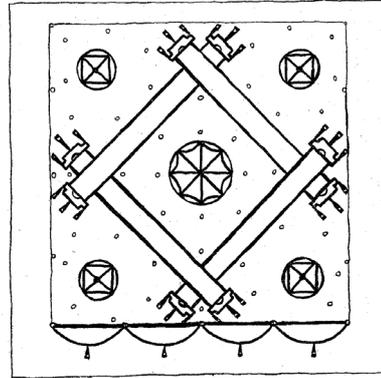
<sup>710</sup> Quoted from Bros. A. L. Kress and R. J. Meekren, "The Form of the Lodge," printed in *The Builder* from 1926, vol. XII, p. 186.

<sup>711</sup> *TRMC*, p. 110. Illustration: *ibid*.

mosaics [...] obviously represent the earth - not the whole world so much, as the part of it on which their interest centers, their fields. But with it are represented the clouds, rain, lightning, the cardinal points, and last the growing and blooming vegetation."<sup>712</sup>

### Sand mosaic used in the Powamu ceremonies by the Oraibi Hopi Indians

(The four bars of the interior square represent the four cardinal points of the compass, while the circular diagrams represent squash blossoms and the spots other flowers. The semi-circles at the bottom are conventional clouds dropping rain.)



"Holy grounds," sacred marches, and ritualistic ceremonies within an enclosure are found not only in antiquity. They are also prevalent in the chivalry of royal courts of the Middle Ages, some ceremonies having been preserved even until today. They can be found in the Celtic culture, in Europe, in Asia (especially in India and Tibet). These travels and circumambulations are not intrinsically of Masonic nature but preexisted independently as cultural elements. Masonry adopted them for its needs: "[w]e must beware of seeing Freemasonry wherever we find circumambulation, ritual steps and turning to the four cardinal points; for it must always be remembered that Freemasonry is not the genus, but the species, or even only a variety of the species. We may interpret the Masonic usage in the light of the rest of the material but not *vice versa*."<sup>713</sup>

<sup>712</sup> Ibid.

<sup>713</sup> TRMC, p. 185.

## Steps

Il est prescrit de ne s'avancer en loge que suivant une *marche* appropriée, variable suivant le Rite de la loge et le degré auquel elle se trouve ouverte. Au Rite *Émulation*, un pas rituel unique doit même précéder le 'Signe'. Le 'Pas' maçonnique rappelle un us consacré dans de nombreux cultes, notamment en Orient, où il est prescrit de ne s'approcher d'un point consacré que par une marche *ad hoc*.<sup>714</sup>

Masonic encyclopedias vaguely state that "certain steps are used in the three degrees, and have particular numerical values,"<sup>715</sup> but the real explanations of them are only to be found in the rituals themselves; mostly in cipher since they form a part of the esoteric work of the lodge, just as the signs and passwords. The way of approaching something sacred, like the East where the Master sits, or the altar, is equally reverential as the scene where Moses takes off his shoes to approach the sacred ground in front of the burning bush. Sometimes, Masonic rituals expressively allude to this scene, e.g. in the Royal Arch Degree where a burning bush belongs to the stage equipment for degree conferral. Since Chapter 8. on rituals describes the particular steps in detail, this section only mentions the steps of the Entered Apprentice, the Fellow Craft, and the Master Mason when approaching the altar for obligation. In the First Degree, the Senior Deacon asks the Senior Warden to teach the candidate how to perform his "first regular step in Masonry":

Brother Senior Warden, it is the orders of the Worshipful Master, that you teach this candidate to approach the east, the place of light, by advancing on one regular upright step to the first stop; the heel of his right foot in the hollow of his left [...], his body erect at the altar before the Worshipful Master in the east.<sup>716</sup>

In the Second Degree, there is one step added and the formula is varied insofar as the Senior Deacon says: "it is the order of the Worshipful Master, that you teach this candidate to approach the east, by two upright regular steps, his feet forming an angle of a square, his body erect at the altar before the Worshipful Master in the east."<sup>717</sup> Here, we can observe the forming of a square again. The candidate for the Second Degree performs both the Entered Apprentice step and his own one after the other. The climax is in the Third Degree where the candidate executes all "three upright regular steps" in a line, ending with a perfect square:

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<sup>714</sup> *DFM*, p. 183.

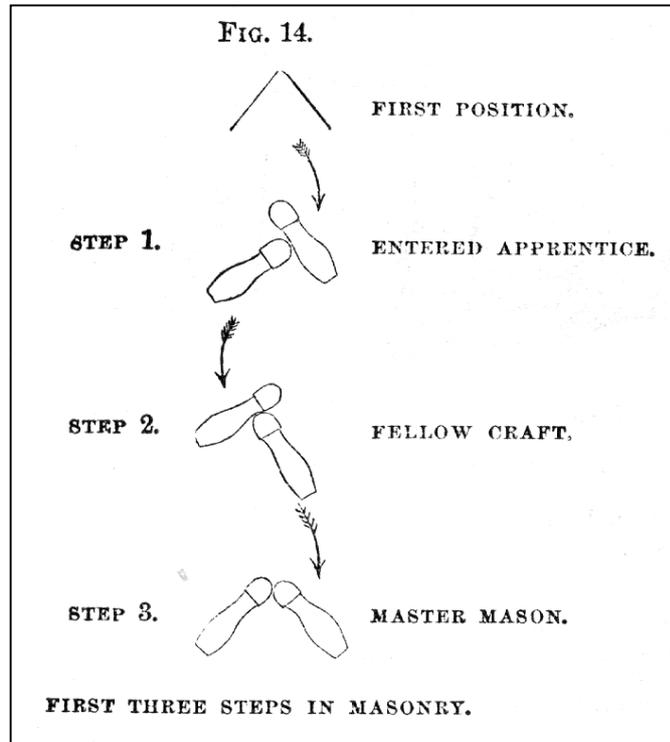
<sup>715</sup> *TRMC*, p. 693.

<sup>716</sup> Duncan, p. 32.

<sup>717</sup> *Ibid*, p. 63.

Brother, you will step off with your left foot one full step, and bring the heel of your right in the hollow of your left foot; now step off with your right foot, and bring the heel of your left in the hollow of your right foot; now step off with your left foot, and bring both heels together.<sup>718</sup>

**"three upright regular steps"**



<sup>718</sup> Duncan, p. 93. Illustration: *ibid.*

## Circumambulations

As Mackey puts it, Freemasonry is progressive. The candidate advances from darkness to light from the ceremonies of the First Degree through the ones of the Third Degree. He is never in a neutral position but each step forward furnishes him with a new form of enlightenment. The material circumambulations are a symbol for this spiritual advancement:

[T]here is in Speculative Masonry always a progress, symbolized by its peculiar ceremonies of initiation. There is an advancement from a lower to a higher state - from darkness to light - from death to life - from error to truth. The candidate is always ascending; he is never stationary; never goes back, but each step he takes brings him to some new mental illumination - to the knowledge of some more elevated doctrine. [...] Now, this principle of Masonic symbolism is apparent in many places in each of the degrees. [...] In all the degrees we find it presented in the ceremony of **circumambulation**, in which there is a gradual examination by, and a passage from, an inferior to a superior officer.<sup>719</sup>

According to the *DFM*, "circumambulations" belong to the vocabulary of the Emulation working and have the function to present the candidate to the other brethren: "Terme du Rite *Emulation*. Il désigne la manière dont le candidat est promené lentement et solennellement autour de la loge [...], au début de la cérémonie [...], pour le faire reconnaître par ses futurs Frères, puis, après l'obligation et la communication des secrets, pour le faire reconnaître comme initié par les deux Surveillants [...]."<sup>720</sup>

Some Masonic writers have tried to draw parallels between ancient coronation ceremonies and Masonic circumambulations. Thus, *The Builder* from 1926 prints an article by Bros. Kress and Meekren in which the authors compare profane and royal coronation ceremonies to Masonic movements. The authors maintain that, for example, English sovereigns are proclaimed four times towards the four points of the compass. This is comparable to the Masonic custom of leading a candidate through the lodge room from one officer to the other, thus letting him advance from the South via the West to the East, each time acquiring further instruction in Masonry. This article also mentions ancient rites of Teutonic kings, who were seated on a shield and carried three times around the assembly of the people. Further, Hungarian kings after being crowned rode up to a mound, the people standing around, and at the top turned their horses in succession to the four cardinal points, making three thrusts with the sword into the air towards each point. The article further mentions similar rites in Asia, where a newly-crowned monarch took three steps to each of the four points of the compass, with the same idea as embodied in the myth of Vishnu, namely

<sup>719</sup> Taken from the "Lecture on the Legend of the Winding Stairs" by Albert G. Mackey, quoted in Sickels, p. 160/161. Bold print added.

<sup>720</sup> *DFM*, p. 95.

to take possession of the earth, the underworld, and the heavens with three strides.<sup>721</sup>

What can these facts prove? They merely show that Freemasonry is not the only institution that uses certain ritualistic steps and circumambulations. Similar practices exist in churches, as well as at royal courts. The article cites an early Masonic exposé, the *Mason's Confession* from 1755, in which is said that the Apprentice when entering the lodge had to take three steps over three lines drawn with chalk upon the floor, simultaneously giving a formal greeting to the assembled brethren.<sup>722</sup> This is done away with in modern Masonry, where the circumambulations in fact have only one sense, namely to present and to test the candidate. They have nothing to do with encircling a certain space in order to consecrate it. This would make no sense since lodges are already dedicated (cf. Section 4.1.1):

On serait tenté de voir ici une *marche circulaire*, destinée à sacréaliser un lieu en le circonscrivant. En Maçonnerie, cette interprétation serait fautive, tant parce que la loge est déjà consacrée que parce qu'il serait inefficace de confier cet office quasi-sacerdotal à un profane sous le bandeau. C'est, en réalité, une *présentation* et une *identification*. [...] Une circumambulation se retrouve dans la cérémonie d'exaltation au *Royal Arch*, comme aussi dans celle d'avancement à la *Mark*.<sup>723</sup>

## Retrogradation

Another form of Masonic marches through the lodge room are retrogradations, which are rarely used. It has been said that Masonry is progressive and that the candidate advances steadily. So why should he turn back? According to the *DFM*, in certain rituals of the Third Degree the candidate enters the lodge going backwards, which is reminiscent of his travels in the two previous degrees that he thus experiences again. In the Emulation working, the candidate does not walk backwards, but looks backwards at a certain instance:

Rétrogradation: Au 3e Degré, le myste entre en loge à reculons. C'est la *rétrogradation* (du latin *Retro*, en arrière, et *Gressus*, pas). Il est ainsi convié à revenir sur ses pas, à refaire en sens inverse ses "voyages" des grades précédents, avant de se retrouver dans ce sanctuaire de la désillusion absolue qu'est la *Chambre du Milieu*.

<sup>721</sup>Cf. as quoted from Bros. A. L. Kress and R. J. Meekren, "The Form of the Lodge," printed in *The Builder* from 1926, vol. XII, p. 187.

<sup>722</sup>Ibid.

<sup>723</sup>*DFM*, p. 95.

Au Rite *Emulation*, le candidat est simplement invité à se retourner à un certain moment de la cérémonie.<sup>724</sup>

These retrogradations are not universally performed by all Masonic jurisdictions but depend on the country. If employed, they mark a profound turning-point in the spiritual evolution of the candidate who is about to take the degree of Master Mason. In an article published in *The Master Mason*, brother W. H. Denier Van Der Gon thus comments on the Dutch ritual of the Third Degree:

In some rituals of the Third Degree - the Dutch ritual, for example - the initiate enters the lodge backward - that is, he moves eastward but his face and feet are directed to the west, as if he would turn back to the life of the world; slowly advancing, but looking longingly toward the old life, which still has much of its fascination. It is not so in the other degrees, and it is a revealing touch. [...] There is, indeed, a turning-point in this degree, and it brings us face to face with the noblest truth. There is a death of the small, limited self as a part of resurrection.<sup>725</sup>

## Squaring

"Squaring the lodge" is a peculiar English Masonic term and describes the special way through the lodge room in order to advance from one part to the other, e.g. from the East to the West, whereby the sacred space between the altar and the East is not to be walked on. Section 6.11 on Masonic manners furnishes the reason why the brethren are not allowed to pass between the altar and the East: it is a courtesy towards the Master and implies that the Master should never be interrupted in his plain view of the Charter, which lies on the altar, and which is under his particular care. The technical term "squaring" is thus defined in the *IFL*: "Squaring the Lodge (engl.), der besondere Weg, den man in der Loge nimmt, um von einem Teil derselben zum anderen, z.B. vom Osten nach dem Westen oder vom Süden nach dem Norden, zu gehen. Der Raum zwischen Altar und Osten wird im allgemeinen nicht betreten."<sup>726</sup> The French Masonic dictionary, *DFM*, defines it as follows, proving difficulty in translating this technical term into French:

"Squaring": Au centre de la loge se trouve le "Carré long", c'est-à-dire un espace sacralisé que l'on doit *contourner* à angle droit, non fouler, du moins au Rite Ecossais. Le Rite *Emulation* permet de le traverser à certains moments mais non à tous. Au moment des "pérambulations" du

<sup>724</sup> Ibid, p. 192.

<sup>725</sup> Quoted in Macoy Publishing & Masonic Supply Co., Inc., *Little Masonic Library*, vol. IV, p. 206.

<sup>726</sup> *IFL*, p. 1497.

candidat, l'Expert et lui doivent effectuer strictement ce que l'on nomme en anglais le "squaring" (sous-entendu: *the lodge*). Cette expression, difficile à traduire en français, signifie: *contourner à l'équerre*.<sup>727</sup>

## Travels

W.M.	Have you ever travelled?
S.W.	I have; from west to east, and from east to west again.
W.M.	Why did you leave the west and travel to the east?
S.W.	In search of that which was lost.
W.M.	To what do you allude, my brother?
S.W.	The Master's word.
W.M.	Did you find it?
S.W.	I did not, but found a substitute. <sup>728</sup>

The above-quoted passage from the Master Mason's Degree as described in Duncan's ritual illustrates the essential philosophy behind the travels: the quest for divine truth. The Masonic candidate who is blindfolded and in some degrees "chained" with a cabletow is led by a guide who brings him safely over all "obstacles" such as bridges, etc., that have a figurative sense and denote the adversaries in life and morality. In each of the three degrees of Craft Masonry, the travels have a different symbolism. The French Masonic dictionary explains the travels (French: "voyages;" German: "Reisen") thus: "Au 1er Degré, ils symbolisent la vie humaine, au 2e Degré la recherche de l'initiation, au 3e Degré celle d'Hiram assassiné, c'est-à-dire de la tradition maçonnique, qui sera retrouvée, grâce à l'acacia, 'entre le compas et l'équerre'."<sup>729</sup> The travels are not finished with the last degree of Craft Masonry but continue in the High Degrees:

Des voyages symboliques sont en usage également dans les Hauts Grades du Rite Ecossais Ancien et Accepté, et jusqu'au 33e Degré inclus.

Le symbolique voyageur est généralement accompagné d'un guide et ce dernier revêt parfois lui-même le caractère d'un personnage. Ainsi au grade de Chevalier Rose-Croix, il figure l'archange Raphael.

Dans les initiations du Rite Ecossais Rectifié, certains voyages sont *fictifs*, le candidat étant déclaré être dispensé de les effectuer par le Vénérable, au cours de la cérémonie.<sup>730</sup>

<sup>727</sup> *DFM*, p. 206.

<sup>728</sup> Taken in abbreviated form from Duncan, p. 143.

<sup>729</sup> *DFM*, p. 221.

<sup>730</sup> *Ibid.*

The travels are sometimes made troublesome for the candidate. As will be shown in Chapter 7. on rituals, not only Freemasonry, but also imitative orders employ voyages symbolic of a troublesome life. While in Masonry, the guide generally explains in words to the candidate what a dangerous path lies before them, non-Masonic orders in many instances support such travels with a stage equipment like bridges, artificial ditches filled with water, things to stumble over, strange noises, "wild animals," etc., and the brethren push and jostle the blindfolded neophyte. The troublesome travels are always followed by pleasant ones, which are accompanied by light and beautiful views over imaginary landscapes. These travels symbolize the good things in life and a glorious life after death, when all toil is over:

This symbolic journey is also emblematical [sic] of the pilgrimage of life, which man soon enough discovers is often dark and gloomy, surrounded by sorrow and fear and doubt. It teaches him that over this dark, perplexed, and fearful course lays the way to a glorious destiny; that through night to *light* must the earth-pilgrim work his way. The Lodge, when revealed to the entering Mason, discovers to him a representation of the world, in which, from the wonders of Nature, we are led to contemplate the great Original, and worship him for his mighty works.<sup>731</sup>

Not only obstacles are put in the candidate's way that symbolize the vices of life, but also officers stand in his way and demand passwords and signs. According to the Masonic legend, this alludes to the actual events during the erection of King Solomon's temple: "Because there were guards placed at the south, west, and east gates of the courts of King Solomon's Temple, to see that none passes or repassed but such as were duly and truly prepared and had permission; it was therefore necessary that I should meet with these several obstructions, that I might be duly examined before I could be made a Mason."<sup>732</sup>

Masonic travels thus can have a quite practical function. The candidate is examined by different officers stationed in different parts of the lodge room. Furthermore, the candidate of the First Degree travels once around the lodge room, so that all brethren can convince themselves that he is "properly prepared," i.e. that he has a naked left breast and a naked left knee, wears a slipper on his right foot, and a cabletow once around his neck: "Why were you conducted *once around the Lodge?*" - "That the brethren might see that I was duly and truly prepared."<sup>733</sup>

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<sup>731</sup> Simons, p. 15.

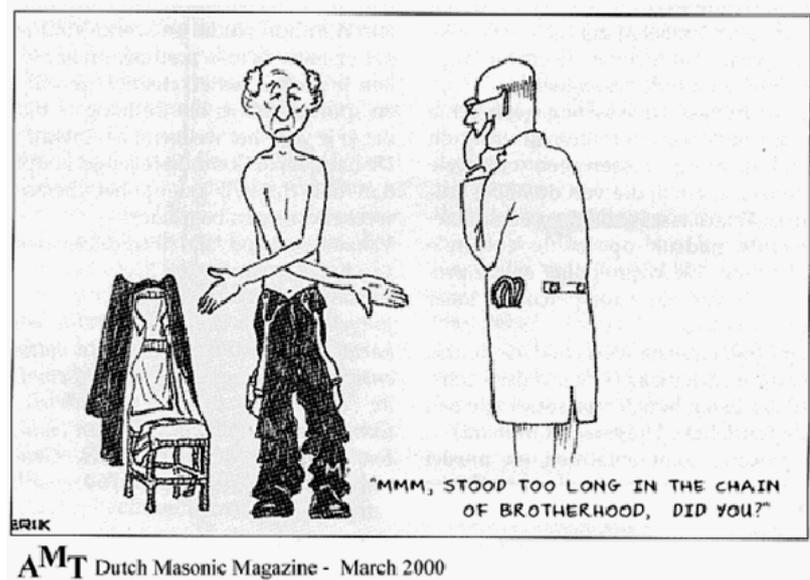
<sup>732</sup> Duncan, p. 49.

<sup>733</sup> Cf. *ibid.*

## Formations

The rituals dealt with in Chapter 7. will show that all fraternal orders, Masonic and non-Masonic alike, use secret formations or constellations. Most of these consist of the principal geometrical figures - square, circle, and triangle, because these symbols are regarded as sacred in combination with the corresponding ritual or degree. Thus, an English Masonic encyclopedia describes the metaphorical content of the "Triangular Chain," a secret formation of the Holy Royal Arch Degree (also called the "three times three") as follows: "A Masonic tradition says, that when the Jews were carried captive from Jerusalem by Nebuchadnezzar, their chains were formed of triangles, in derision of their religious reverence for the triangle, or delta, their symbol for the Deity."<sup>734</sup> A circle is formed in the "Mystic Chain," also named "Chain of Brotherhood," in French "chaine d'union," and in German "Bruderkette," as a sign of eternity and never-ending brotherly love. The following strip cartoon taken from the Internet (from an edition of the Dutch Masonic Magazine, March 2000) shows how the hands are held in the chain of brotherhood:

### Stood too long in the Chain of Brotherhood



<sup>734</sup> TRMC, p. 113.

**Chain of Brotherhood**<sup>735</sup>

The square is formed as a symbol of the lodge and of equality. Sometimes, half-circles are formed that do not seem to have a metaphorical value but are simply decorative. Some formations like the "Vault of Steel" or "Arch of Steel," for the dignitaries to pass under them, have clear military allusions. On the contrary, the "Living Arch" formed by the brethren in Royal Arch Masonry serves to humble the candidates who have to bow deep to go under it. The Cross that is formed by officers of other orders, e.g. the White Shrine of Jerusalem, has an obvious Christian motive.

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<sup>735</sup> Illustration taken from Valmy, p. 168.

## 5. Technical Terminology

### *True Word*

Used in contradistinction to the *Lost Word* and the *Substitute Word*. To find it is the object of all Masonic search and labor. For as the Lost Word is the symbol of death, the True Word is the symbol of life eternal. It indicates the change that is always occurring - truth after error, light after darkness, life after death. Of all the symbolism of Speculative Masonry, that of the True Word is the most philosophic and sublime.<sup>736</sup>

This book deals with words. There appear many words in Freemasonry that remain incomprehensible to the non-Mason. Even the word "word" has several denotations (see quotation above) and constitutes the very sense or quest of Freemasonry. In order to resolve the mystery of the technical terms that form this "universal language," the whole context has to be inspected. Therefore, this paper also discusses the history, culture, and customs of Freemasonry.

In Masonry many terms are derived from the operative craft of stonemasonry, and also from other fields like the Bible, nature, and chivalry (which lent to Freemasonry its pompous titles of officers and ranks, as well as its peculiar vocabulary of table lodges). These terms have acquired a figurative meaning, that will be illustrated in the following sections. The vocabulary terms are organized into nine general categories: Architectural; Behaviour, Customs, and Proceedings; Biblical; Books; Elements and Nature; Finances; Mock Expressions; Names of Persons and Institutions; and Transcendental Expressions. Within each category the terms are presented in numbered lists. For terms that are self-explanatory, the sources where they are explained are added in footnotes. Other terms, which need a more specific analysis, are explained in sub-points.

### 5.1 Architectural Terms

Thus shall we show to all the world the benign influence of Masonry, as wise, true, and faithful brethren before us have done from the beginning of time; and as all who shall follow us and would be thought worthy of that name will do, **till architecture shall be dissolved**, with the great fabric of the world, in the last general conflagration.<sup>737</sup>

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<sup>736</sup> *MD*, p. 673.

<sup>737</sup> Dove, p. 34.

In the quotation above, the metaphorical expression "till architecture shall be dissolved" alludes to the "Last Judgement Day," the destruction of the world and therewith the decay of the earthly lodge or temple built by the Freemasons. To a great extent, Freemasonry draws its vocabulary from operative masonry. Therefore, this section will analyze several technical terms stemming from the field of construction that have acquired a different symbolic meaning. To give an example, the simple word "stone" is attributed various metaphorical interpretations, like the German word "Bausteine," denoting the work or labor of Freemasons, such as orations:

In der Logensprache die von den Freimauern geleisteten Arbeiten, daher auch Logenvorträge belehrenden und zur Förderung des Baus dienenden Inhalts, synonym: *Baustück*. Beliebte auch als Titel freimaurerischer Zeitschriften, so: "Bausteine", Monatshefte der Provinzial-Großloge von Hamburg in Berlin [...].<sup>738</sup>

There are many kinds of stones playing a role in speculative Masonry, like the foundation stone, the cornerstone, the white stone, the Brute Stone, the rejected stone, etc. The following table gives an overview of the vocabulary that will be analyzed in detail:

N°	Word	Meaning
1	architect	Supreme Being; high officer of Grand Lodge
2	baluster	official circular or document
3	Broached Thurnel ( cubical stone)	(French:) perfect character
4	broken column	death of a leader
5	Brute Stone ( Rough Ashlar)	imperfect character
6	cement	brotherly love
7	Perfect Ashlar	perfect character
8	temple	man's body for indwelling of God
	temple of humanity / spiritual temple	work of Freemasons (improvement of character)
	rubbish of temple	worldly and material things which must be removed
9	tiled / tyled	guarded against eavesdroppers
10	untempered mortar	unruly passions

<sup>738</sup> Cf. *IFL*, p. 136.

## 1. Architect



A central term in Freemasonry is "architect," the Masonic designation for God being "Great Architect of the Universe" (German: "der Größte Baumeister aller Welten," French: "le Grand Architecte de l'Univers"). The concept of God being a master builder who creates the universe with a turn of his compasses did not originate with the Freemasons, but expresses a common Christian view, already found in the Middle Ages. Proof is this 14<sup>th</sup>-century painting taken from an Anglo-French Biblical history, which shows God as the supreme geometer who holds the compasses, symbolizing the limits of good and evil.<sup>739</sup> This image was taken over by the speculative Masons, as supported by the Masonic certificate illustrated below, dedicated to His Royal Highness, the Duke of Cumberland, Grand Master, London, 1787 - this time it is the baby Christ who holds the compasses.

### Jesus as Architect, holding the compass<sup>740</sup>



<sup>739</sup> Illustration taken from Norman MacKenzie (ed.), p. 153.

<sup>740</sup> Illustration reproduced from *EOF*, p. 719.

As stated in the *EOF*, the designation "Great Architect of the Universe" is appropriate for speculative Masonry that draws its vocabulary from the operative stonemasons' trade, with reference to its Supreme Being:

The title applied in the technical language of Freemasonry to the Deity. It is appropriate that a society founded on the principles of architecture, which symbolizes the terms of that science to moral purposes, and whose members profess to be the architects of a spiritual temple, should view the Divine Being, under whose holy law they are constructing that edifice, as their Master Builder or Great Architect. Sometimes, but less correctly, the title "Grand Architect of the Universe" is found.<sup>741</sup>

According to *CME*, the term "Great or Grand Architect of the Universe" was brought into Freemasonry as early as 1723 through Anderson's Constitutions. Coil argues that Anderson had read John Calvin and had taken over this expression from him. Calvin repeatedly used this term in his *Commentary* on Psalm 19 (e.g. the heavens "were wonderfully founded by the Great Architect;" "when once we recognize God as the Architect of the Universe"), and he frequently referred to the work of God as "Architecture of the Universe."<sup>742</sup> In Masonry, the English abbreviation for this address is G.A.O.T.U. or T.G.A.O.T.U. It is still disputed whether it stands for "Great" or "Grand" Architect, and those who are in favor of "Grand" claim that "Great" means more than ordinarily powerful, whereas "Grand" means all that plus worthily so.<sup>743</sup> In the middle of the 19<sup>th</sup> century, when the landmarks were adopted, there arose a conflict in the United States with regard to the correct name of the deity:

Mackey, and several Grand Lodges, defined Deity as *God* or *T.G.A.O.T.U.*, and this was adopted by Mississippi and New Jersey [...]; Minnesota chose *A Supreme Being* or *T.G.A.O.T.U.*; Nebraska, *God the Father*; Kentucky, *Supreme Being whom men call God and whom Masons call T.G.A.O.T.U.* Tennessee, *Supreme Being*; Connecticut, *Supreme Being and Revelation of His Will*; West Virginia, *God, the Creator, Author, and Architect of the Universe, Omnipresent, Omniscient, and Omnipotent*; Massachusetts and Virginia said merely *Monotheism*.<sup>744</sup>

Once again, it becomes obvious that "universal" Freemasonry left enough space for different states to argue about one essential feature of their common philosophy, the name of God. However, in Freemasonry the term "architect" is not only reserved for God, but in German Grand Lodges, it is also an expression for high officers (e.g. "Ordensoberarchitekt, Ordensunterarchitekt"); likewise in

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<sup>741</sup> *EOF*, p. 310.

<sup>742</sup> *CME*, p. 516.

<sup>743</sup> Cf. *ibid.*

<sup>744</sup> *CME*, p. 516.

Scottish Grand Lodges ("Grand Architect"). It is further a popular denomination for high degrees, for example the XII. degree of the Ancient and Accepted Scottish Rite (Grand Master Architect)<sup>745</sup>.

## 2. Baluster

A baluster (French: balustre) in its original sense is a small column or pilaster, applied by the Scottish Rite Masons to any official circular or other document issuing from a Supreme Council<sup>746</sup>. We find the same explanation in the *IFL*: "Balustre, eigentlich eine schmale Säule, dient in der romanischen Maurerei, namentlich des A. u. A. Schottischen Ritus, zur Bezeichnung einer Veröffentlichung, eines Dekretes usw."<sup>747</sup> Here, the meaning of the word has changed completely, and a profane would not suspect that a column could designate a document.

The French Masonic language offers even more metaphors from operative masonry denoting Masonic books, for example with regard to the records of a lodge kept by the Secretary in a journal, which is called Minute-Book: "The French call it *Planche tracée*, and the Minutes a *Morceau d'Architecture*."<sup>748</sup> Another French expression for the book of minutes is "*Livre d'Architecture*."<sup>749</sup> Correspondingly, the verb "to write" is substituted by "to engrave" in French Masonry: "In French Lodges, *buriner*, to engrave, is used instead of *ecrire* [sic], to write. The "engraved tablets" are the "written records."<sup>750</sup>

## 3. Broached Thurnel

Oliver states in the *GHCDF* that "Broached Thurnel" was the name of one of the original immovable jewels of a Freemason's lodge, namely the stone that the Entered Apprentice learned to work upon, which was subsequently called Brute Stone or Rough Ashlar.<sup>751</sup> Mackey's *EOF* contradicts this thesis by stating that the Broached Thurnel and the Rough Ashlar used to be two separate things, and one did not result from the other. According to Mackey's findings, the Broached Thurnel was for the Apprentice and the Rough Ashlar for the Fellow Craft to work upon:

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<sup>745</sup> Cf. *IFL*, p. 89.

<sup>746</sup> Cf. *EOF*, p. 96.

<sup>747</sup> *IFL*, p. 120.

<sup>748</sup> *EOF*, p. 484.

<sup>749</sup> *Ibid.*, p. 449. See also *IFL*, p. 943; in German: "Protokollbuch."

<sup>750</sup> *EOF*, p. 244.

<sup>751</sup> *GHCDF*, p. 441.

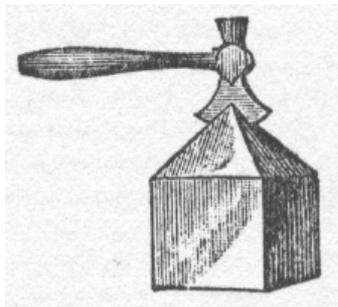
In the lectures of the early part of the eighteenth century the Immovable Jewels of the Lodge are said to be 'the Tarsel Board, Rough Ashlar, and Broached Thurnel'; and in describing their uses it is taught that 'the Rough Ashlar is for the Fellow Crafts to try their jewels on, and the Broached Thurnel for the Entered Apprentices to learn to work upon.'<sup>752</sup>

Mackey takes a look at an old tracing board of the First Degree of the times when the Broached Thurnel was in use, and discovers on it three symbols, which are the Tarsel (i.e. Trestle Board), the Rough Ashlar, and a third symbol depicted in the margin, namely a cubical stone with a pyramidal apex. This is the Broached Thurnel, which in precisely this form is still found on French tracing boards, being called "pierre cubique." This "cubical stone" has been replaced on English and American carpets and in the rituals by the Perfect Ashlar.<sup>753</sup> Here, we see that as far as the universality of Freemasonry is concerned, there were different conceptions of the Immovable Jewels in France and England / America. The French Masonic dictionary supports this theory by stating that the Broached Thurnel or "pierre cubique à pointe" is a

[v]ariante archaïque de la Pierre cubique, d'origine française. En elle, la Pierre brute, travaillée, se transforme en oeuvre d'art. Certains ont ajouté une hachette, destinée à fendre la pierre en frappant juste sa pointe.

On a donné de ce symbole plusieurs explications. La meilleure [...] est que, pour symboliser l'homme parfait, une pierre sphérique eût été concevable, mais pareille pierre eût été impropre à réaliser une construction. La Pierre cubique simple lui est donc préférable. Toutefois, la hachette suggère l'idée suivante: pour extraire le contenu ésotérique de la pierre, il faut la fendre.<sup>754</sup>

**pierre cubique**



<sup>752</sup> *EOF*, p. 120.

<sup>753</sup> Cf. *ibid.*, p. 120.

<sup>754</sup> *DFM*, p. 186.

As to the use of the "pierre cubique à pointe" in Freemasonry, the *DFM* explains that in the 14<sup>th</sup> degree of the Ancient and Accepted Scottish Rite, called in France "Grand Elu de la Voûte sacrée, dit de Jacques VI ou Sublime Maçon," it is the essential symbol, being crowned with the letter G in the center of a blazing star, and covered with hieroglyphs.<sup>755</sup> In his encyclopedia, Mackey goes more into detail and tries to explain the strange word, "Broached Thurnel," etymologically. However, the source he cites commits the same error and assigns the Broached Thurnel to the Entered Apprentice instead to the Fellow Craft:

For the derivation of the words, we must go to old and now almost obsolete terms of architecture. On inspection, it will at once be seen that the Broached Thurnel has the form of a little square turret with a spire springing from it. Now, broach, or broche, says Parker (*Gloss. Of Terms in Architect.*, p. 97), is 'an old English term for a spire, still in use in some parts of the country, as in Leicestershire, where it is said to denote a spire springing from the tower without any intervening parapet. *Thurnel* is from the old French *tournelle*, a turret or little tower. The Broached Thurnel, then, was the Spired Turret. It was a model on which apprentices might learn the principles of their art, because it presented to them, in its various outlines, the forms of the square and the triangle, the cube and the pyramid.<sup>756</sup>

Another etymological source cited by Mackey, a quotation from Bro. G. W. Speth taken from the *Imperial Dictionary* and published in *Ars Quatuor Coronatorum* (xii., 205), claims that a Broached Thurnel is a tool to work *with*, and not a stone to work *on*, for the use of the Entered Apprentice:

*Broach*, in Scotland, a term among masons, signifying to rough hew. *Broached Work*, in Scotland, a term among masons, signifying work or stones that are rough-hewn, and thus distinguished from Ashlar or polished work. *Broaching-Thurnal*, *Thurmer*, *Turner*, names given to the chisels by which broached work is executed.<sup>757</sup>

And as so often, when Freemasons try to apply etymology and come to impossible solutions, Mackey is defeated and states in his final comment that "[t]he new English Dictionary explains 'Broached' as a term used 'of stone; chiselled [sic!] with a broach,' or narrow-pointed chisel used by masons; but this still leaves it uncertain what a 'Thurnel' is."<sup>758</sup>

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<sup>755</sup> Cf. *DFM*, p. 186. Illustration: *ibid*.

<sup>756</sup> *EOF*, p. 120.

<sup>757</sup> *Ibid*.

<sup>758</sup> *EOF*, p. 120.

#### 4. Broken Column

In our chapter on symbolism, we have already encountered the broken column in connection with the weeping virgin, the scythe, and the hourglass as a symbol of death: "A perfectly wrought column would represent a finished work and, hence, would symbolize a captain or leader. So, a broken column suggests the ruin or death of the work or leader."<sup>759</sup> It is a very ancient custom to place a column or pillar as a monument erected over a tomb as a significant symbol of the character and spirit of the interred. In Mackey's *EOF*<sup>760</sup>, the metaphor of the *broken* column is traced back to the Hebrews, and substantiated with quotations from Biblical passages as they appear in their original language:

Among the Hebrews, columns, or pillars, were used metaphorically to signify princes or nobles, as if they were the pillars of a state. Thus, in Psalm xi. 3, the passage, reading in our translation, "If the foundations be destroyed, what can the righteous do?" is, in the original, "when the columns are overthrown," i.e., when the firm supporters of what is right and good have perished. So the passage in Isaiah xix. 10 should read: "her (Egypt's) columns are broken down," that is, the nobles of her state.<sup>761</sup>

It is not clear when or by whom this imagery was introduced into the Masonic ritual. According to Mackey, it is accredited to Jeremy L. Cross, but this is doubtful.<sup>762</sup> The broken column in Masonry is not only associated with death but also with charity. Hence the familiar expression, "it is for the broken column" when giving to charities (see also Chapter 10. on Masonry in Folk Art).

##### broken column medal from Tennessee



<sup>759</sup> *CME*, p. 111.

<sup>760</sup> *EOF*, p. 120.

<sup>761</sup> *Ibid.*

<sup>762</sup> *Cf. ibid.*

## 5. Brute Stone (Rough Ashlar) vs. Perfect Ashlar

The *EOF* translates "ashlar" with "freestone as it comes out of the quarry,"<sup>763</sup> and states that the rough ashlar is such a freestone in an unpolished condition, being emblematic of the uncultured and vicious man. By education and restraining of his passions, man expands his intellect and purifies his life, until he is represented by the perfect ashlar, a freestone smoothed and squared, which fits into its place in the building. In short: "Rather obvious symbolic use is made of the *rough ashlar* to represent man in his rude, natural state, and of the *perfect ashlar* to represent man educated, disciplined, and cultured; or material man and spiritual man."<sup>764</sup> The same symbolism is offered by the French Masonic dictionary under the entry "pierre brute," designating a stone "informe et attendant d'être dégrossie, à l'aide du maillet et du ciseau," and symbolizing "la nature humaine non encore travaillée."<sup>765</sup> In Section 4.2 on the working tools, and here under the category of gavel/mallet and chisel, the symbolism of these devices is explained, which are used to represent education and to smooth away the human vices.

This beautiful imagery has one inherent error which Coil lays open in his encyclopedia by stating that it is a common mistake to suppose that the principal work of the operative masons consisted in the making of square or prismatic stones to be laid in walls. Coil argues that apprentices did this kind of work, while the Gothic artists primarily designed and built the round and curved arches and columns, and did the carving and sculpturing.<sup>766</sup>

## 6. Cement

The trowel as the Master's symbol serves to cement the spiritual temple with brotherly love. Thus, the cement is explained in a Masonic encyclopedia as follows:

The cement which in Operative Masonry is used to unite the various parts of a building into one strong and durable mass, is borrowed by Speculative Masonry as a symbol to denote that brotherly love which binds the Masons of all countries in one common brotherhood. As this brotherhood is recognized as being perfected among Master Masons only, the symbol is very appropriately referred to the Third Degree.<sup>767</sup>

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<sup>763</sup> Cf. *EOF*, p. 81.

<sup>764</sup> *CME*, p. 72.

<sup>765</sup> *DFM*, p. 185.

<sup>766</sup> Cf. *CME*, p. 72.

<sup>767</sup> *EOF*, p. 138.

## 8. Temple

As already demonstrated in our chapter on the lodge room, the lodge is a symbol of King Solomon's temple, and thus a symbol of universality. The Freemasons work on the erection of a spiritual temple, which is built by God as the chief architect, who has to inspect and approve all the material that goes into it. These materials, i.e. the stones, are the Masons themselves, and the Holy of Holies symbolizes the human heart:

[...] Moses and Solomon, in building the Temples, were wise in the knowledge of God and of man; from which point it is not difficult to pass on to the moral meaning altogether, and affirm that the building, which was erected without the noise of a 'hammer, nor ax, nor any tool of iron' (1 Kings vi. 7,) was altogether a moral building - a building of God, not made with hands. In short, many see in the story of Solomon's Temple, a symbolical representation of MAN as the temple of God, with its HOLY OF HOLIES deep seated in the centre of the human heart.<sup>768</sup>

Thus, another related expression, the "temple of the body," is an early Christian metaphor for the indwelling of God, which the Masons have adopted into their teachings with reference to John, chapter 2, verses 19-22, and 1 Cor., chapter 6, verse 19:

The symbolism of Solomon's Temple in the science of speculative Masonry, and the several rites and ceremonies of the order based upon operative Masonry in the construction of the Temple, are intended to convey and inculcate great moral, ethical, and spiritual truths. Among these truths is the teaching that man's body is to be made a fit temple for the indwelling of God, and that many of the symbolisms in the building of King Solomon's Temple find their realities in human life and experience.<sup>769</sup>

The semantic use of "temple" includes the "rubbish of the temple," which denotes worldly values in contrast to spiritual ones, and is thus explained in a Biblical index to Freemasonry:

Hindrances in the erection of the Temple of Solomon caused by the scattered rubbish is a figure of the worldly and material things of life which prevent proper moral, ethical, and spiritual growth, or the building of that spiritual structure of character and usefulness which is

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<sup>768</sup> Quoted in *EOF*, p. 706.

<sup>769</sup> Cf. *The New Standard Alphabetical Indexed Bible*, chapter "Biblical Index To Freemasonry," p. 38.

the supreme end of Freemasonry. These are to be removed with diligence and faithfulness.<sup>770</sup>

In French Masonry, there exists an expression connected with the covering of the temple which has an interesting meaning - the *EOF* defines the expression "couvrir le temple" thus: "A French expression for the English one to close the Lodge. But it has also another signification. 'To cover the Temple to a brother,' means, in French Masonic language, to exclude him from the Lodge."<sup>771</sup>

## 9. Tiled

In operative masonry, the workman who placed a roof of tiles over the finished edifice to protect it was called the Tiler. Accordingly, in Speculative Masonry, the Tiler or Tyler protects the lodge by guarding it against the intrusion of profanes: "To tile a lodge is to post the Tiler, who must be a Master Mason, outside the outer door with instructions to keep off cowans and eavesdroppers and other unauthorized persons. In full regalia, the Tiler is armed with a Flaming Sword [...]."<sup>772</sup> We see that tiling the lodge has a positive meaning and denotes to protect the secret procedure from intruders. However, the word can also be used in a negative sense. Thus, in the French Masonic language, to tile the lodge is translated with "couvrir le temple," however, this expression has a double meaning: " 'To cover the Temple to a brother,' means, in French Masonic language, to exclude him from the Lodge."<sup>773</sup> Also in the German Masonic language, there is a different significance with regard to the expression "eine Loge wird gedeckt": this means that the lodge is being closed down forever.<sup>774</sup>

## 10. Untempered Mortar

The term "untempered mortar" is found in some of the American lectures of the Entered Apprentice Degree in the early 19<sup>th</sup> century, and is still being employed in some places, for example in New York.<sup>775</sup> The Masonic Bible explains it thus in its index to Freemasonry:

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<sup>770</sup> Ibid," p. 35.

<sup>771</sup> *EOF*, p. 182.

<sup>772</sup> Cf. *CME*, p. 653.

<sup>773</sup> *EOF*, p. 182.

<sup>774</sup> This expression is so used in Wilson, p. 15: "[...] wurde die Weimarer Loge jedoch schon im Juni 1782 'gedeckt', also aufgehoben."

<sup>775</sup> Cf. *CME*, p. 662.

The use of mortar [sic!] not composed of the correct ingredients or in which these ingredients are improperly mixed in operative Masonry is certain to result in a weak and defective building, in a building that will soon disintegrate and tumble down. In Masonry such untempered mortar [sic!] is symbolic of dishonest and fraudulent mixtures in the building of character or in the construction of the institution of Freemasonry. It represents hypocrisy, the representation of evil as good, the employment of bad materials in moral, ethical, and spiritual architecture.<sup>776</sup>

A similar interpretation is found in the *Internationales Freimaurerlexikon*, which states that this expression, meaning "schlecht gemischter Mörtel," was used in American lodges until the middle of the 19<sup>th</sup> century (p. 1624): "Die eigenartige Tragweise des Schurzes im Lehrlingsgrade wurde dahin gedeutet, daß der Lehrling seine Kleider vor U. M. zu schützen habe. Der schlecht gemischte Mörtel sollte hierbei aufgefaßt werden als Symbol ungezügelter Leidenschaften ('untempered mortar or unruly passions')." An illustration of the curious custom of how to wear an Entered Apprentice's apron, so as not to get in touch with untempered mortar, can be seen in Section 4.3.1 on the symbolism of the apron. It is strange that his term does not stem from the operative masonry of the European cathedral builders of the Middle Ages, but most certainly was taken from the Bible (which, of course, took this metaphor from ancient operative masonry) by the speculative Masons, respectively from Ezekiel, chapter 13, verse 10-16, and Ezekiel, chapter 22, verse 28, which read:

- chapter 13
- 10 Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with **untempered mortar**:
- 11 Say unto them which daub it with **untempered mortar**, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. [...]
- 14 So will I break down the wall that ye have daubed with **untempered mortar**, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the Lord.
- 15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with **untempered mortar**, and will say unto you, The wall is no more, neither they that daubed it [...].<sup>777</sup>

<sup>776</sup> Cf. *The New Standard Alphabetical Indexed Bible*, chapter "Biblical Index To Freemasonry," p. 38/39.

<sup>777</sup> *Bible*, King James Version, p. 513; bold print added. In the Bible, "untempered mortar" has the same meaning as in Freemasonry, namely being unclean and vicious.

- chapter 22
- 28 And her prophets have daubed them with **untempered mortar**, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken.<sup>778</sup>

## 5.2 Behavior, Custom, Proceedings

N°	Word	Meaning
1	affiliation	joining a new lodge after demit
2	alarm	warning given by Tiler that somebody wants to enter the lodge
3	arrest of charter	suspend the work of a lodge
4	ballot	election or rejection of candidates
5	battery	rapping the gavel or clapping the hands as sign of approval or honor
6	blackballed	candidate is rejected
7	brithering <sup>779</sup>	Scotch term for initiation
8	business	legislative, administrative, judicial functions of a lodge meeting (not ritualistic work)
9	calling off / calling on	temporarily suspending the labor of a lodge without closing, and continuing the meeting without special opening
10	Chain, Mystic	circle formed mostly during closing ceremony; bond of brethren
11	Chair, passing the ~	induction of Master-elect into his office
12	Circum-ambulations	special travels through lodge room
13	clear or foul, pronounced ~	election / rejection of candidate
14	communication	lodge meeting
15	declare oneself off	leaving the lodge for some minutes; or ceasing to pay lodge fees

<sup>778</sup> Bible, King James Version, p. 521; bold print added.

<sup>779</sup> Cf. *EOF*, p. 120, and *IFL*, p. 223.

16	demit	withdrawal of brother from lodge
17	due form vs. ample form	lodge service performed under deputies of Grand Master vs. lodge service under Grand Master
18	due guard	special attitude of candidate
19	emergency <sup>780</sup> , case of ~	lodge decisions made before required time has elapsed
20	firing	Masonic custom of giving toasts
21	good standing (in ~)	Mason of a just and legally constituted lodge who pays dues
22	heal <sup>781</sup>	making an illegal lodge action legal
23	labor	ritualistic lodge work
24	lawful information	vouching for a candidate
25	Lion's Paw <sup>782</sup>	mode of recognition
26	making Masons at sight	conferring several degrees to a brother at the same time
27	obligation	solemn promise of admission
28	purge the lodge	free the lodge of profanes
29	refreshment	recess of lodge
30	retrogradation	special travels through lodge room
31	squaring	special travels through lodge room
32	travels	march through lodge room

## 1. Affiliation

The *EOF* interprets an affiliated Mason as a brother holding membership in some Lodge, deriving this word from the French "affilier," and defines it, according to a quotation from a French dictionary, as meaning "to communicate to any one a participation in the spiritual benefits of a religious order".<sup>783</sup> This is a very general explanation. The *EOF* further states that this term is not to be found in the ancient Masonic writers, who have used the word "admission" instead of "affiliation." Further, it is mentioned that in the U.S., it is common to use the term to designate a Mason who has joined a Lodge by demit, and here we come closer to the explanations found in a French Masonic dictionary and in *CME*. According to the *DFM*, "[c]e terme désigne l'adhésion d'un franc-maçon à une loge régulière autre que celle qui l'a initié, cette dernière étant sa "loge-mère".<sup>784</sup> *CME* makes the corresponding observation that a Mason who has

<sup>780</sup> For example of emergency meeting, see our chapter 15.1.1 on Masonry and theater.

<sup>781</sup> For explanation, see our chapter 15.1.1 on Masonry and theater.

<sup>782</sup> For explanation, see our chapter 4.6.8 on symbols.

<sup>783</sup> *EOF*, p. 33/34.

<sup>784</sup> *DFM*, p. 61.

brought a demit from his old lodge and has been elected to membership in a new lodge, is referred to as an affiliated Mason. The contrary would be a "non-affiliate," that is a brother who has taken his demit (a type of which is called "certificate of withdrawal") from his lodge.<sup>785</sup> Demit and affiliation result from the *General Regulations* of 1723, that provide the rule that every Mason has to belong to some lodge, and to be subject to its by-laws and general regulations.<sup>786</sup>

A compound of "affiliate" is "free affiliate," which is defined in the *EOF* as a peculiarity of the French Masonic language, designating those members of a lodge who are exempted from paying lodge dues, neither holding office nor voting. Such brethren are called "honorary members" among the English-speaking Masons.<sup>787</sup>

## 2. Alarm

According to the *IFL*, an alarm is mainly typical of American lodges and means that somebody wants to enter a lodge. This can be any person, not only a stranger.<sup>788</sup> As *MD* states, "[a]n alarm is a warning given by the Tiler, or other appropriate officer, by which he seeks to communicate with the interior of the Lodge or Chapter. In this sense the expression so often used, "an alarm at the door," simply signifies that the officer outside has given notice of his desire to communicate with the Lodge."<sup>789</sup>

## 3. Arrest of charter

If a lodge has transgressed Masonic rules, the Grand Lodge can arrest its charter: "To arrest the charter of a Lodge is a technical phrase by which is meant to suspend the work of a Lodge, to prevent it from holding its usual communications, and to forbid it to transact any business or to do any work."<sup>790</sup>

## 4. Ballot

Balloting is the Masonic form of an election. A ballot box is passed around, in which the members either lay a white ball which elects, or a black ball which

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<sup>785</sup> *CME*, p. 15.

<sup>786</sup> Cf. *EOF*, p. 34, and *CME*, p. 15.

<sup>787</sup> Cf. *EOF*, p. 33.

<sup>788</sup> Cf. *IFL*, p. 38.

<sup>789</sup> *MD*, p. 95.

<sup>790</sup> *EOF*, p. 80.

rejects the candidate or suggestion concerned. Hence the term "blackballed"<sup>791</sup> for a rejected candidate. The election is anonymous and secret; none can see how the other brethren have voted, and the individual Masons are not allowed to reveal how they have voted afterwards.

Balloting may be had in a lodge on the election of officers, on the admission of a petitioner for degrees, or any other matter [...].

In balloting on petitioners for degrees, the general practice in this country is to employ a ballot-box consisting of a fore and aft arrangement of compartments, with a hole in the partition between them, so that the voter reaches into the near closed compartment, selects a white or black ball and passes it through the hole into the second compartment [...].<sup>792</sup>

The German expression for ballot is "Kugelung," the French one "ballotage."<sup>793</sup> This kind of election is by no means a Masonic invention. It was already used in antiquity to define whether somebody was guilty or not, as we can see from a quotation from Ovid:

Wie schon aus Ovids Metamorphosen XV., 41, ersichtlich, ist dieser Brauch uralten Datums.

Mos erat, antiquus niveis atrisque lapillis

His damnare reos, illis absolvere culpae.

(Alter Brauch wars, mit schwarzen und weißen Steinchen  
Schuldig zu sprechen die einen, die andern von Schuld zu befreien.)<sup>794</sup>

## 5. Battery

A "battery" is the rhythmic clapping of the hands or rapping with a gavel - either uniformly or in some special sequence - as a sign of approval or honor before the assembled lodge members, and on order of the Worshipful Master. Depending on the Masonic degree, the rhythm can vary: "[...] en général trois fois, parfois suivant un rythme variable avec le grade. On distingue la batterie simple de la batterie triple."<sup>795</sup> There exist different forms of battery corresponding to the occasion, a familiar one being the *Public Grand Honors*, or three times three, consisting of three hand claps to the left, right hand above, then three to the right, left hand above, and finally three to the left, right hand

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<sup>791</sup> Cf. *ibid.*, p. 105.

<sup>792</sup> *CME*, p. 86.

<sup>793</sup> Cf. *IFL*, p. 884.

<sup>794</sup> *CME*, p. 884.

<sup>795</sup> *DFM*, p. 79.

above.<sup>796</sup> The German expression for battery is "Salve," the French one "batterie."<sup>797</sup> There are different batteries for happy and for sad events: in case of a Lodge of Sorrow or memorials, the battery takes the form of a "Stille Salve" or "batterie de deuil".<sup>798</sup> The battery is not common in all Masonic streams. According to the *DFM*, this usage is uncommon in English Masonry; and in Emulation working, which results from English Masonry, as well.

Cet usage, inconnu dans la Maçonnerie anglo-saxonne, l'est aussi en France du Rite Emulation, lequel vient d'Angleterre, sauf au cours de la cérémonie d'installation d'un Vénérable, et sous une forme très particulière.

Au Rite Rectifié, le rituel connaît les "applaudissements maçonniques", lors de l'ouverture et de la clôture des travaux.

Au Rite Ecossais Ancien et Accepté, il accompagne le *signe* et l'*acclamation* [...].

On y distingue la batterie d'*allégresse* de la batterie de *deuil*, cette dernière étant donnée de manière sourde; elle doit toujours être "couverte" par une batterie d'allégresse. On la "frappe" à l'occasion d'un deuil ou autre événement malheureux. Sa signification est lugubre.<sup>799</sup>

The battery is not known in Royal Arch Masonry and in Mark Masonry. Whereas, in the High Degrees of the Scottish Rite of the Ancient Free and Accepted Masons, there exists a special battery for each degree. Here, the clapping with the hands is replaced by ritualistic raps with the handle of the dagger, and the battery is not confined to the inside of the lodge but can also be exercised during banquets or other festive events.<sup>800</sup>

## 8. Business

In Masonry, we can distinguish between two proceedings, "work" and "business." It is like the distinction between "spirit" and "matter": the "work" consists of esoteric actions, while the "business" is exoteric and includes the administrative activities.

The terms *business*, *transactions*, and *proceedings* with reference to a lodge mean the legislative, administrative, and judicial functions that are considered and disposed of at the regular or stated meetings, as

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<sup>796</sup> *CME*, p. 89.

<sup>797</sup> *IFL*, p. 1375.

<sup>798</sup> *Ibid.*

<sup>799</sup> *DFM*, p. 79.

<sup>800</sup> *Cf. ibid.*

distinguished from *work*, which refers to the conferring of degrees, also called *labor*, especially, in the ritual.<sup>801</sup>

The same interpretation is valid in French Masonry, where "travaux" describes the business and not the spiritual work: "Travaux: *Lato sensu* l'expression de 'travaux' désigne l'ensemble des activités d'un atelier maçonnique, mais dans un sens plus restreint l'usage français distingue les 'travaux' des activités purement cérémonielles. Le terme s'applique, par exemple, ainsi entendu, à un cycle de conférences."<sup>802</sup>

## 9. Calling off vs. Calling on

The "calling off" is a procedure employed for a short break when the lodge is not ritualistically closed but is going to continue with its work soon:

A technical term in Masonry, which signifies the temporary suspension of labor in a Lodge without passing through the formal ceremony of closing. The full form of the expression is to *call from labor to refreshment*, and it took its rise from the former custom of dividing the time spent in the Lodge between the work of Masonry and the moderate enjoyment of the banquet. [...] Thus, if the business of the Lodge at its regular meeting has so accumulated that it cannot be transacted in one evening, it has become the custom to call off until a subsequent evening, when the Lodge, instead of being opened with the usual ceremony, is simply "called on" [...].<sup>803</sup>

## 10. Mystic Chain

The "mystic chain" corresponds to the "chaîne d'union" or "Bruderkette" and is a symbol of universality: "Ce rite symbolise la fraternité universelle des maçons. [...] Employée au sens figuré, l'expression 'la chaîne d'union' signifie couramment le lien mondial que constitue la Franc-Maçonnerie."<sup>804</sup> However, this chain is not made uniformly in all Masonic streams or rites, and it is not always executed at the same point in the ritual. For example, the mystic chain can be employed in the initiation ceremony or in the closing: "Au Rite Ecossais Ancien et Accepté, la chaîne d'union fait partie intégrante de la cérémonie d'initiation elle-même, tout en étant un rite de *clôture*. Son symbolisme est

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<sup>801</sup> *CME*, p. 114.

<sup>802</sup> *DFM*, p. 215.

<sup>803</sup> *MD*, p. 143. See also *IFL*, p. 252.

<sup>804</sup> *DFM*, p. 91.

souvent rapproché de celui de la *houppe dentelée* qui décore les loges écossaises. [...]”<sup>805</sup> Whereas, “[m]any foreign language lodges in the United States used the Mystic Chain during the closing ceremony.”<sup>806</sup>

Generally - if it is not “long,”<sup>807</sup> the mystic chain is exercised in the following fashion (as for example in the Royal Arch Degree):

A circle is formed with the companions facing inward, each crossing his arms in front of his body and, with his right hand, grasping the left hand of the companion on his left and, with his left hand grasping the right hand of the companion on his right. Also retaining the same positions of hands, the companions may kneel and, rising again, are dismissed.<sup>808</sup>

Scottish Rite bodies use other forms of chains. The *IFL* explains that a German Mason has only completed his initiation when he has lived and experienced the chain of brotherhood, feeling himself being a part of it: “Bruderkette, Symbol der Verbundenheit, der Brüderschaft der Menschen. Die Aufnahme des Neophyten in den Freimaurerbund wird erst dann zur wirklichen Einweihung, wenn er die geistige B. durch Erleben erfaßt, sich in dieser weiß, auch wenn die Kette äußerlich unvollkommen, ja gesprengt erscheint.”<sup>809</sup> In English Masonry, and therefore in Emulation working, too, the mystic chain is unknown.<sup>810</sup>

## 11. Passing the Chair

There exist several Masonic sayings with regard to the “chair,” for example the “chair in the East” which is the Master's seat, “passing through the chair”<sup>811</sup>, or the German expression for Worshipful Master, “Stuhlmeister” or “Meister vom Stuhl.” In this case, “passing the chair” means to introduce a newly elected Worshipful Master into his office: “The ceremony of inducting the Master-elect of a Lodge into his office is called ‘passing the chair.’ He who has once presided over a Lodge as its Master is said to have ‘passed the chair,’ hence the title ‘Past Master.’”<sup>812</sup>

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<sup>805</sup> Ibid.

<sup>806</sup> *CME*, p. 126.

<sup>807</sup> Cf. *DFM*, p. 91.

<sup>808</sup> *CME*, p. 126.

<sup>809</sup> *IFL*, p. 226.

<sup>810</sup> Cf. *DFM*, p. 91.

<sup>811</sup> Cf. Section 10.3 on Masonry in folk-art.

<sup>812</sup> *EOF*, p. 140.

### 13. Pronounced clear or foul

This technical expression belongs to the balloting ceremony. It is a metaphor for favorable and unfavorable. As we have seen in our chapter 5.5 on elements and nature, in Masonic phraseology an incorrect synonym of "foul" is "cloudy."

In some jurisdictions, it is the custom for the Senior Deacon to carry the box containing the ballots around the Lodge room, when each officer and member having taken out of it a white and black ball, it is again carried around empty, and each Brother then deposits the ball of that color which he prefers - white being always a token of consent, and black of dissent. [...] if all the ballots prove to be white, the box is pronounced "clear," and the candidate is declared elected. If, however, there is one black ball only, the box is pronounced "foul," and the Master orders a new ballot [...].<sup>813</sup>

The same diction and custom are prevalent in German lodges: "Im allgemeinen wird eine Kugelung als helleuchtend erklärt, wenn nur weiße Stimmzeichen fallen, als trüb, wenn zwei, als dunkel, wenn mindestens drei schwarze Kugeln geworfen werden."<sup>814</sup>

### 14. Communication

A "communication" is another expression for a lodge meeting. According to *MD*, this term has a special sense:

The meeting of a Lodge is so called. There is a peculiar significance in this term. "To communicate," which, in the Old English form, was "to common," originally meant to share in common with others. [...] Hence, the meetings of Masonic Lodges are called *communications*, to signify that it is not simply the ordinary meeting of a society for the transaction of business, but that such meeting is the fellowship of men engaged in a common pursuit, and governed by a common principle, and that there is therein a communication of participation of those feelings and elements that constitute a true brotherhood.<sup>815</sup>

The meeting of Grand Lodges thus is called "Grand Communication."<sup>816</sup> It is different whether a degree is "communicated" or "conferred" on a neophyte: when the degree is communicated, the candidate receives merely oral instruction,

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<sup>813</sup> *MD*, p. 126/127.

<sup>814</sup> *IFL*, p. 884.

<sup>815</sup> *MD*, p. 167.

<sup>816</sup> Cf. *IFL*, p. 293.

without accompanying ceremonies. German Masonic language has another technical term for this instance: "C[ommunication] of degrees heißt die mündliche Überlieferung eines Gradinhaltes, ohne Durchführung der zugehörigen Zeremonien. Im Deutschen: historische Beförderung."<sup>817</sup>

## 15. Declare oneself off

This is an American expression. According to the *EOF*, one explanation of this technical term is the following: "When a brother ceases to visit a Lodge, and to pay his monthly subscriptions, he thereby declares himself off the Lodge."<sup>818</sup> According to the same source, in England, a brother does not "declare off," but "resigns." In the United States, such a member then is "dropped from the role," and in some states he is punished by "suspension." In England, such a brother receives a "clearance certificate." In Scotland, such a member would receive a "demit" issued by the Daughter Lodge and countersigned by the Grand Secretary.<sup>819</sup>

However, "to declare oneself off" can also have a less severe denotation: "When a brother requires to leave the lodge for a few minutes, either at labor or at the banquet, he must request leave to do so. Many brethren whose bad conduct is brought before the lodge, and who are afraid that they will be excluded or expelled, take this means of declaring off."<sup>820</sup> Apart from having been used to describe members, this technical term seems to have been employed for lodges as well: "We also make use of this expression when any lodge has ceased to assemble for a length of time."<sup>821</sup>

## 16. Demit

The word 'demit' is peculiarly and technically Masonic, and has no relation to the obsolete verb 'to demit,' which signifies 'to let fall, to depress, to submit.' A Mason is said 'to demit from a Lodge' when he withdraws from all connection with it. It is, in fact, the act which in any other society would be called a resignation.<sup>822</sup>

The German expression for "demit" is "Deckung" (corresponding to the technical term of "gedeckt," i.e. properly tiled), the French one is "démission." A

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<sup>817</sup> Ibid.

<sup>818</sup> *EOF*, p. 199.

<sup>819</sup> Cf. *EOF*, p. 199.

<sup>820</sup> *MD*, p. 190.

<sup>821</sup> Ibid.

<sup>822</sup> *MD*, p. 194.

brother who takes his leave from his lodge receives a certificate. In Germany, there exists an "ehrenvolle Deckung," that is a honorable demit. A lodge can refuse to hand out the certificate in case the brother has not paid his dues yet, or other instances:

Deckung eines Bruders (engl. *demit*, frz. *démission*) bedeutet ein Ausscheiden aus der Loge oder dem Bunde. Synonym mit *Entlassung*. Der Ausscheidende "nimmt seine D.", indem er unter Angabe von Gründen sein Entlassungsgesuch (D.-Gesuch) stellt, um "ehrenvolle D." bittet. Die Loge kann die D. verweigern, das heißt die Ausstellung des Entlassungsscheines versagen, wenn z. B. bei persönlichen Konflikten eine Beilegung versucht werden soll, oder wenn der betreffende Br. Seinen Pflichten gegenüber der Loge noch nicht voll nachgekommen, z. B. mit Mitgliedsbeiträgen im Rückstande ist oder die Rückgabe des Logeneigentums (Bekleidung, Instruktionsschriften, Logenpapiere) verweigert. Die erfolgte D. wird bestätigt durch einen Austritts- oder Entlassungsschein (D.-Zertifikat).<sup>823</sup>

## 17. Due form vs. Ample form

There are three ways to constitute a lodge under the English constitution: in form, in due form, or in ample form. "Ample form" means that the Grand Master is present, "due form" means that a Past Grand Master or a Deputy Grand Master does the work, and in all other cases, the lodge is opened "in form."<sup>824</sup>

When a Lodge is constituted, and its officers installed, or any Masonic service is performed, such as laying corner stones, consecrating halls, by the Grand Master and his officers, it is said to be done in ample form; if by deputies of the Grand Master, it is said to be done in due form.<sup>825</sup>

## 18. Due guard

This is an American expression, obsolete in English Masonry but still used in Irish Masonry, and possibly stemming from the French sentence, "Dieu le garde." We have observed this expressions in our chapter 7. on male rituals, where the "due guard" is a sign.

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<sup>823</sup> *IFL*, p. 326.

<sup>824</sup> Cf. *IFL*, p. 62.

<sup>825</sup> *MD*, p. 208/209.

## 19. Case of emergency

If the members of a lodge have to assemble quickly in order to decide upon an urgent cause, this instant is called "case of emergency," and the lodge is called "lodge of emergency." The German expression therefore is "Dringlichkeitsloge."<sup>826</sup> In America, the Grand Master has to decide whether such a lodge of emergency is allowed to meet.

The general law of Masonry requires a month to elapse between the time of receiving a petition for initiation and that of balloting for the candidate, and also that there shall be an interval of one month between the reception of each of the degrees of Craft Masonry. Cases sometimes occur when a Lodge desires this probationary period to be dispensed with, so that the candidate's petition may be received and balloted for at the same communication, or so that the degrees may be conferred at much shorter intervals. As some reason must be assigned for the application to the Grand Master for the dispensation, such reason is generally stated to be that the candidate is about to go on a long journey, or some other equally valid. Cases of this kind are called, in the technical language of Masonry, *cases of emergency*.<sup>827</sup>

## 22. Heal

Healing is a Masonic method of rendering an illegal lodge action legal by an additional procedure. For example, a Mason who has received his degrees under doubtful circumstances can be re-initiated, in order to make his initiation legal. This is described in *The Constitution and Code* of the Grand Lodge of Iowa, dating 1928, as follows:

A lodge with a proper charter or warrant, though not legally constituted for a particular meeting, as if less than seven members are present, is not a clandestine lodge, and Masons made therein are not clandestine Masons. In such case the irregularity or error should be cured by 'healing' (re-obligating) the candidate in a regularly constituted lodge.<sup>828</sup>

*The Masonic Code* of the Grand Lodge of Tennessee from 1958 uses this technical term in the same sense: "A clandestinely made Mason may petition a Lodge in the same manner and subject to the same conditions and requirements

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<sup>826</sup> Cf. *IFL*, p. 416.

<sup>827</sup> *MD*, p. 219.

<sup>828</sup> Grand Lodge of Iowa, *The Constitution and Code*, p. 135.

as any other profane, or under certain circumstances he may be healed by the Grand Master. The effect of the latter is to make him a non-affiliate [...]."<sup>829</sup>

## 24. Lawful information

According to the *EOF*, "[o]ne of the modes of recognizing a stranger as a true brother, is from the "lawful information" of a third party."<sup>830</sup> It means that a brother vouches for a visitor who wants to enter the lodge. Normally, a stranger who visits a Masonic lodge has to undergo tests to prove that he is entitled to be accepted. This procedure can be replaced in English lodges by the act of "lawful information," i.e. when a brother who knows the stranger or has previously tested him vouches for him.<sup>831</sup>

## 26. Making Masons at sight

The words "making Masons at sight" are not to be found in any of the Constitutions or records of the legitimate Grand Lodge of England. They were first used by the body known in history as the Athol Grand Lodge, and are to be found in its authorized Book of Constitutions, the "Ahiman Rezon" of Laurence Dermott. The "moderns," as they were called, [...] always spoke of "making Masons in an occasional Lodge [...]"

Now, in all of these cases, the candidates were made by the Grand Master, without previous notice, and not in a regular Lodge; and this is what I suppose to be really meant by making Masons at sight.<sup>832</sup>

The "making Masons at sight" is an ancient expression and was first printed in the *Ahiman Rezon* of 1778. As the American encyclopedia quoted above states, the "making at sight" means to initiate candidates in a lodge called together *ad hoc*. Mostly, the candidates receive all three degrees at a time. According to the *IFL*, this is a very much disputed right of American Grand Masters, and it is only rarely exercised in America and never in Europe.<sup>833</sup> Several famous personalities have been made Masons "at sight," for example Ludwig Kossuth, President William Howard Taft, John Wanamaker, Admiral Scott Schley, and others.<sup>834</sup>

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<sup>829</sup> Grand Lodge of Tennessee, *The Masonic Code*, p. 48.

<sup>830</sup> *EOF*, p. 351.

<sup>831</sup> Cf. *IFL*, p. 740.

<sup>832</sup> *MD*, p. 337/338.

<sup>833</sup> Cf. *IFL*, p. 103.

<sup>834</sup> *Ibid*.

## 27. Obligation

The obligation, in German Masonry "die Verpflichtung," is the solemn promise made by a candidate during his admission into a degree. The word comes from the Latin *obligato*, literally signifying a tying or binding. Thus, the obligation binds the Mason to his duty and to his order. In each degree, there is a different obligation. When a Worshipful Master is installed in his "chair," he has a special obligation, as well as all newly elected Principals of Royal Arch Masonry. Anglo-Saxon lodges, for example in Ireland and America, use a particular kind of obligation, the Tyler's Obligation. The obligation consists of several points:

The Masonic obligation is that moral one which, although it cannot be enforced by the courts of law, is binding on the party who makes it, in conscience and according to moral justice. It varies in each degree, but in each is perfect. Its different clauses, in which different duties are prescribed, are called its *points*, which are either affirmative or negative [...]. The *affirmative points* are those which require certain acts to be performed; the *negative points* are those which forbid certain other acts to be done. The whole of them is preceded by a general point of secrecy, common to all the degrees, and this point is called the *tie*.<sup>835</sup>

The obligation is both religious and moral: "Religieux, parce que le candidat, agenouillé, prête serment sur le Livre saint de la religion à laquelle il appartient. Moral, en raison de l'appel fait à sa conscience et parce qu'il s'engage en pleine liberté. Il est même préalablement interpellé sur ce point, et invité à affirmer sur l'honneur que sa volonté est libre."<sup>836</sup> The obligations of the first three degrees include the symbolic forms of punishment that can be found in our chapter 8.1.4 on Emulation working.

## 28. Purge the lodge

Purging is an action of cleansing. In the Masonic terminology, it denotes the proper tiling of the lodge, i.e. the getting rid of profanes or brethren of a lower degree who are not allowed to experience the ceremony: "This means to free the lodge of non-Masons or even Masons who for any reason are not entitled to be present. It is usually the first step taken in the opening of a lodge."<sup>837</sup>

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<sup>835</sup> *MD*, p. 377/378.

<sup>836</sup> *DFM*, p. 177. See also *IFL*, p. 1138.

<sup>837</sup> *CME*, p. 491.

## 29. Refreshment

As we have seen in point 9., under "calling on/off," the Masonic "refreshment" has nothing to do with having a short meal or refreshing drinks but simply means an interruption of the lodge work without closing the lodge in ritualistic form. Although, the origin of this expression presumably stems from the habit of having lunch breaks during the "work" or "labor":

Probably, when this word was first used in Freemasonry, the lodge did take a recess for the purpose of allowing the members to have actual refreshments of food and drink, and especially if the lodge was a *Table Lodge*, such was unquestionably the practice.

But, in recent times, the word is used symbolically and means a recess or period when the lodge is *called off*, during which the members may retire to the outer room and smoke, chat, and stir around until lodge is again *called on*. The lodge is thus said to be called from labor to refreshment and from refreshment to labor.

It is also the custom when dignitaries who are not Freemasons address the lodge or Grand Lodge to call from labor to refreshment. Many are conducting installations of officers publicly so families and friends can participate.<sup>838</sup>

In the ancient table lodges, labor and refreshment did not take place in separate rooms since the lodges used to meet in taverns, and everything was executed around the same table. In the modern lodges, these two procedures take place at a different time and in different rooms. Thus, the traditional toasts are spoken at the "white table."<sup>839</sup>

## 5.3 Biblical Terms

Although they do so less frequently than the androgynous orders, Craft Masonry and the high degrees draw some symbolism from the Bible:

N°	Word	Meaning
1	Aaron's Rod	symbol in some high degree systems (e.g. Royal Arch) of the appearance of God

<sup>838</sup> Ibid, p. 511.

<sup>839</sup> Cf. *IFL*, p. 1291/1292, "Weiße Tafel."

2	Adam	first Freemason (in Anderson's <i>Constitutions</i> )
3	Adonai	substitute for Ineffable Name and word of recognition in high degrees
4	Adoniram	character in high degrees (e.g. Royal Master's Degree), the first to receive the "Word" from the three Grand Masters
5	Ark of the Covenant	substitute Ark used by Royal Arch Masons
6	clods of valley	sweetness of rest for the dead in the Lord
7	consummatum est	used in closing ceremonies of high degrees of Scottish Rite
8	extended wings of the cherubim	used in degree of Royal Master, meaning "under the protection of Divine Power"
9	foreign countries	heaven
10	fourfold cord	used in Past Master's Degree: a bond not easily broken
11	golden bowl be broken	broken state of mind as a result of decrepitude of old age
12	pitcher be broken at the fountain	death
13	silver cord	death
14	Tubal Cain <sup>840</sup>	password of Third Degree

The Bible, i.e., the Old Testament, plays an important role in Freemasonry. This does not mean that Christianity or Judaism infiltrated the order, which claims to be tolerant with regard to creed. However, several architects of the Middle Ages who built the European cathedrals were builder monks, and therefore had Biblical knowledge. Also, many of the workmen employed in cathedral building were Christians. When operative masonry transformed into speculative Freemasonry, Christian authorities were initiated, like bishops, ministers, etc. Thus, Biblical symbols and quotations were taken over to enrich

<sup>840</sup> For explanation and illustration, see Section 6.18.1 on wordplays.

the transcendental teachings that - together with mysticism and mythology - invaded the Masonic language and lecture system.

Thus, in Christian lodges, the Bible on the altar of Masonry is opened at different chapters in the three Craft degrees. The verses on which the Bible is opened have a certain relation to the corresponding degree in which they are read aloud. In the First Degree, these are Psalms 133, in the Second Degree, Amos 7: 7-8, and in the Third Degree, Ecclesiastes 12. Christian Freemasonry even created a peculiar Masonic office with regard to the Bible: some American Grand Lodges and the Grand Lodge of Scotland have an officer called "Bible Bearer," who carries the Bible, generally on a velvet cushion, at Masonic processions, such as the laying of corner-stones.<sup>841</sup> Since most of the technical terms in the previous chart are self-explanatory, only point 9 will be discussed (see also Section 6.16.2) - the metaphor "foreign countries," meaning "death." A Masonic Bible offers the following explanation:

This expression which is employed of the travels of Master Masons of the operative class following the completion of the Temple in search of labor and for the wages to be secured is correctly understood by few who hear it. In its symbolic meaning, it does not refer to the activities of those who have completed the Master Degree in this life. In the symbolisms of Freemasonry, this life terminates with the Master Degree; hence, heaven is the "foreign country" into which Master Masons travel, where the true word, not given in this life, is to be received, and where the Master Mason is to receive his wages, or rewards.<sup>842</sup>

## 5.4 Books

N°	Word	Meaning
1	Ahiman Rezon	a book of constitutions of the Ancients in opposition to Anderson's <i>Constitutions</i> <sup>843</sup>
2	Book of Gold	in the Ancient and Accepted Scottish Rite, the book in which the transactions, statutes, decrees, balusters, and protocols of the Supreme

<sup>841</sup> Cf. *CME*, p. 97.

<sup>842</sup> *The New Standard Alphabetical Indexed Bible*, p. 29.

<sup>843</sup> Cf. *IFL*, p. 29/30. Cf. also *MD*, p. 91.

		Council or a Grand Consistory are contained <sup>844</sup>
3	Book of Seven Seals	symbol used by St. John the Evangelist in Revelation 5:1 and adopted in some of the Modern Scottish Rite degrees, especially the 17 <sup>th</sup> Knight of the East and West <sup>845</sup>
4	Book of the Law	The holy book in that a Mason believes (e.g., the Bible, the Koran, etc.)
5	Livre d'Architecture	French designation of the book of minutes <sup>846</sup>
6	monitor	book containing charges, regulations, emblems, and exoteric ceremonies <sup>847</sup>
7	Volume of the Sacred Law (V.S.L.)	the Bible
8	White Book	book with blank pages, replacing the Bible on the altar in the French Grand Orient

## 1. Ahiman Rezon

This strange book title has given cause for many speculations. Mackey translated AHIMAN as "prepared brother" and REZON as "secretary."<sup>848</sup> According to an American dictionary, *Masonry Defined*, "Dr. Mackey says these words are derived from the Hebrew *ahim*, brothers, *manah*, to prepare, and *ratzon*, the will or law; and signifies, therefore literally, 'the law of prepared brothers.' Others contend that the derivation is from *achi man ratzon*, 'the opinions of a true and faithful brother.'<sup>849</sup> On the contrary, a German historian defines this strange book title as meaning "Ahiman's favor," because this book admonishes the brethren to acquire enlightenment: "Dieser sonderbare Titel Ahiman Rezon bedeutet "Ahimans Gunst", um anzudeuten, daß dieses Buch den Aufklärung suchenden Brüdern zur Hilfe dargeboten sei."<sup>850</sup> According to the *Dictionnaire des Hébraïsmes et d'autres termes spécifiques d'origine française*,

<sup>844</sup> *EOF*, p. 113.

<sup>845</sup> *CME*, p. 616.

<sup>846</sup> *EOF*, p. 449.

<sup>847</sup> *MD*, p. 358.

<sup>848</sup> Cf. Saint-Gall, p. 5.

<sup>849</sup> *MD*, p. 91.

<sup>850</sup> Boos, p. 161.

*étrangère ou inconnue, dans le Rite Ecossais, Ancien et Accepté*, the word is just pseudo-Hebraic and means nothing at all: "le terme n'est malheureusement ni hébreu ni biblique en tant que tel, en dépit de sa consonance sémitique."<sup>851</sup> The dictionary of Hebrewisms offers the possibility that this term might be a deformation of RATSON AKIM, which it translates with "volonté des frères,"<sup>852</sup> the "will of the brethren."

Historically, the first Masonic book bearing this strange title was the Book of Constitutions of the "Ancients" or "Antients," who split off from the Grand Lodge founded in 1717 (adherents of which were called the "Moderns") and founded a rival Grand Lodge in the year 1751.<sup>853</sup> Its full title was *Ahiman Rezon, or a Help to a Brother showing the Excellency of Secrecy and the first cause or motive of the Institution of Masonry; the Principles of the Craft; and the Benefits arising from a strict Observance thereof etc. etc. Also the Old and New Regulations etc. To which is added the greatest collection of Masons's Songs etc. By Bro. Laurence Dermott [...]*. It was published in London in 1756.<sup>854</sup> As the Book of Constitutions of the "Ancients," it was a rival edition to Anderson's *Constitutions* of the "Moderns." The *IFL* summarizes the many interpretations of the book title, whose real signification until today remains obscure, as follows:

Mackey versuchte, den Sinn aus den hebräischen Worten ahim (Brüder), manah (ausgewählte) und rezon (Wille) zu konstruieren, also der Wille der ausgewählten Brüder, Dalcho leitet ab: ahi (Bruder), manah (vorbereiten) und rezon (Geheimnis), somit: das Geheimnis des vorbereitenden Bruders. Dabei hat Dermott aber in der Vorrede deutlich kenntlich gemacht, daß er das Wort Ahiman als Eigennamen auffaßt. Er erzählt an dieser Stelle einen Traum, es seien ihm die in I. Chronica IX, 17. genannten Tempelhüter Shallum, Akhub, Talmon und Ahiman erschienen, denen er seine Absicht kundgab, eine Geschichte der Freimaurerei zu schreiben. Ahiman führt das Gespräch und klärt den träumerischen Dermott auf. Rezon bedeutet Gunst, Wille, Wohlgefallen, auch Rat. Der Titel wäre also zu deuten als Ahimans Gunst oder Rat. Die Bibel, die Dermott nachweislich benützt hat [...] bezeichnet Ahiman als den Bruder zur rechten Hand, oder den vorbereitenden Bruder, und Rezon als Sekretär, so daß sich hier wieder Beziehungen zur Person des Autors selbst ergeben. [...]<sup>855</sup>

After this original Book of Constitutions, several other constitutional publications of Freemasonry have received this title, for example the work employed throughout this dissertation, Daniel Sickels' *The General Ahiman Rezon and Freemason's Guide: Containing Monitorial Instructions in the*

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<sup>851</sup> Saint-Gall, p. 5.

<sup>852</sup> Ibid.

<sup>853</sup> Cf. *MD*, p. 91.

<sup>854</sup> *IFL*, p. 29/30.

<sup>855</sup> *IFL*, p. 29/30.

*Degrees of Entered Apprentice, Fellow-Craft and Master Mason, With Explanatory Notes, Emendations, and Lectures. Together with the Ceremonies of Consecration and Dedication of New Lodges, Installation of Grand and Subordinate Officers, Laying Foundation Stones, Dedication of Masonic Halls, Grand Visitations, Burial Services, Regulations for Processions, Masonic Calendar, etc. To Which are added a Ritual for a Lodge of Sorrow and the Ceremonies of Consecrating Masonic Cemeteries. Also, an Appendix, with the Forms of Masonic Documents, Masonic Trials, etc.* It was published in New York in 1885. The extraordinary long title shows already what the book contains. It is a very artful work with beautiful engravings as illustrations. Without such explanatory "Ahima Rezon," the understanding of the ritual and its peculiar language and symbolism would be impossible. Other Masonic publications of similar content are the manuals and text books.

#### 4. Book of the Law

The "Book of the Law" is a synonym for the technical term "Volume of the Sacred Law," which is explained below. It denotes the book containing the laws of the Mason's God, depending on his religion:

Masonically, the *Book of the Law* is that sacred book which is believed by the Mason of any particular religion to contain the revealed will of God [...]. Thus, to the Christian Mason the *Book of the Law* is the Old and New Testaments; to the Jew, the Old Testament; to the Mussulman [sic], the Koran; to the Brahman, the Vedas; and to the Parsee, the Zendavesta.<sup>856</sup>

#### 7. Volume of the Sacred Law

In the Christian Masonic stream, the "Volume of the Sacred Law" (V.S.L.), in French "Volume de la sainte Loi," "Volume de la Loi sainte," or "Volume de la Loi sacrée," is the Bible. However, similar to the "Book of Law" mentioned above, the V.S.L. can also be the holy book of other religions:

Dans les pays d'Europe, d'Amérique, d'Océanie, le V.S.L. en usage est la Sainte Bible, car elle est le Livre sacré de la très grande majorité. Il est d'usage de l'ouvrir à l'Ancien Testament pour l'initiation d'un israélite. Pour celle d'un chrétien, la page à laquelle il est ouvert est indifférente, le Volume entier étant son Livre sacré. (Au Rite Rectifié,

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<sup>856</sup> EOF, p. 113.

cependant, le Rituel prescrit de faire prêter le serment sur l'Évangile selon saint Jean.)

Si le candidat est d'une religion non chrétienne, il prêtera serment sur le V.S.L. de sa confession, le Koran par exemple [...].<sup>857</sup>

## 5.5 Elements and Nature

Although the vocabulary taken from the semantic field of nature constitutes a minor part of the technical terms employed in Freemasonry, there are several metaphors worth noting.

N°	Word	Meaning
1	acacia <sup>858</sup>	immortality
2	amaranth <sup>859</sup>	immortality
3	chalk, charcoal, and clay ( "Earthen Pan")	freedom, fervency, and zeal
4	clouded canopy <sup>860</sup> ( starry-decked heaven)	universality of Freemasonry
5	cloudy ( foul)	unfavorable ballot
6	ebb and flow	connected with punishment for traitors according to Masonic oath
7	forget-me-not	sign of recognition for Freemasons during Nazi era
8	metal	wealth; or vices
9	Moon Lodges	lodges meeting at full moon
10	Mount Moriah	in American rituals: a symbol of the height of Masonry
11	Orient <sup>861</sup>	city where a Masonic Grand body is located
12	rain and snow	the approaching of profanes; the approaching of women
13	shibboleth <sup>862</sup>	ear of corn; password of Second Degree

<sup>857</sup> DFM, p. 221.

<sup>858</sup> For explanation, see chapter on symbolism.

<sup>859</sup> For explanation, see chapter on rituals, the Royal and Exalted Degree of the Amaranth.

<sup>860</sup> For explanation, see chapter "Rooms & Furniture," and here, "The Lodge."

<sup>861</sup> For explanation of "Orient, Valley, and Zenith," see chapter "Peculiarities of the Masonic Language."

<sup>862</sup> For explanation, see chapter on symbolism.

14	Star, Eastern <sup>863</sup>	androgynous order
15	valley	city where a Scottish Rite body is located
16	wind, a Mason's	journey of knowledge from East to West
17	Zenith	decrees of the Supreme Council of the 33d degree are dated from the Zenith

### 3. Chalk, Charcoal, and Clay ("Earthen Pan")

These terms from the semantic field of nature which have nothing to do with operative Masonry are a little surprising to profanes who try to establish their link with Freemasonry. However, not only the Masonic cyclopedias and dictionaries explain the meaning of the triplet, also the Masonic monitors and manuals refer to it, even with illustrations, since these three words constitute a part of the lesson the Entered Apprentice receives. Thus, the cyclopedias explain almost unanimously:

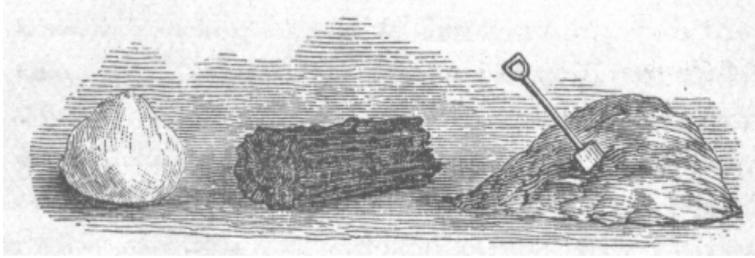
By these three substances are [...] symbolized the three qualifications for the servitude of an Entered Apprentice - freedom, fervency, and zeal. Chalk is the freest of all substances, because the slightest touch leaves a trace behind. Charcoal, the most fervent, because to it, when ignited, the most obdurate metals yield; and clay, the most zealous, because it is constantly employed in man's service, and is as constantly reminding us that from it we all came, and to it we must all return.<sup>864</sup>

Simons' *Standard Masonic Monitor* from 1888 depicts the three substances, resolving their figurative meaning by stating that "Entered Apprentices should serve their Masters with freedom, fervency, and zeal,"<sup>865</sup> and using almost the same explanatory text as the cyclopedia quoted above.

<sup>863</sup> For explanation, see chapter on rituals, the Order of the Eastern Star.

<sup>864</sup> *EOF*, p. 141. A similar explanation of these three terms is found in *GHCDF*, p. 456, and in *IFL*, p. 876 ("Freiheit, Wärme und Eifer").

<sup>865</sup> Simons, p. 46.

**chalk, charcoal, and clay = freedom, fervency, and zeal**

"Clay" in this context is synonymous with "earth," and Simons adds a romantic and metaphorical passage on the zeal of Mother Earth, who alone has never proved unfriendly to man, since when man is "called upon to pass through the 'dark valley of the shadow of Death,' she once more receives us, and piously covers our remains within her bosom; thus admonishing us that as from it we came, so to it we must shortly return."<sup>866</sup> This phrase contains a lecture on death, a constant reminder in the three degrees of Masonry, especially the third.

"Earthen Pan" is an old term once used for the last part of the triplet, denoting earth: "In the lectures of the early part of the eighteenth century used as a symbol of zeal, together with chalk and charcoal, which represented freedom and fervency. In the modern lectures clay has been substituted for it. *Pan* once signified *hard earth*, a meaning which is now obsolete [...]."<sup>867</sup>

## 5. Cloudy

"Cloudy" is a negative term, not as hard as "dark" or "black," and employed in Freemasonry to denote an unfavorable ballot, that means a candidate who has applied for membership is blackballed. According to an English Masonic cyclopedia, the use of this term is incorrect, and another word should be substituted: "A word sometimes improperly used by the Wardens of a Lodge when reporting an unfavorable result of the ballot. The proper word is *foul*."<sup>868</sup> However, the term "foul," meaning "wet and stormy," is also connected with the weather and thus is taken from the same semantic field into Freemasonry.

<sup>866</sup> Simons, p. 47.

<sup>867</sup> *EOF*, p. 226. The same explanation is found in *IFL*, p. 393 ("harte, gebrannte Erde").

<sup>868</sup> *EOF*, p. 157.

## 6. Ebb and Flow

The historical Masonic oath, which was taken into the ritual in the 18<sup>th</sup> century and is not used any more,<sup>869</sup> contains within the punishment for traitors the phrase "buried in the sand of the sea at low water mark, or a cable's length from the shore, where the tide regularly ebbs and flows twice in twenty-four hours"<sup>870</sup>. According to the *IFL*, this is the symbolical tradition of a form of punishment for treason applied until the 13<sup>th</sup> century. The German Masonic cyclopedia cites such a historical source which stems from London, about 1305: "Und die Strafe sei, wer den Tod wegen Verrates verdient hat, der soll angebunden werden an einem Pfosten in der Themse zu Wood Wharf [...], zwei Ebben und zwei Fluten des Wassers."<sup>871</sup>

## 7. Forget-Me-Not

forget-me-not pin



The forget-me-not was worn as a pin during the Nazi regime in Germany as a sign of recognition among the Masons, when it had become dangerous to display the square and the compass publicly. (Cf. illustration on the right; the pin was purchased from a German seller of Masonic paraphernalia in 2001.) This symbol was elected in 1934 by the German Grand Lodge of the Sun in Bayreuth: "Masonry had gone underground and it was necessary that the Brethren have some readily recognizable means of identification. [...] In the Concentration Camps and in the cities a little blue Forget-Me-Not distinguished the lapels of those who refused to allow the light of Masonry to be extinguished."<sup>872</sup> When the Grand Lodge of the Sun was reopened in 1947, this symbol was proposed and adopted as the official emblem of the first annual convention of those who had survived. Then, at the Annual Convent of the United Grand Lodge of Germany, A.F. & A.M., in 1948, the pin was adopted as official emblem honoring brethren

<sup>869</sup> Cf. *IFL*, p. 394.

<sup>870</sup> Cf. chapter on rituals, and here "Emulation Working."

<sup>871</sup> *IFL*, p. 394.

<sup>872</sup> Pollard, p. 46.

who carried on their work under averse conditions. Dr. Theodor Vogel, the Grand Master of the newly-formed UGL, A.F. & A.M., presented such a pin to each of the representatives of the Grand Jurisdictions with which the UGL enjoyed Fraternal relations at the Grand Masters Conference in the United States. According to Pollard, who cites *The American-Canadian Trestleboard*, in most lodges of the U.S., the Forget-Me-Not is presented to new Master Masons, who are briefly told the history of this emblem.<sup>873</sup> Today, there exists an English speaking lodge named *Forget Me Not* N<sup>o</sup>. 896 at Heilbronn, Germany.<sup>874</sup>

## 8. Metal

Prior to the initiation ceremony, the candidates are divested of metal things before they enter the lodge room. They have to hand over their money, rings, and other valuables, in order to symbolize that they are all equal, and that they enter the lodge in a poor state, which is further to remind the candidates that charity is required of them. This initiatory tradition can be traced back to the Talmud:

In the divestiture of metals as a preliminary to initiation, we are symbolically taught that Masonry regards no man on account of his wealth. The Talmudical treatise "Beracoth," with a like spirit of symbolism, directs in the Temple service that no man shall go into the mountain of the house, that is, into the Holy Temple, "with money tied up in his purse."<sup>875</sup>

However, a distinction has to be made between "metal" and "metal tools." The prohibition of "metal" in the sense of money is explicable; as to the forbidden metal tools, *CME* can offer no plausible explanation, merely referring to the old superstition that some metals are considered evil:

There are ideas presented in some Masonic ceremonies calculated to disparage the use or even the presence of metal in the lodge, so far as Craft Masonry extends, but the explanation of the reason is rather puerile. It is possibly the relic of the old superstition that some metals were evil or had evil influences. Among these were iron. Accordingly, when we read in I Kings 6:7 that "there was neither hammer, nor axe, nor any tool of iron heard in the house while it was building," we may interpret the statement as including only iron and not eliminating copper or bronze. The symbolism has not been very faithfully preserved, however, for the Grand Lodge of England included among its

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<sup>873</sup> Cf. Pollard, p. 47. UGL, A.F. & A.M., means "United Grand Lodges of Ancient, Free & Accepted Masons" of Germany.

<sup>874</sup> Cf. *CME*, p. 423.

<sup>875</sup> *EOF*, p. 482.

innovations the Grand Sword Bearer, who certainly carries steel into the Grand Lodge. Probably most high degrees also have swords, armor, crowns, and various other metal ornaments and equipment.<sup>876</sup>

The French Masonic dictionary backs up the theory of the evil qualities of metal: "Au 2e Degré du Rite Rectifié, symbolisent les *vices*. Le candidat les laisse choir au sol durant ses voyages symboliques."<sup>877</sup> However, the *EOF* offers a more comprehensive explanation of the quietness during the erection of King Solomon's temple, due to the absence of metal tools, by reflecting on the metaphorical sense of the "spiritual" building:

We are told in Scripture that the Temple was 'built of stone made ready before it was brought thither: so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building.' (1 Kings vi. 7.) Masonry has adopted this as a symbol of the peace and harmony which should reign in a Lodge, itself a type of the world. But Clarke, in his commentary on the place, suggests that it was intended to teach us that the Temple was a type of the kingdom of God, and that the souls of men are to be prepared *here* for *that* place of blessedness. *There* is no repentance, tears, nor prayers: the stones must be all squared, and fitted *here* for their place in the New Jerusalem; and, being *living stones*, must be built up a holy temple for the habitation of God.<sup>878</sup>

This explanation makes it easy for us to understand that the living stones, or rough ashlar, for a spiritual building must be carved during life on earth, so that, consequently, there is no sound of metal tools to be heard during the erection of the celestial building itself, for which only the finished stones are employed, i.e. the perfect characters, or perfect ashlar.

## 9. Moon Lodges

This term stems from an attempt to unify Masonry by fixing a common date for lodge meetings, namely around full moon. This choice of time was certainly of advantage before the invention of electricity. It worked out for some lodges, but never became a universal rule:

There was a very practical reason for fixing meetings around the night of a Full Moon for [...] there would be natural illumination [...]. Such lodges were often referred to as *Moon Lodges*. Examples in California

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<sup>876</sup> *CME*, p. 417.

<sup>877</sup> *DFM*, p. 168/169.

<sup>878</sup> *EOF*, p. 482.

still persisting are *Mariposa* Lodge No. 24 and *Georgetown* Lodge No. 25, both of which meet Saturday on or before the Full Moon.<sup>879</sup>

Moon Lodges are the opposite of "Day Light Lodges," lodges in England and America for Masons who work at night and therefore have to go to lodge during daytime, for example journalists, artists, and typesetters: "Dazu gehören [...] z.B. die aus Musikern, Schauspielern und Artisten zusammengesetzten St.-Cäcilia-Logen in New York und Chicago."<sup>880</sup>

## 10. Mount Moriah

According to Mackey's *Encyclopedia of Freemasonry*, the Biblical Mount Moriah which was also venerated by the Jews is sacred to the Freemasons. Mackey states that the Masons "have given to Mount Moriah the appellation of the ground floor of the Lodge, and assign it as the place where what are called 'the three grand offerings were made.'"<sup>881</sup> In Masonry also exists the expression "the Lodge rests on holy ground."<sup>882</sup> Mackey explains the "three grand offerings of Masonry"<sup>883</sup> thus: the first grand offering is that Abraham was willing to sacrifice his beloved son Isaac on Mount Moriah; the second grand offering is the altar built there by David when his people were afflicted with a pestilence; and the third is the dedication of King Solomon's temple which was erected on Mount Moriah to the service of Jehovah.<sup>884</sup>

A German Masonic encyclopedia underlines that the expression "Mount Moriah" is typically American and alludes to the high standard of Freemasonry:

[...] in Amerika oft angewendetes Symbol für das 'hohe Niveau des Maurerbundes'. Jerusalem hat zwei Hügel: Zion und Moriah. Die Stadt wurde auf ersterem erbaut, Salomons Tempel sowie die Nebengebäude auf letzterem. Obgleich der M. ein ziemlich niedriger Hügel ist, wird in amerikanischen Ritualen der Tempelberg als Inbegriff der Höhe angeführt.<sup>885</sup>

<sup>879</sup> *CME*, p. 426.

<sup>880</sup> *IFL*, p. 1553, under the entry "Tageslichtlogen."

<sup>881</sup> *EOF*, p. 492.

<sup>882</sup> *Ibid*, p. 310.

<sup>883</sup> Cf. *ibid*, p. 311.

<sup>884</sup> *Ibid*, p. 311.

<sup>885</sup> *IFL*, p. 1067.

## 11. Rain and Snow

An interesting metaphor can be observed with regard to the secrecy of Freemasonry. The lodge has to be "properly tiled" against intruders who are not privileged to attend the ritualistic ceremony. Therefore, some kind of a warning cry had to be invented to announce the approaching of such an undesired person. Thus, it was - and according to a German Freemason whom we have interviewed in 2000 - still is a custom to use the expression "it rains" for the appearance of a profane<sup>886</sup>: "It was a custom among the English Masons of the middle of the last century, when conversing together on Masonry, to announce the appearance of a profane by the warning expression "it rains." The custom was adopted by the German and French Masons, with the equivalent expression, *es regnet* and *il pluit*."<sup>887</sup> The *EOF* in its 1921 edition places the use of this warning cry in the 19<sup>th</sup> century. A climax which denotes the approaching of a woman is the expression "it snows," invented by the German and French Masons, according to the same source:

Baron Tschoudy, who condemns the usage, says that the latter refined upon it by designating the approach of a female by *il neige*, it snows. Dr. Oliver says [...] that the phrase "it rains," to indicate that a cowan is present and the proceedings must be suspended, is derived from the ancient punishment of an eavesdropper, which was to place him under the eaves of a house in rainy weather, and to retain him there till the droppings of water ran in at the collar of his coat and out at his shoes.<sup>888</sup>

## 16. A Mason's Wind

The interpretation of "a Mason's wind" is based on the four points of the compass. Thus, according to the *IFL*, in very few Masonic catechisms of the 18<sup>th</sup> century can be found the question "How blows a Mason's Wind?," to which the answer is, "Due east and west." The direction of the wind is said to designate the shift of knowledge from east to west, and as we already know, the master sits in the East, embodying the wise King Solomon, thus distributing knowledge to the "darker" parts where it has not yet penetrated: "Die Frage soll die Wanderung der Erkenntnisse vom Osten nach Westen symbolisieren."<sup>889</sup> General knowledge is also said to have come to us from the Orient. This transmission of wisdom from the East explains, for example, why the North is considered the place of

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<sup>886</sup> Cf. also *IFL*, p. 1293: " 'Es regnet' bedeutet im freimaurerischen Sprachgebrauch die Anwesenheit Profaner."

<sup>887</sup> *EOF*, p. 607.

<sup>888</sup> *Ibid.*

<sup>889</sup> *IFL*, p. 1711.

darkness, symbolical of the yet uninitiated, and the North-East corner accounts for the newly initiated candidate, representing the cornerstone.

## 5.6 Finances

N°	Word	Meaning
1	Almoner (cf. "Gabenpfleger," "Almosenier")	lodge officer collecting money for charities
2	Alms-Box, or Mason's Box (cf. "Witwensack" or "tronc de bienfaisance")	box in which money for charities is collected
3	giving "to the broken column" <sup>890</sup>	spending money on charities
4	wages	symbolic reward for Masonic work
5	increase of wages (cf. "Lohnerhöhung" or "augmentation de salaire")	getting a higher degree

### 2. Alms-Box

The Alms-Box is one of the oldest institutions in a Masonic lodge. It is frequently mentioned in the minutes of old lodges in Scotland in the 17<sup>th</sup> century, which suggests that charity was once a main purpose of the order<sup>891</sup>: "Invariably such references give the impression that the Box was one of the principal concerns of the lodge, from which we may assume that it was in almost constant employment as a means of relief for members and their families."<sup>892</sup> An example for such an early mentioning of the Alms-Box is found in the *Laws and Statutes of the Lodge of Aberdeen*, 1670, which read: "So ends the names of all who are the Authoires off this Book and the Mason's box [...]"<sup>893</sup> In America, the Alms-Box is only used in the Southern Jurisdiction of Scottish Rite Masonry, where it is required by statute to be present at every lodge meeting.

<sup>890</sup> Cf. Chapter 9.3 on Masonry in folk-art (jokes).

<sup>891</sup> Cf. also Section 8.4.1 on charity.

<sup>892</sup> *CME*, p. 28.

<sup>893</sup> *Ibid.*

An interesting metaphor can be observed in German Masonry where the Alms-Box is called "Sack der Witwe"<sup>894</sup> or "Witwensack"<sup>895</sup>. As will be shown in points 33 and 34 of Section 5.8 below, the expression "widow" is a synonym for Freemasonry; and "the widow's sons," for Masons. Here, the widow's box goes around to collect money for real widows (and orphans, etc.). In the ancient lodges in Belgium, there existed a curious custom: the brethren used to buy substitute coins, called "Deniers de la veuve" (something like widow's penny), for a sum they could choose themselves. When the box went around, each brother gave an identical coin, symbolically all paying the same amount, so that there was equality between the richer and the poorer Masons.<sup>896</sup>

#### 4. Increase of Wages

The old constitutions of the operative masons contained fixed rules about the wages of the craftsmen. Freemasonry has symbolically taken over this custom. We can read in the ritual that the Senior Warden is situated in the West, "to pay the craft their wages, if any be due, and see that none go away dissatisfied."<sup>897</sup> These wages are, of course, not pecuniary but symbolic. They are the moral values which are gained out of the Masonic lectures. Here, we are reminded of Claudy's book *A Master's Wages*.

According to the *EOF*, "[t]o ask for an increase of wages, is, in the technical language of French Masonry, to apply for advancement to a higher degree."<sup>898</sup> Also the French Masonic dictionary is convinced that this expression is purely French: "Augmentation de salaire: Vieille expression rappelant la Maçonnerie opérative, et qui désigne le passage d'un maçon à un grade supérieur. Il semble que cette expression imagée soit pruevement française."<sup>899</sup> However, this terminology is also known in German Masonry: "Lohnerhöhung heißt im gebrauchümlichen Sprachschätze jede Graderhöhung, Beförderung."<sup>900</sup>

### 5.7 Mock Expressions

Mock expressions are relatively rare in the noble language of the Royal Art, since they rather belong to the "slang" category. However, the self-criticism of

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<sup>894</sup> *IFL*, p. 549.

<sup>895</sup> *IFL*, p. 1715.

<sup>896</sup> Cf. *IFL*, p. 332.

<sup>897</sup> Lester, p. 20.

<sup>898</sup> *EOF*, p. 349.

<sup>899</sup> *DFM*, p. 74.

<sup>900</sup> *IFL*, p. 953.

the institution has caused the early development of the following terms, which all ridicule the vanity, laziness, ignorance, or gluttony of certain unworthy brethren:

N°	Word	Meaning
1	bright Mason or Parrot Mason	superficial Mason who can repeat the ritual without understanding it
2	Brother Jonathan	nick name for an American
3	Cordonnite	(French:) vain Mason who wants to make Masonry a career
4	Jug Masons	false Masons during Morgan excitement in the U.S. executing mock initiations for fees consisting of a jug of whisky
5	Knife and Fork Masons	Masons to whom the banquet and not the work is the essential
6	Leg of mutton Masons	nick name for certain Masons (Phealon and Macky) who initiated candidates without having the knowledge, for the purpose of a good dinner
7	McMasons	nick name describing Masons who have gone through "one-day classes" of Masonic instruction
8	Petticoat Mason	nick name for a male Mason belonging to the Order of the Eastern Star
9	"Rusty Nail" Degree	short program for use in a tiled Lodge designed to refresh memories of brethren holding a valid dues card who are not regular in their lodge attendance <sup>901</sup>
10	Three Point Brothers	nick name for Freemasons because of the sign ∴.

<sup>901</sup> Cf. *CME*, p. 585. As source is stated: "For information write MSA, Silver Spring, MD 20910, Short Talk Bulletin, March, 1994." (MSA = Masonic Service Association.)

## 1. Bright Mason

That not all Masons are equal but distinguish themselves by their zeal shows in the satirical expressions invented for the over-ambitious among their own members, who want to show off by knowing the ritual by heart. Thus, *MD* defines a "bright Mason" as a brother who is "well acquainted with the ritual, the forms of opening and closing, and the ceremonies of initiation. This experience does not, however, in its technical sense, appear to include knowledge of the history and science [...]"<sup>902</sup> This encyclopedia concludes that bright Masons are not necessarily learned men, and further states that there are several learned Masons who are "not very well versed in the exact phraseology of the ritual."<sup>903</sup> According to *CME*, this term was seldom used: "A term no longer heard, and possibly not heard much, if at all, after the 19<sup>th</sup> century. It was applied to one proficient in rituals and lectures."<sup>904</sup>

### Parrot Mason (synonym of "bright Mason")

*CME* contains an entry referring to "Parrot Mason" as to one who memorizes the ritual perfectly while being ignorant of its meaning, purpose, or philosophy, i.e. merely a verbal perfectionist, synonymous with "bright Mason."<sup>905</sup> The *IFL* offers the same interpretation: "Papageienmaurer [...] nennt man im "Slang" der amerikanischen Logen solche, die das Äußerliche der Freimaurerei wohl beherrschen und das ganze Ritual nachplappern können [...]"<sup>906</sup> An ironic newspaper article from the "Master Mason" of the 1920's compares such a Mason with a music teacher who coaches a pupil to name every note, without enabling him to produce any piece of music therewith:

Can you imagine a music teacher coaching a pupil to name in perfect sequence every note in a great musical masterpiece; every flat, every sharp, every major and minor chord, but never bothering to teach the pupil to interpret these notes and to reproduce them? Perfect nonsense, of course. Utterly absurd! And why? Because it would mean nothing except that the music teacher had developed a queer kind of mental freak - a note-parrot, perhaps. Yet no more nonsensical, no more absurd, than a Masonic system which teaches men to commit chapters of ritual to memory but which never interprets these chapters, thereby developing an equally queer mental freak - a ritual-parrot.<sup>907</sup>

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<sup>902</sup> *MD*, p. 136.

<sup>903</sup> *Ibid.*

<sup>904</sup> *CME*, p. 110.

<sup>905</sup> *CME*, p. 464.

<sup>906</sup> *IFL*, p. 1186.

<sup>907</sup> Douglas Martin, article "Blind Men -Dark Closets - Black Hats," in: *The Master Mason* (1925), p.191/192.

The *IFL* adds that such kind of Masons are mostly pedants who remark on every small mistake of the Master<sup>908</sup>, and makes a reference to the humorist Roe Fulkerson, who has satirized a Parrot Mason in his "Portrait Gallery," at which we will now take a closer look. Fulkerson's satire appears in his "Dollar Masonic Library" from 1927 (ten volumes for one dollar). These tiny booklets, comprising works like "The Little Masonic Dictionary," "Facts and Fables of the Craft" by Haywood, "The Man Who Would Be Kind" by Rudyard Kipling, who was a Mason, etc. were evidently thought a fit present for Masons, and worth their price, too. In the booklet concerned, Roe Fulkerson represents a tour guide leading visitors through a Masonic Gallery of art, explaining the portraits of distinguished and N.P.D. (not particularly distinguished) brethren to them. The first of his remarks on the portraits deals with the frames, which are symbolic of the peculiar characters shown in the pictures - as in this case: "Picture nicely framed in phonographs and covers off of out-of-date issue of *Monitor*."<sup>909</sup> The Parrot Mason, erroneously referred to in the *IFL* as the "The Symbolist,"<sup>910</sup> here is called "Brother Eager": "Doesn't know anything but ritual. Doesn't want to know anything else. Doesn't believe there is anything else to Masonry. Our Lodge wouldn't want any more like him, but couldn't get along without him. Is thinking of giving him a present. Undecided between gold inlaid megaphone and parrot."<sup>911</sup>

## 2. Brother Jonathan

As the Germans received the nick name "Krauts," the Russians that of "Ivan," and the British that of "Tommys" during the Second World War, there is an old nick name of Masonic origin applied to Americans. It resulted from a council of war under Washington, during which no consent was found. Finally, Washington suggested to "ask brother Jonathan," meaning the Mason Jonathan Trumbull who was highly esteemed for his principles and open-heartedness:

Bruder Jonathan, Spitzname des Amerikaners, ist freimaurerischen Ursprungs. Als in einem Kriegsrat unter Washington keine Übereinstimmung zu erzielen war, unterbrach dieser die Verhandlung mit dem Worte: "Wir wollen Bruder Jonathan fragen." Er meinte damit den seiner Grundsätze und seiner Offenheit wegen besonders geschätzten Freimaurer Jonathan Trumbull.<sup>912</sup>

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<sup>908</sup> *IFL*, p. 1186.

<sup>909</sup> Fulkerson, p. 41.

<sup>910</sup> Cf. *IFL*, p. 1186.

<sup>911</sup> Fulkerson, p. 41.

<sup>912</sup> *IFL*, p. 226.

### 3. Cordonnite

A term ridiculing the vanity of Masonic career hunters is to be found in French Masonry, where "le cordon" is the Masonic badge of honor: "'Cordonnite'. Terme d'argot maçonnique, forgé pour railler les maçons trop pressés d'accéder aux Hauts Grades. [...]"<sup>913</sup> We have found no synonym in the English or German Masonic languages.

### 4. Jug Masons

This is a typical American expression stemming from the times of the scandal about the abduction of William Morgan<sup>914</sup> in 1826, and was employed for a group of mockers pretending to be Freemasons who initiated profanes allegedly using Morgan's exposé as ritualistic background. Lodges established by them were consequently called "Jug Lodges." The initiation fee consisted of a jug of whisky or the equivalent in money, which shows the "sacrilege" of their activities.

An opprobrious epithet bestowed, during the anti-Masonic excitement, upon certain assemblages of worthless men who pretended to confer the degrees upon candidates weak enough to confide in them. They derived their instructions from the so-called expositions of Morgan, and exacted a trifling fee for initiation, which was generally a jug of whisky, or money enough to buy one. They were found in the mountain regions of North and South Carolina and Georgia.<sup>915</sup>

A similar explanation is also found in *TRMC* by Mackenzie<sup>916</sup>, in *CME*<sup>917</sup>, and in the French Masonic dictionary, which literally translates the term with "Maçons de pichet."<sup>918</sup>

### 5. Knife & Fork Masons

The mock expression Knife & Fork Degree, a jibe cast at Masons who attend lodge meetings mostly because of the free dinner and refreshments instead of the

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<sup>913</sup> *DFM*, p. 104.

<sup>914</sup> Cf. chapter on anti-Masonry.

<sup>915</sup> *EOF*, p. 373.

<sup>916</sup> Cf. *TRMC*, p. 394.

<sup>917</sup> Cf. *CME*, p. 341.

<sup>918</sup> *DFM*, p. 149.

work, is mentioned in *CME*, in Mackey's *EOF*, and in the *IFL*<sup>919</sup>. It is not to be underestimated, for "[i]t is not improbable that Symbolic Freemasonry owes its existence to the love of good food and fine fellowship in the lodges of the 16<sup>th</sup> and 17<sup>th</sup> centuries [...]".<sup>920</sup> This metaphor is also worthy of note because of its respectable ancestry, having been coined by Laurence Dermott, Grand Secretary of the Ancient Grand Lodge of England, in his *Ahiman Rezon*, of which the first printing appeared in 1754. Thus, Dermott speaks sarcastically about the "Moderns": "It was also thought expedient to abolish the old custom of studying geometry in the Lodge; and some of the young brethren made it appear that a good knife and fork in the hands of a dexterous brother, over proper materials, would give greater satisfaction and add more to the rotundity of the Lodge than the best scale and compass in Europe."<sup>921</sup>

It has already been said that the "Antients" were the rival Grand Lodge of the so-called "Moderns," and here Dermott criticizes the demoralization of the competitive system. However, the term "Knife and Fork Masons" must not be neglected, for "... if Masonic historians were entirely adequate to their task, they would give much more consideration than they do to the *Knife and Fork Degree*, which was popular long before The Three Degrees were known."<sup>922</sup> Most certainly, the "table lodges" and the banquets have lured many candidates into the organization, maybe even more than those attracted by the secrecy and the ritual.

Today, we still find this mock expression used, especially in America, where a whole fun article trade has evolved around it, comprising cooking aprons, postcards, and tie tacks. It has even found a way into poetry:

### **The Knife & Fork Degree<sup>1</sup>**

I do not attend the meetings,  
 For I've not the time to spare,  
 But every time they have a feast,  
 You will surely find me there.  
 I cannot help with the degrees,  
 For I do not know the work,  
 But I can applaud the speakers,  
 And handle a knife and fork.  
 I'm so rusty in the ritual,  
 That it seems like Greek to me,  
 But practice has made me perfect,  
 In the Knife and Fork degree.

<sup>919</sup> Cf. *CME*, p. 347; *EOF*, p. 384; *IFL*, p. 844.

<sup>920</sup> *CME*, p. 347.

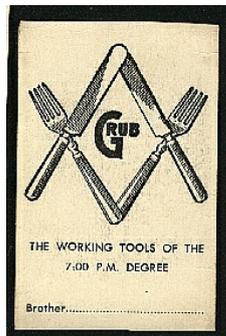
<sup>921</sup> *EOF*, p. 384.

<sup>922</sup> *Ibid.*

**cooking apron of the Knife & Fork Degree**



**postcard for the Grub Degree**



**tie tack**



## 6. Leg of mutton Masons

In another historical source, there is an expression almost synonymous with "Knife & Fork Masons," which was employed in a special case for two brethren:

[...] a complaint was made against Thomas Phealon and John Macky, better known by the name of the "leg of mutton Masons," who had pretended to confer the degree without knowing anything about it. The record says: "In the course of the examination, it appeared that Phealon and Macky had initiated many persons for the mean consideration of a leg of mutton for dinner or supper, to the disgrace of the Ancient Craft. [...]"<sup>923</sup>

## 7. McMasons

A relatively new mock expression designating a Mason who has to prove his proficiency in a one-day class in order to attain a higher office is "McMason." It alludes to the fast-food chain McDonald's, and Henderson and Pope use it:

Some Grand Lodges have experimented with a different style of proficiency test, requiring candidates for promotion to be able to answer a series of questions in their own words, thus demonstrating an understanding of the subject matter. Even more recently, some Grand Lodges are experimenting with 'One-day Classes', which do not require the old proficiency tests between degrees, and whose critics describe the results as 'McMasons', referring to the fast-food chain. To be fair, the experiment has not been conducted for a sufficient time to draw reliable conclusions.<sup>924</sup>

## 8. Petticoat Mason

In Pollard's book on Masonic humor, *Tied To Masonic Apron Strings*, we come across the mock expression "petticoat Mason" denoting a male Member of the Order of the Eastern Star, which is androgynous and seems to be more appropriate for women regarding its ceremonial contents (cf. our ritualistic chapter 8.2.2). This becomes obvious when we consider the floral metaphors, as

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<sup>923</sup> "Capitular Masonry; or, the Royal Arch Chapter, by Henry R. Evans," in *Little Masonic Library I*, p. 13.

<sup>924</sup> Henderson and Pope, vol. I, p. 76.

well as the five Biblical heroines celebrated in the ceremonies. Pollard in his satire reports on a man having finally succumbed to his wife's wishes to become an Eastern Star Mason. He was kidded about becoming a "petticoat Mason" by his acquaintances, and had to hear the usual taunts about what he would have to go through in his initiation. However, finding the initiation impressively and full of dignity, the man was almost disappointed. His wife in all seriousness had insisted that he wear lace-trimmed bloomers, but no one required to see whether he was "properly prepared" (the Masonic technical term for being "properly clothed," etc.). Thus, the candidate on his own initiative "forthwith dropped his pants, exposing bright lavender bloomers, trimmed in yards of lace."<sup>925</sup>

## 10. Three Point Brothers

The nick name "Three Point Brothers" for Freemasons originated with the use of three points as a sign for an abbreviation on documents of the French Grand Orient in 1774. This custom soon became popular among the Masons, and many speculations arose as to the true significance of these points (cf. also Section 6.1 on abbreviations) - whether they denoted the three "Great Lights," or, in a figurative sense, alluded to the stations of the Worshipful Master and the Senior and Junior Wardens in the lodge, or to the Holy Trinity, or the initial name of God, symbolized by the Hebrew letter Yod.

It was formerly fashionable in Masonic writing, especially in the higher degrees, to use three dots in triangular form [...] instead of the usual period after initials. The practice started in France and [...] was originated by the Grand Orient, [...] 1774. So, Freemasons came to be called *Three Point Brothers*. The custom has attained some popularity in America. They are sometimes used in very formal Scottish Rite documents.<sup>926</sup>

However, the *IFL* argues that the Masons of the 18<sup>th</sup> century used an archaic typesetting custom, since the three points already appeared in the ancient documents of monks. If this were true, the three points would have no Masonic symbolic meaning at all:

Hinter Abkürzungen werden im freimaurerischen Schrifttum die drei Punkte gesetzt, bei Bezeichnung der Mehrzahl zumeist verdoppelt. Daher auch die Bezeichnung der Freimaurer als *Dreipunktebrüder* (Frères-Trois-Points). Sie werden zumeist als Symbol für die drei Lichter gedeutet. Diese Ableitung ist aber sicherlich falsch; Freimaurer des 18. Jahrhunderts haben [...] einen sehr alten Setzer- und

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<sup>925</sup> Cf. Pollard, p. 23-24.

<sup>926</sup> *CME*, p. 652.

Schreiberbrauch kopiert. Die drei P. erschienen schon in alten Mönchschriften.<sup>927</sup>

## 5.8 Names of Persons and Institutions

N°	Word	Meaning
1	Antients vs. Moderns	Antients (or Ancients) = rival Grand Lodge founded in 1751; Moderns = Grand Lodge founded in London in 1717 <sup>928</sup>
2	cowan	intruder, eavesdropper
3	Craft	Freemasonry
4	Craftsman	Freemason
5	Gabaon	a high place (French: Master Mason)
6	Gabaonne	(French:) widow of Master Mason
7	High Twelve Club <sup>929</sup>	Masonic luncheon club
8	Lewis (Louveteau; Lufton)	son of a Mason
9	Lodge, clandestine	irregular, illegal lodge (not lodge meeting clandestinely) <sup>930</sup>
10	Lodge, dormant (French: loges en sommeil <sup>931</sup> )	lodges that have ceased to work, but not to exist
11	Lodge, just, perfect, and regular	definition of legal lodge; a lodge is said to be "just," when it is furnished with the three Great Lights; "perfect," when it contains the constitutional number of members; and "regular," when it is working under a Charter emanating from a legal authority <sup>932</sup>
12	Lodge of Instruction	in England, lodges attached by permission to regular lodges, affording great instruction to

<sup>927</sup> *IFL*, p. 380.

<sup>928</sup> Cf. *DFM*, p. 170.

<sup>929</sup> Cf. also the High Twelve homepage at <http://www.emasons.org/HI12/what.htm>

<sup>930</sup> Cf. *DFM*, p. 95.

<sup>931</sup> Cf. *ibid.*, p. 203.

<sup>932</sup> Cf. *EOF*, p. 374.

		working members; the most important being the Emulation Lodge of Improvement for Master Masons. It would be illegal to initiate at such lodges, but they have a great effect in maintaining order and proper ceremony. <sup>933</sup>
13	Lodge, Royal	The Grand, or Royal Lodge over which Zerubbabel, Haggai, and Jeshua presided at the building of the Second Temple. Referred to in the Royal Arch degree. <sup>934</sup>
14	Lodge, Sacred	according to tradition, the lodge over which King Solomon, Hiram King of Tyre, and Hiram Abiff presided at the building of the First Temple <sup>935</sup>
15	Low Twelve Club	Masonic burial or death benefit club
16	Masonry, Adoptive	a name given to certain degrees resembling Masonry, and Masonic spirit, which have been invented for ladies who have claims upon the Order of Freemasonry, through relatives who are members of it <sup>936</sup>
17	Masonry, Antediluvian (i.e., Primitive Masonry)	theory that Freemasonry originated before the Flood <sup>937</sup>
18	Masonry, Capitular	Masonry conferred in a Royal Arch Chapter of the York and American Rites <sup>938</sup>
19	Masonry, Hermetic ~	Hermetic is a name applied to arts or alleged sciences such as Alchemy or Rosicrucianism and, hence, to some Masonic work such as Hermetic Rite <sup>939</sup>
20	Masonry, Operative vs. Speculative ~	stonemasonry of the Middle Ages vs. spiritual Freemasonry (since 1717)
21	Masonry, Primitive ~	term to describe the fanciful

<sup>933</sup> Cf. *TRMC*, p. 455. See also Section 8.1.4 on Emulation working.

<sup>934</sup> Cf. *ibid.* See also Section 8.1.3 on the Royal Arch ritual.

<sup>935</sup> Cf. *TRMC*, p. 455.

<sup>936</sup> *MD*, p. 83. Cf. also Section 3.2 on Freemasonry and women, and Section 8.2.1 on Pike's Masonry of Adoption.

<sup>937</sup> Cf. *CME*, p. 52.

<sup>938</sup> Cf. *EOF*, p. 133.

<sup>939</sup> *CME*, p. 312.

		Freemasonry said to have existed before the Flood; hence, synonymous with Antediluvian Masonry <sup>940</sup>
22	Masonry, Red ~	name for degrees claimed to be circulated by Jacobites (supporters of the House of Stuart) <sup>941</sup>
23	Masonry, Spurious ~	pretended Freemasonry, prohibited, not authorized <sup>942</sup>
24	Masonry, Stuart ~	rites allegedly established by the House of Stuart to use Freemasonry to recapture English throne (cf. Red Masonry)
25	Masons, adhering vs. Masons, seceding ~ (Seceders)	Masons who stayed with their lodges during the Morgan anti-Masonic excitement in the U.S. vs. those who withdrew from the order <sup>943</sup>
26	Masons, Cross-Legged ~	expression for Knights Templar
27	Masons, Gentlemen ~	speculative Masons
28	Masons, Mock ~	anti-Masons holding a mock street procession in 1741 <sup>944</sup>
29	Masons, Salute vs. Letter ~	stonemasons of Germany during Middle ages who had signs/words as mode of recognition, vs. those who had certificates
30	Masons, St. John ~	Masons who practice and recognize no degrees of Masonry but those of Entered Apprentice, Fellow Craft, and Master Mason <sup>945</sup>
31	Masons, tramping ~	beggars pretending to be Masons <sup>946</sup>
32	profane	non-Mason
33	Royal Art	Freemasonry
34	Sons of the Light	obsolete expression for Freemasons <sup>947</sup>
35	Tyler (Tiler) (Couvreur;	officer guarding the outer door of the lodge

<sup>940</sup> Cf. *ibid*, p. 487. The Originator of this term was evidently William Hutchinson in *Spirit of Masonry*, 1775. Also used by Oliver and others.

<sup>941</sup> Cf. *CME*, p. 511.

<sup>942</sup> Cf. *ibid*, p. 630.

<sup>943</sup> Cf. *MD*, p. 81; *EOF*, p. 675. See also Section 13.2 on the Morgan Scandal.

<sup>944</sup> Cf. *CME*, p. 591; *DFM*, p. 170; *IFL*, p. 1050.

<sup>945</sup> Cf. *EOF*, p. 659.

<sup>946</sup> Cf. *CME*, p. 655.

<sup>947</sup> Cf. *ibid*, p. 626.

	Ziegeldecker)	
36	Widow	Freemasonry
37	Widow's Son	Freemason

## 1. Antients vs. Moderns

An early schism separated the English Masons into these two groups or Grand Lodges, who re-united in 1813. A French Masonic dictionary warns against confusing the chronology of the Moderns and the Antients, because the Moderns come first. It thus defines the Antients: "Nom donné dans un sens péjoratif à la Grande Loge fondée à Londres en 1717 par la Grande Loge rivale constituée en 1751 sous le vocable d'*Antients* (Ancients). Cette interversion ne doit pas tromper. C'est la Grande Loge la plus ancienne en date à laquelle s'applique le terme de '*Modern*.'"<sup>948</sup> The technical term, "Ancient Craft Masonry," is given to the three symbolic degrees, Entered Apprentice, Fellow Craft, and Master Mason. As stated in *Masonry Defined*, the degree of Royal Arch is not generally included under this appellation, although, if considered a complement of the Third Degree, it must constitute a part of it. Thus, the articles of union between the two Grand Lodges of England, adopted in 1813, declare: "pure Ancient Masonry consists of three degrees and no more; viz.: those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch."<sup>949</sup>

## 2. Cowan

Q: Brother Tyler, your place in the Lodge?

A: Without the inner door.

Q: Your duty there?

A: To keep off all **cowans and eavesdroppers**, and not to pass or repass any but such as are duly qualified and have the Worshipful Master's permission.<sup>950</sup>

The "first and constant care of Masons when convened" is to see that the lodge is "duly tyled."<sup>951</sup> That means that the Masons are among themselves, that they have the required degree, and that all outsiders and spies, as well as all Masons of a lower degree, are excluded. This is guaranteed by the Tyler, the watchman with the drawn sword in his hand who guards the door of the lodge in order to keep off all "cowans and eavesdroppers." The quotation above shows

<sup>948</sup> Cf. *DFM*, p. 170.

<sup>949</sup> *MD*, p. 102.

<sup>950</sup> Duncan, p. 12.

<sup>951</sup> Cf. *ibid*, p. 12/13.

how these technical terms are employed in the ritualistic diction. But how did the term "cowan" originate?

As stated in *Masonry Defined*, "[t]his is a purely Masonic term, and signifies in its technical meaning an *intruder*, whence it is always coupled with the word *eavesdropper*."<sup>952</sup> The technical term "cowan" first occurs in a Scottish record dating from 1598, the Schaw manuscript, which contains the following passage: "That no Master nor Fellow of Craft receive any *cowans* to work in his society or company, or send none of his servants to work with *cowans*."<sup>953</sup> The second edition of Anderson's *Constitutions*, published in 1738, shows the use of this expression among speculative English Freemasons: "But Free and Accepted Masons shall not allow *cowans* to work with them, nor shall they be employed by *cowans* without an urgent necessity; and even in that case they shall not teach *cowans*, but must have a separate communication." From this it becomes evident that "cowan" was a pejorative term denoting somebody ignorant, unprivileged, or untrained in a certain profession. An old Scottish dictionary by Jamieson contains the three following definitions of the term: "1. A term of contempt; applied to one who does the work of a Mason, but has not been regularly bred. 2. Also used to denote one who builds dry walls, otherwise denominated a *dry-diker*. 3. One unacquainted with the secrets of Freemasonry."<sup>954</sup> The compiler of *MD* therefore presumes that the word came to the English fraternity directly from the operative stonemasons of Scotland, "among whom it was used to denote a pretender, in the exact sense of the first meaning of Jamieson."<sup>955</sup>

As it is often the case in Freemasonry, especially with regard to pseudo-Hebraic expressions, there are numerous more or less improbable and far-fetched interpretations of this technical term. Some Masons believe that the roots of this Scottish word lie in the Greek, meaning "dog," or in the Hebrew "cohen," that is, "priest": "Man hat seine Sprachwurzel im griechischen kyon (Hund), im hebräischen cohen (Priester), sogar im französischen "Chouans" aufzufinden geglaubt. Wahrscheinlich hängt es mit dem gotischen kujon zusammen (hominem imbellem et cujus capiti omnes toto illudunt, kujon appellare moris est)."<sup>956</sup> Dierickx defines a "cowan" as a casual laborer, who is distinguished from qualified operative masons because they possess the "Mason's word" that he has not: "Ursprünglich nannte man einen Meister, der Steinmauern ohne Mörtel errichtete, *cowan*, und später einen Steinmetzen, der, ohne den Beruf erlernt zu haben, ihn ausübte, nur einen "Gelegenheitsarbeiter". Um nun diese *cowans* von den qualifizierten Maurern zu unterscheiden, gab man letzteren *das Maurerwort* [...]."<sup>957</sup>

In the operative lodges of the stonemasons' guilds, the cowans were unpopular laborers. Masters were even reproached for employing them, and at some places there existed rules against the employment of cowans if there were

<sup>952</sup> *MD*, p. 180/181.

<sup>953</sup> Cited in *ibid*.

<sup>954</sup> Cited in *MD*, p. 180/181.

<sup>955</sup> *Ibid*.

<sup>956</sup> *IFL*, p. 307/308.

<sup>957</sup> Dierickx, p. 26.

skilled workmen available within a certain radius. There existed different grades of cowans, but not even a "master cowan" was allowed to enter an operative lodge, just as he was not entitled to artful work in stone:

Der C. war in den Werklogen ein nicht gerne gesehener Hilfsarbeiter. Im ältesten Protokolle der Loge an der Marienkapelle in Edinburgh (1599) wird ein Meister getadelt, weil er C. beschäftigt. An anderen Orten gab es besondere Satzungen über C., die nur dann verwendet werden durften, wenn zünftige Bauleute in einem Umkreis von 15 Meilen nicht aufgetrieben werden konnten. Die C. hatten auch Gradstufen ihrer Ausbildung. Doch wurden auch "Meister Cowans" niemals in die Logen zugelassen, ebenso wie man es peinlichst vermied, ihnen die künstlerischen Steinmetzenarbeit zuzuteilen oder zu erlauben. (IFL 307/308)

The old proceedings of Scottish operative masonic lodges, such as the Lodge of Edinburgh (1599), Kilwinning Lodge (1623, 1645, and 1647), and others, mention the masons "without the word":

In den Akten der Loge Kilwinning wird darunter verstanden "without the word", d. i. ein Baumann, der das Wort, d. i. die wirkliche Weihe nicht empfangen hat, jemand, der das Bauhandwerk ausübt, ohne aber eigentlich ordentlicher Zünfter zu sein. Nach Jamiesons Wörterbuch der schottischen Sprache sind C. Leute, die als unausgebildete Maurer tätig sind. Die Bezeichnung hat etwas Wegwerfendes, um so mehr als C. im Zusammenhang, cowans, interlopers, eavesdroppers (Einschleicher und neugierige Aushorcher) gebraucht wird. Ursprünglich nur als Bezeichnung des unausgebildeten, nicht qualifizierten Baumannes gebraucht, bekam es später in der spekulativen Freimaurerei den Sinn, den wir heute dem Worte "der Profane" geben.<sup>958</sup>

Thus, in speculative Freemasonry, the term "cowan" means about the same as "profane," that is a non-Mason. According to the *IFL*, this term was not used before 1717 in the English Masonic language. Prichard used it in 1730 as denoting eavesdropper, and Anderson employed it only in 1738, substituting it for the term "unaccepted Masons."<sup>959</sup>

The technical term "cowan" is also defined in non-Masonic dictionaries, for example in the *OED*,<sup>960</sup> which gives several correct interpretations sustained by different sources, of which the following is a selection: 1. *Sc.* "One who builds dry stone walls (i.e. without mortar); a dry-stone-diker; applied derogatorily to one who does the work of a mason, but has not been regularly apprenticed or

<sup>958</sup> *IFL*, p. 307/308.

<sup>959</sup> Cf. *ibid.*

<sup>960</sup> Cf. *Oxford English Dictionary*, Oxford University Press, 2000. Online version.

bred to the trade." 2. "Hence, one uninitiated in the secrets of Freemasonry; one who is not a Mason." 3. "*Slang*. 'A sneak, an inquisitive or prying person.' " 4. "*Attrib*. Uninitiated, outside, 'profane.' "

### 3. Craft

According to the *EOF*, the term "craft" comes from the Saxon *cræft*, signifying skill or dexterity in any art. In the Masonic technical language, it has acquired a figurative sense and stands as a *pars pro toto* for Freemasonry itself: "In reference to this skill, therefore, the ordinary acceptation is a trade or mechanical art, and collectively, the persons practising it. Hence, 'the Craft,' in Speculative Masonry, signifies the whole body of Freemasons, wherever dispersed."<sup>961</sup> When referring to Freemasonry, "Craft" is capitalized. "Craft Masonry," the short form of "Ancient Craft Masonry," means the first three degrees (sometimes including the Holy Royal Arch; as stated in point 1. of this section).

### 4. Craftsman

In congruity with the above-mentioned term "Craft," a "Craftsman" is defined in the *EOF* as "a Mason."<sup>962</sup>

### 5. Gabaon

This French term is a significant word in the high degrees. According to Oliver, "in philosophical Masonry, heaven, or, more correctly speaking, *the third heaven*, is denominated Mount Gabaon, which is feigned to be accessible only by the seven degrees that compose the winding staircase. These are the degrees terminating in the Royal Arch."<sup>963</sup> Accordingly, *Gabaon* is defined to signify "a high place."<sup>964</sup> However, besides being a place name, this technical term can also denote a Master Mason: "In a ritual of the middle of the last century [i.e., the 18<sup>th</sup> c.], it is said that *Gabanon* is the name of a Master Mason. [...] *Gabaon* is a French distortion, as *Gabanon* is an English one, of some unknown word - connected, however, with the Ark of the Covenant as the place where that article

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<sup>961</sup> *EOF*, p. 184.

<sup>962</sup> *Ibid*.

<sup>963</sup> *Ibid*, p. 289.

<sup>964</sup> *Ibid*.

was deposited."<sup>965</sup> Consequently, the technical term "Gabaonne" was employed in French Masonic language to denote the widow of a Master Mason.

## 7. High Twelve Clubs vs. Low Twelve Clubs

These metaphors result from the technical Masonic terms "low twelve," meaning death, and "high twelve," meaning the bloom of life. See also Section 6.9 on Masonic hours, as well as Section 8.4.5 that deals with Masonic clubs. Consequently, "High Twelve Clubs" are luncheon clubs, instituted for a "happy social hour," whereas "Low Twelve Clubs" are death benefit clubs.

As Low Twelve is synonymous with misfortune or death, Low Twelve Clubs are burial or death benefit clubs among Masons.

Freemasonry has generally kept free of all forms of insurance but some have insisted from time to time on working up first one and then another plan for Freemasons only. These are usually separate from any management by the lodge but being a form of group insurance are beneficial if properly administered. There seems to have been no great demand for them, though they still exist in some places.<sup>966</sup>

As stated in the *IFL*, these voluntary death benefit associations only exist in American Masonry, where lodges like to sponsor them since their huge number of members guarantees a better security than spontaneous collections in urgent cases of aid for bereaved families:

[...] zu deutsch Hochmitternachtsklubs, sind freiwillige Vereinigungen amerikanischer Freimaurer zum Zwecke rascher Hilfe im Falle des Ablebens eines Familienversorgers. Sie werden von amerikanischen Logen gerne gefördert, weil diese auf versicherungstechnischer Basis errichteten "death benefit clubs", ohne eigentliche Versicherungsgesellschaften zu sein, durch den Umfang der Beteiligung eine größere Sicherheit geben als die aus der eigenen Logeninitiative entspringenden und oft unzulänglichen Sammlungen im Falle dringlicher Hinterbliebenenhilfe.<sup>967</sup>

The head organization of the High Twelve Clubs is the High Twelve International, Inc., founded at Sioux City, Iowa, in 1921 by E. C. Wolcott. The subsidiary High Twelve Clubs may be formed in any locality as long as fifteen Master Masons join. These clubs have to abide by the constitution, by-laws, and policies of the High Twelve International, Inc. They have a magazine called

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<sup>965</sup> Ibid.

<sup>966</sup> *CME*, p. 391.

<sup>967</sup> *IFL*, p. 962.

*High Twelvian*. According to the Constitution, the International is "non-political, non-sectarian, composed of representative business and professional men, who feel a keen interest in the welfare and progress of their communities and the affairs of the world and who desire to live the ideals taught in Masonry."<sup>968</sup> The aims of High Twelve Clubs are, among others, to unite Masons in the happy bond of a social hour, to inform them of the progress of Masonry, to encourage virtues that aid in civic betterment, to maintain educational facilities, and to give support and personal attention to the American youth. In 1995, there were 365 active High Twelve Clubs in the United States and Hawaii, belonging to the High Twelve International, Inc.<sup>969</sup>

## 8. Lewis

- Q: If you had a son, and wished to give him a Masonic name, what would you call him?  
 A: Lewis.  
 Q: What does Lewis denote?  
 A: Strength.  
 Q: How is it depicted in a Masonic Lodge?  
 A: By certain pieces of metal dovetailed into a stone, which forms a cramp, and enables the Operative Mason to raise great weights to certain heights while fixing on their proper bases.  
 Q: Lewis being the son of a Mason, and his name denoting strength, what ought to be his duty to his aged parents?  
 A: To bear the burthen [sic] and heat of the day, from which his parents by reason of their age ought to be exempt; to assist them in time of need, so as to render the close of their days happy and comfortable.  
 Q: For this filial duty I presume he claims a privilege?  
 A: He does, that of being made a Mason before any other person however dignified by birth or fortune.<sup>970</sup>

An interesting technical term not found in profane dictionaries is the Masonic word "lewis." The quotation above from the catechetical question-and-answer dialogue of the Entered Apprentice lecture of *The Text Book of Freemasonry*, dating from 1881, explains the provenance of the term "lewis" from the operative craft where it was a tool (a cramp) and its figurative meaning, a "Lewis" being the "son of a Mason." A corresponding definition of "lewis" is given in *The 'Standard' Ritual of Scottish Freemasonry*:

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<sup>968</sup> *CME*, p. 137.

<sup>969</sup> Cf. *CME*, p. 137.

<sup>970</sup> Anonymous ("Compiled by a member of the Craft."), *The Text Book of Freemasonry* from 1881, p. 91.

The implement by which the Perfect Ashlar is suspended is termed a Lewis. Lewis denotes strength, and is here represented by certain pieces of metal dove-tailed into a stone, which forms a cramp, and enables the operative Mason to suspend stones at the height required, preparatory to fixing them. Lewis likewise denotes the son of a Mason, whose duty it is to bear the burden and heat of the day, from which his parents, by reason of their age, ought to be exempt; and to assist them in time of need, so as to render the close of their days happy and comfortable.<sup>971</sup>

Masonic dictionaries and encyclopedias<sup>972</sup> give synonymous interpretations of the technical term "Lewis" (English), "Louveteau" or "Louvétou" (French), and "Lufton" or "Louton" (German). The *Internationals Freimaurerlexikon* furnishes an explication for the peculiarity of applying the name of a working tool to a son of a Freemason, tracing the word back to 1737. "Lewis" originally referred to the name "Ludwig," alluding to the hope that the wife of Frederick Lewis, Prince of Wales, might give birth to a son. In this sense, the term "Lewis" was used in a song, "May a Lewis be born." In French, apart from the derivation from the working tool "louve," the deduction from the term "louveteau," "little wolf," was also popular among the Masons:

Für die Entstehung dieser Bezeichnung wird folgende Erklärung gegeben: Als Friedrich Ludwig von Wales in den Bund aufgenommen wurde (1737), erwartete seine Gattin ihre Niederkunft. Ein Br. Goston verfaßte ein Lied, in dem die Zeile vorkam: "May a Lewis be born", möge ein Ludwig geboren werden! Das Lied ist abgedruckt im Konstitutionenbuch von 1738 und wurde bei Tafellogen gesungen. Zu dieser Stelle, deren ursprünglicher Sinn in Vergessenheit geriet, wurde aus dem sprachlichen Gleichklang mit Lewis (Steinklammer) ein Werksymbol gefunden und die Bezeichnung für den Sohn eines Freimaurers abgeleitet.

Im Französischen heißt lewis, der Steinkeil, louve. Daraus ist wohl Louveton entstanden, obzwar man eine Zeitlang die Ableitung Louveteau, Wölflein, beliebte.<sup>973</sup>

As explained in *MD*, the French Masons applied the term "little wolf" to their sons because of the archaic custom of disguising candidates as wolves in Egyptian initiation ceremonies, for example the mysteries of Isis, where the candidate was made to wear the mask of a wolf's head: "Hence, a wolf and a candidate [...] were often used as synonymous terms. Macrobius, in his *Saturnalia*, says, in reference to this custom, that the ancients perceived a

<sup>971</sup> *The 'Standard' Ritual of Scottish Freemasonry*, p. 38/39.

<sup>972</sup> Cf. *DFM*, p. 161/162; *IFL*, p. 969/970; *MD*, p. 329/330.

<sup>973</sup> *IFL*, p. 969/970. Cf. also *EOF*, p. 444, with regard to the end of the Deputy Grand Master's song: "May a Lewis be born, whom the World shall admire, Serene as his Mother, August as his Sire."

relationship between the sun, the great symbol in these mysteries, and a wolf, which the candidate represented at his initiation."<sup>974</sup> The reason for this comparison was the resemblance of the flocks of sheep and cattle flying and dispersing at the sight of the wolf, just as the flocks of stars disappear at the approach of the sun's light. Hence, in Greek *lukos* signifies both "sun" and "wolf."

As to the universality of the technical expression "lewis," according to the American encyclopedia *Masonry Defined* this term was not adopted in the United States as a Masonic symbol: "In this country, these rights of a lewis or a louveteau are not recognized, and the very names were, until lately, scarcely known, except to a few Masonic scholars."<sup>975</sup> In England, on the contrary, the lewis as a working tool is still depicted in rituals among the emblems drawn on the tracing-board of the First Degree, an example of which will be illustrated below. The "lewis" in England, France, and Germany enjoys the privilege of being initiated into Freemasonry earlier than all other young men, who have to wait until they have reached the "lawful age"<sup>976</sup>: "By the constitutions of England, a lewis may be initiated at the age of eighteen, while it is required of all other candidates that they shall have arrived at the maturer age of twenty-one."<sup>977</sup> Correspondingly, the *DFM* states that "[i]l a le privilège d'être initié par priorité en cas de pluralité de candidats en attente. Certaines constitutions, telle celle de la Grande Loge d'Ecosse, admettent qu'il peut être initié avant l'âge légal, à dix-huit ans, avec une dispense du Grand Maître."<sup>978</sup> According to French sources, a son of a Mason has even the privilege to be initiated before a King, if several initiations are to take place. This is supported by the German Masonic encyclopedia, *IFL*<sup>979</sup>.

In this country [i.e., the United States] the lewis has not been adopted as a symbol of Freemasonry, but in the English ritual it is found among the emblems placed upon the tracing-board of the Entered Apprentice, and is used in that degree as a symbol of strength, because by its assistance the operative Mason is enabled to lift the heaviest stones with a comparatively trifling exertion of physical power. Extending the symbolic allusion still further, the son of a Mason is in England called a *lewis*, because it is his duty to support the sinking powers and aid the failing strength of his father [...].<sup>980</sup>

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<sup>974</sup> *MD*, p. 329/330.

<sup>975</sup> *MD*, p. 329/330.

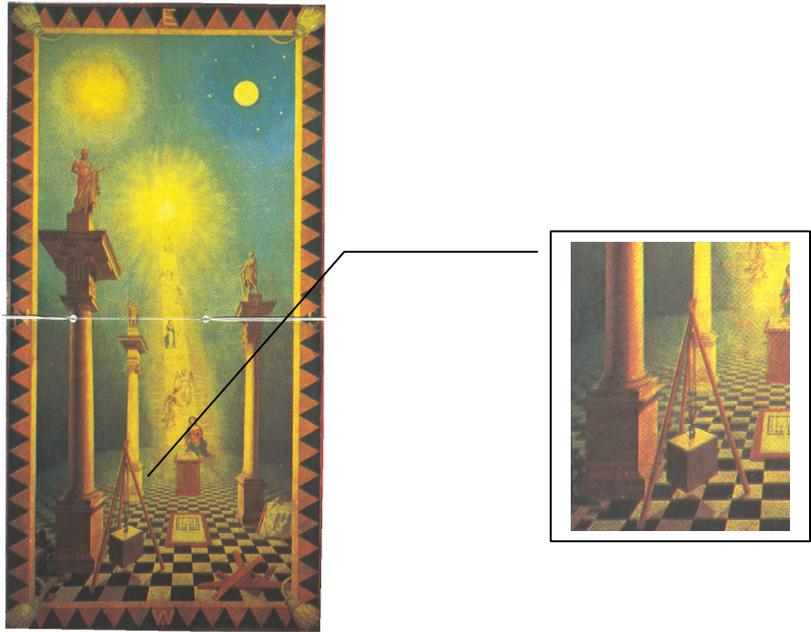
<sup>976</sup> For definition of "lawful age," see *MD*, p. 90. The variety in the laws relating to this subject, depending on the country, proves that the precise age for initiation, if the candidate is not a "Lewis," was never determined by any "landmarks" of Freemasonry.

<sup>977</sup> *MD*, p. 329/330.

<sup>978</sup> *DFM*, p. 161/162.

<sup>979</sup> Cf. *IFL*, p. 969/970.

<sup>980</sup> *MD*, p. 329/330.

The Lewis on the English Entered Apprentice Carpet<sup>981</sup>

If the "lewis" should ever become an orphan, he is entitled to receive financial support and education by the Masons. There exist special ceremonies for the baptizing of a "lewis," performed in the lodge of which his father is a member: "The infant, soon after birth, is taken to the lodge-room, where he receives a Masonic name, differing from that which he bears in the world; he is formally adopted by the lodge as one of its children [...]."<sup>982</sup> In *Masonic Baptism. Reception of a Louveteau and Adoption*, Albert Pike laid down ceremonies for baptizing children of both sexes in the second half of the 19<sup>th</sup> century (here, a boy has to be at least twelve years old, and a girl, eighteen; a boy over the age of twelve can be baptized only if he is afterward received a "Louveteau"). Pike explains that Masonry "does not imitate a religious rite of any church"<sup>983</sup> when performing this ceremony, since this rite of purification by water is not the exclusive property of any religion but was already practiced in the distant past. Masonic baptism is not a secret ceremony but open to anyone who wants to witness it, and father and mother, as well as godmother and godfather of the children are present. As in Craft Masonry, and to a certain extent in the Order of the Rainbow for Girls, the child is invested by his or her godfather with a small

<sup>981</sup> Anonymous ("Compiled by a member of the Craft."), *The Text Book of Freemasonry*, 1881, printed in London, first page. For a colored illustration, cf. the carpet of the First Degree as depicted in the Emulation working; reproduced in Section 4.1.2.1.

<sup>982</sup> *MD*, p. 329/330.

<sup>983</sup> Pike, *Masonic Baptism*, p. 13.

triangular apron of white lamb skin, which has a triangular flap and is edged with a narrow blue ribbon and a cord of blue tessellated silk. There must be no ornamentation on the apron except for a small gilded triangle in the center of the apron, bearing a mystic inscription:

Invest these young children with the apron, emblem of that labor to which humanity is destined by the Infinite Beneficence. Teach them, as soon as they can understand you, that the necessity for labor is a blessing, and that the true honor and glory of man and woman are found in it. Tell them that the apron is the symbol of Masonry, which is Work and Duty; and that idleness is not only shameful, but the parent of vice and misfortune.<sup>984</sup>

If a boy over twelve, a "lewis," is baptized, he is invested with a square and not triangular apron of white lamb skin, "with a triangular flap permanently turned up."<sup>985</sup> This is reminiscent of the special wearing of the apron in the First Degree, where the turned up flap is protective of being soiled with "untempered mortar," i.e. "unruly passions" (cf. Section 4.3.1). The boy's apron bears mystic initials, denoting "*Kater Zab*, a young wolf or Louveteau."<sup>986</sup>

The baptized children are also invested with a jewel, a delta of silver or gold. One side bears a five-pointed star, in its center a tau cross, and the other side a double triangle interlaced, in its center the letter Yod. These Masonic symbols also figure in the degrees (e.g., the tau in the Royal Arch Degree; and the Yod is said by some to have been replaced by the letter G in the center of the symbol of the square and compass). The baptized girls receive a gold locket or bracelet, and the boys a gold ring, inscribed with "Ward of God." If a "lewis" is baptized, his jewel consists of two triangles, one of gold and one of silver, interlaced, which form the Seal of Solomon, in the center of which hangs a little gold trowel. One side of the triangle bears the inscription "*Kater Zab*."<sup>987</sup> The children receive moral lessons, similar to those in the Masonic youth orders described in Section 7.2.6.1 - 7.2.6.3.

## 20. Operative masonry vs. speculative Masonry

These two technical terms constitute the fundamental differentiation that has to be made with regard to the Craft. They explain the roots and history of the form of Masonry as it exists now: the operative *asons* (written with a small letter) and cathedral builders of Europe developed into the speculative *Masons* (spelled with a capital letter) from the end of the 16<sup>th</sup> century onward in England.

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<sup>984</sup> Pike, *Masonic Baptism*, p. 60.

<sup>985</sup> *Ibid.*, p. 61.

<sup>986</sup> *Ibid.*

<sup>987</sup> *Ibid.*, p. 61/62.

This long process was a consequence of the admittance of non-masonic members into the lodges, who were noblemen, members of the royal court, or men of different professions, all called "accepted" Masons. They brought with them transcendental and Rosicrucian ideas, which changed the pure operative symbolism of the craft. This developed into the "Craft," the "Royal Art," as we know it today. (See also Chapter 2.) The *IFL* defines the lodges in which the operative masons and the speculative Freemasons met as follows: "Im Sprachgebrauch der freimaurerischen Geschichtsschreiber bedeutet daher operativ die Werkloge, spekulativ dagegen die geistige Freimaurerloge."<sup>988</sup> The word, "speculative," was first mentioned in an operative masonic manuscript in the early 15<sup>th</sup> century, but was not used Masonically as a technical term before the middle of the 18<sup>th</sup> century:

*Speculate* means to contemplate, to ponder, to meditate, to theorize, and to conjecture. The word was first used Masonically in the Cooke MS. of the early 15<sup>th</sup> century. [...] ... the word was there used in the sense of theoretical or academic as distinguished from actual working with stone. [...] The terms used in Scotland were *Domatic* for the operative and *Geomatic* for the speculative. The word, *speculative*, came into Masonic use about the middle of the 18<sup>th</sup> century. [...]

Speculative Freemasonry is also called symbolic Freemasonry, since the working tools of operative Masonry are used as symbols to teach moral and philosophical lessons.<sup>989</sup>

### 23. Spurious Freemasonry

According to Coil, "[a]ny pretended Freemasonry or body that is prohibited or not genuine, authorized, or legitimate is called *spurious* or *clandestine*."<sup>990</sup> This definition dates back to Dr. George Oliver, a prominent English Freemason who lived from 1782 till 1867. He was one of the most voluminous writers on Freemasonry, but, as Coil states, "not a reliable one."<sup>991</sup> His biographers attribute to him "a too easy credulity and a too great warmth of imagination."<sup>992</sup> Oliver used the term "spurious" in a special sense, now obsolete. He thought that since the times of Adam there were two forms of Masonry, a "true and primitive Freemasonry," and a false doctrine. According to Oliver, real Freemasonry was inherited from Adam by Seth, and the false doctrine goes back to Cain. Whereas Seth, Enoch, and Noah preserved the true Freemasonry for future generations, Cain's false doctrine was introduced via the building of the tower of Babel and

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<sup>988</sup> *IFL*, p. 1488.

<sup>989</sup> *CME*, p. 629.

<sup>990</sup> *Ibid*, p. 630.

<sup>991</sup> Cf. *ibid*, p. 456.

<sup>992</sup> Cited in *CME*, p. 456.

the teachings of Pagan priests into mystery societies. Although this fanciful explanation is no longer believed, Masons still use the term "spurious bodies" to designate illegal congregations of Masons.

Spurious Freemasonry (engl.), unechte Freimaurerei, ein Ausdruck, der auf den sehr gelehrten, aber etwas zu phantasiereichen Doktor Oliver [...] zurückgeht. Nach seiner Theorie gab es seit Adams Zeiten zwei Arten von Freimaurerei: die echte Urmaurerei, die von der kräftigen Rasse des Adamssohnes Seth vererbt wurde, und die falsche, die auf den mit allen Lastern beladenen Kain zurückführt. Seth, Enoch, Noah leiten die echte Maurerei weiter, dagegen ging die S. F. über Kain, den Turmbau von Babel und die heidnischen Priester in die Mysterienbünde über.

Heute ist diese Theorie Dr. Olivers verlassen [...], aber die von ihm erfundene Bezeichnung wird zur Charakterisierung von unregelmäßigen Freimaurervereinigungen (spurious bodies) oft neben *clandestine* [...] synonym verwendet.<sup>993</sup>

## 26. Cross-Legged Mason

This peculiar term is derived from the special way in which the Knights Templar were buried: "A name given to the Knights Templar, who, in the sixteenth century, united themselves with the Masonic Lodge at Sterling, in Scotland. The allusion is evidently to the funeral posture of the Templars, so that a "cross-legged Mason" must have been at the time synonymous with a Masonic Knights Templar."<sup>994</sup>

## 27. Gentlemen Masons

Q: What do you learn by being a Gentleman Mason?

A: Secrecy, Morality, and Good-Fellowship.

Q: What do you learn by being an Operative Mason?

A: Hew, Square, Mould stone, lay a Level, and raise a Perpendicular.<sup>995</sup>

The expression "Gentleman Mason" is a synonym of "speculative Freemason" and an antonym of operative stonemason. This becomes evident from the short question-and-answer dialogue cited above. When the operative

<sup>993</sup> *IFL*, p. 1497.

<sup>994</sup> *EOF*, p. 189.

<sup>995</sup> Quoted from an old catechism in *MD*, p. 247.

stonemasons' lodges accepted non-professionals, many noble and even royal men entered the now speculative art, that is, "gentlemen." As the *IFL* states, this term was only employed in Ireland: "Gentlemen Freemasons hießen in Irland die Angehörigen der spekulativen Logen im Gegensatz zu den Werkmaurern."<sup>996</sup>

## 29. Salute Masons vs. Letter Masons

Similar to the term "Gentlemen Masons," the expressions "Salute Masons" and "Letter Masons" stem from the operative stonemasons' trade of the Middle Ages. These terms were used in Germany, where a distinction was made between *Grußmaurer* or *Wortmaurer* (in English *Salute Mason / Word Mason*), and the *Schriftmaurer* (in English, *Letter Mason*): "The Salute Masons had signs, words, and other modes of recognition [...]; while the Letter Masons, who were also called *Briefträger* or *Letter Bearers*, had no mode, when they visited strange Lodges, of proving themselves, except by the certificates or written testimonials [...]."<sup>997</sup> The *IFL* furnishes the following a catechetical question-and-answer dialogue from the times of operative masonry:

Briefler und Grüßler. Beim Vorsprechen eines wandernden Steinmetzen in einer mittelalterlichen Bauhütte entwickelte sich folgendes Frage- und Antwortspiel das in sinngemäßer Veränderung in die Freimaurerkatechismen übergegangen ist:

[...] Ist er ein Grüßler oder ein Briefler?

Ein Grüßler.

Was ist der Unterschied zwischen einem Grüßler und einem Briefler?

Die Verschwiegenheit. [...]

Steinmetzen, die sich mit diesen Antworten ausweisen konnten, wurden Grüßler genannt, weil sie den Gruß kannten. Später trat an dessen Stelle ein Ausweis, ein Brief, der den Inhaber, den Briefler, als zünftig auswies.<sup>998</sup>

## 30. Saint John Masons

Saint John Masonry means the form of Masonry consisting only of the first three degrees, that of Entered Apprentice, Fellow Craft, and Master Mason. According to *CME*, in the beginning of Freemasonry when lodges were numbered but not named, when a lodge was called St. John's lodge it generally

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<sup>996</sup> *IFL*, p. 590.

<sup>997</sup> *EOF*, p. 662.

<sup>998</sup> *IFL*, p. 221/222.

meant that this lodge belonged to the kind of Masonry working only the three degrees:

The name, *St. John*, came to be used for what is sometimes called Ancient Masonry or Pure Masonry or Craft Masonry, meaning that which had not been despoiled by innovations, particularly those of the high degrees. In the 18<sup>th</sup> century, many lodges, possibly most lodges, had no names, only numbers, names often being attached to them by common usage. In that way, some lodges were called *St. John* to indicate that they were of the Craft type, working the three degrees of *St. John Masonry*.<sup>999</sup>

## 32. Profane

"Profane" is the Masonic technical term designating a non-initiate or non-Mason. The word comes from the Latin meaning "standing in front of the temple," that is, being yet uninitiated and having not entered the temple: "Profan (lateinisch), eigentlich: der vor dem Tempel (fanum) Stehende, der nicht Eingeweihte. Im freimaurerischen Wortgebrauche daher zur Bezeichnung des Außenstehenden, z. B. in den Verbindungen: profane Welt, profane Presse, der Profane."<sup>1000</sup> It is interesting that Coil, in his Masonic encyclopedia, maintains that the term "profane" is politically incorrect is in poor taste, and declares this expression obsolete. This instance of Masonic tact seems not to be universally observed, since other dictionaries, like the German one, still use this term, and it continues to be used in Masonic literature.

A term much used in the 19<sup>th</sup> century to refer to all outside of the Society. The word was too presumptuous and ostentatious to last and is now fortunately obsolete. Strange to say, the good sense to put formal quietus on that verbal monstrosity was found in the far-off Philippines, where the Grand Lodge resolved in 1926: "That the use of the word, *profane*, when reference is made to persons not Masons, be avoided whenever possible by the use of some other word or expression in its stead, such as uninitiated and non-Masons."<sup>1001</sup>

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<sup>999</sup> *CME*, p. 590.

<sup>1000</sup> *IFL*, p. 1256.

<sup>1001</sup> *CME*, p. 489.

### 33. Royal Art

The technical term "Royal Art" is a synonym for Freemasonry, such as "the Craft." It was already used by Anderson in his *Constitutions* from 1723, and, according to the *EOF*, it is universally used. In French, it is called "l'Art Royal,"<sup>1002</sup> and in German, "die Königliche Kunst."<sup>1003</sup>

The earliest writers speak of Freemasonry as a 'Royal Art.' [...] The term has become common in all languages as an appellative of the Institution, and yet but few perhaps have taken occasion to examine into its real signification or have asked what would seem to be questions readily suggested, 'Why is Freemasonry called an *art*?' and next, 'Why is it said to be a *Royal Art*?'<sup>1004</sup>

Mackey tries to give an answer to these questions in six long columns in his encyclopedia, the *EOF*. He states that the general belief is that Masonry is considered a "Royal" Art because many of its disciples and patrons were monarchs. Some Masons even go so far as to maintain that Freemasonry was first called so in 1693, when William III of England was initiated into its rites. According to the *EOF*, Gädicke, in his *Freimaurer Lexicon*, states that the title was derived from the fact that in the times of the English Commonwealth, the members of the English Lodges joined the party of the exiled Stuarts, favoring the restoration of Charles II to the throne. Gädicke himself was convinced that Freemasonry was named "Royal Art," because its object is to erect stately edifices and palaces, the residences of kings.<sup>1005</sup> There also exist attempts to explain the term "Royal Art" as an allusion to the erection of King Solomon's temple. Another reason for this title might have been that the operative masons at all times received many privileges by the monarchs, and were granted special protection.<sup>1006</sup> However, Mackey conceives Freemasonry as a "Royal Art" because it erects a spiritual temple and teaches its members to govern themselves. His explanation is a very Christian one, but is certainly the most acceptable one with regard to the true vocation of Freemasonry:

The stone-masons at Jerusalem were engaged in the construction of a material temple. But the Freemasons who succeeded them are occupied in the construction of a moral and spiritual temple, man being considered, through the process of the act of symbolism, that holy house. And in this symbolism the Freemasons have only developed the same idea that was present to St. Paul when he said to the Corinthians that they were 'God's building,' of which building he, 'as a wise master-

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<sup>1002</sup> Cf. Saint-Gall, p. 10.

<sup>1003</sup> Cf. *IFL*, p. 890/891.

<sup>1004</sup> *EOF*, p. 647.

<sup>1005</sup> *Ibid.*

<sup>1006</sup> Cf. *IFL*, p. 890.

builder, had laid the foundation'; and when, still further extending the metaphor, he told the Ephesians that they were 'built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone, in whom all the building fitly framed together, groweth unto a holy temple in the Lord; in whom also ye are builded together for a habitation of God through the spirit.'<sup>1007</sup>

Mackey cites a German catechism from 1800 where it is said that "[e]very king will be a Freemason, even though he wears no Mason's apron, if he shall be God-fearing [...]. And every Freemason is a king, [...] with rank equal to that of a king and with sentiments that become a king, for his kingdom is LOVE, the love of his fellow-man [...]."<sup>1008</sup> And this, according to Mackey, makes Freemasonry an art, and the most noble art of all, a "Royal Art." A corresponding interpretation is stated in the German Masonic dictionary, the *IFL*, which sees Freemasonry as an "art of living":

Im symbolischen Sinne bezeichnet sich die Freimaurerei sehr nachdrücklich ebenfalls als die K[önigliche] K[unst], als eine Kunst, die für die Loge, die Lehrstätte, darin besteht, ihre Jünger mit Hilfe der freimaurerischen Symbole zur Humanität zu erziehen, die für den einzelnen Freimaurer aber eine Lebenskunst ist, die Kunst ernster Selbsterkenntnis, strenger Selbsterziehung und harmonischer Lebensführung, die Kunst, die als ihr höchstes Gebot die Liebe nennt, die Kunst, 'die eigene Seele, wie die Menschheit zur Wohnung des Ewigen zu erbauen'.<sup>1009</sup>

### 35. Tyler (or Tiler)

Junior Deacon:	Worshipful Master, the Lodge is <b>tyled</b> .
Worshipful Master:	How <b>tyled</b> ?
Junior Deacon:	By a brother of this degree, without the inner door, invested with the <b>proper implement of his office (the sword)</b> .
Worshipful Master:	His duty there?
Junior Deacon:	To keep off all cowans and eavesdroppers ... <sup>1010</sup>

A Masonic lodge can only be opened or closed when it has been verified that no intruders are present; that is, when the lodge is duly or properly tyled. This duty is executed by the Tyler (also written "Tiler"), in French "Couvreur," and in

<sup>1007</sup> *EOF*, p. 648/649.

<sup>1008</sup> *Ibid*, p. 649.

<sup>1009</sup> *IFL*, p. 890/891.

<sup>1010</sup> Cf. Duncan, p. 13. Bold print added.

German "Ziegeldecker." He is the officer stationed outside the lodge door to keep away intruders. According to the *IFL*, this technical term is an "alte Bezeichnung für den wachthabenden Br. der Loge."<sup>1011</sup> One can suppose that today, the German designation is "wachthabender Bruder," and that the archaic term is obsolete. Coil gives the following definition of Tyler: "The officer of a lodge who is placed outside the outer door to allow none to pass but those duly qualified. He must be a Master Mason [...]. According to the ritual, the Tiler is armed with a Flaming Sword as a warning to the pretender or intruder."<sup>1012</sup>

### 36. Widow

"Widow" is a synonym for Freemasonry. Either Freemasonry is equated with the widow of Naphtali who, according to the Masonic legend, was the mother of Hiram Abiff, or Freemasonry obtained the state of a "widow" by the death of Hiram:

Veuve: Plusieurs explications ont été proposées pour expliquer la signification de ce terme très ancien, la Veuve n'étant autre que la Franc-Maçonnerie elle-même. L'explication plausible est que, selon la Bible, Hiram était fils d'une veuve de la tribu de Naphtali (*Rois*, VII, 14), mais selon une autre version, la Franc-Maçonnerie était devenue veuve par la mort d'Hiram, d'où l'appellation d'*Enfants de la Veuve* donnée aux francs-maçons, notamment dans une situation particulière.<sup>1013</sup>

### 37. Widow's Son

Although many Masons seem not to be aware of it, a synonym for a Mason is "the Widow's Son." According to *CME*, this is "[a] term sometimes used to refer to a Freemason, because of the emphasis placed on Hiram Abif, who is described as a widow's son of the Tribe of Naphtali."<sup>1014</sup> The corresponding Biblical account in 1 Kings 7, ch. 13-15 states that Hiram was the son of a widow of the tribe of Naphtali, and that his father was a Tyrian. In French Masonry, this technical term is corrupted into "the widow's *children*," that is "les enfants de la veuve;" in German Masonry, it is "*Söhne* der Witwe" in general written use, and "*Kinder* der Witwe" when used in connection with the Grand Hailing Sign. The

<sup>1011</sup> *IFL*, p. 1750. Cf. also our Section 5.1, number 9.

<sup>1012</sup> *CME*, p. 653.

<sup>1013</sup> *DFM*, p. 219. With "particular situation," the Grand Hailing Sign of Distress is meant: when a Mason in acute danger gives this sign, he calls "à moi, les enfants de la veuve!"; or in English, "oh Lord my God! is there no help for the widow's son?" (Duncan, p. 18); or in German "zu mir, ihr Kinder der Witwe!" Cf. also our Section 5.6, number 2.

<sup>1014</sup> *CME*, p. 688.

*IFL* furnishes several speculations with regard to the provenance of that term. Thus, the adherents of "Stuart Masonry" were convinced that with "widow" was meant Henriette of France, the widow of the executed King Charles I, the son of the Pretender. When at table lodge, their toasting ceremonies contained a toast to the "fatherless and widow" which has to be understood in this connotation. In the Ancient and Accepted Scottish Rite, the explanation is commonly heard that the formulation "widow's son" was already used in the ancient mysteries of Egypt and came to Freemasonry via the Celtic Druids. The son of Osiris and Isis was also called "widow's son." Even the Order of the Knights Templar is referred to as "widow's son," while Hiram symbolizes the last Knights Templar, DeMolay:

Für die Entstehung diese [...] Ausdrucks werden verschiedene Quellen angegeben. Für die Anhänger der sogenannten stuartistischen (jakobitischen) Auffassung vom Ursprung des Meistergrades war die 'Witwe' Henriette von Frankreich, die Gattin des 1649 hingerichteten Königs Karl I., der 'Sohn' der Prätendent und spätere König Karl II., auf den sich damals alle Hoffnungen der Anhänger des Hauses Stuart richteten.

Im A. u. A. Schottischen Ritus wird erklärt, der Ausdruck sei Gemeingut aller Mysterien des Altertums gewesen und von Ägypten über die keltischen Druiden in die Freimaurerei gelangt.

Auch Hortus, der Sohn des von seinem Bruder Seth getöteten Osiris und der Isis, wird als 'Sohn der Witwe' bezeichnet.

In verschiedenen Systemen der Schottischen Maurerei gilt der Templerorden als 'Witwe', Hiram als der hingerichtete letzte Templer-Großmeister de Molay, und die Freimaurer sind die 'Söhne der Witwe'. Unter den Anhängern der Stuarts in England und Frankreich war ein Trinkspruch üblich, der 'to the Fatherless and widow' [...] galt.<sup>1015</sup>

According to the *EOF*, "the French Masons subsequently changed the myth and called themselves 'Sons of the Widow,' and for this reason. 'As the wife of Hiram remained a widow after her husband was murdered, the Masons, who regard themselves as the descendants of Hiram, called themselves *Sons of the Widow.*' "<sup>1016</sup> Albert G. Mackey argues that "this myth is a pure invention, and is without the Scriptural foundation of the York myth, which makes Hiram himself the widow's son."<sup>1017</sup>

The expression "widow's son" is used in Freemasonry in the acoustic part of the Grand Hailing Sign of Distress which a Mason gives in danger, in order to call his brethren to help him. The non-acoustic part is illustrated in the following cut.

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<sup>1015</sup> *IFL*, p. 1473/1474.

<sup>1016</sup> *EOF*, p. 849.

<sup>1017</sup> *Ibid.*

**Grand Hailing Sign of Distress:****"O Lord my God! is there no help for the widow's son?"<sup>1018</sup>**

(Explanation: Raise the hands as represented in the cut, and drop them with spirit. Repeat this three times.)



In the French Masonic language, there exists an interesting metaphor: "les Orphelins de la Veuve," meaning "the Widow's Orphans," which is even harder than to be "the Widow's Sons" - the common technical expression for Freemasons - because now the widow is also dead and the orphan is all alone. It is the self-given name of a group of French ex-Masons who were prisoners in a camp after the liberation, because they had collaborated with the Nazis during the Second World War. They created a "clandestine," that is, an illegal lodge in this camp. The desperate technical term of the "Orphans" alludes to the lost state of these "collaborateurs" who were forsaken by the "Widow," i.e. by Freemasonry, since they were eradicated from the French lodges after the liberation by the allied forces. Patriotic French Freemasonry did not want these traitors any more:

Durant l'occupation allemande (1940-1944), un certain nombre d'ex-franc-maçons adhérèrent au 'Rassemblement National Populaire' de Marcel Déat. Après la Libération, ils furent l'objet de sanctions par les cours de justice. En même temps, les maçons ayant 'collaboré' avec l'ennemi étaient radiés des loges. A l'intérieur du camp de Saint-Sulpice, un certain nombre d'eux s'étant reconnus constituèrent une loge 'sauvage', qu'ils appelèrent *Les Orphelins de la Veuve*, non sans étonner et indisposer les autres internés du camp.<sup>1019</sup>

<sup>1018</sup> Text and illustration taken from Duncan, p. 18.

<sup>1019</sup> *DFM*, p. 181.

## 5.9 Transcendental Terms

In Freemasonry, certain words are of transcendental or spiritual character, extending beyond the limits of ordinary experience or comprehension, in contrast to the material and empirical technical terms explained above.

N°	Word	Meaning
1	Mason's Word	the principal if not the only secret of consequence used in Scotland prior to the Grand Lodge era (1717). Doubtless the final test of a Freemason, for a cowan was defined as a "Mason without the Word" <sup>1020</sup>
2	Lost Word	represents Truth, Perfection, Light, Divine Law, the Infinite. The Word was lost in the Third Degree with the death of Hiram Abiff <sup>1021</sup>
3	Sacred Word	term applied to the chief or most prominent word of a degree, to indicate its particularly sacred character, in contradistinction to a password, which is simply intended as a mode of recognition. <sup>1022</sup>
4	Secret Word	password ("All significant words in Masonry are <i>secret</i> ." <sup>1023</sup> )
5	Substitute Word	Was given to the Masons in exchange for the "Lost Word." Cf. Third Degree ritual.
6	True Word	about the same as "Lost Word" <sup>1024</sup>

<sup>1020</sup> Cf. *CME*, p. 690.

<sup>1021</sup> Cf. *ibid*, p. 691.

<sup>1022</sup> *MD*, p. 673.

<sup>1023</sup> *Ibid*.

<sup>1024</sup> Cf. *CME*, p. 690/691.

## 6. Peculiarities of the Masonic Language

With empty Names of Kings and Lords  
The Mystic Lodge may sooth the Fancy,  
Words without Meaning it affords,  
and Signs without significancy.<sup>1025</sup>

Does the Masonic language consist of "unintelligible Gabble" and "Solemn Fooleries"<sup>1026</sup>? What about its strange words like "Macbenac," of which Coil says in his encyclopedia that with regard to inventions like this, "Hebrew roots could be found for all of them but, in all probability, they were *simply sounds* to confuse the uninitiated."<sup>1027</sup> To say it following the symbolism of Mark Masonry - is the Masonic language too wide of the mark? Many critics have stated that the Masonic parlance is overloaded with meaningless, pompous, and exaggerated expressions, and Frederick the Great, an eminent Mason, allegedly answered, when asked what Masonry is, "a grand nothing."<sup>1028</sup>

With regard to its alleged senselessness, we can analyze two components of the Masonic language separately - the signs and the diction. Are the signs without significance? Chapter 7, on rituals, shows that signs can be distinguished between "meaningful" and "meaningless" signs, such as ones that symbolize a ritualistic action, like the "heave-over" of the keystone in Mark Masonry, or ones like rubbing your nose or touching the corner of your mouth, which seem totally devoid of inherent sense and are simply attributed some meaning. In Craft Masonry, generally the signs are "meaningful" *per se*. They denote, for example, the forms of the symbolic punishments attributed to each degree (e.g., having your throat cut, which is performed by making with the flat hand the movement of cutting across your throat). Signs of the other category are mainly found in imitative orders, mock orders, or antique female Freemasonry.

The difficulty with spoken language is that there is no logic in saying "Masons speak like that." The signs are mostly uniform, every Mason uses the same signs, but the diction (apart from the fixed ritualistic sayings) depends on the individual speaker. Some Masonic orators delight in using metaphors and symbolism abundantly, while other Masons' utterances are incredibly dry. Since the sources were created mainly by highly educated Masonic authors or historians, it is natural that they employed as many rhetorical figures as they knew in connection with their Craft, in order to adorn it. However, the ordinary Mason will not vary much in his conversation from any profane speaker, at least not in public, since he will not reveal his being a Mason. He might use a few allusions, and that is about all. So, as a profane one might never tell a Mason

<sup>1025</sup> Cited from "Ode to the Grand Khaibar," 1726, in Gould's *Collected Essays & Papers relating to Freemasonry*, p. 142.

<sup>1026</sup> *Ibid.*

<sup>1027</sup> Cf. *CME*, p. 394. Italics added.

<sup>1028</sup> Thus quoted in Moore, *Masonic Review*, vol. XXXIX, 1871, p. 38.

from the language he speaks. And thus, it is also wrong to generalize that Masons "love abbreviations" or "have a predilection for metaphors, comparisons, or anagrams," while it is true that in Masonic *literature*, there is little down-to-earth text. The Masonic language simply offers a great variety of rhetorical possibilities, and the highly educated Mason uses them.

Within their own group, Masons will certainly use their metaphorical expressions more freely. Furthermore, the prevalent romanticism and melancholy in the 19<sup>th</sup> century caused many Masons to strew metaphors into their speeches, a habit which now, in more informal times, has quite understandably vanished. Many of the specialties of the Masonic language have also disappeared with the time, for example the use of the different Masonic calendars. However, in the Masonic language there exist certain customs or "rules" that are almost as uniform as the signs. These are, for example, the titles, certain metaphors (for God, heaven, death, etc.), the toasts, the place names and directions according to the four points of the compass, the strange hours and ages, etc. And of course the Masonic abbreviations. But does "G.O." mean "Grand Orient," "Grand Orator," "Grand Organist," or "Grand Overseer"? The following sections show that abbreviations can be problematic.

A Mason who has studied his own history should be aware of the peculiarities of "his language" and know them. But we are sure that a great number of today's Masons have never heard about most features of their technical language, which merely remains a vast field of study for the researcher. Possibly, just like the Masonic tour guide to whom we have spoken<sup>1029</sup> and who did not know that the year 1969 would be 5969 in Masonry (Anno Lucis) - and who did not know the expression "widow's sons," either! - not many Master Masons would know that they are "seven years of age." This development is to be regretted, but such is our experience. Much of the symbolism of Masonic parlance has fallen into oblivion.

The following discussion shows several peculiarities of the Masonic diction that are not found in any other kind of in-group language. The topics are arranged in alphabetic order. Some terms are archaic, most are not. Profanes will never encounter a Masonic speaker of this time using a great many of them together; and if they were to, they would not understand much of it.

## 6.1 Abbreviations

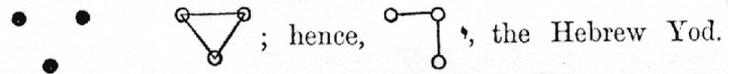
Abbreviations in Masonry serve two different purposes - first, there are the ones that were invented for mere convenience, and second, there are those that have the function of concealing a secret. To the first category belong most of the examples that we will list; otherwise, they would not have been printed in

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<sup>1029</sup> Visit to a Masonic exhibition in the Preußen-Museum in Wesel in 2000; conversation with the Masonic tour guide.

dictionaries created for Freemasons and non-Masons alike. "Secret" abbreviations are to be found, for example, in the cipher writing of American rituals (cf. Section 4.4.2); therefore, we will not deal with them here again. According to the *IFL*<sup>1030</sup>, abbreviations, i.e. symbolic signs comparable to stenographic short forms, have been used in Freemasonry since 1774, the first reported abbreviation appearing in a circular of the Grand Orient de France to its lodges. The signs used therein were the well-known three points (hence the nickname "three point brothers"), an oblong square denoting a lodge, two interlaced oblong squares for the plural (two lodges), etc. With regard to the origin of the famous three points, *CME* state that "[i]t is fashionable in some quarters to place, between and after the letters of an abbreviation, three dots in the form of an equilateral triangle instead of a period. This is evidently of European origin [...]"<sup>1031</sup> These points, "deren eigentliche Bedeutung ungeklärt geblieben ist,"<sup>1032</sup> surely once had a symbolic meaning that was lost, which gives rise to many speculations nowadays. Thus, Masonic researchers assume that the three points allude to either the Holy Trinity, the three Lesser Lights, or the places of the three principal officers in the lodge:

Masonic abbreviations are commonly indicated by the use of three points [...], placed after the letter. As to □, it would seem to refer to the officers and their work on all points of the triangle. It has been thought that they refer to the three lesser lights in the Lodge, or the situation of the Master and Wardens in Continental Lodges. It more probably refers to the triune nature of the Deity, thus alluding to the initial name of God, as represented in the original of the Hebrew forming the *triune circles of eternity*; thus,



Ragon says these points were first used on the 12<sup>th</sup> of August, 1774, by the Grand Orient of France, in an address to the subordinate Lodges.<sup>1033</sup>

The following evaluation shows some of the most common and important abbreviations in the English, French, and German Masonic languages, which are assembled in the following categories: God, Masonic rites and bodies, officers and titles, legendary characters, and sayings.

<sup>1030</sup> Cf. *IFL*, p. 5.

<sup>1031</sup> *CME*, p. 1.

<sup>1032</sup> *IFL*, p. 5.

<sup>1033</sup> *TRMC*, p. 2/3.

## God

The essential abbreviation in Masonry certainly is the letter "G.," meaning "God" in English, "géométrie, gnose, génération, génie, gravitation" in French, and "Gott" in German. The other denomination of the Lord is "G.A.O.T.U." in English, which means "Great, or Grand, Architect of the Universe." The French brethren write "G.A.D.U." for "Grand Architecte de l'Univers," and the German Masons use the abbreviation "A.B.a.W." for "Allmächtiger Baumeister aller Welten" or A.B.d.W., "Allmächtiger Baumeister der Welt." The Latin expression for God is "U.T.O.S.A.," which means "Universi terrarum orbis summus architectus." There further exist abbreviations for the less common synonyms for God, such as G.:G.:, meaning "Grand Geometrician."<sup>1034</sup>

In lodge correspondence and on documents, one often finds the phrase "T.:T.:G.:O.:T.:G.:A.:O.:T.:U.:," denoting "to the glory of the Great Architect of the Universe," which correspondingly is in French "A.:L.:G.:D.:G.:A.:D.:L'U.:,"<sup>1035</sup> the short form of "à la Gloire du Grand Architecte de l'Univers," and in German "I.:V.:d.:A.:B.:a.:W.:," which means "in Verehrung des Allmächtigen Baumeisters aller Welten."<sup>1036</sup> In Latin, this would be "A.:U.:T.:O.:S.:A.:G.:," which is "Ad universi terrarum orbis summi Architecti gloriam." This formula is used at the head of the documents of the Ancient and Accepted Rite.<sup>1037</sup>

## Rites and Bodies

The uncountable abbreviations for Masonic rites appear confusing. Since we have used them already throughout this paper, we will only give one of the most common and short forms in three languages:

English:	A.&A.S.R.	= Ancient and Accepted Scottish Rite
German:	A.:u.:A.:S.:R.:	= Alter und Angenommener Schottischer Ritus;
French:	R.:E.:A.:et A.:	= Rite Écossais Ancient et Accepté.

As to Masonic bodies, a look at the homepages of international Grand Lodges in the Internet will place us before the problem of resolving an incredible number of abbreviations. We will exemplify this with regard to one country. With respect to French lodges, there are, among others, the GLFN (Grande Loge

<sup>1034</sup> Ibid, p. 5.

<sup>1035</sup> Cf. *GHCDF*, p. 70.

<sup>1036</sup> Cf. *IFL*, p. 3 and 5.

<sup>1037</sup> Cf. *GHCDF*, p. 70.

Nationale Française); the GLTSO (Grande Loge Traditionnelle et Symbolique Opéra); the GLFF (Grande Loge Féminine de France), the latter having resulted from the UMFF (Union Maçonnique Féminine de France); the OITAR (L'Ordre Initiatique et Traditionnel de l'Art Royal), a federation of sovereign lodges. Concerning other French Masonic bodies, we come across the CLIPSAS (Centre de Liaison et d'Information des Puissances maçonnique Signataires de l'Appel de Strasbourg), an association founded in 1961, numbering 44 Grand Lodges in 1998, i.e. about 90,000 members. Then, there is the AMIL (Association Maçonnique Intercontinentale et Libérale), which originated in 1996 and consists of nine members. A similar association is the SIMPA (Secrétariat International Maçonnique des Puissances Adogmatiques), consisting of 25 members. These three organizations were founded on the initiative of the Grand Orient of France and Belgium, because these two Grand Orient were unhappy with the existing voting system of "one Grand Lodge - one vote," since most Grand Lodges require a belief in a Supreme Being, which they both do not support.<sup>1038</sup>

## Officers and Titles

In the rituals, the titles of the officers are abbreviated. The ever-present short forms are E.A. = Entered Apprentice, F.C. = Fellow Craft, M.M. = Master Mason, R.A.M. = Royal Arch Mason, P.H.P. = Past High Priest, G.M. = Grand Master, M.W.G.M. = Most Worshipful Grand Master, P.G.M. = Past Grand Master, P.M. = Past Master, J.W. = Junior Warden, S.W. = Senior Warden. The more pompous the title, the longer the abbreviation, e.g. G.S.V. = Guardian of the Sacred Vault, M.E.G.H.P. = Most Excellent Grand High Priest, S.:P.:R.:S.: = Sublime Prince of the Royal Secret, or even S.:C.:S.:G.:I.:G.: = Supreme Council Sovereign Grand Inspector General; the latter being a member of the 33°. <sup>1039</sup>

## Legendary characters and objects

The legendary characters employed in Masonry also obtained their abbreviations in the rituals and other Masonic texts, such as K.S. = King Solomon, H.A.B. = Hiram Abiff, and H.K.T. = Hiram, King of Tyre. As to objects used in the legends of the rituals, there is, for example, the "B.:B.:" which stands for "Burning Bush," abbreviated in French Masonry as "B.:A.:," signifying "Buisson Ardent."<sup>1040</sup>

<sup>1038</sup> Cf. Henderson and Pope, vol. II, p. 5.

<sup>1039</sup> Cf. *TRMC*, p. 5-8.

<sup>1040</sup> *Ibid*, p. 3.

## Sayings

Masonic letters and certificates look different from ordinary writing because of the strange addresses and greetings that sometimes appear in abbreviated form. For example, an English speaking Mason would address a fellow Mason with "V.D.B.," meaning "Very dear Brother."<sup>1041</sup> German Masons use the expression "I.:d.:u.:h.:Z.:," meaning "In der uns heiligen Zahl"<sup>1042</sup> at the end of a letter. Correspondingly, French Masons employ the phrase "N.:V.:S.:P.:T.:L.:N.:Q.:V.:S.:C.:," which is "Nous vous saluons par tous les Nombres qui vous sont connus."<sup>1043</sup> A variation of this is "J.:V.:S.:P.:L.:N.:M.:Q.:N.:S.:C.:," which translates "Je vous salue par les noms Maçonniques que nous seul connoissons [sic]." (I salute you by the Masonic names which we only know.)<sup>1044</sup> On warrants and certificates written in English, we will sometimes come across the following initials: "I.:T.:N.:O.:T.:G.:A.:O.:T.:U.:," which denotes "In the name of the Grand Architect of the Universe."<sup>1045</sup> A peculiar French greeting looks like this: "S.:S.:S.:," meaning "trois fois salut" (thrice greeting).<sup>1046</sup> Instead of the profane "best regards," the English speaking Mason writes "Y.:I.:F.:," which is "Yours in Fraternity,"<sup>1047</sup> or "F.:Y.:," meaning "Fraternally yours."<sup>1048</sup> French Masons used the following abbreviation at the left-hand corner of their summons: "N'o.:P.:V.:D.:M.:," which means "N'oubliez pas vos décorations Maçonniques," in English "Do not forget your Masonic regalia."<sup>1049</sup>

To sum up, abbreviations seem to belong to the culture of secretive societies. They are also found in Christianity, for example I.N.R.I., and generally they have something mythical and attractive about them. This is evident because they render the society more interesting, since they seem to conceal something, even if it is no great "secret," e.g., "V.I.T.R.I.O.L." (cf. Section 4.1.2 on the Chamber of Reflection). Sometimes, Biblical abbreviations were used, some of which were interpreted differently by the secret societies. The Christian abbreviation I.:N.:R.:I.: (Iesus Nazarenus Rex Iudæorum) is the motto of the Knights of Malta, of the Red Cross of Rome and Constantine, and also of the Rosicrucian Society.<sup>1050</sup> In the Philosophical Lodge, the letters I.N.R.I. represented fire, salt, sulphur, and mercury, whereas the Rosicrucians interpreted them as "Igne Natura

<sup>1041</sup> Ibid, p. 9.

<sup>1042</sup> Cf. *IFL*, p. 6. Martens, on p. 118, claims that these abbreviations mean "In den uns heiligen Zeichen." The French abbreviation can also mean both "par tous les nombres" or "tous les noms qui vous sont connus."

<sup>1043</sup> Diericks, p. 138.

<sup>1044</sup> *TRMC*, p. 6.

<sup>1045</sup> Ibid.

<sup>1046</sup> Cf. *ibid*, p. 8.

<sup>1047</sup> *TRMC*, p. 9.

<sup>1048</sup> Ibid, p. 2.

<sup>1049</sup> Ibid, p. 7.

<sup>1050</sup> Cf. *ibid*, p. 6.

Renovatur Integra," meaning "by fire nature is perfectly renewed."<sup>1051</sup> The Masonic and Military Order of the Red Cross of Constantine, as shown in the corresponding ritualistic chapter, employs the abbreviation "I.H.S.V.," i.e. "in hoc signo vinces." Abbreviations can also be found in the Rosicrucians, e.g. "A.D.G.U.S.W.M.U.S." = "Auf daß Gott und seine Weisheit mit uns seien."<sup>1052</sup> In other imitative, non-Masonic orders there are abbreviations and secret passwords as well (see chapter on rituals, e.g. the Woodmen (I.A.L.I.T.F.)).

As a final word, we have to remark that this is a very unreliable fashion of dealing with Masonic terms, since many abbreviations have two or more meanings. For example, "C.:G.:" can mean both "Captain General," or "Captain of the Guard;" "G.C." can mean "Grand Chaplain," "Grand Chapter," "Grand Council," "Grand Conductor," "Grand Conclave," "Grand Chancellor," or "Grand Clerk."<sup>1053</sup> Sometimes, it is also hard to distinguish between "profane" abbreviations and Masonic ones. Concerning this problem, an anecdote is told by Pollard, the compiler of a book on Masonic humor: he was a Sergeant Major in the U.S. Army (SGM), and on his introduction in a small Massachusetts lodge he was addressed as "Sovereign Grand Master."<sup>1054</sup>

## 6.2 Acclamations

According to the *EOF*, acclamations in Freemasonry are "[a] certain form of words used in connection with the battery. In the Scottish rite it is *hoshea*; in the French *vivat*; in Adoptive Masonry it was *Eva*; and in the rite of Misraim, *hallelujah*."<sup>1055</sup> *TRMC* states that in the English rite, it is "so mote it be."<sup>1056</sup> However, this last phrase is not accompanied by a "battery," i.e. the clapping of hands. It is comparable to the "amen" in church.

## 6.3 Anagrams

Especially in the High Degrees, anagrams, i.e. rearranged letters of a word to discover hidden messages, can be found, for example: "Notuma, Paßwort und Titel in Schottengraden, entstanden durch Umstellung der Buchstaben von

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<sup>1051</sup> *GHCDF*, p. 174.

<sup>1052</sup> *IFL*, p. 16.

<sup>1053</sup> *TRMC*, p. 5.

<sup>1054</sup> Cf. Pollard, p. 93.

<sup>1055</sup> *EOF*, p. 12.

<sup>1056</sup> *TRMC*, p. 15.

*Aumont*, des fiktiven Nachfolgers von Jacques de Molay als Großmeister des Tempelherrenordens."<sup>1057</sup>

Some Masonic anagrams obtain a special meaning resulting from the arrangement of their letters, such as the anagram constructed out of the five tenets of the androgynous order of the Eastern Star, F.A.T.A.L. Being "fatal" surely made the women of the Eastern Star feel very proud and special a hundred years ago, when women did not count as much in society as today. Another example of meaningful combinations of initials is the A.M.I., the Association Maçonnique Internationale<sup>1058</sup>, "ami" in French meaning "friend." This is surely no coincidence, since this organization was created to enhance the international cooperation between brethren, i.e. friends. Other, non-Masonic fraternities also use initials with inherent meaning when read in combination, for example the initials of the Fraternal Order of the Eagles, F.O.E. Such key words are eye-catchers, drawing the attention and raising the interest of non-members, i.e. potential candidates.

## 6.4 Catch & Test Questions

The first rituals of Freemasonry were unauthorized exposés that were issued by renegades from 1723 onwards. In contrast to the *Gothic Constitutions* of the operative stonemasons, these exposés appeared in a question-and-answer form, which is why they are called catechisms. Until today, Masonic rituals, and especially the first three degrees, contain shorter passages of questions and answers between officers or one officer and the candidate. While today, the ritualistic questions have the function of teaching the candidate the wording of the ritual, and belong more or less to the "lecture" of the degrees, test questions were originally invented to discern impostors from real brethren visiting a foreign lodge. As we will show in Section 8.4.1 on charity, in the last three centuries there were numerous "tramping Masons" who tried to gain pecuniary benefit by pretending to have Masonic ties. In this sense, is stated in *TRMC* which was first published in 1877 that "[t]he last century, which was as ripe in folly as the present, [...] invented a number of tests to prove brother Masons":

They were made much fun of at the time: for instance, that a brother Mason seeing another brother Mason on a church steeple, could cause him at once to descend and fraternise; or that a Mason taking up a flint and smelling it, could transfer it to the other brother with a cheering feeling that his confidence would not be misplaced. Some of those customs of the Masons of the eighteenth century depended upon politeness, such as, 'Where does the Master hang his hat?' Certainly not

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<sup>1057</sup> *IFL*, p. 1132/11333.

<sup>1058</sup> Cf. Traulsen, p. 12.

on the pink of politeness, for he keeps his hat on his head. This has been abolished, and is one of the proofs that Masonry is a symbolical and progressive institution.<sup>1059</sup>

If a 19<sup>th</sup> century writer could already comment this way, it is obvious that in the 20<sup>th</sup> century, Freemasonry has advanced much farther and abolished such childish tests: "The trend in the 20<sup>th</sup> century has been away from test questions for the examination of visitors, because so soon as such questions become formalized, imposters can master them as well as can the examining committee. Impromptu test questions are sometimes resorted to but might trip a worthy Mason as well as a pretender."<sup>1060</sup> The Masons of today are more pragmatic and use other means than puerile tests or tricks to find out whether they deal with a cowan or a worthy brother: "The best practice at the present day in examining strangers is to skip about from one part of a degree to another or even from one degree to another, not using trickery but asking substantial and meaningful questions to discover the visitor's familiarity with the interior of a lodge rather than any mere form of words."<sup>1061</sup>

## 6.5 Comparisons

The symbolic richness of the Masonic language invites Masonic writers to use comparisons. Very often, technical terms from the field of stonemasonry are used, for example in the following comparison taken from an oration by Albert Pike in 1858. Here, obsolete words in rituals are compared to old stones. With this paragraph, Pike wants to illustrate why peculiar out-dated words are found in rituals that nobody understands:

The Arab builds into his rude walls the carved blocks that once were a part of Babylonian palaces, when Ezekiel prophesied, and when Daniel interpreted the dreams of Kings: the stones hewed by the Old Etruscans before Romulus slew his brother and built the first wall for Rome, may be still seen in the works of Roman architects: and so in our Rituals, attesting the antiquity of the Order, remain embedded *words* now obsolete, their meaning long forgotten and only recently rediscovered.<sup>1062</sup>

However, Masonic comparisons can also be made of allusions to the profane world like in the following example from the Masonic writer and dramatist Carl

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<sup>1059</sup> *TRMC*, p. 728.

<sup>1060</sup> *CME*, p. 650.

<sup>1061</sup> *CME*, p. 650.

<sup>1062</sup> Albert Pike, *The Meaning of Masonry*, in a speech 1858; p. 7.

Claudy that equates Masonry with a bank account, to which is put in before it is taken out, with a little interest. Claudy states that

[t]here is no bank on which you may draw a check unless you have first made a deposit, and few where you can overdraw much or often. You get out what you paid in, plus a little interest. If you draw many checks, much money, you must make large deposits.

You will draw from Masonry what you put into it, plus a little "interest." If you would take largely from Masonry, then you must give largely to it.<sup>1063</sup>

Another comparison with medical terms from the profane world is made by a Masonic orator when he states that "[a] ritual without the soul of Masonry is dead. It is a skeleton of dry bones hung together by wires as may be seen in the doctor's office [...]."<sup>1064</sup>

## 6.6 Complimentary Titles

As rightly stated in *CME*, both by Masons and non-initiates "[r]emarks are sometimes made about bombastic or grandiloquent titles in Freemasonry [...]. Most of the French rites, including the Scottish Rite, were encumbered with fancy titles and many of the rituals had little else in them. [...] The names of degrees as well as officers took on almost unbelievable grandeur."<sup>1065</sup> This applies especially to the high degrees. Thus, Brother Moore complains in a speech published already in 1892:

I cannot help commenting upon the very objectionable titles of the degrees in the Ancient and Accepted Scottish Rite. What can be more absurd than the terms used in the "Rose Croix" for the Master, who is named "The Most Wise and Perfect Master"? A Consistory is called that of "Sublime Princes of the Royal Secret," presided over by a "Puissant Sovereign Grand Commander, Sovereign of Sovereigns." The Lodges of Perfection are governed by a "Thrice Potent Grand Commander," and a Council of Princes of Jerusalem by a "Most Equitable Sovereign Prince Grand Master," with "Most Enlightened" Grand Wardens and various "Valorous" Grand Officers. The abolition of these ridiculous and empty titles, a caricature and burlesque, would not take away from the beauty and teaching of these degrees, and is loudly called for.<sup>1066</sup>

<sup>1063</sup> Claudy, *A Master's Wages*, p. 56/57.

<sup>1064</sup> Myler (compiled by ~), p. 236.

<sup>1065</sup> *CME*, p. 653.

<sup>1066</sup> W. J. B. MacLeod Moore, in *History of Freemasonry and Concordant Orders*, edited by Stillson et al., p. 760.

Masonic titles are merely ritualistic addresses. The adjectives with which they are adorned seem old-fashioned and exaggerated today, stemming from an old English tradition: "Freimaurer verwenden Titel, die aus der englischen Tradition stammen und heute Weltfremdheit signalisieren."<sup>1067</sup> Although still in use, they appear to many Masons out-dated or funny:

Die freimaurerischen Titel sind eigentlich nur rituelle Anreden. Sie werden aber auch im Schriftverkehr und praktisch bei allen Zusammenkünften verwendet. Während die eigentlichen Titel - z.B. Großmeister, Meister vom Stuhl - noch den Charakter von Funktionsbezeichnungen haben, kommt man nicht umhin, die Beifügungen - z.B. ehrwürdiger, sehr ehrwürdiger, ehrwürdigster - als anachronistische Überflüssigkeiten zu empfinden.<sup>1068</sup>

As Kischke puts it, such superfluous and anachronistic titles have an ego-boosting function: "Wir wissen, daß Titel eine Art seelisches Vergnügen bereiten und als beliebte Instrumente gehandelt werden, die Persönlichkeit aufzuwerten, und zwar ist das Streben danach offenbar umso intensiver, je weniger eine Persönlichkeit in sich ruht."<sup>1069</sup> We can observe an interesting regional difference with regard to the employment of Masonic ranks in Scottish lodges in contrast to English practice:

There are quite a few aspects of Scottish Masonry that will be of interest to the travelling Freemason [...]. The Master of a Scottish lodge is termed *Right Worshipful* Master, while the Wardens are termed *Worshipful* Wardens, and in some lodges the Deacons are termed *Worthy* Deacons. Of course, these titles only apply to the appropriate incumbents while they hold office. Indeed, all Scottish Masons are known simply as Brother, regardless of Masonic rank. Thus, rank applies to the office held, not to the person holding it. For example, the Master of lodge will be known as: 'Brother ..., Right Worshipful Master'. The Grand Master will be known as: 'Brother ..., Grand Master Mason'. This is the reverse of the comparable English practice. Once a brother has served his term of office, the title he has held generally can no longer be applied to him. For example, a Past Master will not be 'Right Worshipful Brother ...', but simply 'Brother ..., Past Master of Lodge ...'.<sup>1070</sup>

Next to the titles, equally strange and emotionally over-charged appear the names of lodges. The oldest lodges in England and Scotland were named after cathedrals or places, e.g. the Lodge of Edinburgh, or according to taverns where

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<sup>1067</sup> Kischke, p. 92.

<sup>1068</sup> Ibid, p. 129.

<sup>1069</sup> Ibid.

<sup>1070</sup> Henderson and Pope, vol. II, p. 138/139.

the first meetings took place. This functional form is still kept up in England and America, where lodge names are generally confined to place names, Masonic virtues, or the names of famous Freemasons. In France, the lodge name often includes an allusion to the inherent direction and moral/social target of the sort of Masonry, for example "Humanité." In Germany, the cardinal virtues, place names, Biblical characters, or mottoes were used: "So entstanden Namen, wie z.B. jener der ältesten deutschen Loge in Hamburg, 'Absalom zu den drei Nessel'n', oder 'Durch die Nacht zum Licht', 'Emanuel zur Maienblume', 'Harmonia zur Treue', 'Ferdinand Caroline zu den drei Sternen' und 'Zu den fünf Türmen am Salzquell'."<sup>1071</sup> As Kischke puts it, these rather old-fashioned names are dear to the Masons, and a change for aesthetic reasons would be problematic, even if a certain modernization of them were to the good of Freemasonry:

Diese Namen haben alle ein ehrwürdiges Alter, sind traditionsgebunden, aber ohne jeden Kontakt zur Moderne. Von Außenstehenden werden sie nicht verstanden und nicht selten als antiquiert und versponnen empfunden. An Namen darf allerdings nicht gerüttelt werden, soweit nicht extreme Gründe des Geschmacks oder des Anstandes dazu zwingen. Der Vorschlag, sie zu ändern oder zu versachlichen, würde bei den meisten Freimaurern auf Unverständnis stoßen. Dennoch sollte es auch hier keine Tabuisierung geben.<sup>1072</sup>

## 6.7 Drinking & Toasting Habits

Concerning Masonic drinking habits, one is astonished at the number of military expressions that have found their way into a language focused on the stonemasons' trade. This is explicable insofar as the ritual of the Masonic banquet is taken from the traditions of pre-revolutionary military lodges in France, which employed a special technical terminology: "In these 'works of mastication' or 'works of the table', water is called 'weak powder', wine 'strong powder', and spirits 'thundering powder'. The bread is the 'mortar' or 'rough ashlar', glasses are 'cannons', napkins 'flags', forks 'picks', knives 'swords', food 'equipment', the salt 'sand' and the pepper 'yellow sand'. Finally, to fill a glass is 'to load'.<sup>1073</sup> (See table 6.1 below.) Thus, in the 18<sup>th</sup> century, the drinking of a toast in Masonry was beginning to be referred to as *fire* or *firing*. When the toast was drunk, the brethren hammered the table with their empty glasses. In order not to break them, they used peculiar *firing glasses* which had a thick, heavy bottom.<sup>1074</sup>

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<sup>1071</sup> Kischke, p. 130.

<sup>1072</sup> Ibid.

<sup>1073</sup> Béresniak, p. 94.

<sup>1074</sup> Cf. also *CME*, p. 252.

**Firing glasses photographed at  
Deutsches Freimaurer-Museum in Bayreuth, 2000**



This custom is still kept up in a part of Masonry in a reduced form: "Diese wesensfremde Vermengung der alten Handwerksbräuche mit soldatischen Elementen ist in einem Teil der Freimaurerei bis auf den heutigen Tag erhalten geblieben, wenn auch das eigentliche Exerzierreglement dieser Trinkkanonaden bis auf Reste abgeschliffen ist."<sup>1075</sup> From France, these drinking habits were imported to Germany. The "firing" is connected with the mystical number three, and this is no invention of Freemasonry but an ancient tradition. The following saying by Ausonius from the 4<sup>th</sup> century has been handed down to us: "Ter bibe, vel toties ternos. Sic mystica lex est / Vel tria potandi vel per tria multiplicandi."<sup>1076</sup> It can be assumed that in early Masonry, the "firing" of "cannons" was even performed with real small cannons, not only with glasses. Some evidence for this is found, for example with regard to the feast on Saints John Day of the German lodge "Drei Weltkugeln" in the year 1744, "wobei das Böllerschießen im Logengarten vor sich ging."<sup>1077</sup>

In the following table, the previously listed English military expressions will be compared with the corresponding French and German terms. The expressions that could not be verified and backed up with the sources employed are marked in blue and are mere translations; however, since this terminology originally came from France it can be assumed that the words are mostly synonymous in all three languages.

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<sup>1075</sup> *IFL*, p. 1594.

<sup>1076</sup> *Ibid.*

<sup>1077</sup> *Ibid.*

**Table 6.1 Military terminology and common terms at Masonic drinking ceremonies in English, French, and German**

English		French <sup>1078</sup>		German	
literal	figurative	literal	figurative	literal	figurative
bread	mortar or rough ashlar	pain	pierre brute	Brot	rauhes Stein
water	weak powder	eau	poudre faible	Wasser	schwaches Pulver
Wine	strong powder	vin	poudre forte	Wein	starkes Pulver
Spirits	thundering powder	liqueurs	poudre fulminante	Liköre	donnerndes Pulver
glasses	cannons	verres	canons	Gläser	Kanonen / Gewehre
plates	tiles	assiettes	tuiles	Teller	Ziegel
food	equipment	nourriture	équipement	Essen	Ausstattung
napkins	flags	serviettes	drapeaux	Servietten	Flaggen
knives	swords	couteaux	glaives	Messer	Schwerter
forks	picks	fourchettes	pioches	Gabeln	Hacken
spoons	trowels	cuillers	truilles	Löffel	Kellen
salt	sand	sel	sable	Salz	Sand
pepper	yellow sand	poivre	sable jaune	Pfeffer	gelber Sand
to fill the glasses	to load	remplir les verres	charger les canons	Gläser füllen	die Kanonen laden
drinking of toasts	firing	porter un toast à qqn.	charger	Gesundheiten ausbringen	Feuer geben

A French source states that in the late 1700's, Freemasons also used to make "signs" with their napkins, according to their respective degrees, when assembled at table lodge: "Les frères placent leur serviette de table autour du col, sur l'avant-bras droit ou la tiennent en main, suivant leurs grades respectifs."<sup>1079</sup> In German, the technical term for "raising the glass to drink" is "Anlegen, Feuer geben."<sup>1080</sup> In the following, we will cite two German descriptions of the ritualistic happening at a Masonic banquet. Due to their age, they show a slightly different use of vocabulary. The first source is a historical banquet scene, reported in the *Vossische Zeitung* in 1738, N<sup>o</sup>. 10-15:

Ein jeder hat die Bouteille vor sich, und wenn es an ein Trincken gehen soll, wird geruffen: Ladet!, worauf sie alle aufstehen und das gläserne Gewehr ergreifen. Ferner commandiret der Großmeister: Pulver auf die Pfanne, welches soviel heisset als Wein in das Glas schenken. Weiter rufft er: Legt an! Gebt Feuer! Unter welchen Worten man das Glas auf

<sup>1078</sup> For the French vocabulary, cf. Mellor, *La Vie Quotidienne de la Franc-Maçonnerie Française du XVIII<sup>e</sup> siècle à nos Jours*, p. 48.

<sup>1079</sup> Mellor, *La Vie Quotidienne*, p. 49.

<sup>1080</sup> Cf. *IFL*, p. 1593/1594.

drey Tempo zum Munde bringet und gedachte Gesundheit trincket. Wenn das Glas ausgeleeret ist, hält man es erst an die lincke, hernach an die rechte Brust und drittens mitten vor die Herzgrube alles auf dreymal Absetzen so wird es auch mit drey Tempo in gerader Linie wider auf den Tisch gesetzt. Endlich klatschet man dreymahl in die Hände und schreyet dreymal: Vivat!<sup>1081</sup>

The second banquet scene was described in the early 20<sup>th</sup> century. The compiler sees a connection between the peculiar drinking ceremonies of Masons and those of students (also the *IFL* states that the drinking habits of students were partly filched from Masonic forms, hence the expression "Salamander reiben")<sup>1082</sup>:

Auch maurerische Mahlzeiten werden rituell gefeiert, rituell eröffnet und geschlossen. In ihnen wird, ähnlich wie in Studenten-Kommerssen, nach Kommando auch getrunken: "nach dem wohlbekanntem Maße."

Eine Formel lautet:

"Wir bringen ein dreifaches Feuer aus."

"Ladet die Kanonen (Gläser)!"

"Hand an die Waffen!" (Die Gläser werden angefaßt.)

"Waffen hoch!" (Die Gläser werden aufgehoben)

"Erstes Feuer!" (Es wird angetrunken.)

"Verstärktes Feuer!" (Ueber halb ausgetrunken.)

"Vollständiges Feuer!" (Es wird ausgetrunken.)

"Waffen ab!" (In winkelmäßiger Bewegung, unter

"1! - 2! - 3!" wird das Glas mit Stoß niedergesetzt.)<sup>1083</sup>

The Masonic "firing" does not consist in merely raising the glass and then rhythmically clapping it on the table. As shown in the German banquet scene, the glasses are held in front of the left and the right breast, and before the heart. This is comparable to putting the hand on the heart when singing a national anthem, and means that the toast spoken comes from the heart of the brethren. However, even more refined ceremonies exist in which the glass is moved in a particular way, thus reproducing geometrical figures. Chapter 8 on rituals shows that the Masons execute symbolic geometrical forms by steps or by movements of parts of their bodies (e.g. walking in triangular or circular form, "squaring," observing square corners when changing the direction, bending one knee in a right angle when kneeling before the altar during the obligation, or putting their feet in the form of a right angle, i.e. a square). Freemasons can also imitate these secular and metaphorical forms by moving their "cannons" when "firing." A most interesting example hereof is given in the banquet ceremonies annexed to the *Royal Arch Ritual as Taught in the Aldersgate Chapter of Improvement No.*

<sup>1081</sup> *IFL*, p. 1593/1594.

<sup>1082</sup> Cf. *IFL*, p. 1594/1595.

<sup>1083</sup> Martens, p. 146.

1657, originally extended and annotated for the use of the companions in the District of Nigeria, dating from 1957. Section 8.1.3. on the Royal Arch ritual will describe the importance of the triangle which represents Deity and "perfect man." Since the ritual plays abundantly on the sacred number three, alluding in certain cases to the Trinity, it is but understandable that the toasting ceremony leans on the same mysticism. Not only the triangle is reproduced by moving the glasses, but almost the emblem of the Holy Royal Arch Degree, which is a triple tau in a triangle, surrounded by a circle (for an illustration, turn to Section 8.1.3, picture of the Royal Arch apron). The square as the overall Masonic symbol must not be missing; therefore, it is also reproduced in the drinking ceremony. Furthermore, the sums of the three angles of every triangle are equal to  $180^\circ$ , or two right angles, which shows that these symbols are interwoven. Thus - imperceptible for a profane, who will not understand this curious moving of the glasses - the essential Masonic symbols are exhibited before the initiated: the symbol of spirit or world-spanning brotherly or Godly love (compass or circle), of Deity (the triangle), and of matter or equality (the square or right angle). The Royal Arch ritual defines the role of the circle and the triangle as follows:

These mathematical figures have ever been selected as referring to Deity, or some Divine attribute. The circle is an emblem of eternity; for as it has neither beginning nor end, it may justly be deemed a type of God, without beginning of days, or end of years, and it continually reminds us of that great hereafter, when we hope to enjoy endless life and everlasting bliss. [...]

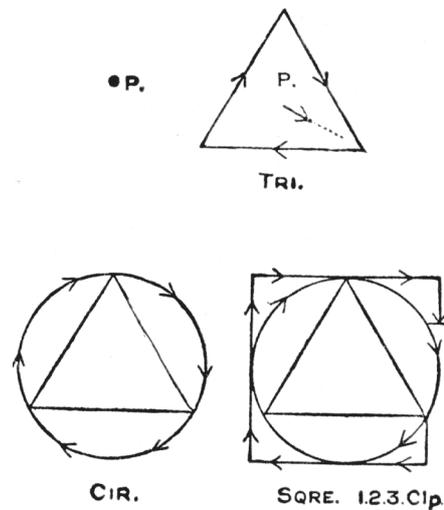
In times of antiquity, names of God, and symbols of Divinity, were always enclosed in triangular figures. In the days of Pythagoras the triangle was considered the most sacred of emblems and when any Ob.[ligation] of more than usual importance was to be administered, it was invariably given on the triangle [...]. The Egyptians termed it the sacred number, or number of perfection; and so highly was it prized by the ancients that it became amongst them an object of worship. They gave it the sacred name 'God' [...]. They also called it 'Araboth,' which signifies Soul of Nature.<sup>1084</sup>

The Royal Arch companion who gives the toast generally also directs the firing. The stage directions of the Royal Arch banquet ceremony describe in cipher how to move the glasses:

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<sup>1084</sup> Lewis, *Ritual of the Holy Royal Arch as taught in the Aldersgate Chapter of Improvement No. 1657*, p. 104/105.

**Movement of glasses at Royal Arch "firing":  
triangle, circle, square, and three claps**



"Commence with point, then t.i.n.l. (*making the base of the t.i.n.l. first, moving from right to left*), c.r.l. (*in the same direction*), then s.u.e. (*the fourth side of the s.u.e. being made downwards, terminating with a clap*). This is indicated clearly in the diagrams above."<sup>1085</sup> Even if a profane does not resolve the abbreviations, it is easy for him or her to comprehend the movements with the help of this diagram, taken from page 114 of this Royal Arch ritual:

To the drinking ceremony inevitably belong the toasts. Toasts were introduced into the banquet scene in the times of the old table lodges, in order to give the festive meal a fixed form, which took place at the same table as the ritualistic labor in the early 18<sup>th</sup> century when the esoteric and exoteric ceremonies of Masonry were not yet separated. There are official and personal Masonic toasts. They are dedicated, for example, to the patron saints, the King or Queen, the female relatives of the Masons, the army or navy, the Grand Master, the Grand Lodge, visiting brethren and other Masonic authorities, memorial days, etc. Between the toasts, Masonic songs, the national anthem, and others are sung. The German Masonic dictionary describes these customs as typically English: "Diese Fülle von Gesundheiten ist aus dem feuchtfröhlichen Geiste des merry old England zu erklären. Die alten englischen Freimaurer waren sehr trinkfeste Leute. Heutigentags hat man dieses Übermaß der Gesundheiten eingeschränkt."<sup>1086</sup> The *IFL* also mentions the "silent toasts" as a memorial for deceased brethren: "In manchen Logen ist auch der sogenannte *stille Trinkspruch* üblich, der nach einer uralten, schon den Römern bekannten Sitte auf der Höhe

<sup>1085</sup> Ibid, p. 115/116.

<sup>1086</sup> *IFL*, p. 1595.

der Festesfreude als memento mori der Toten gedenken läßt.<sup>1087</sup> This has a parallel in the "silent battery" ("Stille Salve" or "batterie de deuil"), the rhythmical clapping of the hands as a sign of honor.

Some Masonic drinking ceremonies have a touch of Christianity about them. For example, the Royal Arch banquet ceremonies commence and conclude with a religious saying, which is "Benedictus, Benedicat (May the blessed One bless)" before the banquet, and "Benedicto, Benedicatur (May the blessed One be blessed)" after the banquet, to which all companions answer, "Deo gratias."<sup>1088</sup>

## 6.8 Hebrewisms

In Masonic rituals, there are several unusual expressions, like "Macbenac," and others. There even exists a *Dictionnaire des Hébraïsmes et d'autres termes spécifiques d'origine française, étrangère ou inconnue, dans le Rite Ecossais, Ancien et Accepté*, written by Michel Saint-Gall in 1988, that tries to explain such peculiarities and to trace them to their roots. Let us see how it defines the strange word "Mac-Benac": "ne veut strictement rien dire, en quelque langue que ce soit. Version très déformée de Ma-Haboneh, encore utilisée pourtant dans certains rites et obédiences."<sup>1089</sup> This dictionary defines the origin of this pseudo-Hebraic term as follows:

MA-HABONEH (mem, hé, - hé, beth, noun, hé): *qui est l'architecte (ou le constructeur?)*. De MA, de l'article HA et de BONEH, architecte, constructeur (1 Rois V-18). Sans aucun doute il s'agit de la forme la plus ancienne et la seule correcte du mot. D'origine compagnonique, le mot, dont l'hébreu est correct, apparaît dès 1760 dans 'Les Trois Coups Distincts'. Il est préconisé par le Tuileur de Lausanne. MAC-BENAC et MOHABON n'en sont que des déformations, sans doute tardives.<sup>1090</sup>

It might be misleading, if not a waste of time, to search for Hebrew roots of Masonic technical terms, trying to establish scientific accuracy, for "[i]t was the invariable habit of those who believed in the Hebraic origin of Freemasonry to seek the root of every unusual term found in Freemasonry in the ancient Hebrew language. This led to absurdities."<sup>1091</sup> There are two possibilities - maybe, most of these strange terms really were not more than gibberish intended to confuse the non-Masons. Or maybe there is a deeper philosophy behind some of those terms, as the quotation above anticipates when bringing the term Ma-Haboneh in relation with the Hebrew word "architect." This alleged relation is also stated by

<sup>1087</sup> *IFL*, p. 1595. Italics added.

<sup>1088</sup> Lewis, p. 111/112.

<sup>1089</sup> Saint-Gall, p. 75.

<sup>1090</sup> *Ibid*, p. 75/76.

<sup>1091</sup> *CME*, p. 583.

the *DFM*: "Avec Prichard apparaît la forme Mak Benah à laquelle il donne le sens: 'l'Architecte est frappé [...]'."<sup>1092</sup> Emulation Working has made out of it "l'Architecte a été frappé," which would make even more sense, alluding to the death of Grand Master Hiram Abiff, beaten to death by three ruffians. According to the *DFM*, the interpretation of the strange word Mac Benac as denoting "the skin came off, which is called the slip" is a pure invention: "La signification qui en est donnée, 'la chair quitte les os', est fantaisiste [...]"<sup>1093</sup>

## 6.9 Masonic Age, Hours, & Calendar

### Age

A curious Masonic habit is the assigning of symbolic ages to the members of the different degrees: "These ages are not arbitrarily selected, but have reference to the mystical value of members and their relation to the different degrees."<sup>1094</sup> As it is explained in *Masonry Defined*<sup>1095</sup>, in all of the Masonic Rites except the York or American system, a mystical age is appropriated to each degree. This is also supported by *Coil's Masonic Encyclopedia*, which explains that in some of the Scottish degrees, an Entered Apprentice is said to have the age of 3, a Fellow Craft, 5, and a Master, 7.<sup>1096</sup> However, this modern encyclopedia does not offer a reason for this strange custom and merely assumes some Pythagorean symbolism: "In the Scottish Rite, such ages are a part of the esoteric ritual and possibly have some symbolic reference which is not explained. They are probably remnants of or derived from some Pythagorean system of symbology."<sup>1097</sup> An explanation of the numerical symbolism occurs in the older work, *Masonry Defined*, from 1939, according to which *three* is a symbol of peace and concord, having been called in the Pythagorean system the "number of perfect harmony." It is appropriate to the First Degree of Masonry because this constitutes the initiation into an order whose fundamental principles are harmony and brotherly love. The number *five* is a symbol of active life, and of the union of the female principle *two* and the male principle *three*. In this way, the number *five* refers to the active duties of man as a denizen of the world, which constitutes the symbolism of the Second Degree of Freemasonry. Finally, the number *seven* as a venerable and perfect number symbolizes the perfection that is to be attained in the Master Mason's Degree, the Third Degree of Masonry.<sup>1098</sup>

<sup>1092</sup> *DFM*, under the entry "Mac Benac." No page number given.

<sup>1093</sup> *DFM*, same page.

<sup>1094</sup> *MD*, p. 91.

<sup>1095</sup> Cf. *ibid*, p. 91.

<sup>1096</sup> Cf. *CME*, p. 19.

<sup>1097</sup> *Ibid*, p. 18/19.

<sup>1098</sup> Cf. *MD*, p. 91.

Another, rather hilarious explanation for the assignation of the number three to the First Degree of the Ancient and Accepted Scottish Rite can be found in the *DFM*. It pretends that the newcomer in Masonry is neither able to read nor write. He can only count up to three: "Au Rite Écossais Ancien et Accepté, un *âge* symbolique est donné à l'Apprenti: *trois ans*. Cette bizarrerie apparente signifie qu'il est initié au sens ésotérique des nombres 1, 2 et 3, mais aussi que ce débutant "ne sait ni lire ni écrire". Il "ne sait qu'épeler". Au Rite Écossais Rectifié, il a symboliquement "trois ans passés".<sup>1099</sup>

In a similar way, the ages of many of the high degrees can be symbolically and mystically explained, some of which are not practiced any more. Accordingly, asking a Mason for his age means to inquire which degree he belongs to. This is backed up by a French Masonic dictionary:

Nombre de ces grades ne sont plus pratiqués, mais l'explication de ces âges symboliques, quels qu'ils soient, demeure la même. S'informer de "l'âge" d'un maçon, c'est lui demander son grade, et dans la Maçonnerie écossaise, à chaque grade correspond un *Nombre* dont l'explication appartient à l'Hermétisme. Ainsi, l'Apprenti a trois ans parce qu'il est initié aux mystères des nombres 1, 2, 3.<sup>1100</sup>

The following table 6.2 gives an overview of the different ages attributed to various grades<sup>1101</sup>:

**Table 6.2 Masonic titles and their corresponding ages**

<b>rank</b>	<b>age</b>
Apprenti	3 ans
Compagnon	5 ans
Maître	7 ans et plus
Maître secret	3 fois 27 ans accomplis
Maître parfait	1 an pour ouvrir les Travaux, 7 ans pour fermer les Travaux
Secrétaire intime	10 ans, le double de 5
Prévôt et Juge	14 ans, le double de 7
Intendant des bâtiments	3 fois neuf ans
Maître Élu des Neuf	21 ans accomplis, le triple de 7
Illustre Élu des Quinze	25 ans accomplis, 5 fois 5
Sublime Chevalier Élu	27 ans
Grand Maître Architecte	45 ans, 5 fois le carré de 3
Royale Arche (not to be confused with Royal Arch Degree)	63 ans accomplis, 7 fois le carré de 3

<sup>1099</sup> *DFM*, p. 71.

<sup>1100</sup> *Ibid*, p. 63.

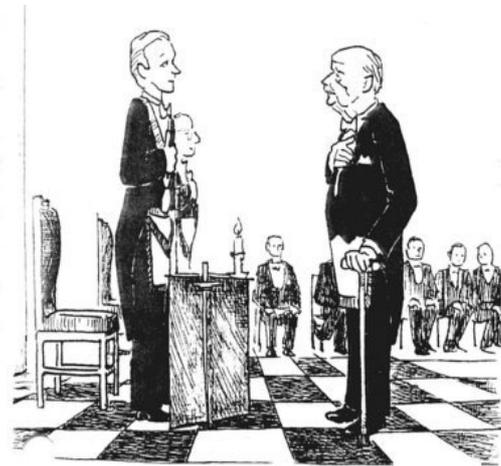
<sup>1101</sup> For the relation of age and grade, see *DFM*, p. 62.

Grand Élu parfait et Sublime Maçon	27 ans accomplis
Chevalier d'Orient ou de l'Épée	70 ans
Prince de Jérusalem	25 ans accomplis
Chevalier Rose-Croix	33 ans
Écossais trinitaire	81 ans
Grand Écossais de Saint André	81 ans
Chevalier Kadosch	un siècle et plus
Souverain Grand Inspecteur général	33 ans accomplis

The *DFM* further lists ranks that do not assign a special age to their members, such as Chevalier d'Orient et d'Occident, Grand Pontife or Sublime Écossais, Vénérable Grand Maître of all regular lodges, Noachite, Chevalier Royal-Hache, Chef du Tabernacle, Prince du Tabernacle, Chevalier du Serpent d'Airain, Grand Commandeur du Temple, Chevalier du Soleil, Grand Inquisiteur Commandeur, and Chevalier (Sublime Prince) du Royal Secret.<sup>1102</sup>

The following cartoon strip taken from the Internet makes fun of the absurdity of attributing the age of three years to a rather old Mason:

### a "three-year-old" Entered Apprentice



AMT masonic journal - October 1998

"Three years"

ERIK

<sup>1102</sup> *DFM*, p. 62.

## Hours

As ages are symbolically employed in Masonry, the hours are similarly interpreted in the Masonic language:

The language of Masonry, in reference to the hours of labor and refreshment, is altogether symbolical. The old lectures contained a tradition that our ancient brethren wrought six days in the week and twelve hours in the day, being called off regularly from labor to refreshment.

In the French and German systems, the Craft were said to be called from labor at low twelve, or midnight, which is therefore the supposed or fictitious time at which a French or German Lodge is closed.

But in the English and American systems the Craft are supposed to be called off at high twelve, and when called on again the time for recommencing labor is said to be "one hour past high twelve;" all this refers to Ancient Craft Masonry.<sup>1103</sup>

We notice here the antithesis of "high twelve" and "low twelve." In the Masonic technical language, "low twelve" means midnight. The reference is to the sun, being then below the earth. Low twelve in Masonic symbolism is an unpropitious hour.<sup>1104</sup> "Low twelve" means death, hence the burial and benefit societies called "Low Twelve Clubs." On the contrary, "high twelve" denotes high noon, when the sun is at the highest point or on the Meridian, and symbolically means the bloom of life. "High Twelve Clubs" consequently are luncheon clubs uniting Masons for a happy social hour.<sup>1105</sup> Where does this symbolism come from? Daniel Ligou in his *Dictionnaire de la Franc-Maçonnerie* expresses his opinion that the current explanation of "high twelve" as the highest stage of human life is not a well-chosen one. He favors the reasoning that the ancient operative stonemasons had the habit of interrupting their work at noon and finishing it at dusk, and that these customs have been taken over into the mysticism of speculative Masonry:

Au nombre des explications données à ces allégories la plus courante est que l'homme atteindrait la moitié de sa carrière, le "midi" de la vie avant de pouvoir être utile à ses semblables, mais que dès ce moment, il se doit à eux sans relâche jusqu'à la fin [...]. C'est là un exemple de symbolisme "tiré par les cheveux", car il s'en faut que la jeunesse soit une période improductive et c'est beaucoup exiger de la vieillesse, à l'inverse, que de demeurer jusqu'à la mort sur la brèche. Meilleure serait l'explication que ces heures ne sont simplement que la survivance des

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<sup>1103</sup> *MD*, p. 283.

<sup>1104</sup> Cf. *ibid*, p. 334.

<sup>1105</sup> Cf. *CME*, p. 137.

annonces en usage chez les maçons opératifs de l'interruption du travail à la méridienne et de sa cessation au couchant.<sup>1106</sup>

Since Masonic hours are not the same in all countries, rites, and degrees, we shall inspect several different interpretations. With regard to the geographical diversification, we find the following usage of the Große Landesloge der Freimaurer von Deutschland: "*Mittag* ist es, wenn die Lichter der Weisheit, Schönheit und Stärke entzündet und die Arbeitstafel enthüllt ist. *Hochmittag* wird verkündet, wenn die Bibel aufgeschlagen wird. *Mitternacht* bezeichnet den Schluß der Arbeit, *Hochmitternacht*, wenn sich das Buch der Bücher wieder schließt, die Lichter erlöschen und die Arbeitstafel verhüllt ist."<sup>1107</sup> Concerning different rites, let us view the system of Zinnendorf, in which it is said that there are in a Masonic lodge five hours, namely, twelve struck, noon, high noon, midnight, and high midnight. These are explained as follows: "Twelve struck, is before the Lodge is opened and after it is closed; noon is when the Master is about to open the Lodge; high noon, when it is duly open; midnight, when the Master is about to close it; and high midnight, when it is closed and the uninitiated are permitted to draw near."<sup>1108</sup> An Austrian Masonic book tells us that the interesting custom of applying a fictive time to a certain hour is not a unique invention of Freemasonry. It can also be found in students' associations: "Eine ähnliche Zeit-Ordnung, die sich gegen die "profane" Zeiteinteilung abhebt, findet man heute auch noch innerhalb des korporationsstudentischen Comments mit dem Zeitmaß der "Bierminute", des Hochofficiums, des Officiums und des Inofficiums."<sup>1109</sup>

The French Masonic dictionary explains the different usages of the Emulation working, the Rectified rite, and the Ancient and Accepted Scottish Rite as follows:

Ainsi, au Rite *Émulation*, il est "Midi" lorsqu'est venu le passage de la loge du travail à la récréation. Dans les loges d'Écosse [...] lors de la reprise, le 2<sup>e</sup> Surveillant annonce que "le soleil vient de passer le zénith".

Au Rite Rectifié, les travaux s'ouvrent "à la douzième heure" et se ferment à "Minuit". Au Rite Écossais Ancien et Accepté, ils s'ouvrent à "Midi" et sont clos à "Minuit".<sup>1110</sup>

In the high degrees of the Ancient and Accepted Scottish Rite there exist other conventional hours, imitative of the usage in Craft Masonry but alluding to the mystery of the corresponding degree. For example, in the 18<sup>th</sup> degree, that of Chevaliers Rose-Croix, we find the following dialogue during the Opening

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<sup>1106</sup> *DFM*, p. 135.

<sup>1107</sup> *IFL*, p. 952.

<sup>1108</sup> *MD*, p. 283/284.

<sup>1109</sup> Binder, p. 392.

<sup>1110</sup> *DFM*, p. 135.

Ceremony of the Chapter: "Le Très Sage: - '*Très Excellent Chevalier 1er Grand Gardien, quelle heure est-il?*'- Le 1er Grand Gardien: - '*L'heure où le soleil s'obscurcit, où les ténèbres se répandirent sur la terre, et où la Parole fut perdue.*' "<sup>1111</sup> Or in another case, in the Emulation working for instance, the symbolism of the square is used when the fingers of the clock form this emblem, which happens so at nine o'clock: "Dans les *agapes*, au Rite *Émulation*, il est d'usage de porter la santé des 'Frères absents' lorsque le Vénérable annonce: 'Il est symboliquement neuf heures' (heure où les aiguilles forment une équerre), ou parfois 'dix heures'."<sup>1112</sup> In the Masonic and Military Order of the Red Cross of Constantine, at the beginning of the Opening of the Conclave, we can observe the following dialogue between the Most Puissant Sovereign and the Eminent Viceroy:

- |          |  |
|----------|--|
| M.P.S. - | Eminent viceroy, what is the hour?   |
| E.V. -   | The hour of a Perfect Knight-Mason.  |
| M.P.S.-  | What is the hour of a Perfect Knight-Mason?  |
| E.V.-    | The dawn of day; the sun is rising in the heavens and I behold the Sign.                         |
| M.P.S.-  | What is the Sign?  |
| E.V.-    | A Cross, the symbol of our Faith, inscribed with the initials of the Mystic Words.               |
| M.P.S.-  | Since the day is dawning, and we see the Sign, it is time to resume our labours. <sup>1113</sup> |

At the Closing of a Conclave, the Most Puissant Sovereign again asks the Eminent Viceroy, "what is the hour?," to which the latter replies, "the day is at an end." The Most Puissant Sovereign concludes that "[s]ince the day is at an end it is time to cease our labours."<sup>1114</sup>

## Year

Next to the ages and hours, also the years have a peculiar function in Freemasonry. However, according to *CME*, today the Masonic chronology is only rarely used unaccompanied by the date according to the current system: "It is symbolical only at best and is unfamiliar to many members."<sup>1115</sup> This became evident in when the author of this dissertation took part in a Masonic tour through a special exhibition at the Preußen-Museum in Wesel in 2001, where a

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<sup>1111</sup> Cf. *ibid.*

<sup>1112</sup> *Ibid.*

<sup>1113</sup> *The Ceremonies of the Masonic and Military Order of the Red Cross of Constantine, Ritual No. 1*, p. 18.

<sup>1114</sup> *Ibid.*, p. 21.

<sup>1115</sup> *CME*, p. 117.

visitor asked the Masonic tour guide whether the strange date on one of the exposed old documents was a spelling mistake. He did not know (or did not want to tell), although he was a Worshipful Master. The four-figure number began with a five. The riddle's solution lies in the different Masonic calendars which seem to have been commonly in use during the 19<sup>th</sup> century. There is a distinction between A.L., A. Inv., A.Dep., A.O., and A.M., which will be explained in the following<sup>1116</sup>:

- **Anno Lucis, the Year of Light (A.L.):**

The calendar runs from the year 4000 B.C. in the Craft Rite, which was computed by Bishop Usher in 1611 and is thus stated in the margin of the King James Bible version. For example, the year A.D. 2003 would become A.L. 6003. It is to be noted that in the French Craft Rite, the year begins March 1<sup>st</sup>.

- **Anno Inventionis, the Year of the Discovery (A.Inv.):**

Since for Royal Arch Masonry the re-building of the Second Temple is essential, Royal Arch Masons date from the commencement of the Second Temple 530 B.C. For example, A.D. 2003 is transformed into A.Inv. 2503.

- **Anno Depositionis, the Year of Deposit (A.Dep.):**

Royal and Select Masters date from the completion of King Solomon's Temple 1,000 B.C., which they call the Year of Deposit. Thus, A.D. 2003 makes A.Dep. 3003.

- **Anno Ordinis (A.O.):**

For the Knights Templar, the founding of the Medieval Order of the Temple in 1118 A.D. is crucial, hence they deduct 1118 from the present era, so that A.D. 2003 would become A.O. 885.

- **Anno Mundi (A.M.):**

The calendar in the Scottish Rite also runs from the Creation of the world, which is called Anno Mundi, and corresponds to the Jewish chronology (Anno Hebraico). The year begins in mid-September. Thus, A.D. 2003 up to mid-September is 3759 B.C. plus 2003, which makes A.M. 5762. From mid-September on it would be 3760 B.C. plus 2003, that is A.M. 5763.

## 6.10 Masonic Jurisdiction

An important component of the Masonic language is the Masonic jurisdiction (insofar, as "language" is a whole social system and not a grammatical, rhetorical, and semantic unit only). Thus, like all societies, Freemasonry has its

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<sup>1116</sup> Cf. *CME*, p. 117.

own forms of jurisprudence. There are three instances exercising judicial authority: Supreme Councils, Grand Lodges, and lodges. Of course, the power of the lodges is limited to the penal jurisdiction over the members of the very lodge, and the Grand Lodge has the final say.<sup>1117</sup> As defined in the *GHCDF*, Masonic jurisdiction is, "[i]n its general sense, the power or right to exercise authority. All Lodges working within the territorial limits of a Grand Lodge are under its control and jurisdiction."<sup>1118</sup> The Masonic jurisdiction of the whole territory of the United States was divided between the Southern and Northern Supreme Councils in 1813.<sup>1119</sup>

Masonic administration of justice is comparable to the civil law, but limited to Masonic territory. Coil puts it as follows in his Masonic encyclopedia: "Masonic jurisdiction somewhat resembles that of the civil law; acts or conduct of a body outside its scope of power are *ultra vires* and void, while those which violate minor rules may be cured."<sup>1120</sup> According to Coil, Masonic jurisdiction of Grand Lodges can be classified into *territory matter*, *subject matter*, and *personal matter*.<sup>1121</sup> Generally, the territorial limits of a Grand Lodge are determined by the political boundaries of the country in which it is situated. For example, the territorial limits of the Grand Lodge of New York are circumscribed within the settled boundaries of the State of New York, and the Grand Lodge of New York thus cannot grant a warrant of constitution to any lodge situated in another State. This would be an infringement of Masonic usage.

Until the formation of a Grand Lodge of France, the lodges of France held their allegiance to the Grand Lodge of England, and the Grand Lodges of England, Scotland, and France granted warrants to lodges in America until after the revolution. From then on, the States began to organize their own Grand Lodges. However, in continental European Masonry we can notice differences with regard to the American and English usage in dealing with this territorial matter:

For the purpose of avoiding collision and unfriendly feeling, it has become the settled usage, that when a Grand Lodge has been legally organized in a State, all the Lodges within its limits must surrender the charters which they have received from foreign bodies, and accept new ones from the newly established Grand Lodge. This is the settled and well-recognized law of American and English Masonry. But the continental Masons, and especially the Germans, have not so rigidly interpreted this law of unoccupied territory; and there have been in

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<sup>1117</sup> Such Grand Lodge rules are published in Masonic Books of the Constitution, Ahiman Rezon, and Codes. For a detailed description cf. our chapter 9 on literature.

<sup>1118</sup> *GHCDF*, p. 559.

<sup>1119</sup> According to *EOF*, p. 374, by the concession of 1813 the Northern Supreme Council has jurisdiction over the States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Delaware, Pennsylvania, Ohio, Illinois, and Indiana. All the other States and territories are under the jurisdiction of the Southern Supreme Council.

<sup>1120</sup> *CME*, p. 342.

<sup>1121</sup> Cf. *ibid.*

France, and still are in Germany, several Grand Lodges in the same kingdom exercising coordinate powers.<sup>1122</sup>

The quotation above is merely a circumscription for another Masonic technical term, "American Doctrine," or "Territorial Exclusiveness." As defined in *CME*, with this is meant the rule that there can be but one recognized Grand Lodge in a state and that it must have exclusive jurisdiction therein.<sup>1123</sup>

It is a curious fact that the old *Gothic Constitutions* of the operative stonemasons contained a rule against lawsuits, which the speculative Freemasons paraphrased in the *Ancient Charges* of 1723 thus: "If any Mason does you a wrong, you should apply to your Lodge and, if necessary, appeal to the Grand Lodge and never take a legal course, except when absolutely necessary [...]."<sup>1124</sup> As Coil states, this rule against lawsuits was really somewhat observed in earlier times, the Fraternity being small yet, but when growing in numbers, the Masons became socially more distant and less neighborly, so that this original rule seems to be "a dead letter" nowadays.<sup>1125</sup> Thus, Masonic bodies are sometimes involved in litigation in the civil courts, such cases involving the application of either public law, Masonic law, or both. A valuable piece of research on this subject was written by W. Irvine Wiest, *Freemasonry in American Courts*, in 1957. This is cited in this work in Section 10.2 on the custom of "Riding the Goat," mentioning that Masons and Shriners who were hurt in rough initiation ceremonies sued their lodges.

## 6.11 Masonic Manners

The circle of people using the Masonic language have not only judicial customs, but also social conventions. There are fixed rules and By-Laws in Masonry, but there are also unwritten codes of behavior that have to be obeyed by the members. These constitute Masonic etiquette, or social behavior, or, Masonic manners. For instance, there is the custom of "squaring" the lodge without treading on the floor between the altar and the East. A Mason is not punished for doing so, but this is a courtesy and should be respected. The reason for this custom is given by Claudy:

Masonry has developed its own conventions, by which its members in lodge and the ante room act. Not to proceed according to their dictates is not a Masonic offense; it is merely a lack of Masonic manners. [...]

Brethren do not pass between the Altar and the East in lodge. It is a convention; there is no penalty for its infraction. It is a courtesy offered

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<sup>1122</sup> *EOF*, p. 374.

<sup>1123</sup> Cf. *CME*, p. 36.

<sup>1124</sup> Cf. *ibid*, p. 375.

<sup>1125</sup> *Ibid*.

the Master. It is rooted in the theory that, as the Charter of the lodge is essential to the regularity of a meeting, as the Charter is the particular care of the Master, and as its place is upon the Altar, the Master should never be interrupted in his plain view of it, even for an instant.<sup>1126</sup>

When the Master is absent, he hands over the gavel and therewith the authority to the Junior Warden, who is stationed in the South. The floor in front of the South now becomes the "sacred ground," and a well-informed brother would not tread on it:

During refreshment the Master relinquishes the gavel to the Junior Warden in the South, which thus becomes, for the time being, constructively the East. All that has been said about the respect due the Master in the East applies now to the Junior Warden in the South. Too often, at refreshment, brethren pass back and forth in front of the South; it is a Masonic discourtesy of which no well informed Mason is ever guilty.<sup>1127</sup>

There are other things which have to be observed by Masons, for example the order of seating themselves. Masons do not take a seat in the East without invitation. The East is a place of honor, and although within the lodge room all brethren are equal, it is a courtesy to offer the honorable seat to a Past Master, who has long served the lodge, or to a distinguished visitor.<sup>1128</sup> Another very important behavioral code is the formal dressing code (cf. our chapter 4.3 on clothing): "Brethren who respect the formalities of their lodge will not enter it undressed; that is, without their apron, or while putting that apron on. The spectacle of a brother walking (usually he slouches!) up to the Altar, tying the strings and adjusting his apron while the Master waits for his salute, is not a pretty one."<sup>1129</sup> This can be compared to our ordinary social rules. For example, on entering a church, a man would also not put his necktie on. As in profane society, it is courteous to stand up while addressing a superior person: "Servants stand in the presence of their superiors. Therefore, no Mason sits while speaking, whether he addresses an officer, or another brother."<sup>1130</sup> Furthermore, "well-educated" Masons choose the right times of leaving the assembly and do not interrupt ceremonies or speeches: "It is illegal to enter or leave the lodge room during a ballot; it is discourteous to leave during a speech, or during a degree [...]."<sup>1131</sup> As nobody would attempt to smoke in church, a Mason should not do it in lodge: "Smoking is permitted in some lodge rooms during the business meeting. Alas, there are some which do not interdict it during a degree!"<sup>1132</sup>

<sup>1126</sup> Claudy, *A Master's Wages*, p. 24/25.

<sup>1127</sup> *Ibid.*, p. 27.

<sup>1128</sup> Cf. *ibid.*, p. 25.

<sup>1129</sup> Claudy, *A Master's Wages*, p. 24/25.

<sup>1130</sup> *Ibid.*, p. 27.

<sup>1131</sup> *Ibid.*, p. 27.

<sup>1132</sup> *Ibid.*, p. 28.

## 6.12 Masonic Summons

Both in French and American early Masonry, during the 18<sup>th</sup> and 19<sup>th</sup> centuries the brethren seem to have had a mode of recognition by folding the paper in a peculiar way when writing each other letters. Such incidents have been collected and reproduced in *Nocalore*, vol. XV, p. 92 in the ironical chapter "Paper Missive." Thus, in the Dukinfield Ritual of the Mark Degree can be read after an explanation of the Masonic Alphabet:

As M. M. M. we have a mode of communicating with each other without the use of written characters by means of a paper missive. On receiving a paper folded in this peculiar manner you will understand that a Bro. M. M. M. wishes to see you personally. Should it be inconvenient on your part to see him you will return the missive folded a second time thus..., but should the Bro. Return it to you refolded you must consider that a preemptory summons and it will be your duty as a M. M. M. to obey such summons.<sup>1133</sup>

This passage can be found almost word for word in the 1874 edition of the *Perfect Ceremonies of the Mark Master Mason and R. A. Degrees*, whose introduction speaks of a system of correspondence practiced in some Lodges.<sup>1134</sup> It comments on the "ridiculous" *Dictionary of Signs* forming part of the Briscoe pamphlet, which contains the following paragraph: "To send a piece of paper done up like a letter, tho' there is nothing writ in it, signifies the member to whom it is sent must be at the Buffler's Head Tavern by Charing Cross at Four of the clock in the afternoon."<sup>1135</sup> The secret communication is also achieved by the following means:

In "Solomon in all his Glory", in the section of explanation of Songs and Inscriptions [...], we have: "When freemasons [sic] write, they fold their letters in the shape of an angle." The text of the original, "Le Macon Demasque," [sic] from which "Solomon" was taken, translated reads: "When Freemasons write to one another, they fold the paper length wise to bring it to the width of an inch, and then tie it in the middle, so that the two ends take the form of a square."<sup>1136</sup>

This peculiar Masonic custom inspired *The Freemason* in its 1723 edition to let loose a satire:

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<sup>1133</sup> *Nocalore*, vol. XV, p. 92.

<sup>1134</sup> Cf. *Nocalore*, vol. XV, p. 92.

<sup>1135</sup> *Ibid.*

<sup>1136</sup> *Ibid.*

A man when he needs must drink  
 Sends letters without pen and ink  
 Unto some brother who's at hand  
 And does the message understand;  
 The paper's of the shape that's square,  
 Thrice folded with the utmost care.<sup>1137</sup>

The female Masons of Albert Pike's American system of Masonry of Adoption (founded in 1866) likewise had a peculiar way to call other lodge members for help, namely by sending a mysterious abbreviation on a piece of paper, accompanied by a ring:

The Summons is used when one needs assistance, succor, or protection. It is to send a ring, with a slip of paper attached, on which are the letters [...] S::D::M:: It is better to write the Hebrew letters [...],  
 - ס - ד - מ - .<sup>1138</sup>

When you receive this summons, it reminds you of your obligation; and you must go to the party sending the ring, and render such assistance as may be needed and in your power. Your ring [...], so sent, to a Brother or Sister, will summon him or her to do the same.<sup>1139</sup>

This abbreviation, as resolved in our ritualistic chapter on Pike's Masonry of Adoption, denotes "fine flour," "honey," and "water" in the Hebrew language, the initials of the Hebrew letters being Samech, Daleth, and Mem. These ingredients were used in the initiation ceremony for the second degree of Pike's Masonry of Adoption, the degree of Companion, in form of a paste consisting of powdered biscuit, sugar, and water, which was smeared on the lips of the candidate with a trowel as a seal to her obligation, and which hereafter was tasted by the Venerable Master and the Admirable Mistress, as a token of their renewed pledge of companionship and protection extended towards the candidate.

According to the *Mark Rituals, No. 1, Ceremony of Advancement*, dated 1920, the Mark Masons, when in distress, sent their keystone with their personal mark on it to a brother, who thus was summoned to come to aid; this was called to "pledge" the mark. However, the keystone could only be pledged once, and then a compensation for the received support had to follow. If the brother who was asked for help was not able to support the brother in distress, he had to send back the mark, adding to it the amount of "half a shekel of silver," i.e. the value of a quarter of a dollar. This procedure is also mentioned in the obligation of a Mark Master, for we read in Richardson's exposé:

<sup>1137</sup> Cf. *Nocalore*, vol. XV, p. 92.

<sup>1138</sup> Cf. *The Masonry of Adoption*, "The 'Arcana'," p. 9.

<sup>1139</sup> *Masonry of Adoption*, II., p. 35.



keystone of Masonry. Thus, he had created an appropriate design to symbolize the Masonic wages.<sup>1143</sup>

## 6.13 Metaphors

In Masonic writings, metaphors are certainly the most employed rhetorical figures. They do not deal exclusively with the stonemasons' trade and its symbols, but can stem from any semantic field one can think of. The following small collection is categorized and sustained with textual examples. First, there are some metaphors that exist for expressing that somebody is a Mason. This avowal sometimes has to be made in a veiled form, without pronouncing the word "Mason," so that the profanes do not notice it. Therefore, metaphors can be employed like "he knew the mystic numbers," or "he wore the apron": "Almost all the great marshals and generals of Napoleon, including the three kings, *Joseph, Murat* and *Bernadotte* **knew the mystic numbers** [...]."<sup>1144</sup> "*Franklin* sat with *Lalande* in the same Lodge in which *Helvetius* **had worn the apron**."<sup>1145</sup> This paraphrasing guarantees more secrecy. However, this is not always necessary, for in most cases the circumscription is used for aesthetic reasons only. Metaphors like this can easily be made up. For example, it is only necessary to recollect the special features of a Worshipful Master. He was the only one who was allowed to wear a hat in the lodge.<sup>1146</sup> Thus, to say "he wore the hat for five years," would be the same as stating "he was the Master of this lodge for five years." Another example - one could substitute the metaphor "he sat in the Oriental Chair," or "he sat in the East," or "he occupied the Seat of King Solomon" - all of which means that he was a Worshipful Master sitting in his proper station in the East of the lodge.<sup>1147</sup> If one said, "he sat in the South," it would designate a Junior Warden, and if one stated that "he distributed the wages in the West for thirty years," one would mean that he was a Senior Warden for thirty years, giving the craftsmen their reward.<sup>1148</sup> One could say "he received his first light in 1999," which would mean he was initiated as an Entered Apprentice and "given Masonic light" in the corresponding ceremony in the year 1999. If one would add "he received more light in the following year," this would mean that he advanced in taking his degrees.<sup>1149</sup> One could say "last year he gave his first three distinct knocks on the door,"<sup>1150</sup> meaning "last year he became an

<sup>1143</sup> Cf. Pollard, p. 86/87.

<sup>1144</sup> Pike, *The Meaning of Masonry*, p. 9.

<sup>1145</sup> Pike, *The Meaning of Masonry*, p. 9.

<sup>1146</sup> Cf. *GHCDF*, p. 164.

<sup>1147</sup> Cf. Anonymous ("Compiled by a member of the Craft."), *The Text Book of Freemasonry*, p. 199, describing the Ceremony of Installation: "[...] I place you in the Chair of King Solomon [...]."

<sup>1148</sup> For the stations of the two Wardens, cf. Nizzardini, p. 3.

<sup>1149</sup> Cf. Duncan, p. 45; 81.

<sup>1150</sup> Cf. *ibid*, p. 43, First Degree catechism: "How gained you admission?" - "By three distinct knocks."

Entered Apprentice." The expression "he was received on the mallet and the chisel" would mean that he was initiated into Mark Masonry (cf. Section 8.1.2). This is just an example to show how easy it is to lean on the rich symbolism of the Craft to adorn texts with self-constructed metaphors.

Then, there are metaphors using secret passwords that are unknown to non-Masons, for example the word "shibboleth" which we encounter in the Second Degree of Freemasonry as being a bundle of ears of corn and a symbol of plenty. It is taken from a Biblical legend, being the password the Gileadites taking the passages of the River Jordan before the Ephraimites were required to pronounce correctly, which they could not. In the following quotation, the Masonic metaphor "shibboleths of words" denotes superfluity, corresponding to the image of a bundle. It is taken from advice to a Mason who has scruples about admitting a candidate into Masonry because he is not sure whether this person really believes in God, especially since he considers him a freethinker: "Set up no **shibboleths of words**, my brother. It is sufficiently easy to decide if a man believes enough to have his petition to be made a Mason taken into lodge."<sup>1151</sup> The advisor herewith wants to tell the other Mason that he should not make too many words about it and should not find too many reasons against admitting the candidate, because this question can be answered quite easily.

Then, there are metaphors taken from the ritual which are not secret, "Hebraic," or strange words, but technical terms with a special meaning. One of these is the word "wages." In the description of the Mark Ritual (Section 8.1.2), after the work, the craftsmen receive the "wages" they are entitled to. Impostors who try to obtain more than they deserve are found out and punished. A Masonic monitor states, for example, that a Fellow Craft's wages are "corn, wine, and oil."<sup>1152</sup> Of course, this is merely symbolic. In reality, the "wages" of the workmen are the moral values they draw out of the Craft for themselves. Linguistically, all derivations that have to do with "wages," i.e. "interest," "investment," etc. thus can be used to form a Masonic metaphor, and every Mason knows what is meant. Like the following:

You will be **well paid**. A **Master's wages** await you when you shall have done your work. Paid not in any metal coin, or any thing of value, but in that finer coin of consciousness of honorable and responsible duty well done, that inner happiness which comes when you may truly say to yourself "Masonry has been helped forward by my work," the knowledge that your lodge is a better lodge because you have **paid back in small measure** at least, the **interest** and the labor your brethren **invested** in you.<sup>1153</sup>

The next category are the metaphors that contain mock expressions or satire, such as the "Parrot Masons" or the "Knife & Fork Degree." An example for these

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<sup>1151</sup> Claudy, *A Master's Wages*, p. 39/40.

<sup>1152</sup> Cf. Simons, p. 96.

<sup>1153</sup> *Ibid.*, p. 45/46.

are the "silk stocking lodges," which are composed of conceited brethren who make up the elite of a certain area: "Masonry, being a human institution, must necessarily at times partake of the nature of the foibles of human nature. Hence there are, here and there, '**silk stocking' lodges**, with very large initiation fees and unduly heavy dues, to which only those who 'belong' are really welcome."<sup>1154</sup>

The following category contains metaphors that are used in connection with tenets and rules of Freemasonry. One of these laws is that Masons are forbidden to talk with profanes about internal lodge affairs. Especially if something went wrong, it is of no concern to the outer world. It is a matter of secrecy. One Masonic writer has expressed this idea using the metaphor of "dirty linen" that should not be waved in front of an un-Masonic audience: "Never talk lodge matters over with the profane [...]. **The 'dirty linen' which all lodges must wash once in a while when some member makes a bitter mistake, is not to be aired in public.**"<sup>1155</sup>

Now, we shall proceed to general and fixed Masonic metaphors, such as for God, death, heaven, and the last judgement day:

### 6.13.1 God

We have already met with the expression "**Great Architect of the Universe**," which is the English standard Masonic denomination for God. However, there exist slight variations of this form, sometimes due to the different degrees, in accordance with the there used phraseology. Mostly, high Masonic officers' names are used to refer to God, such as Master, Warden, etc., often in combination with the adjective "Grand." Thus, one of God's other names is "Grand Artificer of the Universe," as quoted by Simons in his manual: "By it [i.e. geometry], we discover the power, wisdom and goodness of the **GRAND ARTIFICER of the universe** and view with delight the proportions which connect this vast machine."<sup>1156</sup> In the same line is the expression "**Divine Artist**."<sup>1157</sup> A strange term, obviously pseudo-Hebraic, is quoted in *TRMC*: "**Algabil**. - A name of God, signifying *the Builder* [...]."<sup>1158</sup> Another expression is "Grand Master of the Universe," also quoted from the same source: "[...] when at last it shall please the **Grand Master of the universe** to summon us into his eternal presence [...]."<sup>1159</sup> A climax of this is "Supreme Grand Master": "Then let us imitate the good man in his virtuous conduct [...], that we may welcome the grim tyrant Death, and receive him as a kind messenger from our **Supreme**

<sup>1154</sup> Ibid, p. 106.

<sup>1155</sup> Cf. Simons, p. 92.

<sup>1156</sup> Ibid, p. 93. Bold print added. For the same expression, see Sickels, p. 155.

<sup>1157</sup> Sickels, p. 155. Cf. also Dove, p. 114.

<sup>1158</sup> *TRMC*, p. 30. Bold print added.

<sup>1159</sup> Simons, p. 179. Bold print added.

**Grand Master**, to translate us from this imperfect to that all-perfect, glorious, and celestial Lodge above, where the **Supreme Architect of the universe** presides.<sup>1160</sup> A further variation is "Great Grand Master": "May the **Great Grand Master** deal tenderly with him."<sup>1161</sup> The Warden also lent his name to God: "[...] with a firm reliance on Divine Providence, shall we gain ready admission into that Celestial Lodge above, where the **Supreme Grand Warden** forever presides - forever reigns."<sup>1162</sup> In Royal Arch Masonry, corresponding to the there prevalent phraseology, God is called "**Supreme High Priest of heaven and earth**."<sup>1163</sup>

### 6.13.2 Death, Heaven & Last Judgement Day

Freemasonry has a rich and metaphorical funeral vocabulary. Masons do not simply die, they "are called from labor to refreshment," "travel to foreign countries" or are summoned to the "Grand Orient." They are not rewarded with a happy stay in paradise but receive their "wages": "See to it, my brother, that you are a Master in fact as well as in name; so shall you learn the real meaning of the Word by which some day you will travel in a far, far country, where there is neither gold nor silver, and where, indeed, the only coins which can be used are those you here fit yourself to receive .... a Master's Wages."<sup>1164</sup>

Masonic literature is resplendent with metaphors for heaven: "While the Scythe of Time, all-devouring, cuts us down, it gathers us into [...] the splendor and glory of the **Greater Mysteries** [...]."<sup>1165</sup> One of the four points of the compass, the East - which is the Worshipful Master's seat in the lodge - is used to denote the siege of God. We have learned that the Orient is the most important direction in Freemasonry. There, the sun rises and wisdom and truth prevails. This is so in all languages of Masonry; thus, the German Masonic lexicon talks about "den in den **ewigen Osten** eingegangenen (= toten) Meister."<sup>1166</sup> It also defines the "eternal Orient" as heaven: "**Ewiger Orient** = das Jenseits, die geistige Welt hinter der Pforte des Todes und zwischen zwei Erdenleben."<sup>1167</sup> Likewise, an American Masonic manual employs the image that "[...] all the profane and initiated will stand before His judgment-seat in the **Grand Orient of the Universe**, to render unto Him their dread account."<sup>1168</sup> And thus says brother D'Dougall before the Grand Lodge of Illinois in 1841, "[...] those who can meet

<sup>1160</sup> Ibid, p. 147. Bold print added.

<sup>1161</sup> Melish, *Masonic Review*, N° 50, p. 44. Bold print added.

<sup>1162</sup> Duncan, p. 132.

<sup>1163</sup> Cf. Grand Chapter of Royal Arch Masons of the State of California, *Ritual of the Grand Chapter of Royal Arch Masons of the State of California*, p. 119.

<sup>1164</sup> Ibid, p. 117.

<sup>1165</sup> Simons, p. 146; bold print added.

<sup>1166</sup> Binder, p. 347; bold print added.

<sup>1167</sup> Martens, p. 124; bold print added.

<sup>1168</sup> Simons, p. 124; bold print added.

the test of the Great Grand Master of the Universe shall be clothed in the garments of Immortality, and be permitted to enter **that Lodge where He forever sitteth in the East.**"<sup>1169</sup> Other Masonic metaphors compare heaven to the lodge (earthly lodge versus celestial lodge) or to the Sanctum Sanctorum of King Solomon's temple, for example "**Celestial Lodge above,**"<sup>1170</sup> or "Holy of Holies above,"<sup>1171</sup> the corresponding diction of Royal Arch Masonry.

A beautiful Masonic metaphor states that the "trestleboard" of the Mason's life is a record read by God at the death of the Mason to show whether he was good or bad:

[...] when at last it shall please the Grand Master of the universe to summon us into his eternal presence, may the trestle-board of our whole lives pass such inspection that it may be given unto each of us to 'eat of the hidden manna,' and to receive the 'white stone with a new name' [...]."<sup>1172</sup>

The white stone with the sacred name on it is the symbol of Mark Masonry, and he who finds it finds divine truth. The pot of manna, as will be shown in the ritual of the Royal Arch Degree, was hid in the Ark of the Covenant.

In Sickels' *The General Ahiman Rezon*, there is another expression for God, seeing him as the supreme judge at judgement day: "And when your trembling soul stands free and alone before the **Great White Throne**, may it be your portion, oh, my brother, to hear from Him, who sitteth as the **Judge Supreme**, the welcome words: [...]."<sup>1173</sup>

## 6.14 Numbers

This section deals with the symbolic character of numbers in Freemasonry. Why do Masons knock one time on the door in one degree, and three times in another? Why are there three "great lights" (Wisdom, Strength, and Beauty)? Why do Masons have a special rhythm in their toasting and drinking ceremonies? Why are "batteries" (clapping of hands, glasses, rods, or swords) and acclamations given three times? Why is the candidate led three times through the lodge room? The explanation concerning the number three is in Masonic dictionary dated 1869:

A sacred number in Freemasonry, with which all labour is commenced and finished. This number reminds us of the three great lights, the three

<sup>1169</sup> Quoted in Myler, p. 640.

<sup>1170</sup> Duncan, p. 132.

<sup>1171</sup> Cf. *Ritual of the Grand Chapter of Royal Arch Masons of the State of California*, p. 117.

<sup>1172</sup> Simons, p. 179.

<sup>1173</sup> Sickels, p. 67.

kingdoms of nature, the Holy Trinity, or of the words of Christ: 'Where two or three are assembled in my name, there will I be in the midst of you.' We may also consider ourselves as the third party in unity and love, whose duty it is to exercise those two cardinal virtues. The Christian can also take the number three as the grand distinguishing doctrine of his faith. There are three principal parts in a man, body, soul, and spirit. Faith, love, and hope, support and adorn life.<sup>1174</sup>

Numerical gnosis was taken over by Masonry from the ancient mysteries of the Greeks, Romans, and Eastern nations, from the Kabbalists, and also from the Bible, where holy numbers prevail, e.g. the Trinity and the twelve apostles. However, this kind of numerology must not be over-interpreted in connection with Freemasonry. Not all interesting mathematical properties have to do with occultism. Furthermore, the Kabbalah is not a Masonic product and contains as much superstition as abstractions with regard to numbers. As Mackey states in his *EOF*,

[...] a number is in Masonry a symbol, and no more. It is venerated, not because it has any supernatural efficacy, as thought the Pythagoreans and others, but because it has concealed within some allusion to a sacred object or holy thought, which it symbolizes. The number *three*, for instance, like the *triangle*, is a symbol; the number *nine*, like the *triple triangle*, another. The Masonic doctrine of sacred numbers must not, therefore, be confounded with the doctrine of numbers which prevailed in other systems.

The most important symbolic or sacred numbers in Masonry are *three, five, seven, nine, twenty-seven, and eighty-one*.<sup>1175</sup>

This topic will not be explained further since Section 4.1.5 comments on the symbolism of the "Winding Stairs" (divided into flights of 1, 3, 5, 7, 9, 11 steps, which is 36 in all; or into 3, 5, 7 flights, 15 in all, which is the general arrangement in the United States). Further, Section 4.6.4 explains the Masonic symbolism of the three steps (youth, manhood, old age). Then, Section 4.9 discusses Masonic formations, marches, and movements that employ mythical numbers, such as the "three times three" of Royal Arch Masonry. Finally, Section 6.9 on Masonic calendars, ages, and hours deals with symbolic numbers.

Some pretend that Masonic number symbolism consists only of odds,<sup>1176</sup> which is very reasonably opposed by Coil in his encyclopedia who lists the many evens occurring in Freemasonry, for example the two columns (Jachin and Boaz), the two ashlar (rough and perfect), the two deacons, the four cardinal

<sup>1174</sup> Cf. *GHCDF*, as quoted from Gädicke, p. 685.

<sup>1175</sup> *EOF*, p. 521.

<sup>1176</sup> This is claimed by Mackey in his *EOF*, p. 521: "The respect paid by Freemasons to certain numbers, all of which are odd, is founded not on the belief of any magical virtue, but because they are assumed to be the types or representatives of certain ideas."

virtues, the four sides of the lodge, etc.<sup>1177</sup> Long essays can be found in Masonic literature with regard to any number employed. For example, a French Masonic dictionary gives an explanation of the number seven. Its compiler states that this symbolism is not peculiar to Freemasonry but also has its place in Christianity:

En gnose numérale, l'étude du nombre Sept se rattache aux conceptions initiatiques de la *Maîtrise*. Les trois rosettes du tablier du Maître, entrelacées, forment un ensemble *septénaire*. Sept maçons sont nécessaires pour que la loge soit juste et parfaite. Sept étoiles sont parfois le symbole d'un atelier, par exemple de la loge *Le Septentrion* [...], dont la devise est en outre 'Septem perficiunt'. Cette excellence du nombre Sept se retrouve d'ailleurs en dehors de la Franc-Maçonnerie. La symbolique chrétienne le connaît, et il se rencontre dans les catacombes, où signifiant l'universalité, sept étoiles symbolisent dans certaines représentations l'Église universelle et triomphante, ou les sept 'anges' dont parle l'Apocalypse, c'est-à-dire les pasteurs des sept Églises auxquelles s'adresse saint Jean.<sup>1178</sup>

According to the quotation above, the number seven symbolizes mastership and perfection. In Christianity, it is even a symbol of universality, illustrated by seven stars which allude to the triumphant universal church. In Freemasonry, many explications of this kind, especially those enthusiastic ones of the 19<sup>th</sup> century, seem mythologically over-loaded and over-interpreted, and reminiscent of the pseudo-Hebraic words in Freemasonry, whose origins are equally unknown and unverified. Presumably, as is the case in many non-Masonic fraternal orders, some pseudo-mythological numerical symbolism is employed in order to make the ceremony appear more interesting, solemn, dignified, mysterious, and frightening. This numerology seems to be a remnant of the past where incantations and witchery played an important role among the superstitious population, who practiced many other forms of divination, sorcery, and mummery. Certainly, a ceremony where the candidate has to walk three times around a coffin makes more impression on his mind than if a dry passage from a ritual is recited to him. The Freemasons have not taken over numerology from the operative stonemasons, since these were too practical as to be entangled in Rosicrucianism and other occultist forms. As Coil states in his Masonic encyclopedia,

[t]hose who try to make out that Freemasonry is a sort of number superstition derived from Pythagoras, not only do not understand Freemasonry but do not even understand Pythagoras. It is not even true

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<sup>1177</sup> Cf. *CME*, p. 451.

<sup>1178</sup> *DFM*, p. 202.

[...] that the symbolism of numbers is predominant<sup>1179</sup> over other Masonic symbolism, for both Geometry and Astronomy exceed it. [...]

It is quite absurd to assume that the operative Freemasons, who constructed those remarkable examples of architecture in the Gothic style [...], were adepts of abracadabras, lucky numbers, and other bewitching incantations. There was no more room for such absurdities then than there is now among the builders of a modern sky-scraper.<sup>1180</sup>

However, a certain amount of numeral symbolism infiltrated the Masonic teachings, and the first traces of numerology must have been brought into speculative Freemasonry when it developed out of operative masonry in the 17<sup>th</sup> and 18<sup>th</sup> centuries. As shown in Chapter 2, the non-operative members who were made accepted Masons brought with them metaphysical and transcendental ideas, since they partly exercised Christian professions and also were marked by Rosicrucian influence. To show all the directions of influence, the following will give one example taken from the ritual of the "Royal Order of Herodem of Kilwinning" (question-and-answer dialogue from the 2<sup>nd</sup> section of the first degree), which combines Christian, philosophical, and hermetic numerology:

- Q: How many Knights are necessary to constitute a Chapter of the Royal Order of Herodem?  
 A: Nine.  
 Q: Why?  
 A: For three reasons.  
 Q: Will you tell me the first?  
 A: Because there are three divisions in numbers which teach us so to number our days as to apply ourselves to wisdom.  
 Q: Will you give me the second?  
 A: Because there are nine muses in harmony, which refine and polish human nature.  
 Q: Will you name them to me?  
 A: Calliope, Clio, Euterpe, Melpomene, Terpsichore, Erato, Polyhymnia, Urania, and Thalia.  
 Q: Will you give me the third reason?  
 A: Because there are nine orders of angels in the celestial hierarchy.  
 Q: Will you name them?  
 A: Cherubim and Seraphim, Thrones, Dominions, Principalities, Powers, Virtues, Archangels and Angels.<sup>1181</sup>

<sup>1179</sup> Such a claim is made by Albert G. Mackey, for instance. Thus, he states in his *EOF*, p. 520: "It is not [...] surprising that the most predominant of all symbolism in Freemasonry is that of numbers."

<sup>1180</sup> *CME*, p. 451.

<sup>1181</sup> Cf. quotation in *GHCDF*, p. 267/268.

Above all, in Masonic high degrees and in "Hermetical Masonry" (cf. chapter 5.8 on technical terms), the Masons played with numerology, and here especially with numeration by letters. This is a Kabbalistic process used in the Hebrew language, and sometimes also applied to the Greek. A mystical meaning of a word is deduced from the numerical value of the letters of which it is composed, each letter of the alphabet being equivalent to a certain number. For example, in Hebrew, the name of God is equivalent to 15, since one of the letters has the numerical value of 10, and the other of 5, and thus, 15 becomes a sacred number.<sup>1182</sup>

## 6.15 Phrases of admission

In many Masonic degrees, there exist different technical terms for the word "initiated," for example, an Apprentice is "entered," and this is why he is called an "Entered Apprentice."

When a candidate receives the first degree, he is said to be *initiated*, at the second step he is *passed*, at the third *raised*; when he takes the mark degree, he is *congratulated*; having passed the chair, he is said to have *presided*; when he becomes a Most Excellent Master, he is *acknowledged* and *received*; and when a Royal Arch Mason, he is *exalted*.<sup>1183</sup>

The expression "received and acknowledged" as a Most Excellent Master (the degree prior to the Royal Arch) is explained by an American Masonic encyclopedia as referring to the legend of the degree which has it that when the Temple had been completed and dedicated, King Solomon received and acknowledged the most expert of the craftsmen as Most Excellent Masters: "That is, he *received* them into the exalted rank of perfect and acknowledged workmen, and *acknowledged* their right to that title. The verb *to acknowledge* here means to own or admit, to belong to, as, to acknowledge a son."<sup>1184</sup> We will see in our chapter 8.1.3 on Royal Arch Masonry that "exalted" means "lifted up" and refers to the ceremony of letting the candidate descend a secret vault and lifting him up again when he has found the hidden secrets.

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<sup>1182</sup> For a further study of numerology, cf. *EOF*, pages 520/521, which also contain a table of the Hebrew and Greek alphabets with their respective numerical values.

<sup>1183</sup> *MD*, p. 407.

<sup>1184</sup> *EOF*, p. 13.

## 6.16 Places, Directions, & Measurement

Freemasonry employs strange place names that acquire a figurative meaning. As shown in Section 4.2 on the lodge room, the lodge obtains a different name depending on the degree in which it is opened. Thus, in the First Degree, the lodge is called "the Ground Floor of King Solomon's Temple,"<sup>1185</sup> in the Second Degree, "the Middle Chamber of King Solomon's Temple,"<sup>1186</sup> and in the Third Degree, "Sanctum Sanctorum, or Holy of Holies, of King Solomon's Temple."<sup>1187</sup> The female and androgynous Masonic or quasi-Masonic orders also have this custom. For example, the Heroines of Jericho, an order for black women, call their meeting place "Court" instead of lodge, and it is styled by Masons "the Ladies' Palace of King Solomon's Temple."<sup>1188</sup> In Albert Pike's degrees of Masonry of Adoption, the female Masons divided their meeting room into four quarters, which are called "Realms," the Masonic East being Asia, the West, Europe, the North, America, and the South, Africa.<sup>1189</sup>

There are several other places in Masonry, for example the "asylum," which is "[t]he meeting place of a Commandery of Knights Templar [...], because, in its original sense, that term means a retreat or place of safety."<sup>1190</sup> Another place name is the French "atelier" which stands for "lodge": "A French term, literally meaning workshop or studio, applied in France to a lodge room or place for Masonic meetings in either the Craft or higher degrees. Some say it applies more particularly to a table lodge."<sup>1191</sup> In the German language, "atelier" would be "Werkstätte," another term for "Loge" or "Bauhütte."<sup>1192</sup> According to the French Masonic dictionary, *DFM*, the term "atelier" means any group of Masons; lodges as well as chapters, councils, etc., although in the current language, it is used to mean simply "lodge": "Terme générique servant à désigner tout groupement maçonnique: loge, chapitre, conseil philosophique, etc. Dans le langage courant, toutefois, le mot est devenu plus ou moins synonyme du mot *loge*."<sup>1193</sup> A couple of high degrees employs the place name "Areopagus." Historically, this was the great tribunal of ancient Athens, well-known for its supreme judicial power and the outstanding ability of its judges. The French ritual of the Kadosh degrees used the term "Areopagus" as the "Third Apartment": "[...] it seems that the name (in French *Areopagite*) was used also to indicate the administrative council of that degree, which was one of the most honored of degrees in all rites of

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<sup>1185</sup> Duncan, p. 7.

<sup>1186</sup> Ibid, p. 10.

<sup>1187</sup> Ibid, p. 88.

<sup>1188</sup> The Order of the Grand High Court (publ.), *Ritual and Guide of the Grand Court of Heroines of Jericho*, p. 34.

<sup>1189</sup> Cf. Pike, *The Masonry of Adoption. Masonic Rituals for Women, Complete with the Verbatim Degree Lectures and the "Secret Work"*, I, p. 7.

<sup>1190</sup> Cf. *CME*, p. 80.

<sup>1191</sup> Ibid, p. 80.

<sup>1192</sup> Cf. *IFL*, p. 1697.

<sup>1193</sup> *DFM*, p. 73.

which it formed a part, commencing with the Rite of *Perfection*.<sup>1194</sup> As Coil states in his encyclopedia, this term was a peculiarity of French Masonry, since "[n]o *Areopagus* or any other Third Apartment appears in the degree as contained in early American rituals of the Scottish Rite [...]."<sup>1195</sup>

It is a peculiar Masonic custom to ask the candidate in the ritual "whence came you?" A candidate of the First Degree answers "[f]rom a lodge of the Holy Saints John of Jerusalem." He is then asked, "[w]hat came you here to do?" whereupon he answers "[l]earn to subdue my passions and improve myself in masonry [sic]."<sup>1196</sup> In the Second Degree, the candidate is asked whence he came and whither he is travelling, to which he replies: "[f]rom the West, traveling East. [...] In search of more light in Masonry."<sup>1197</sup> Finally, in the Third Degree, the candidate answers to the same question, "[f]rom the West, traveling East. [...] In search of further light in Masonry."<sup>1198</sup> These definitions of the places where the candidate comes from and where he wants to go are even more elaborate in the androgynous Masonic orders. The ritual of the Heroines of Jericho, the female affiliation of Prince Hall Masonry for colored people, exemplifies this.

In the first degree of the Heroines of Jericho, called Master Mason's Daughter, there is the following question-and-answer dialogue in the lecture after the investiture of the candidate:

Answer: "I wish to see the faithful of the City of Jericho."  
 Question: "From whence come you and where are you travelling?"  
 Answer: "From Salem to Jerusalem."  
 Question: "What there to receive?"  
 Answer: "To learn obedience to the laws of our fathers."<sup>1199</sup>

It alludes to Jesus' entry into Jerusalem on the back of an ass's colt, while the faithful cast their garments and green leaves onto his way. The candidate for the first degree also carries a bunch of evergreen. In the second degree of the Heroines of Jericho, called True Kinsman, there is another usage of place names, this time referring to the Biblical character of Ruth, the Moabitess:

Question: "From whence came ye?"  
 Answer: "From the land of Moab."  
 Question: "To where did you travel?"  
 Answer: "To the land of Promise." [...]  
 Question: "After being admitted, what did you receive?"  
 Answer: "A part and lot in the inheritance of our fathers and mothers."<sup>1200</sup>

<sup>1194</sup> *CME*, p. 70. Cf. also *IFL*, p. 90.

<sup>1195</sup> *Ibid.*

<sup>1196</sup> Nizzardini, p. 50.

<sup>1197</sup> *Ibid.*, p. 127.

<sup>1198</sup> *Ibid.*, p. 198.

<sup>1199</sup> *Ritual of the Heroines of Jericho*, p. 28.

In the third degree of the Heroines of Jericho, that of Heroines, the candidate who "wishes to enter the Ladies' Palace of King Solomon's Temple," which is a paraphrase for the Court of Heroines, she comes from "the camps of Joshua in Israel" and is by nationality a "Moabitess,"<sup>1201</sup> thus assuming the personality of the Biblical Ruth.

The next section will explain further particular "places" appearing in Craft Masonry:

### 6.16.1 The Four Points of the Compass

The most important direction in Freemasonry is the East. Not only in Masonry, but in all philosophies and religions, the East has been conceived as a sacred place, since men perceived the sun rising there. Hence, all mysterious manifestations like gods were thought to reside in the East or originate from this point of the compass. Due to this symbolism, all kinds of churches were oriented towards the East, and the dead are buried with their feet pointing towards the East, in order to rise up facing this direction at the day of resurrection.<sup>1202</sup> The operative stonemasons of the Middle Ages did not employ the symbolism of the East in their constitutions yet. For example, the *Gothic Constitutions* do not contain a hint to this cardinal point. However, the early exposés and catechetical rituals that were published from 1723 onward contain such references. Thus, one dialogue on the situation of a lodge is found in *Grand Mystery of Free Masons Discover'd*, dated 1724: " 'How does it stand?' - 'Perfect East and West, as all Temples do.' "<sup>1203</sup> In Freemasonry, the Worshipful Master and the Volume of the Sacred Law have their place in the East:

The pedestal, with the volume of the Sacred Law, is placed in the eastern part of the lodge, to signify that as the sun rises in the east to open and enliven the day, so is the W. M. placed in the east to open the lodge, and to employ and instruct the brethren in Masonry.<sup>1204</sup>

The stations of the principal officer and the other lodge officers are chosen due to the symbolism of the four cardinal points (cf. our chapter 8 on rituals). This is a feature that male Masonry, female Masonry, youth orders, and the quasi-Masonic and imitative orders all have in common. In Craft Masonry, the Junior Warden's station is in the south, "[t]o observe the sun at meridian [...]; call the craft from labor to refreshment [...], superintend them [...]."<sup>1205</sup> As is stated in

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<sup>1200</sup> Ibid, p. 33/34.

<sup>1201</sup> Ibid, p. 35.

<sup>1202</sup> Cf. *CME*, p. 221.

<sup>1203</sup> Quoted in *ibid*, p. 221.

<sup>1204</sup> *GHCDF*, p. 494.

<sup>1205</sup> Cf. Nizzardini, p. 9.

the *GHCDF*, "[t]he due course of the sun is from east to south and west; and after the Master are placed the Wardens, to extend his commands and instructions to the west and the north. From the east the sun's rays cannot penetrate into the north and the west at the same time."<sup>1206</sup> The Senior Warden is stationed in the West, "[a]s the sun is in the West at the close of day, so stands the S.W. in the West to [...] pay the craft their wages."<sup>1207</sup> The West is symbolic of the end of the day and hence, the end of earthly life:

Where the sun closes its daily race, there the thanks of the inhabitants of the world follow it, and with the ensuing morning it again commences its benevolent course. Every brother draws near to the evening of his days; and well will it be with him if at the close of his labors he can look forward with hope for a good reward for his work.<sup>1208</sup>

The North in Freemasonry is a dark place, with no window and no light. It is symbolic of the yet uninitiated, who remains in spiritual darkness until he has fully received the light of Masonry:

The operative mason is accustomed to lay the foundation-stone of a new building on the north side, and for this reason, all those who have not been initiated amongst us have their place in the north. The light streams from the east unto the north, as all our knowledge has been obtained from the orient.<sup>1209</sup>

A special function concerning the North has the North-East corner. In Section 8.1.1.1 describing the First Degree of Craft Masonry, we will see that at a particular moment during his initiation, the candidate is placed in the North-East corner. Why there, and what does it mean? The *GHCDF* comes up with the following explanation: "The foundation-stone of every magnificent edifice was usually laid in the north-east; which accounts in a rational manner for the general disposition of a newly initiated candidate. When enlightened but uninstructed, he is accounted to be in the most superficial part of Masonry."<sup>1210</sup> According to Sickels' *The General Ahiman Rezon*, the candidate becomes in the north-east corner a perfect and upright man and Mason - "the representative of a spiritual corner-stone on which he is to erect his future moral and Masonic edifice."<sup>1211</sup>

This symbolic reference of the corner-stone of a material edifice to a Mason when, at his first initiation, he commences the moral and intellectual task of erecting a spiritual temple in his heart, is beautifully sustained when we look at all the qualities that are required to constitute

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<sup>1206</sup> Quoted from Gädicke in *GHCDF*, p. 673.

<sup>1207</sup> Cf. Nizzardini, p. 9/10.

<sup>1208</sup> Quoted from Gädicke in *GHCDF*, p. 695.

<sup>1209</sup> *Ibid.*, p. 600.

<sup>1210</sup> *GHCDF*, p. 600.

<sup>1211</sup> Sickels, p. 69.

a 'well-trying, true, and trusty' corner-stone. The squareness of its surface, emblematic of morality - its cubical form, emblematic of firmness and stability of character - and the peculiar finish and fineness of the material, emblematic of virtue and holiness - show that the ceremony of the north-east corner of the Lodge was undoubtedly intended to portray, in the consecrated language of symbolism, the necessity of integrity and stability of conduct, of truthfulness and uprightness of character, and of purity and holiness of life, which just at that time and in that place the candidate is most impressively charged to maintain.<sup>1212</sup>

In a speech from 1924 on the occasion of laying the corner-stone for a Masonic home, Grand Orator John R. Webster from the Grand Lodge of Nebraska beautifully illustrates the symbolism of the corner-stone. He states that it represents the individual Mason and was carefully selected, as are all who gain admittance into Freemasonry. It came from the quarry as a rough, uneven mass of rock, just like the applicant, a rough ashlar who has yet to form his character. He was subjected to chipping, grinding, pounding, and surfacing. After this, the corner-stone was carefully tested by all the working tools of Masonry, "symbolic of that testing by the 'Master Builder of Souls' which we must all undergo - and which will determine our place in the temple of eternal life."<sup>1213</sup> Grand Orator Webster philosophizes on the eternity of the corner-stone, while the rest of ancient buildings has tumbled away:

The buildings of antiquity are gone. They have crumbled into ruins; but their *corner-stones* have endured throughout the ages - a striking symbol of Immortality; to remind the Mason that 'If the earthly house of our tabernacle be dissolved,' 'we have within us a corner-stone of immortality that will survive the tomb, and rise triumphant and eternal, above decaying dust and the grave.'<sup>1214</sup>

Furthermore, Grand Orator Webster mentions that the corner-stone is a very important part of the entire building, which nevertheless remains unspectacular and unseen. It functions as a covenant between God and man and symbolizes the advancement from darkness to light. Situated towards the North, it is emblematic of the dark periods of life that the Mason has to meet with bravery:

Then, too, brethren, let us never forget that the corner-stone is not laid to be seen of men; nor to advertise the architect or builders. It is a *Sign of the Covenant* between the Mason and the Supreme Architect of the universe; and so, whether fronting on crowded thoroughfares or hidden away in the obscurity of some dark alley, it is placed at the *Northeast*

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<sup>1212</sup> Ibid.

<sup>1213</sup> Myler (compiled by ~), p. 33.

<sup>1214</sup> Ibid.

corner of the building, symbolic of Masonic progress from darkness to light.

Thus placed it faces *North* - the place of darkness - and admonishes the Mason that, in this world, he must face, with stout heart, all the dark, hard problems of life.<sup>1215</sup>

## 6.16.2 Extent of the Lodge; Open on the Center; Foreign Countries

### Extent of the Lodge

A lodge is measured symbolically with regard to its universality and its unlimited benevolence. Thus, it is stated in the *GHCDF* that "[a] Mason's Lodge is said to extend from East to West, in breadth between North and South, in depth from the surface to the center of the earth, and even as high as the heavens, to show the universality of the science, and that a Mason's charity should know no bounds save those of prudence."<sup>1216</sup>

### Open on the Center

A peculiar Masonic technical term is the "opening on the center" of a lodge. This applies only to the Third Degree, that of Master Mason. An English Masonic encyclopedia, *TRMC*, provides the following reason:

[a] declaration made by the W. M. in the beginning of the third degree, and no other degree can be thus opened, in the very nature of things. It is, however, not universal. A very good reason why Master Masons' Lodges can alone be opened on the centre, is that the Entered Apprentice Lodge is the exterior circle, the Fellow Craft the intermediate circle, and the Master Masons' Lodge alone in possession of the true light.<sup>1217</sup>

The American Masonic cyclopedia, *GHCDF*, differentiates this explanation insofar as it states that in the first two degrees, truth is but partially revealed and seen through a shadowy veil, while in the Third Degree, in the inner circle - the great center of Masonic light - truth shines with cloudless luster.<sup>1218</sup> Thus, Macoy

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<sup>1215</sup> Ibid.

<sup>1216</sup> *GHCDF*, p. 505.

<sup>1217</sup> *TRMC*, p. 111.

<sup>1218</sup> Cf. *GHCDF*, p. 106.

states that "[o]pening on the center' simply means opening in the interior or central circle of Freemasonry."<sup>1219</sup>

## Foreign Countries

In the closing ceremony, the Senior Warden answers to the question of the Worshipful Master, "What induced you to become a Master Mason?" with: "In order that I might travel in foreign countries, work, and receive Master's wages, being better enabled to support myself and family, and contribute to the relief of worthy distressed Master Masons, their widows and orphans."<sup>1220</sup> This reply is misleading, because it does not mean that the Master Mason goes on real travels around the world to earn money to support his family and friends. On the contrary, it means that he experiences death and resurrection, when he is laid in the coffin, having died the symbolic death of Grand Master Hiram Abiff; the "foreign countries" being a metaphor for heaven, or life after death. Accordingly, an American Masonic encyclopedia, *Masonry Defined*, states: "Heaven, the future life, the higher state of existence after death, is the *foreign country* in which the Master Mason is to enter [...]."<sup>1221</sup>

### 6.16.3 Orient, Valley, Zenith, Nadir

As the term "East" is important in Freemasonry, the word "Orient" is likewise essential and is also used with reference to the most valued bodies and institutions. Thus, the "Oriental Chair" is the seat of the Worshipful Master of a lodge, referring to the "Oriental Chair of King Solomon."<sup>1222</sup> Standing alone, the Masonic metaphor "Orient" is the denomination of the city where a Masonic body resides, e.g., a German lodge that is located in Düsseldorf, is "im Orient Düsseldorf," abbreviated with the famous three points "i.:O.:Düsseldorf." The metaphor "Grand Orient," consequently, designates the siege of a Masonic Grand body. The choice of this term results from light symbolism: "From the Latin participle "*Oriens*," rising, i.e., the rising of the sun - *the East*. The Lodge, being a source of light, is called the Orient or East. A Grand body is called the Grand East; thus the Grand Lodge of France is called "Grand Orient." This title is applied to most of the Grand bodies in Europe."<sup>1223</sup> As mentioned before, the "Grand Orient of the Universe," in German "ewiger Osten," is a metaphor for heaven. A German abbreviation for a deceased brother is "i.:d.:e.:O.:e.:,"

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<sup>1219</sup> Ibid.

<sup>1220</sup> Cf. Duncan, p. 145.

<sup>1221</sup> *MD*, p. 238/239.

<sup>1222</sup> *TRMC*, p. 113.

<sup>1223</sup> *GHCDF*, p. 279.

which means "in den ewigen Osten eingegangen,"<sup>1224</sup> having been called to the eternal East, the "Grand Lodge above."

Similar to "Orient" is the Masonic use of the word "valley," in German "Tal," in French, "vallée":

The term, valley, was formerly used in French Craft lodges and is still retained in some Scottish Rite degrees for the north and south sides of the lodge, the Senior Warden being in charge of one Valley and the Junior Warden, the other.

The word is also commonly used to describe the city where a body of the Scottish Rite is located, thus, the Orient of California, Valley of Pasadena.<sup>1225</sup>

This deduction is supported by the French Masonic dictionary, which states under the entry "vallée":

- 1.) Remplace le terme d'*Orient* pour indiquer le siège d'un chapitre dans les grades capitulaires du Rite Ecossais Ancien et Accepté. *Ex: la Vallée d'Orléans.*
- 2.) Se dit également, mais improprement, des deux côtés d'un chapitre, au lieu de *Colonnes*.<sup>1226</sup>

"Zenith" is an Arabic word from the field of astronomy, denoting the vertical point of the heavens. In the *GHCDF*, we find "Zenith" explained as follows: "The missives and decrees of the Supreme Council of the 33d degree are dated from the *Zenith*, as well as from the *Orient* or *East* as other Masonic organizations."<sup>1227</sup> This is backed up by a German Masonic dictionary: "Zenith, im astronomischen Sinne der Scheitelpunkt. In den Dokumenten der Obersten Räte des A. u. A. Schottischen Ritus, XXXIII. Grad, wird der Tagungsort als Z. bezeichnet ('under the celestial canopy of the Zenith which answers to Washington etc.')."<sup>1228</sup>

When used together with its antithesis, Nadir, the word Zenith alludes to the universality of Freemasonry: "NADIR. Ce terme n'existe que dans la définition des dimensions du Temple. Dire qu'il 's'étend du Zénith au Nadir' signifie qu'il est l'image du cosmos [...]."<sup>1229</sup> The same definition is to be found in the *Dictionnaire des Hébraïsmes et d'autres termes spécifiques d'origine française, étrangère ou inconnue, dans le Rite Ecossais, Ancien et Accepté*. This dictionary of Hebrewism deducts the word "Nadir" to the Arabic word meaning "opposite," denoting the point located opposite of the "Zenith": "Point se trouvant à l'opposé du ZENITH, donc à une distance infinie vers le 'bas' par rapport à l'endroit où on

<sup>1224</sup> *IFL*, p. 6.

<sup>1225</sup> *CME*, p. 664.

<sup>1226</sup> *DFM*, p. 218.

<sup>1227</sup> *GHCDF*, p. 395.

<sup>1228</sup> *IFL*, p. 1747.

<sup>1229</sup> *DFM*, p. 833.

se trouve, dans la prolongation d'un fil à plomb. Utilisé dans le symbolisme maçonnique pour définir les dimensions de la Loge ainsi que celles de l'Univers."<sup>1230</sup>

## 6.17 Sayings

Masonic sayings are difficult to understand by profanes since they employ Masonic metaphors and allusions. For example, with reference to the Chair of King Solomon, which is the symbol of the seat of the Worshipful Master of a lodge, "to be eligible to the Chair" means to be fit to be Master of a Lodge.<sup>1231</sup> "Passing the Chair" stands for the ceremony of installation,<sup>1232</sup> sometimes Masons also say "going through the chair." Other peculiar sayings are antiquated catechetical forms, such as the "how were you then disposed of?" which denotes "what happened next to you?" There exist also some vulgar sayings, like "father rode the goat," which means that father was initiated. Then, there are famous sayings like "to meet upon the level, and part upon the square," which means to meet in equality and leave in harmony. Most of these sayings can be found in Section 6.13 on metaphors. For example, when a German Mason says about a brother, "er ist in den ewigen Osten eingegangen," he means that the brother has died. Another expression for this case would be, "the column is broken," or "he was called from labor to refreshment."

## 6.18 Wordplays

There are several different wordplays which have found their way into Freemasonry. For example, there are those consisting of initials, sometimes combined with numbers, that are read as a complete word, such as the "profane" ones "ICQ" (I seek you), "2U" (to you), "4U" (for you), "CU" (see you), etc. The bumper sticker below bears the slogan "2B1 ASK1," which means that if you want to become a Freemason, you have to ask a Mason to introduce you. This corresponds to the Masonic maxim that the seeker has to knock on the door in order to be admitted, for Masons are not allowed to go "soul hunting."

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<sup>1230</sup> Saint-Gall, p. 85.

<sup>1231</sup> *TRMC*, p. 113.

<sup>1232</sup> Cf. *ibid.*

bumper sticker (bought at auction)

pin (auction photo)



Not only in Freemasonry for men, but also in the androgynous Masonic orders and in the youth orders we can detect wordplays. They are mostly to be found separated from the ritualistic language in prose and poetry books, however, one wordplay, an acrostic, could be located in the ritualistic ceremony itself: Thus, in the ritual of the Job's Daughters, at the end of the Third Epoch of the initiation ceremony, the Honored Queen states the signification of the aim and name of the order, attributing a virtue to each of the initials of the name of the order:

J	-	Joy with judgement.
O	-	Order being our first law.
B	-	Beautiful and gracious in manner.
S	-	Sincere in undertaking.
D	-	Domineering over self.
A	-	Abstain from appearance of evil.
U	-	Upward and onward.
G	-	God's name held in reverence.
H	-	Hope never faileth.
T	-	Truth always spoken.
E	-	Eager for knowledge.
R	-	Reaching toward the best.
S	-	Steadfast and upright, we will face life squarely for future success. <sup>1233</sup>

For comparison, here is another acrostic playing on the tenets of Freemasonry as symbolized by the single letters of the word "Masonry," which has been published in many Masonic works, and is also to be found in the *GHCDF*:

M.	-	Magnitude, moderation, and magnanimity.
A.	-	Affability, affection, and attention.
S.	-	Silence, secrecy, and sincerity.
O.	-	Obedience, order, œconomy.
N.	-	Noble, natural, and neighbourly.
R.	-	Rational, reciprocal, and receptive.
Y.	-	Yielding, yearning, and Yare. [sic] <sup>1234</sup>

<sup>1233</sup> *Ritual of International Order of Job's Daughters*, 1945, p. 85.

### 6.18.1 "Two Ball Cane"

This wordplay has even found entry into the *Internationales Freimaurerlexikon*, being described as "ein amerikanisches freimaurerisches Wortspiel, das an Tubalkain [...] anspielt. Daher tragen amerikanische Freimaurer mitunter als Abzeichen, Krawattennadel usw. eine kleine Nachbildung eines Spazierstockes (cane) mit zwei Bällen (two balls). Außerhalb Amerikas nicht üblich und auch nicht verstanden."<sup>1235</sup>

Strangely, it is not mentioned in any of the consulted American dictionaries. It was not hard, however, to prove that the wordplay is still in use, and that there is yet a wide demand for the above-mentioned articles. The hand-carved wooden walking stick on the following illustration, for example, was sent to the author by the artist from Missouri in January 2001, the blue auto emblem (also showing the mystic cord) was obtained from Ohio in 2000, and the pin from Virginia the same year.

According to *Coil's Masonic Encyclopedia*, the character of Tubal Cain came into Masonry through the Gothic Legends, where it was cited how the four children of Lamech had founded the sciences. The smith's craft was founded by Tubal Cain<sup>1236</sup>. This legend was based on the account in Genesis, where Tubal Cain is called the "instructor" of every artificer in brass and iron, although the Hebrew text originally talks about "sharpener."<sup>1237</sup> After the Union of 1813, the obscure notion has come into the ritual by Dr. Hemming that this character was symbolic of worldly possessions.<sup>1238</sup>

**two ball cane walking stick, two ball cane auto emblem, two ball cane pin**



<sup>1234</sup> *GHCDF*, p. 404.

<sup>1235</sup> *IFL*, p. 1608.

<sup>1236</sup> Cf. *CME*, p. 660.

<sup>1237</sup> *Ibid.*

In the ritual, "Tubal Cain" is the name of the pass grip of a Master Mason. Thus, the following dialog between the Worshipful Master and the Conductor of the candidate is given in *Duncan's Masonic Ritual and Monitor*, a guide made also available to profanes, although its purpose was "not so much to gratify the curiosity of the uninitiated as to furnish a guide for the neophytes."<sup>1239</sup>

W.M.:           What is that?  
 Conductor:    The pass grip of a Master Mason.  
 W.M.:           Has it a name?  
 Conductor:    It has.  
 W.M.:           Will you give it me?  
 Conductor:    I did not so receive it, neither can I so impart it.  
 W.M.:           How will you dispose of it?  
 Conductor:    I will letter it or halve it.  
 W.M.:           Halve it, and begin.  
 Conductor:    No, you begin.  
 W.M.:           Begin you.  
 Conductor:    Tu.  
 W.M.:           Bal.  
 Conductor:    Cain. (Pronounced by the conductor - Tubal Cain.)<sup>1240</sup>

In a footnote to this part of the Master Mason's initiation ceremony in Duncan's ritual, the above-mentioned strange interpretation ("What does it denote? Worldly possession. - *Dr. Hemming*."<sup>1241</sup>) is also given.

## 6.18.2       Masonic "Tom Swifties"

Tom Swifties are a form of rule-governed wordplay consisting of pun-like utterances ascribed to the character Tom Swift, a brainchild of Edward L. Stratemeyer, who was born in New Jersey in 1862 as the son of middle-class German immigrants, and died in 1930. Stratemeyer first used this character in "*Shorthand Tom; or, the exploits of a young reporter*" which was serialized in 1894. Sixteen years later, he re-used the name for the hero of his juvenile fiction series, which were published under the pseudonym Victor Appleton.

Desperately trying to avoid the unadorned use of the word "said", the author never merely let Tom "say" anything, but "assert", "asseverate", "chuckle", "declare", "grin", and so on; he employed the structure "**SENTENCE, Tom said, ADVERB**" ad nauseam, until one day somebody satirized this mannerism by using puns, thus coining the Tom Swifties. The *Random House Dictionary of*

<sup>1238</sup> Ibid.

<sup>1239</sup> Duncan, "Preface," p. 3.

<sup>1240</sup> Cf. Duncan, p. 97.

<sup>1241</sup> Cf. Duncan, p. 97.

*the English Language* in its 1<sup>st</sup> edition from 1966 is one of the rare dictionaries that define this term: "Tom Swiftie, a play on words that follows an unvarying pattern and relies for its humor on a punning relationship between the way an adverb describes a speaker and at the same time refers significantly to the import of the speaker's statement [...]." For example: "'This is the first step towards my thesis,' said Tom abstractly." Here, "abstract" as the base of the adverb "abstractly" creates a semantic link to the target word "thesis" in the main sentence. An "abstract" really is the first step towards a thesis.

In actual use, Tom Swifties have an even broader meaning, and sometimes lay the pun on verbs instead of on adverbs, such as: "'I'm coming!' Tom ejaculated." We will try to analyze the following Masonic abstracts of the genre, with the knowledge we have already gained about Masonic phraseology. The textual examples were taken from Wes Cook's *Did You Know?*<sup>1242</sup>, a popular and funny book from the 1960's about "who is who" and "what is what" in Masonry. The compiler collected his material from the *Royal Arch Mason* magazine. Some of these Tom Swifties will be unintelligible for non-initiates, since it is absolutely necessary to know the Masonic ritualistic diction and customs:

**1. What kind of apron is that, the candidate asked innocently.**

The white lambskin apron the Entered Apprentice is clothed with is a symbol of innocence; thus, the semantic bridge between the base, "innocence", and the target word, "apron", is created by synonymy through the harmless question of a neophyte.

**2. Our ancient brethren assembled on high hills, he said loftily.**

Here, the old saying that the brethren, before convenient lodges were constructed, used to meet "on the highest of hills and in the lowest of valleys,"<sup>1243</sup> is the target expression evoked by the adverb "loftily", which refers on the one hand to the supreme style (loftiness) used by the speaker, and on the other hand to the height of the hills.

**3. There is none in the north, he said darkly.**

"None" refers to "light", the semantic link being an antonym for the base "dark". There is a light in the east, west, and south, but never in the north of the lodge. It can also refer to "window", which stands for "light", since old catechisms state that there equally is a window in the east, west, and south, but none in the north.

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<sup>1242</sup> Cook, p. 141/142.

<sup>1243</sup> *GHCD*, p. 535.

**4. Brotherly love and relief are among the tenets of Masonry, he said truthfully.**

Here, the pun is on the incomplete Masonic saying; the common enumeration being "brotherly love, relief, and truth".<sup>1244</sup> Therefore, "truthfully" refers to the tenet left out, and every Mason knows that "truth" completes the line. A profane would not notice anything particular about this sentence.

**5. There were employed 71,000 Entered Apprentices, or bearers of burdens, he said tiredly.**

This one is hard to resolve for strangers to the Craft. The base "tired" doesn't only mean physical exhaustion, but refers to King Hiram of "Tyre", a biblical character, who helpfully sent his workers to cut the Cedars of Lebanon in order to construct King Solomon's Temple. Here, the pun is achieved by use of a homonym.

**6. The square is my emblem, he said masterly.  
And the compass is ours, they answered craftily.**

This Tom Swiftie is easy to understand when one knows the peculiar working tools of the Second and the Third Degree of Craft Masonry: the square is the emblem of the Master Mason, whereas the compass is the emblem of the Fellow Craft. Therefore, the bearer of the square talks "masterly," and the bearers of the compass as their emblem talk "craftily."

**7. There was not heard the sound of axe, hammer or any tool of iron while it was building, he said quietly.**

In this Tom Swiftie, we find an allusion to the happenings at the building of King Solomon's temple as told in the Masonic legend. According to Oliver<sup>1245</sup>, "[e]very piece of the Temple, whether timber, stone, or metal, was brought ready cut, framed and polished, to Jerusalem; so that no other tools were wanted nor heard [...]. All the noise of axe, hammer and saw, was confined to Lebanon, and the quarries and plains [...], that nothing might be heard among the Masons of Sion, save harmony and peace." Thus, it was "quiet". As the English Masonic encyclopedia, *TRMC*, puts it, "[t]his has been symbolically adopted in Masonry, to signify that peaceful quiet in which the soul should prepare in this world to raise a fitting temple for the spirit of God [...]."<sup>1246</sup> Every Entered Apprentice is

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<sup>1244</sup> Cf. Duncan, p. 54.

<sup>1245</sup> *GHCD*, p. 552.

<sup>1246</sup> *TRMC*, p. 484.

told that story in the lecture. See also Section 5.5 on technical terminology under the entry "metal."

**8. This is a rough ashlar, he said stonily.  
And this is the perfect ashlar, he added smoothly.**

In order to resolve this Masonic Tom Swiftie, the profane first has to know that a "rough ashlar" is a stone. Further, he must know that it is the "brute stone," which is given symbolically to the Entered Apprentice to work upon. It is a metaphor for his unfinished and unpolished character. When the Entered Apprentice has advanced in improvement and knowledge, he has treated his "rough stone" with his working tools and made it smooth. By this stage, he is a Fellow Craft, having created the "perfect ashlar" or "smooth stone." See also Section 5.1 on technical terminology, that deals with terms of architecture.

**9. I now declare this lodge to be called from labor to refreshment, he said hungrily.**

Strictly speaking, this Tom Swiftie is not quite correct for it implies that the "refreshment" is an actual refreshment, with food and drinks being served. However, as we have seen in Section 5.3 on technical terminology that deals with Masonic customs, the "refreshment" is mostly only a short suspension of the work without closing the lodge formerly. The brethren can assemble in an anteroom and smoke or talk, but usually there is nothing for hungry Masons there. Refreshment and banquets were synonyms though during the time of the old table lodges.

**10. The pitcher is broken at the fountain, he said in a shattered voice.**

This is, strictly speaking, not a purely Masonic Tom Swiftie but a Christian one. The broken pitcher is a symbol of death, which the Masons have taken over from Biblical language into their ritualistic one. Here, semantically we have a Tom Swiftie that does not use an adverb but an adjective. This adjective, "shattered," refers to either voice or pitcher.

**11. Where's the tiler's sword, he asked pointedly.  
Right here, the tiler replied cuttingly.**

The "tiler" is the lodge officer who acts as a watchman, being positioned outside the lodge door with a drawn sword in order to guard it against "cowans" and eavesdroppers. Furthermore, Masons "point" the swords or other sharp

instruments, like the compass, to the candidate's naked breast. The adverbs "pointedly" and "cuttingly" are on the one hand a play on words relating to "sword," and on the other hand describe the rhetoric of the brethren (talking pointedly or cuttingly).

**12. We should spread the cement of brotherly love, he said concretely.**

This must have been said by a Master Mason, since we have learned in Section 4.2.3 on the meaning of the trowel that with this tool, the "cement of brotherly love" is spread. It is the proper tool of the Master Mason. Linguistically, the base, "concrete", is on the one hand a synonym for "cement," which makes it so funny, and on the other hand it describes the emphasis with which the Mason formulates his thoughts, talking "concretely."

**13. This is our Master, he said worshipfully.  
And this is our Senior Warden, he added levelly.**

This Tom Swifitie plays with the complimentary title and with the symbol of a certain lodge officer. The adverb "worshipfully" alludes to the usual address for the Master Mason of a Masonic lodge, which is "Worshipful Master." The jewel of the Senior Warden is the level, one of the immovable jewels of the lodge and a symbol of equality.<sup>1247</sup>

**14. We study the science of geometry, he said nobly.  
And also the arts and science, he added liberally.**

This Tom Swifitie puns on a traditional saying in Freemasonry and becomes clear when we remember the lecture of the First Degree of Craft Masonry that talks about the "noble arts and sciences." The noble "seven liberal [arts and] sciences" are grammar, logic, rhetoric, arithmetic, geometry, music, and astronomy.<sup>1248</sup> Semantically, the adverbs "nobly" and "liberally" replace the missing adjectives of a phrase that would read in complete form: the "noble and liberal arts and sciences."

**15. Some of the materials for the Temple came from Lebanon, he said woodenly.**

The adverb "woodenly" here already gives the clue of what kind of materials, according to the Masonic legend, came from Lebanon - it is wood. This sentence

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<sup>1247</sup> Cf. *CME*, p. 378.

<sup>1248</sup> *Ibid.*

alludes to the cedars that were brought from Lebanon to be employed in the building of King Solomon's Temple. This passage is taken from the Entered Apprentice lecture. It goes as follows: "the trees felled and prepared in the forests of Lebanon, carried by sea in floats to Joppa [...]."<sup>1249</sup> The base of this Tom Swiftie, "wood", refers on the one hand to the "Cedars of Lebanon," on the other hand to the way of speaking, namely "woodenly."

**16. One of our ornaments is the Blazing Star, he said heatedly.**

In this case, the adverb "heatedly" is a play on words in connection with the blazing star, that is the five-pointed star, an important symbol in Freemasonry, often included in the Grand Master's jewel, along with the compasses and quadrant.<sup>1250</sup>

**17. We are operative Masons also, the doctor said incisively.**

This Tom Swiftie plays both on medical and Masonic vocabulary. The medial terms are "doctor", "operation," and "incision." Further, "operative Masons" is the technical term for the real workers in stone as contrary to "speculative Masons", the accepted Freemasons of other professions.

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<sup>1249</sup> Duncan, p. 48. See also Nizzardini, p. 60.

<sup>1250</sup> Cf. *CME*, p. 102.

## 7. Rituals: Their Purpose and Meaning as Embedded in Society

We may already understand this idea intellectually, but intellectual knowledge is not enough. Ritual ceremonies, myths and symbols are used to facilitate the shift from knowledge to experience, that is to say, from what has been conceptualised to what has been lived out.<sup>1251</sup>

What is so attractive about oaths and incantations, playing feudal knights, holy pilgrims, or sacred martyrs, using as equipment coffins, skeletons, hooded robes, crosses, swords and daggers, cauldrons and grails? Why does knowledge have to be imparted in terrifying or strange ceremonies that are emotively charged? As Grand Orator Joseph Robbins states in a speech before the Grand Lodge of Illinois in 1869, an element of wonderful power in Masonry is its mysticism: "The incorporation of this element into its body is a practical recognition of a metaphysical fact of which all, perhaps, are conscious, but which few feel in its full force, *that a secret held between two or more persons is a bond of sympathy between them.*"<sup>1252</sup> Mysticism brings the brethren closer together by giving them a point of common interest. Therefore, it can be argued that ritualism in Freemasonry is certainly a kind of survival strategy - an observation that might be valid for other discrete societies, as well. This theory can be backed up by the historical fact that when the original destination of operative masonry became less important, when membership grew less appealing for economic reasons, the Craft saved itself by changing into a speculative and mythical institution. Thus, it is an example of the social phenomena that adaptation facilitates survival, just as in biology:

An organization of the operatives of a certain trade it was gradually decaying in a changed social environment in which no practical reason for its existence remained. But it had another aspect which proved capable of expansion and which filled a human need, and so within recent times it has passed through the stages of survival and revival into the widespread organization we know today.<sup>1253</sup>

The culture of Freemasonry and other discrete or secret fraternal organizations has a commonality. Therefore, the following sub-chapters will consider this interesting family collectively. We will come across the fundamental question: why do several societies use rituals? What is the difference from simply living according to fixed rules of social behavior, like so many clubs do, and experiencing strange ritualistic forms, as in Masonry and

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<sup>1251</sup> Béresniak, p. 22.

<sup>1252</sup> Quoted in Myler, p. 532.

<sup>1253</sup> Quoted from Bros. A. L. Kress and R. J. Meekren, "The Form of the Lodge," printed in *The Builder* from 1926, vol. XII, p. 185.

other fraternities and sororities? Two distinctions can be made regarding the brother- and sisterhoods analyzed in this book - on the one hand, there are the issue-oriented ones (like insurance companies, or the Shriners and Rebekahs who are dedicated to charity), and on the other hand there are the ritual-oriented ones (like Freemasonry). Sometimes, it is hard to demarcate these two groups, for example with regard to Odd Fellowship which began as a benevolent institution and ended up in mystification. Clubs and private societies of the issue-oriented category may possess a few ceremonies, such as opening and closing, initiation, and investing their members with jewels. But generally, it can be assumed that their secret initiation ceremonies were attributed to shield their members from blacklisting, while fraternal life insurance companies employed rituals to remind their members to pay premiums. The issue-oriented fraternities have only a pro forma interest in ritualism. Therefore, their rituals are mostly brief and underdeveloped, and in many points copied from the older institution, Freemasonry. They were also created in order to lure candidates with their secrecy, spectacle, and sensation. Contrarily, the ritual-oriented group lays more stress on its ceremonies and ethical teachings, whereas charity and benefit are comfortable, but not so important by-products. The differentiation into ritual- and issue-oriented fraternities further gives way to a near definition of what Freemasonry really is - a question often raised:

It is always an occasion of suspicion when a man travels under different names at different times and places. An old law-breaker is known in part by his aliases. One has a feeling of the same sort when taking up the study of Freemasonry, the model and mother of MODERN SECRET SOCIETIES. One man declares it to be an insurance company. Another affirms that it is a social organization. A third says that it is a religion and is good enough for him. While a fourth insists that it is a benevolent organization. In this Babel of voices, let us turn to the institution itself [...], and seek to determine for ourselves what it actually is.<sup>1254</sup>

As to the resemblance of these institutions, they all have their own argot, and the more ritual-oriented, the more arcane and esoteric is their technical terminology. These societies employ royal and pompous titles, symbols, and metaphors that distinguish these inter-groups from the "profane" world, the outer-group. A certain tolerance exercised in these in-groups makes them facilitators of multi-culturalism, whereas their secrecy and elitism gives them a divisive character trait. This ambiguity becomes extremely evident with regard to Prince Hall Masonry for the blacks, as has been illustrated in Section 3.3.

The following sections are going to deal mainly with voluntary associations as they prevail in the U.S.A., a country that has been a great inventor and exporter of secret societies. The United States are also characteristic for exerting a great influence on secret societies imported from elsewhere, adding to or

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<sup>1254</sup> Blanchard, p. 73.

changing their original structure and aims according to their own taste and needs. (Examples are Freemasonry and Odd Fellowship, which both originated in England.) The United States is chosen for the reason that there, Masonry is intended for the "whole family" with all its auxiliary female, androgynous, and youth orders, a fact that allows a wider range of analyzing the ritualistic diction and customs of this in-group. It will become obvious that Masonic men use a different vocabulary than Masonic or quasi-Masonic women and children.

The introductory Chapter 2. has explained the origins of speculative Freemasonry and its still prevalent use of terms, customs, and traditions that it owes from the stonemasons' trade. Does Freemasonry have a "plan," does it build, and what is the material it uses for construction? What is its final aim?

The word [Masonry] carries with it, through all the variants known to us, the idea of unity. From this view it appears that Masonry is the building together of various units, such as stones, bricks, wood, iron, or human beings, into a compact structure. When we apply it to Speculative Masonry, we mean the building morally of humanity into an organized structure, according to a design or plan.<sup>1255</sup>

The material are the Masons themselves, and the final building is the Temple of Humanity. How is this plan worked out by means of rituals? Before this question is answered, the outer forms of a ritual have to be described. In Freemasonry, rituals consist of series of symbolic and allegorical actions, words, and gestures. Figural objects are also used and explained to the candidates in the "lectures" following the initiation ceremonies (sometimes with the help of slide shows). The candidate undergoes an interaction of his emotions and the symbolism he experiences. Each ritual has a fixed form, consisting of 1. preparing and attuning the candidate (to which belong tests, vouching, balloting, and "proper clothing"), 2. opening the lodge and installing the symbolic room with its officers, 3. initiating the candidate in the central part, 4. dissolving the symbolic room, and closing of the lodge.<sup>1256</sup>

Point 2, the opening of the lodge, can be sub-divided into several components: 1. the proper clothing of the members (i.e., that they all wear their aprons and jewels), 2. the purging of the lodge (i.e. that all persons of a lower degree than in which the lodge is to be opened have to retire), 3. the tiling of the lodge (i.e. checking whether no "cowans and eavesdroppers" are inside), 4. The rehearsal of duties (all officers define their stations and duties), 5. the Master's request or admonition for peace and harmony, 6. the invoking of the blessing of Deity, and 7. the proclamation that the lodge is duly opened. The closing ceremony of a lodge contains the same steps, ending with the proclamation that the lodge is duly closed.

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<sup>1255</sup> Quoted from A. S. MacBride by Bro. Joseph Fort Newton, in: "The Religion of Masonry," printed in *The Master Mason*, Sept., 1925, p. 724.

<sup>1256</sup> See also Reinalter, p. 35.

The metaphysical content of a Masonic ritual consists of the three existential questions - "who am I?", "the role of the individual in society," and "death." The ritual has the function of meditation, the renewal of the inner self, the clearing of one's thoughts, and the heightening of one's awareness, while the ritualistic language is marked by a "lucid harmony." As Reinalter puts it, "[d]ie Stimmung ist die einer luziden Harmonie, die Ritualsprache einfach und geprägt von der Bauhütten-tradition [...]. Letztlich ist das freimaurerische Ritual ein System der Verinnerlichung, der inneren Erneuerung, der Gedankenklärung und der Bewußtseins-erweiterung."<sup>1257</sup> According to Reinalter, the principle of Masonic thinking is anthropology. The rituals are created in order to lead the individual Mason on the right path to self-perfection, which is achieved through "existential aesthetic":

Der wesentliche Kern des freimaurerischen Denkens liegt in der masonischen Anthropologie. Innerhalb ihrer liegt auch der Schwerpunkt auf der Initiation, auf den Ritualen, die die Freimaurerei verwendet, um den Menschen auf den Weg zur Selbstvervollkommnung zu führen. Dies geschieht über ein ethisches Konzept, das man "Ästhetik der Existenz" oder auch als "Einübungsethik" bezeichnen könnte. Hier ist die Freimaurerei als Lebenskunst angesprochen. In der Freimaurerei als Lebensform (Lebenskunst) geht es um Dasein, um das Erreichen des Lebens in seiner Präsenz. Das Wesen der Freimaurerei ist nicht durch eine wissenschaftliche Methode erfaßbar, sondern nur durch die Ästhetik der Existenz.<sup>1258</sup>

The quotation above is the viewpoint of a learned German Mason. An American Masonic scholar expresses his thoughts a little different, with less emphasis on aesthetic and more stress on the three roles that a Mason assumes, all on the basis of the Christian doctrine of resurrection. Thus, Newton puts it as follows: "[O]ur Masonry is a symposium of symbolism in which three streams or strands of faith unite, by which man is a Builder of a Temple, a Pilgrim in quest of a lost Truth, and [...] a Finder of sublime Secret of Life."

He is, first, a builder, taking the rough stones of the world and shaping them into forms of beauty, building upon the will of God, by His design [...]. He is, second, a seeker, a pilgrim journeying from the West, a land of sunset and death, toward the East, the place of sunrise and life; a pilgrimage of the soul [...]. He is, finally, [...] a finder of the greatest secret man may know, whereby he is reborn to Eternal Life [...].<sup>1259</sup>

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<sup>1257</sup> Ibid.

<sup>1258</sup> Ibid, p. 38.

<sup>1259</sup> Bro. Joseph Fort Newton, in: "The Religion of Masonry," printed in *The Master Mason*, Sept., 1925, p. 728.

## 7.1 Male Masonic Rituals

The central theme of male Freemasonry - in contrast to the flowery symbols of mainly beneficent female "Masonry" - is the quest for the lost word. What is this word? Why was it lost? How can it be found - is it by means of self-improvement? Is it a word at all - or is it a truth? As Mackey states in a lecture on the legend of the winding stairs of the Second Degree, the Mason is above all a seeker for truth:

In the investigation of the true meaning of every Masonic symbol and allegory, we must be governed by the single principle that **the whole design of Freemasonry as a speculative science is the investigation of DIVINE TRUTH**. To this great object everything is subsidiary. The Mason is, from the moment of his initiation as an Entered Apprentice to the time at which he receives the full fruition of Masonic light, an investigator - a laborer in the quarry and the Temple - whose reward is to be **TRUTH**. All the ceremonies and traditions of the Order tend to this ultimate design. Is there light to be asked for? It is the intellectual light of wisdom and **truth**. Is there a word to be sought? That word is the symbol of **truth**. Is there a loss of something that had been promised? That loss is typical of the failure of man, in the infirmity of his nature, to discover **Divine truth**. Is there a substitute to be appointed for that loss? It is an allegory which teaches us that in this world man can approximate only to the full conception of **truth**.<sup>1260</sup>

We will begin the following contemplation with "true" Masonry, that is with the first three Degrees of Craft Masonry, or Blue Masonry, as it is also termed. Then, we will describe an intermediate Degree, that of Mark Master, because of its beautiful symbolism. Thereafter, we shall proceed to Red Masonry, the continuing of the quest story anticipated in the Third Degree of Blue Masonry. Thus, the whole circle can be observed, from losing the sacred word, to providing a substitute for it, to finding it again: "King Solomon is said to have substituted, in place of the lost one, the word now used in the Master Masons' Degree, viz.: Mah-Hah-Bone which is given on the five points of fellowship, and in low breath. The missing was found, after four hundred and seventy years, and was then, and still is, used in the Royal Arch Degree [...]"<sup>1261</sup> It will be an interesting story, full of symbolic "dangerous travels," and containing many philosophical thoughts and moral teachings.

We will then briefly analyze the Emulation Working, which is a ritual that abolished and replaced the "cruel oaths" due to which so many enemies of the fraternity were born. Finally, we shall treat a Masonic and Military order, the

<sup>1260</sup> Taken from the "Lecture on the Legend of the Winding Stairs" by Albert G. Mackey, M.D., quoted in Sickels, p. 159/160. Bold print added.

<sup>1261</sup> Duncan, p. 142.

Red Cross of Constantine, to view one of this species also, before we shift to the female (androgynous) orders, and hereafter to Masonic youth orders. These chapters are not intended to be exposés of rituals (which, by the way, were published several times before by anti-Masons and Masons alike), but shall serve the purpose of illustrating and analyzing the rich symbolic material contained within the ritualistic diction. This can be achieved by comparisons with Masonic manuals and handbooks, with the help of Masonic dictionaries and encyclopedias, and other secondary literature material. If the reader has kept in mind the technical terminology of Chapter 5., and the peculiarities of the Masonic language explained in Chapter 6., it will not be too difficult to understand the "secret language" of the rituals. What mainly interests us in the following sub-chapters is this very language, of which a Mason has said:

What a library might be thus written on the language of our Ritual! To the etymological historian all of its words would be so many thousands of windows, many of them of richest stained glass, opening back on such panoramas of the past as would amaze us. The philosophies of the eighteenth century would be there, the many colored gild life of the Middle Ages, theorems of the Arabic mathematicians, reveries of the kabbalists [sic], guesses of the occultists, thoughts of Greek philosophers, visions of Hebrew prophets, the twilight mysteries of Egypt.<sup>1262</sup>

### 7.1.1 Improvement of the Individual: the Three Degrees of Craft Masonry<sup>1263</sup>

This section will deal with "Craft Masonry" (BE) or "Blue Masonry" (AE), i.e. the first three degrees (Entered Apprentice, Fellow Craft, and Master Mason) that constitute the basis of the Masonic system.

Anthony Nizzardini printed the ritual chosen for this chapter in New York, N.Y. in 1980. The illustrations were taken from *Duncan's Masonic Ritual and Monitor* from the turn of the last century, and from *Standard Freemasonry Illustrated* (1921). Concerning the outer form of the ritual, each of the three degrees consists of three parts, viz. an Opening Ceremony, a Ceremony of Initiation (1. Advancing, 2. Passing, 3. Raising), and a Closing Ceremony.

We would like to attribute to the three degrees the maxims 1. "look inside yourself,"<sup>1264</sup> 2. "look around yourself," and 3. "look above yourself," for in this

<sup>1262</sup> Quoted from Bro. Elmer Mantz, New York: "A New Interpretation of History," printed in *The Builder*, volume XII, from 1926, p. 19.

<sup>1263</sup> If not otherwise noted, the quotations for this section are taken from a ritual published by Anthony Nizzardini, New York, N.Y. in 1980.

<sup>1264</sup> In the German ritual, the essence of the First Degree is clearly the "*nosce te ipsum*," i.e. "know thyself." In the American First Degree, the self-improvement is more evident than the self-

sequence they tell the candidate what to do in the present state to which he has advanced. The First Degree is about self-knowledge and self-improvement, the Second Degree deals with advancement in knowledge and social intercourse, and the Third with divine presentiment and immortality.

### Opening Ceremony (in the Third Degree)

According to the ritual, a just and duly constituted Lodge must always be opened in the Third Degree (p. 5). When the brethren are addressed, they have to rise and give the sign of due guard of the degree in which the lodge is working.

At the beginning of the Opening Ceremony, the Worshipful Master orders the officers to take their stations, asks the brethren "to be clothed" (which means to put on their aprons and regalia), and raps once with his gavel. Then, he asks the Junior Deacon to define the "first great care of Masons," that consists in verifying that they are "duly tyled." As we have seen in the chapter on technical terminology, this denotes to prove that no profanes and unqualified persons are present. The Junior Deacon speaks through the open door with the Tyler to inform him that the lodge is about to open in the third degree, and asks him to govern himself accordingly. Then, the Junior Deacon reports to the Worshipful Master that they are duly tyled, and to the question of how they are tyled, he answers: "By a Master Mason without, armed with the proper implement of his office" (p. 5). This refers to the "drawn sword" of the Tyler. The Junior Deacon is asked to define the duty of the Tyler, which is to guarantee that no "cowans and eavesdroppers" enter the lodge.

Then, the Worshipful Master asks the Senior Warden to verify whether all present are Master Masons, which is necessary for opening a lodge in the third degree. The Senior Warden orders his proper officer, the Junior Deacon, to verify this, and the latter takes the staff and passes around the lodge. In case he finds a stranger, the brethren are asked to vouch for him, and if they do, the vouch is accepted. If not, an examination committee is appointed to prove the visitor, who has to retire. When the Junior Deacon reports to the Senior Warden that all assembled are Master Masons, the Senior and Junior Deacons have to receive the password from the brethren as further evidence. This ceremony is also called "purging the lodge," and is executed in all fraternal orders in a more or less similar way.

Next follows a short dialogue between the Worshipful Master and the Senior Warden, the latter having to answer some test questions as in the ancient catechisms. At first, he has to state whether he is a Master Mason, and upon his

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knowledge. Moreover, the candidate in the German ritual is purged by three travels around the carpet through the elements, e.g. fire, water, and earth. This ceremony is not existent in the American First Degree ritual. For additional information on the German ceremonies, cf. Kessinger Publishing Company (ed.) *The Secret Rituals of the Masonic Grand Lodge of the Sun (Bayreuth, Germany)*. See also Kischke, p. 94.

affirmation, he has to explain the reasons which induced him become one. The Senior Warden thus states that his ambition was to obtain the Master's word, to travel in foreign countries, and to work and receive a Master's wages, so that he might be better enabled to support himself, his family, and to relieve the distressed Master Masons, their widows, and orphans (cf. p. 8)<sup>1265</sup>. He then is asked what makes him a Master Mason, to which he replies, his obligation. Further, he has to answer where he was made a Master Mason:

Within the body of a just and duly constituted Lodge of M. M's, assembled in a place representing the unfinished Sanctum Sanctorum of K.S.T.<sup>1266</sup>, furnished with the Holy Bible, Square & Compasses, together with a Charter or Dispensation from some Grand Body of competent jurisdiction empowering it to work. (p. 8)

This statement refers to the legality of the lodge in which the Senior Warden was raised a Master Mason; it has a charter from a Masonic Grand Lodge, and it relies on the Bible (the "Volume of Sacred Law" could be any religious book of the brethren's faith), therefore, it was no clandestine or irregular lodge. As we know from the technical term, each recognized lodge has to be "just, regular, and constituted." The next question to the Senior Warden is about the quantity of Masons who compose a Master Mason's lodge, to which the answer is three<sup>1267</sup>. He states that when the lodge is composed of five brethren, these are the Worshipful Master, the Senior and Junior Wardens, and the Senior and Junior Deacons.<sup>1268</sup>

Hereafter follows the presentation of the particular officers, who have to define their stations and their duties, a procedure also observed by all other fraternal organizations treated in this dissertation. Thus, the Senior Warden states that his officer, the Junior Deacon, is placed at his right. The Junior Deacon explains that his duty is to carry messages from the Senior Warden in the West to the Junior Warden in the South, to attend to alarms at the outer door and report them, and to see that the lodge is duly tyled. The Senior Deacon is seated at the right of the Worshipful Master in the East, and he has the duty to carry orders from the Worshipful Master in the East to the Senior Warden in the West, to welcome visiting brethren and receive candidates, and to attend to alarms at the inner door.

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<sup>1265</sup> The three keywords "Master Mason's Word," "foreign countries," and "Master's wages" have been explained in our chapter on technical terminology.

<sup>1266</sup> With reference to King Solomon's temple, an Entered Apprentice's lodge is called the ground floor," a Fellow Craft's lodge is termed the "middle chamber," and a Master Mason's lodge is named the "sanctum sanctorum." (cf. Ezra A. Cook, publ., *Standard Freemasonry Illustrated*, p. 57.)

<sup>1267</sup> An Entered Apprentice's lodge anciently was composed at least of seven, a Fellow Craft's of five, and a Master Mason's of three officers.

<sup>1268</sup> However, seven Masons make a lodge perfect, hence the emblem of the seven stars around the moon.

The stations of the two Wardens and the Master himself are symbolic, referring to the four points of the compass, which have already been mentioned in our chapter 6.16 on peculiarities of the Masonic language. Thus, the Junior Warden's station in the South symbolized the sun at meridian. He has to call the craft from labor to refreshment and to see that they return to their labor. The Senior Warden's station is in the West to symbolize the close of day. He has the duty to pay the craft their wages. The Worshipful Master sits in the East, where the sun rises and from where wisdom comes. As the sun opens and governs the day, the Master opens and governs the lodge.

These explanations being given, the Worshipful Master declares the lodge open in the Third Degree for the transaction of business, the Senior Warden communicates this to the Junior Warden in the South, and the latter informs the brethren thereof. The Worshipful Master asks the brethren to "observe the East" and to give the signs. He raps his gavel three times, and orders the Chaplain to offer a prayer to the G.A.O.T.U. The prayer is answered by the brethren with the Masonic formula "So mote it be" (p. 12), instead of "Amen."

After the prayer, the Senior Deacon is ordered to attend at the altar and display the three great lights in Masonry. He opens the Bible at Ecclesiastes XII and places the square and compass on it. As we already know, both points of the compass are placed over the square to denote symbolically the spirit's triumph over the matter. The Junior Deacon informs the Tyler that the lodge is opened in the Third Degree, and then follows the ordinary business of the lodge. It consists of reading the minutes of the previous communication, of reports, petitions and balloting for membership, as well as unfinished and new business. During the execution of the business, the symbolic reference to the four points of the compass plays an important role. Thus, after a ballot the Worshipful Master asks the Junior Warden how the ballot stands in the South, and the Senior Warden how it stands in the West. Then, he himself states how the ballot stands in the East. It can be either "clear" or "cloudy"<sup>1269</sup>, depending on whether the candidate is elected or rejected. Likewise, when the Worshipful Master inquires whether there are any topics to bring before the lodge before he closes it, and his principal officers deny, the Junior Warden states: "Nothing in the South," and the Senior Warden: "Nothing in the West," according to their metaphorical stations.

## Closing Ceremony

Hence, when there is nothing in the South and West, the business is finished, and the Worshipful Master asks the Junior Deacon what constitutes the last and first great care of Masons when convened, which is again to see that they are duly tyled. Then, the Master sends the Junior Deacon outside to inform the Tyler that he is about to close the lodge. The following is a repetition of the dialogue in the Opening Ceremony: the Junior Deacon affirms that they are tyled by a

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<sup>1269</sup> This ritual keeps to the term "cloudy" instead of "foul" (cf. chapter on technical terminology).

Mason with a drawn sword, and the Senior Warden repeats his explanations why and where he was made a Master Mason. The officers again define their stations and duties. Different is the closing formula: the Worshipful Master asks the Senior Warden, how Masons should meet, to which the answer is, "on the Level." Then he asks, how they should act, to which the Junior Warden replies, "by the Plumb." The Master states the final part of the triplet himself: "and part upon the Square." (cf. p. 21). Hereafter, the Chaplain offers a prayer, and the Worshipful Master says a benediction which ends with the metaphor: "[m]ay [...] every moral and social virtue cement us" (p. 21). This reminds us of the Masonic image that the cement of brotherly love, distributed by the trowel, binds the members. Then, the Worshipful Master asks the Senior Deacon to "close the great light in Masonry," i.e. he closes the Bible. The Worshipful Master declares the lodge duly closed, and the Junior Deacon, giving three raps on the door, informs the Tyler thereof.

### 7.1.1.1 First, or Entered Apprentice Degree

According to Simons's *Standard Masonic Monitor*, the First Degree of Craft Masonry is symbolically intended to represent the entrance of man into the world:

Coming from the ignorance and darkness of the outer world, his first craving is for light - not that physical light which springs from the great orb of days [...], but that moral and intellectual light which emanates from the primal Source of all things - from the Grand Architect of the Universe [...]. Hence the great, the primary object of the first degree, is to symbolize that birth of intellectual light into the mind; and the Entered Apprentice is the type of unregenerate man, groping in moral and mental darkness, and seeking for the light which is to guide his steps and point him to the path which leads to duty and to Him who gives to duty its reward.<sup>1270</sup>

In the First Degree, the candidate is symbolically travelling from the West to the East, in the search of light, and he is confronted with certain "obstructions," i.e. the Wardens who represent the guards placed at the South, West, and East gates of King Solomon's temple. Since the candidate is in the dark, and there might be dangers awaiting him, he has to have confidence in the fidelity of his conductor. The "dangers," in the figurative sense, are his own unruly passions. The moral he draws out of these lessons is that it is important to hew and smooth one's character, but that it is equally of importance to have brethren who can guide and help. This can be supported by Psalms 133, the page at which the

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<sup>1270</sup> Simons, p. 48.

Bible is opened in this degree, that commences with "Behold, how good and how pleasant it is for brethren to dwell together in unity."

The Worshipful Master asks the Junior Deacon to ascertain whether there are any candidates in waiting. Finding that there is a candidate wishing to receive the First Degree, the Junior Deacon reports so to the Worshipful Master, who, hearing no objection from the brethren, decides to confer that degree. He raps his gavel once and asks the Senior Steward about the requirements of the candidate's preparation. The symbolic reply is: "being divested of all metallic substances, neither naked nor clothed, barefoot nor shod, left knee and breast bare, hoodwinked, and a cabletow about his neck"<sup>1271</sup> (p. 23).



The Senior and Junior Stewards, as well as the Secretary, are sent to the preparation room to prepare the candidate accordingly, while the Junior Warden is told to "call the craft from labor to refreshment," in order to resume their labor again at the sound of the gavel in the East. Meanwhile, in the preparation room the candidate has to answer several questions asked by the Secretary, such as whether he came on his own free will, whether he will conform to the usages of the order, etc. The Secretary explains what the candidate can expect from the fraternity, which is connected with the reason for taking off his "metals" as a symbol for leaving the superfluities of life behind:

You will here be taught to divest your mind and conscience of all the vices and superfluities of life, and the Lodge into which you are now to be admitted expects you to divest yourself of all those distinctions and equipments which are not in keeping with the humble, reverent, and childlike attitude it is now your duty to assume [...]. (p. 25)

Next to the removal of his "metals," the candidate's left breast and knee are bared, he is "slipshod" and blindfolded, and a cabletow is put around his neck. When satisfied with the candidate's answers, the Secretary raps once at the door and reports this to the Worshipful Master. The latter closes in one sentence<sup>1272</sup> the lodge in the Third and opens it on the First Degree, which is necessary for this "work and instruction." The Bible is therefore opened at another page, Psalms 133, and the two points of the compass are covered by the square, which denotes that in an Entered Apprentice's lodge, the matter still triumphs over the spirit. Then, the Junior Deacon raps three times on the outer door and informs the Tyler that the lodge is now opened on the First Degree.

<sup>1271</sup> For explanation, cf. chapter 4.3, "Clothing and Equipment."

<sup>1272</sup> There exist a short form and a long form to close and re-open the lodge in another degree. This is the short form. The long form repeats the catechetical questions and answers we have already observed in the Opening Ceremony.

Then, the candidate raps three times<sup>1273</sup> on the inner door, and the Senior Deacon informs the Worshipful Master that there is an "alarm." The Senior Deacon is sent to ascertain the cause of the alarm, and the Senior Steward, who leads the candidate, announces the latter as "a poor blind candidate who is desirous of having and receiving a part in the rights, light and benefits" (p. 31) of this lodge, which is dedicated to the memory of the two Holy Saints John. The candidate is admitted, since he has all the necessary qualifications, and is led in a small procession, the Marshal and the Senior Deacon leading, followed by the Stewards, to the West, where they halt. Here, the Senior Deacon "receives the candidate on the point of a sharp instrument piercing his naked left breast," which means that the Senior Deacon applies a point of the compass to the candidate's breast. He admonishes the candidate that this is symbolic of a "torture to the flesh," and so should the recollection thereof be to his mind should he ever reveal unlawfully the Masonic secrets.

Hereafter, the candidate is conducted to the north side of the lodge, and from there to the center at the altar, where he has to kneel. The Chaplain offers a prayer, and asks the candidate in whom he puts his trust, to which the answer is, "in God." The Worshipful Master, appreciative of this answer, takes him by the right hand, asks him to rise, and admonishes him to follow his conductor without fear. Again, the candidate is led to the North and around the lodge. The three principal officers, i.e. the Worshipful Master and the two Wardens, each rap once as they are passed by. At the end of the circumambulation, the Chaplain reads Psalms 133, at which the Bible is opened in the First Degree. Having passed the three officers, who each investigate whether he is "duly and truly prepared" and well qualified (at each presentation, the Senior Deacon strikes the ground three times with his rod), the Junior Deacon has to answer in lieu of the candidate more catechetical questions by the Worshipful Master.

The first question is, "Whence came you and whither are you traveling?" (p. 36), to which the answer is "from the West, traveling East, in search of light in Masonry." We will observe that in most of the fraternal orders analyzed in this dissertation, this question is asked in some form. The candidate thus is assigned a role (here, he is poor and blind), a place of departure and a destination. This is a fixed ritualistic form.

Now, the Senior Warden brings the candidate in the required position for approaching the East "in due and ancient form"<sup>1274</sup>: he has to face East, advance on his left foot, and bring the heel of his right foot into the hollow of his left foot, thereby forming the angle of an oblong (cf. p. 37). Before he can proceed further,

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<sup>1273</sup> Cf. Duncan, p. 49: "Why were you caused to give three distinct knocks?" - "To alarm the Lodge, and inform the Worshipful Master that I was prepared for Masonry, and, in accordance to our ancient custom, that I should ask. 'Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.' " - "How did you apply this to your then situation in Masonry?" - "I asked the recommendation of a friend to become a Mason; through his recommendation I sought admission; I knocked at the door of the Lodge and it was opened unto me."

<sup>1274</sup> For explanation of symbolic steps, cf. chapter 4.9.

the candidate has to be obligated. Therefore, he kneels on his naked left knee<sup>1275</sup>, his right knee forming the angle of a square, his left hand supporting while the right<sup>1276</sup> rests upon the Bible, square, and compass. Now, the candidate is "in due form," (p. 37). The other brethren form equal lines on each side of the altar, the Stewards pass through and form an arch at the East. The Wardens take position under the arch, and the Worshipful Master descends from his place on the East dais and speaks the obligation, which is repeated by the candidate.



In testimony of his sincerity, the candidate kisses the Bible. The cabletow is removed from his neck. All lights in the lodge are out except those at the altar, and the candidate is asked what in his present situation he desires most. The Senior Deacon prompts him to say "Light in Masonry" (p. 39), and his blindfold is removed, accompanied by the Biblical words "let there be light, and there was light," and the exclamation of the Worshipful Master: "I now say Masonically, "Let there be light." (p. 39).

Now, the Worshipful Master explains to the candidate all the symbols he sees, such as the three Greater Lights, the three Lesser Lights, the square, and the compass. He imparts to the candidate the secret grips and passwords of the degree. The candidate also receives his apron with the comment that at the

<sup>1275</sup> According to the catechism of the First Degree, the candidate kneels on his *left* naked knee, because "[t]he left side has always been deemed the weakest part of the human body; it was therefore to teach me that I was taking upon myself the weakest part of masonry [sic!], that of E. A., only." P. 63/64.

<sup>1276</sup> According to the catechism of the First Degree, the candidate puts his *right* hand on the Bible, because "[t]he right hand, by our ancient brethren, was deemed the seat of fidelity; the ancients worshipped a deity named Fides, sometimes represented by two right hands joined, at others, by two human figures holding each other by the right hand. The right, therefore, we use in this great and important undertaking, testifying thereby in the strongest manner possible the fidelity of our purposes [...]" P. 63/64.

building of King Solomon's temple, different bands of workmen were distinguished by the manner in which they wore their aprons, and therefore, as an Entered Apprentice, he has to wear his with the flap turned up, to symbolically prevent soiling his clothes with "untempered mortar"<sup>1277</sup>. Then follows a little test, for according to "ancient custom," the candidate has to give "some metallic substance," for deposit in the lodge archives as a memorial that he was made a Mason. Of course, the candidate is embarrassed because he has not even a penny, since he had to leave all his "metals" in the preparation room. The Worshipful Master says that this is to teach him that should he ever meet another person, especially a brother, in a like destitute situation, it is his duty to give him relief according to his ability (cf. p. 47/48).

After this incident, the Worshipful Master presents the working tools, i.e. the twenty-four inch gauge and the common gavel, to the candidate, and explains their symbolic meaning. Then, the symbolism of the four points of the compass is applied again, for the Senior Deacon has to lead the candidate to the North East corner of the lodge. Here, the candidate is placed on the particular step of an Entered Apprentice, facing the East. The symbolic meaning of the North East corner relates to the setting of a cornerstone, which is always done in the North East, and is thus defined in the catechetical lecture that is soon to follow:

In the erection of public buildings, especially those of a masonic form, the first stone is, or ought to be, laid in the N. E. corner; I was therefore placed in the N. E. corner of the Lodge to receive my first instructions upon which to build my future moral and masonic [sic!] edifice. (p. 65)

Thus, the candidate becomes the foundation stone of Freemasonry; he is like the first stone in the Masonic temple of humanity, having received his first instructions. The Worshipful Master admonishes the candidate that, as he stands there an upright man and Mason, he has ever to walk and act as such before God and man. Further, the Worshipful presents to him a new name, which is "Caution": "It teaches you to be cautious over all your words and actions, especially on the subject of Freemasonry when in presence of its enemies." (p. 49). Then, the candidate is led back to the preparation room, where he receives the things of which he has been divested. Meanwhile, the Worshipful Master orders the Junior Warden to call the craft from labor to refreshment.

When the candidate is ready, the Senior Deacon conducts him to the altar to salute, and seats him in front of the Worshipful Master in the East. There, he receives the Entered Apprentice lecture, which is subdivided into three parts. The first two parts consist of a dialogue similar to the ancient catechisms between the Worshipful Master and the Senior Deacon, being a time-lapse reproduction of the First Degree ceremony he has just gone through. The third part contains explanations and definitions referring to the charter and to the architectural and symbolic features of the lodge and its furniture. Further, the light symbolism, the three tenets (brotherly love, relief, and truth), the four cardinal virtues (fortitude,

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<sup>1277</sup> Cf. chapter on technical terminology.

prudence, temperance, justice), as well as the symbols of chalk, charcoal, and clay are explained. Hereafter follows the charge, i.e. the candidate is told how to behave. We want to mention here only one of the guidelines, the one which deals with politics, since it underlines the peaceful intentions of Freemasonry, an institution so often reputed to attempt to rule the world:

In the State you are to be a quiet and peaceable citizen, true to your government and just to your country. You are not to countenance disloyalty or rebellion, but are patiently to submit to legal authority, and conform with cheerfulness to the government of the country in which you live. (p. 77)

The charge concludes the initiation ceremony of the First Degree.

### 7.1.1.2 Second, or Fellow Craft Degree

The sense of the Fellow Craft Degree according to Simons's *Standard Masonic Monitor* is as follows:

If the object of the first degree be to symbolize the struggles of a candidate groping in darkness for intellectual light, that of the second degree represents the same candidate laboring amid all the difficulties that encumber the young beginner in the attainment of learning and science. The Entered Apprentice is to emerge from darkness to light - the Fellow Craft is to come out of ignorance into knowledge. This degree, therefore, by fitting emblems, is intended to typify these struggles of the ardent mind for the attainment of truth - moral and intellectual truth - and above all, that Divine truth, the comprehension of which surpasseth human understanding, and to which, standing in the middle chamber, after his laborious ascent of the winding stairs, he can only approximate by the reception of an imperfect and yet glorious reward, in the revelation of the 'hieroglyphic light which none but craftsmen ever saw.'<sup>1278</sup>

In contrast to the lesson of the First Degree, in which the candidate was to look inside himself, the Second Degree picks out as a central theme his orientation in the environment. The "rough stone" begins to be smoothed, in order to fit into the temple, and likewise, the candidate has to fit in the community. Therefore, he has to acquire knowledge, which he finds on his travels. He is not alone on his travels but accompanied by his guide, the Senior Deacon, and together they are two Fellowcraft with a common destination - the

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<sup>1278</sup> Simons, p. 97.

Middle Chamber of King Solomon's temple. The candidate's physical travels through the porch of the temple, up the winding stairs (consisting of three, five, and seven steps), through an outer and an inner door, symbolize this way into the Middle Chamber, and when he reaches his destination, he is richly awarded - by seeing the letter "G," the basis of Freemasonry.

The ceremony of "passing" begins like the one of "advancing," with the Junior Deacon verifying whether there are any candidates in waiting. Again, the Worshipful Master sends the two Stewards and the Secretary into the preparation room to prepare the candidate. The latter is divested of all metallic substances. He is "neither naked nor clothed, barefoot nor shod," which means slipshod, but this time his *right* knee and breast are bare. He is blindfolded, and a cabletow is put twice about his right arm. This denotes that as a Fellow Craft, the candidate is under a double tie to the fraternity (cf. p. 125).

In the meantime, the Worshipful Master has closed the lodge in the Third Degree and opened it on the Second for "work and instruction." The Bible is opened on another page, Amos 7: 7-8, and the square and compass lying on the Bible are interlaced, to symbolize that in the Second Degree, there is a balance between spirit and matter.

The candidate raps three times on the inner door. These three knocks allude to the "three precious jewels" (cf. p. 125). The Senior Deacon inquires the reason for the alarm, and the Senior Steward announces the candidate as a brother who has been initiated in the Entered Apprentice degree and now "wishes more light in Masonry" (p. 81).

Although the candidate is "duly and truly prepared," he does not have the password, but the Senior Steward provides it for him, and he is admitted. He then is led to the Senior Warden in the West, facing East, and this time the Senior Deacon receives him "on the angle of a square, applied to his naked right breast," which is to teach him that the square of virtue should be a rule and guide for his practice through life (cf. p. 83).

The candidate is conducted twice around the lodge and to the Junior Warden in the South, where the same questions are asked as at the door. Then, the candidate is escorted to the Senior Warden in the West, and here the same procedure is enacted. Now, he is allowed to approach the Worshipful Master in the East, who demands whence he came and whither he is traveling.

The candidate's role has already been defined, and his place of origin and destination are now given to the Worshipful Master by the Senior Deacon, who answers for the candidate that he came from the West and is traveling East, in search of more light in Masonry (cf. p. 87). Then, the symbolic steps to approach the East "in due and ancient form" are executed again: the Senior Warden asks



the candidate, who faces East, to advance on his left foot as an Entered Apprentice, to take an additional step on his right foot, and to bring the heel of his left foot into the hollow of his right, thereby forming the angle of an oblong (cf. p. 87). Having thus approached the East in the proper sequence, the candidate is made to kneel in front of the altar on his naked right knee, his left knee forming the angle of a square, his right hand resting upon the Bible, square, and compass, and his left hand in a vertical position, his arm forming a square. Now, the candidate pronounces his obligation after the Worshipful Master and kisses the Bible as testimony of his sincerity.



The cabletow is removed, and the Worshipful Master asks the candidate what he desires most, which is "more light in Masonry" (cf. p. 90). The brother is "brought to light," and the first objects he sees are the three Great Lights in Masonry. The Worshipful Master explains to him why the square and compass are interlaced:

[...] you behold the three Great Lights in Masonry, as in the preceeding [sic] degree, with this difference: one point of the compasses is above the square; which is to teach you that you have received, and are entitled to receive, more light in Masonry, but as one point is still hidden from your view, it is also to teach you that you are yet one material point in the dark respecting Freemasonry. (p. 91)

The Worshipful Master approaches from the East, on the step and under the due guard and sign of a Fellow Craft, and presents his right hand to the candidate in token of friendship and brotherly love. Then, he instructs the candidate in the secret work, e.g. in the fashion of how to make the steps of a Fellow Craft, the sign of the Second Degree which alludes to the penalty of the obligation, and the

sign of "due guard" which alludes to the position in which his hands were during the obligation. Hereafter follows a catechetical question-and-answer dialogue that explains the secret work. It begins with the formula: "Will you be off or from?", which is answered, "From." (p. 93). It means from the grip of an Entered Apprentice to the pass grip of a Fellow Craft, and thus denotes that the examined person is a Fellow Craft Mason. This grip has a name, but the examinee is not allowed to impart it as a whole word, so he has either to letter or syllable it (cf. our chapter 4.7.2.1, "Spelling and Halving").

Then, the candidate receives his apron and is taught to wear it as a Fellow Craft: "[...] you have already been informed that at the building of K. S. Temple the different bands of workmen were distinguished by the manner in which they wore their aprons. F. C's wore theirs with the left corner tucked up; thus wear yours until further advanced." (p. 98). Moreover, the Worshipful Master explains the symbols of the Second Degree, which consist of three working-tools, the plumb, the square, and the level<sup>1279</sup>; and "three precious jewels," which are the "attentive ear," the "instructive tongue," and the "faithful breast"<sup>1280</sup> (cf. p. 98). Hereafter, the candidate is conducted to the preparation room, where he receives back the things of which he has been divested. He is re-conducted after a short break, during which the lodge has been called from labor to refreshment, and enters the lodge which now represents the "Middle Chamber of K. S.'s Temple" (p. 99).

Having entered the lodge anew, the candidate listens to the "Middle Chamber Lecture." However, he is not seated but has to act, since this lecture represents his physical way into the Middle Chamber. Thus, while he is explained the symbolic meaning of the two pillars Jachin and Boaz, the candidate symbolically "enters the porch" of King Solomon's temple. Having passed between the pillars, he takes three short steps. These three steps are explained to him as alluding to the precious jewels, the "attentive ear," the "instructive tongue," and the "faithful breast." Then, he takes five short steps toward the center of the lodge, and they allude to the five orders of ancient classic architecture (Doric, Ionic, Corinthian, Tuscan, Composite) and to the five human senses. Hereafter, the candidate is made to advance seven short steps toward the station of the Junior Warden. They allude to the seven liberal arts and sciences. All these steps together (3, 5, 7) symbolize the "Winding Stairs" that lead to the Middle Chamber.

Hereafter, the candidate, accompanied by the Senior Deacon, is allowed to advance physically to the Middle Chamber. At first, he approaches the "outer door to the Middle Chamber," which he finds closely tyled by the Junior Warden, who demands the password of a Fellow Craft (cf. p. 115). The Senior Deacon announces himself and the candidate as two "Fellowcrafts, endeavoring to work their way into a place representing the Middle Chamber of K. S.

<sup>1279</sup> The square teaches morality; the level, equality; and the plumb teaches rectitude of life. Cf. Duncan, p. 53.

<sup>1280</sup> Cf. Duncan, p. 47: "A listening ear teaches me to listen to the instructions of the Worshipful Master, but more especially to the cries of a worthy distressed brother. A silent tongue teaches me to be silent in the Lodge [...], but more especially before the enemies of Masonry. A faithful heart, that I should be faithful, and keep and conceal the secrets of Masonry, and those of a *brother* [...]."

Temple" (p. 116), thus defining their role and destination. He gives the password for the candidate, which is "Shibboleth" (cf. our chapter on symbolism). They are allowed to pass on and symbolically approach the "inner door of King Solomon's temple," which they find partly open, but closely tyled by the Senior Warden (cf. p. 117). The Senior Deacon announces them as before, gives the grip and password, and they are allowed to pass in.

The Senior Deacon conducts the candidate West of the altar, facing the East, and informs him that they are now in a place representing the Middle Chamber of King Solomon's Temple. The candidate perceives the letter "G" (cf. our chapter on symbolism) suspended in the East, and listens to a lecture on this symbol. Hereafter, the Senior Deacon presents him to the Worshipful Master, introducing him with a formula that describes the symbolic travels he has just undergone:

I have the pleasure of presenting Bro. --, who has made an advance through a porch, up a flight of winding stairs, consisting of three, five and seven steps, through an outer and an inner door, into a place representing the Middle Chamber of K. S. Temple, and now awaits your pleasure. (p. 121)

The Worshipful Master explains to the candidate that they are now standing in a place representing the Middle Chamber, where their ancient brethren used to have their names recorded as faithful workmen. Since the candidate has managed to arrive there, he is also entitled to have his name recorded, and the Secretary is ordered to make the record. Further, the Worshipful Master relates that in the Middle Chamber, their ancient brethren used to receive their wages, which consisted of corn, wine, and oil, being emblematical of nourishment, refreshment, and joy (cf. p. 121). In metaphorical language, the Worshipful Master expresses his hope that the new Fellow Craft will likewise enjoy these wages: "[m]ay your industrious habits and strict application to business procure for you a plenty of the corn of nourishment, the wine of refreshment, and the oil of joy" (p. 122). Then follows the climax, for the Worshipful Master reveals the "higher and more significant meaning" of the letter "G," which has been presented to the candidate so far as meaning "Geometry." He raps three times with his gavel, announcing that it is the initial of the great and sacred name of God, before whom all, from the Entered Apprentice in the Northeast corner to the Worshipful Master in the East should bow. At this keyword, all members bow devoutly.

Then follows the Fellow Craft lecture. Rapping his gavel once, the Worshipful Master announces the catechetical question-and-answer dialogue, which he enacts with the Senior Deacon, in order to exemplify the contents of the Second Degree once again for the candidate. The last part of the Fellow Craft initiation is the charge. The candidate is given some behavioral guide lines, and the purpose of this degree is once again stated: "The internal, and not the

external, qualifications of a man are what Masonry regards. As you increase in knowledge, you will improve in social intercourse" (p. 132).

### 7.1.1.3 Third, or Master Mason Degree

In all the ancient mysteries, the aspirant could not participate in the highest secrets until he had been placed in the Pastos, Bed, or Coffin. In this he was symbolically said to die, and his resurrection was to the light. The Greek verb *Teleutao*, in the active voice, signified "I die," and in the middle voice, "I am initiated."<sup>1281</sup>

The Third Degree, called "raising," leads from the worldly life to the after-life. The candidate has worked on himself as an Entered Apprentice, he has fitted into the society as a Fellow Craft, and now, as a Master Mason, he has to lose his fear of death. Thus, he acquires the transcendental knowledge that his material self is not the final step. The candidate assumes the role of the master builder of King Solomon's temple, Hiram Abiff, murdered by three Fellow Craft Masons, who wanted to obtain from him the "Mason's word" before the right time. However, the candidate as Hiram does not remain in death but is "raised" by a brother with secret grips. This degree is also called "sublime degree," and the divine outline proves that the candidate is admonished to "look above himself."

As in the previous degrees, the Worshipful Master sends the Junior Deacon to inquire whether there is a candidate in waiting, and he comes back with his report. In the preparation room, the candidate is divested of all metallic substances, made "neither naked nor clothed," slipshod, blindfolded, but this time both his knees and his breast are bare. He wears the cabletow three times around his body, which denotes that his duties and obligations become more and more extensive as he advances in Masonry (cf. p. 196).

When he is ready, the candidate raps three times on the door (these three knocks allude to the Third Degree, cf. p. 196), and the Senior Deacon answers the alarm. The Senior Steward, who acts again as the candidate's guide, announces the candidate as a brother who has been duly initiated as an Entered Apprentice and passed to the degree of Fellow Craft, and now desires "further light in Masonry" by being raised a Master Mason. By the benefit of a password, which the Senior Steward provides for the candidate, he is allowed to enter.

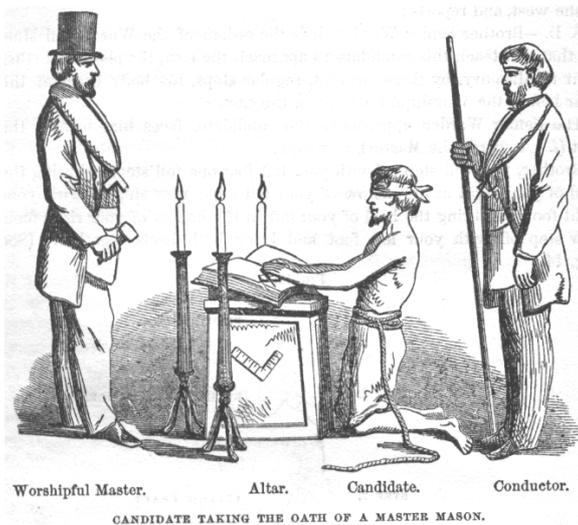


<sup>1281</sup> TRMC, p. 124.

The Senior Deacon conducts the candidate to the station of the Senior Warden in the West, facing the East, and tells him that he receives him "on the extreme points of the compasses," extending from his naked right to his naked left breast, which is to teach him that "as within the breast are contained the most vital parts of man, so between the extreme points of the compasses are contained the most valuable tenets of Freemasonry, which are friendship, morality, and brotherly love" (p. 137). This form of reception, as we have seen, has a parallel construction in the two previous degrees. Then follows the circumambulation, at the end of which the Chaplain recites the Biblical verse at which the Volume of the Sacred Law is opened in the Third Degree, Ecclesiastes 12: 1-7. As to the other two Greater Lights that repose on the Bible, the compass now covers the square, which means that the spirit finally triumphs over the matter.

Now, the candidate is led from the Junior to the Senior Warden and to the Worshipful Master, who all examine him. The Worshipful Master demands again whence the candidate came and whither he is traveling, to which the answer is that the candidate comes from the West and travels East in search of further light in Masonry (cf. p. 141). Then follows the procedure of placing the candidate in the right step of a Master Mason, in order to approach the East in "due and ancient form." This sequence of steps is a combination of the steps of the two previous degrees and the new one: the candidate advances on his left foot as an Entered Apprentice, then advances on his right foot as a Fellow Craft, takes an additional step on his left foot, and brings the heel of his right foot to the heel of his left, thereby forming the angle of a square (cf. p. 142).

Having thus approached the East, the candidate kneels down on both knees before the altar, both his hands resting upon the Bible, square, and compass, and repeats his obligation. As in the First and Second Degree, the brethren from two lines, and the Stewards form an arch under which the Wardens take their places. The Deacons form an arch for the Marshall west of the altar.



When the candidate has finished, he kisses the Bible as evidence of his sincerity, and the Worshipful Master orders his cabletow to be removed, since they are now "holding the brother by a stronger tie" (p. 146). This means that he finally has bound himself to Freemasonry by being obligated in the Third Degree. He is asked what in the present situation he desires most, and answers: "Further light in Masonry" (p. 146). The Worshipful Master has the blindfold removed, and explains to the candidate the new constellation of the two Greater Lights that are lying upon the Bible:

[...] you behold the three great lights in Masonry, as in the preceding degree, with this difference: both points of the compasses are above the square which is to teach you that you have received and are entitled to receive, all the light that can be conferred upon or communicated to you in a Master Mason Lodge. (p. 147)

Hereafter, the Worshipful Master imparts the secrets of the degree to the candidate, and a catechetical question-and-answer dialogue exemplifies how to prove himself a Master Mason when examined. The Senior Warden instructs the candidate in the fashion to wear his apron as a Master Mason, with its flap and corner down, and presents to him the working tools of this degree and their meaning. After this ceremony, the candidate is re-conducted into the preparation room, where he receives his metallic objects and his clothes back. Then follows the second section of his initiation ceremony, the staging of the Hiram legend.

The candidate knocks three times on the inner door, and is conducted by the Senior Deacon west of the altar. In the ritual we have employed (1980), he is told in advance whom he has to represent, and what will await him:

My brother, in your further progress in this degree, it will be necessary for you to represent our ancient operative G. M . H. A., the widows [sic!] son, who for his integrity and fidelity became eminently distinguished, and whose name is held in high veneration by the craft. It is for that reason you are invested with this jewel, as the appropriate emblem or badge of his office.

You will therefore perceive that you are not yet fully invested with all the secrets of a Master Mason, nor do I know that you will ever be; for, like him, it will be necessary for you to give us satisfactory proof of your fidelity [...]. In doing this your path may be beset with dangers and difficulties, and even your life itself may be threatened. (p. 153)<sup>1282</sup>

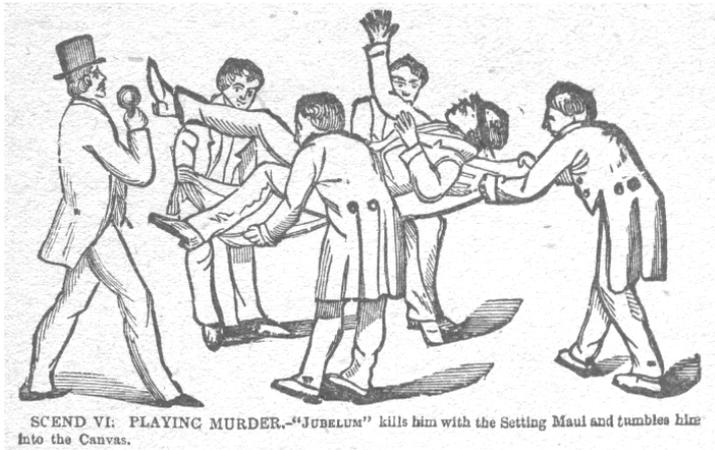
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<sup>1282</sup> In the more ancient rituals, this situation was explained to the candidate in a different way, without anticipating his role or any danger for the candidate, but with reference to the ancient customs at the building of the temple. Cf. Duncan, p. 102: "Brother, it was the usual custom of our Grand Master, Hiram Abiff (this is the first he hears about Hiram Abiff), to enter into the unfinished "Sanctum Sanctorum, or Holy of Holies," of King Solomon's Temple, each day at high twelve, while the craft were called from labor to refreshment, for the purpose of drawing out his designs upon the trestle-board, whereby the craft might pursue their labors; after which, it was further his custom to offer up his devotions to the Deity. Then he would retire at the south gate of

Before he can enter upon his undertaking, the candidate has to kneel at the altar and invoke the aid of the Deity. Then, he is blindfolded again, and the Senior Deacon leads him to the Junior Warden's station in the South. The Junior Warden represents Jubela, one of the three "ruffians" who attack of Hiram Abiff. He stops the candidate, places his right hand on the latter's left shoulder, and demands of him the secret word of a Master Mason, in order to be entitled to obtain a Master's wages. The Senior Deacon answers for the candidate that he will not give the word ere the temple is completed and dedicated, and the craftsman found worthy. Jubela threatens him, but "Hiram" remains obstinate, so the former exclaims, "Then die" (p. 155). This modern ritual gives no stage directions that hint at a soft blow at the candidate, whereas the older rituals describe how "Jubela" draws the 24-inch gauge across "Hiram's" throat.

However, Hiram is only hurt and rushes to the West, where the Senior Warden, representing the second ruffian, Jubelo, who likewise asks of him the Master Mason's word, attacks him. Since Hiram remains steadfast and does not reveal the secret word, Jubelo exclaims: "Then die" (p. 155), and the older rituals describe how he strikes Hiram with the square on the left breast.

Still not dead, the candidate, alias Hiram, is conducted to the East, where the Worshipful Master, enacting the role of Jubelum, the third ruffian, assaults him. Jubelum puts both his hands on the candidate's shoulders and assures him that from him he cannot escape. However, he equally does not obtain the Master Mason's word from Hiram, for the Senior Deacon, speaking for the candidate, exclaims: "My life you may take, my integrity never" (p. 156). Jubelum replies, "Then die," and in the old rituals we find an illustration<sup>1283</sup> of how he strikes Hiram on the forehead with his setting-maul and thus kills him.



the outer courts of the Temple; and in conformity with the custom of our Grand Master, whose memory we all so reverently adore, we will now retire at the south gate of the Temple."

<sup>1283</sup> Illustration taken from *Standard Freemasonry Illustrated* (1921, copyrighted 1904).

Hiram falls back into a sheet (canvas) that is held by several brethren, who lower it to the floor and then draw it around him. The candidate is not hurt in this ceremony, as Duncan's ritual promises:

It is the general belief (and it would be readily inferred from most exposures of Masonry) that a candidate is knocked down with a large setting-maul kept for that purpose, but no reasonably sane person would for one moment entertain any such idea of the ceremony of making a Master Mason. The candidate is not intentionally injured in any Degree of Masonry, impressions of a lasting nature being all that are intended by the ceremonies.<sup>1284</sup>

The candidate remains in this position and overhears a conversation between the three ruffians who decide to bury Hiram's body in the rubbish and meet at "low twelve"<sup>1285</sup> (p. 156) for discussion. Now, the lights in the lodge are turned down, and low twelve is struck. The three ruffians carry the body west "to the brow of a hill," i.e. they lay down the candidate between the altar and the West, with his head towards the West, where Jubelum has "prepared a grave." Jubelum suggests planting a sprig of acacia at the head of the grave, to mark the spot. Then, the three ruffians exit to make their escape from the realm.

The lights are turned on again, and there is rumor in the lodge. Meanwhile, the officers change their roles. Thus, the Worshipful Master plays King Solomon, and the Senior Warden plays Hiram, the King of Tyre. The former inquires the cause of the confusion, and why the craftsmen are not pursuing their labor as usual. The Tyrian king explains that there are no designs upon the trestleboard, whereby they could work, and that the Grand Master Hiram Abiff is missing. Therefore, they call together twelve brethren who wear their aprons like Fellow Craft, and who are sent out to look for the lost Grand Master. They go around the lodge and ask several brethren whether they have seen Hiram Abiff, but the response is always "not since high twelve"<sup>1286</sup> yesterday." One of the craftsmen approaches the King of Tyre and makes a negative report; then, the twelve retire. Hiram, King of Tyre, informs King Solomon.

Then, there is an alarm at the door, and the twelve Fellow Crafts who were sent out seek audience with King Solomon. They are admitted and enter, six on each side of the lodge, march to the East, form a semi-circle in front of King Solomon, and kneel down on their right knees, giving the due guard of a Fellow Craft. They humbly confess that they, with three others, entered into a conspiracy to extort from Grand Master Hiram Abiff the secret word of a Master Mason, but reflected upon this crime and recanted. Therefore, they now come clothed in white gloves and aprons, the token of innocence, and ask to be pardoned. They express their fear that the three others may have carried out their murderous design. King Solomon dismisses them, stating that their pardon will

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<sup>1284</sup> Duncan, p. 106.

<sup>1285</sup> "Low twelve" is a synonym for death.

<sup>1286</sup> "High twelve" is a symbol of life in full vigor, in contrast to "low twelve."

depend upon their future conduct. Then, the king orders the roll call to be made, in order to find the three missing names. The Secretary retires to the anteroom, where the craftsmen assemble, and reads their names: Amos, Caleb, Ezra, Jubela, Joshua, Hezekiah, Nathan, Jubelo, Samuel, Isaiah, Aholiah, Jubelum, Gideon, Haggai, and Daniel (cf. p. 160). He reports to Hiram, the King of Tyre, that Jubela, Jubelo, and Jubelum are missing.

King Solomon asks the Tyrian King to send out the twelve Fellow Crafts who have confessed their murderous intentions, in order to find the three craftsmen. They assemble again in a semi-circle and give the sign of fidelity, then receive their order and divide into parties of three. The group who traveled a westerly course return to King Solomon and bring him the following tidings: they have met at the city of Joppa a sea-faring man who had seen the three suspects, who had demanded that he take them to Ethiopia which he refused since they had no passports issued by King Solomon. This report causes the companions to all pursue a westerly course. One of them becomes tired and sits down, and when rising takes hold of a sprig of acacia that comes off suspiciously easy. He assumes that he has found a grave. Suddenly, they hear a voice:

Oh, that my throat had been cut across, my tongue torn out and buried in the sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours, ere I had been accessory to the murder of our Grand Master Hiram Abiff.<sup>1287</sup>

The craftsmen recognize the voice of Jubela. Then, they hear another complaint:

Oh, that my left breast had been torn open, my heart and lungs taken thence to the valley of Jehosaphat, and left a prey to the vultures of the air, ere I had been accessory to the murder of our Grand Master Hiram Abiff.

In this, the companions recognize the voice of Jubelo. Then follows a third exclamation, issuing "from the clefts of the adjacent rocks" (p. 164):

Oh, that my body had been severed in twain, my bowels taken thence and burned to ashes, and the ashes thereof scattered to the four winds of heaven, that there might remain neither track, trace, nor remembrance, among men or mason, of so vile and perjured a wretch as I, who have slain our Grand Master Hiram Abiff.

The twelve craftsmen recognize the voice of Jubelum, and they seize and bind the three ruffians, leading them up the north side of the lodge to the East. Then, they bring the tidings to King Solomon. The three ruffians plead guilty

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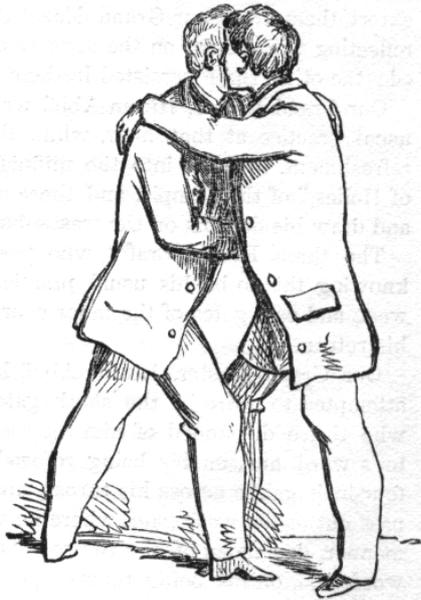
<sup>1287</sup> Cf. ritual, p. 163. We have translated this into the long form, since the text appears abbreviated in the ritual. The same is valid for the next two quotations.

before the king, who orders them to be executed according to their own imprecations. The three ruffians are taken down the south side of the lodge and out of the room. Hereafter, the search for Hiram Abiff is continued, and a slightly macabre ceremony follows: the first craftsman removes the earth but finds a body in so mangled and putrid a condition that they have to stand aside until the effluvia passes off. He gives the due guard of a Master Mason, turning his head to the left, and then resumes the search, finding a jewel. The second craftsman proposes to take this jewel to King Solomon, who attributes it to Grand Master Hiram Abiff. King Solomon is convinced that Hiram Abiff is dead and fears that the Master's word is lost, because it was agreed between Hiram Abiff, Hiram, the King of Tyre, and himself that the secret word should not be given unless they all three were present and agreed (cf. p. 167).

King Solomon asks King Hiram of Tyre to assemble the craft and go to the grave with him. He further suggests that the first sign given on arriving there and the first words spoken after the raising of the body should become the "grand hailing sign of distress of a Master Mason" (p. 168). The words are to become a substitute for that which is lost, "unless the wisdom of future generations shall discover and bring to light the true word" (p. 168).

A procession is formed, the brethren assembling on the North side of the lodge, two by two, facing the East. The Senior Deacon and the Marshall are leading, after them the craftsmen, followed by the Stewards and the Chaplain, and King Solomon with Hiram, King of Tyre in the rear. This procession passes three times forward, and a funeral dirge is played. At the "grave," the Marshall places himself south of the body, the Tyrian king at its feet, King Solomon at the head of the grave, and the Chaplain at the altar. The brethren give the sign of due guard, and King Solomon gives the sign of distress. Then follows the climactic ceremony of "raising": King Solomon asks Hiram, King of Tyre to endeavor to raise the body by the grip of an Entered Apprentice, which fails. The King of Tyre comments this with the remark that owing to the high state of putrefaction, the body cannot be so raised, for the skin slips from the flesh (cf. p. 169). Therefore, King Solomon asks him to try it with the grip of a Fellow Craft, but the King of Tyre answers that this is equally impossible, since the flesh cleaves from the bone. This time, King Solomon orders all to pray, the brethren kneel on their left knees, and the Chaplain offers a prayer.

Hereafter, King Solomon tries to raise the body together with Hiram, King of Tyre, by "the strong grip of a Master Mason or lion's paw:" King Solomon goes to the foot of the body, while the King of Tyre steps to the north side of it. As King Solomon takes the candidate by the real grip of a Master Mason, the King of Tyre takes the candidate's left hand in his left, and with his right hand assists the Marshall to raise the body, placing the candidate's left hand on King Solomon's back (cf. p. 170). King Solomon now gives to the candidate the word on the "five points of fellowship" (cf. p. 170):



MASTER GIVING THE GRAND MASONIC WORD  
ON THE FIVE POINTS OF FELLOWSHIP.

It is done by putting the inside of your right foot to the inside of the right foot of the one to whom you are going to give the word, the inside of your own knee to his, laying your breast close against his, your left hands on each other's back, and each one putting his mouth to the other's right ear.

The five points of fellowship are;  
foot to foot, knee to knee, breast to breast, hand to back, and mouth to ear, and teach us this important lesson:

Foot to foot, that we should be ever ready to go on foot, and even barefoot, on a worthy Master Masons [sic!] errand, should his necessities require it and we being no better provided.

Knee to knee, that we should ever remember our brethren in our devotions to Deity.

Breast to breast, that the secret of a worthy Master Mason, when communicated to us as such, should be as sacred and inviolate in our breast as they were in his before communication.

Hand to back, that we should be ever ready to stretch forth a hand to support a falling brother, and assist him on all lawful occasions.

Mouth to ear, that we should be ever ready to whisper wise counsels in the ear of an erring brother, and warn him of approaching danger. (p. 171)

Hereafter follows a short catechetical instruction for the candidate. Then, in the third section of the Master Mason's Degree, a historical lecture is being held that deals with details at the building of King Solomon's temple, e.g. the symbolism of the monument erected over the final grave of the Grand Master Hiram Abiff near the unfinished Sanctum Sanctorum (cf. illustration of weeping virgin in our chapter on symbolism):

[...] over his grave was erected a monument of the finest marble, on which were delineated a broken column and a weeping virgin; in her right hand a sprig of acacia, in her left an urn, before her an open book, and Time behind, unfolding and counting the ringlets of her hair. The broken column denotes that one of the principal supports of Freemasonry has fallen; the virgin weeping, the untimely death of G.M.H.A.; the sprig of acacia, that which lead [sic!] to the timely recovery of his remains; the urn, that his ashes are safely deposited; the open book, that his memory is on perpetual record among Masons; Time denotes that although G.M.H.A. is no more and the secret word of Master Mason is lost, yet time, patience and perseverance, which accomplish all things, may yet discover, and bring to light the true word. (p. 180)

After the rehearsal of the Hiramic legend, the teachings of the two previous degrees are reviewed, and the candidate is explained the connection between the death and raising of Hiram Abiff and his own life. He gets to know that of the three ruffians, Jubela (J-A.) and Jubelo (J-O.) do not represent physical dangers but threats from within, and that Jubelum (J-M.) signifies death:

Thus it is with man. Strong in youth and confident in his strength, he starts forth to execute the designs which he has drawn upon the great trestle-board of his life; but at the very outset he meets his first enemy, his J-A., in his own evil passions - in envy, hate, licentiousness and debauchery [...]. But these may be overcome; and, still strong in faith and hope, he passes forward on life's journey to meet his second and still stronger enemy, his J-O., fitly represented by sorrow and misfortune, by disease or poverty, by the coldness of false friends or the hostility of open enemies.

Weary and faint from the conflict, still struggling for the right, upward looking with eyes of faith [...], he meets in the evening of his days, his third and terrible enemy, his J-M. To him this enemy is Death [...]. (p. 184)

The lecture continues that "[t]o the careless and thoughtless the lesson would end here; but the upright and true Mason must pursue it further, and apply it to the eternal salvation of his soul" (p. 184). This immortality is represented by the sprig of acacia, and according to the metaphorical phraseology of the ritual, "all the profane and initiated will stand before His judgement seat in the Grand Orient of the Universe to render unto Him their dread account" (p. 185).

When the lecture is finished, the symbols of the Third Degree are explained to the candidate, and he listens to the charge. The symbols are the "Three Pillars," the "Three Steps," the "Pot of Incense," the "Beehive," the "Book of Constitution" (guarded by the Tyler's sword), the "Sword & Naked Heart," the "All-Seeing Eye," the "Anchor & Ark," the "Forty-Seventh Problem of Euclid," the "Hourglass," the "Scythe," and the "Setting Maul, Spade, Coffin, and Sprig of Acacia."<sup>1288</sup>

The final charge contains moral guidelines: the first duty, the one of an Entered Apprentice, is to God; the second duty, that of a Fellow Craft, is to his neighbor; and the third duty, that of a Master Mason, is to oneself (cf. 191). God comes first, then the other, and then the self. Without the duty to one's neighbors, one would lack the "Golden Rule"<sup>1289</sup>, that shows a man the duty he owes to himself.

The charge concludes the ceremony of "raising." The ritual contains in addition the catechetical question-and-answer dialogue of this degree for the candidate to memorize. Finally, the candidate signs the by-laws at the Secretary's desk and thereby consummates his membership with the lodge.

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<sup>1288</sup> Cf. our chapter on symbolism.

<sup>1289</sup> Note that the Odd Fellows have obviously adopted this thought of "Golden Rule" from Masonry to name a degree after it.

## 7.1.2 The Keystone lost and found: Mark Ritual<sup>1290</sup>

The Mark Degree is the fourth degree of the American system. Masonic sources claim that it was instituted by King Solomon himself during the building of the temple, for the purpose of detecting impostors while paying out the craftsmen's wages.<sup>1291</sup>

That operative masons' marks were already used symbolically at least in 1600 is proven by the minutes of the Lodge of Edinburgh dated June 8<sup>th</sup>, 1600, which were signed by Lord Auchinleck and operative masons, who all affixed their marks. The Mark degrees, according to *Coil's Masonic Encyclopedia*, probably originated in the British Isles, but were never very prominent among the Hauts Grades on the European Continent.<sup>1292</sup> The earliest reference to a Mark degree can be found in the minute book of a Chapter held at Portsmouth in 1769, at which occasion the Pro-Grand Master Thomas Dunckerley made several brethren Mark Masons and Mark Masters, who had to choose their marks.<sup>1293</sup> In England, up to 1813 the Mark working remained a part of the Fellow Craft degree. As all Mark degrees are at the Fellow Craft level<sup>1294</sup>, Coil argues that "[...] the substitution of the *Mark Master* for the present Fellow Craft Degree would constitute a distinct improvement."<sup>1295</sup> The first Mark Lodge in America was instituted in 1783 at Middletown, Connecticut.<sup>1296</sup> In 1856, the Grand Lodge of Mark Masters of England and Wales, and the Colonies and Dependencies of the British Crown, was founded.

Mark Masonry applies "with considerable ritualistic skill" a symbolism inherent to operative Masonry, which was "completely overlooked" by the ritualists of Craft Masonry<sup>1297</sup>, namely the fact that the stonemasons at the building at King Solomon's temple employed peculiar marks to distinguish the stones by attributing them to a special artist, and by marking them with their sign of approval. The Mark degrees are not based on any of the High Degrees' new mystical conceptions, but keep up the Craft symbolism of King Solomon's temple:

Though derived from the architectural background of the Fraternity, the mark symbolism is applied, just as in the Craft degrees, to the theme of Solomon's Temple and has, just as in the Craft degrees, a Christian

<sup>1290</sup> If not otherwise noted, the quotations for this section are taken from *Mark Rituals, No.1, Ceremony of Advancement*, 1920.

<sup>1291</sup> Cf. Duncan, p. 149.

<sup>1292</sup> Cf. *CME*, p. 194.

<sup>1293</sup> Waite, p. 33, and *CME*, p. 194.

<sup>1294</sup> In Duncan's ritual (p. 172), the Right Worshipful Master says to the candidate: "Brother, in taking this Degree, you have represented one of the Fellow Craft Masons who wrought at the building of King Solomon's Temple."

<sup>1295</sup> Cf. *CME*, p. 193.

<sup>1296</sup> *Ibid*, p. 194.

<sup>1297</sup> Cf. *ibid*, p. 193.

flavor. Hence, the *Mark* degrees are among the few higher degrees which conform to the Craft degrees and do not purport to add any Cryptic, Mystical, or Templar theme.<sup>1298</sup>

Administratively, Mark Masonry encountered many problems of acknowledgement. Thus, the mutual recognition of Scottish and English Mark Masonry only came about in 1879:

The full recognition of Grand Mark Lodge by the Grand Chapter of Ireland in the autumn of 1875 and by the General Grand Chapter of America in 1877 made it impossible for the Scottish Grand Chapter to delay much longer in acknowledging the regularity of Mark Masters advanced under the English Obedience [...]. The position now bordered on the ludicrous, as the Scottish, Irish and American Grand Chapters recognised the regularity of each other's working of the Mark Master Degree and acknowledged the legality of each other's certificates. What valid grounds, it came to be asked, could the Grand Chapter of Scotland adduce for refusing to admit into one of its Mark Lodges an 'English' Mark Master whose regularity was accepted by the Grand Chapters of Ireland and America?<sup>1299</sup>

Besides the problem of recognition, Mark Masonry met diversity with regard to the number and sequence of its degrees. Thus, in Scottish lodges, the degree of Mark Man once preceded the degree of Mark Master, a procedure also practiced in some English lodges but refused by the American system:

According to Masonic tradition, the Mark Men were the Wardens, as the Mark Masters were the Masters of the Fellow-Craft Lodges, at the building of the Temple. They distributed the marks to the workmen, and made the first inspection of the work, which was afterward to be approved by the overseers. As a degree, the Mark Man is not recognized in the United States. In England it is sometimes, but not generally, worked as preparatory to the degree of Mark Master. In Scotland, in 1778, it was given to Fellow-Crafts, while the Mark Master was restricted to Master Masons. It is not recognized in the present regulations of the Supreme Grand Chapter of Scotland. Much of the esoteric ritual of the Mark Man has been incorporated into the Mark Master of the American System.<sup>1300</sup>

It can be argued that the logical sequence would be to confer the degree of Mark Man before the one of Mark Master, a position strongly favored by Waite in his *Encyclopedia*:

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<sup>1298</sup> *CME*, p. 193.

<sup>1299</sup> Grantham, p. 205-206.

<sup>1300</sup> *EOF*, p. 469.

That which prevails under the obedience of the Grand Mark Lodge of England and Wales stultifies the symbolical procedure by its violence to the logic of things, reversing as it does the position of the two points, so that the Candidate is compelled to go back on the step which he has taken, as if renouncing the status which he has reached, though it has received official recognition. The consistent procedure is that of the Scottish working, where the business of the MARK MAN antecedes that of the MASTER.<sup>1301</sup>

The ritual herein employed stems from England (printed in London) and is dated 1920; in its ceremony, the candidate is first designated a Mark Man (p. 16), he is then duly obligated a Mark Master Mason (p. 21), and has to re-enter the lodge as a Mark Man or "workman from the quarries," (p. 21/22), in order to stage the "historical" proceedings. Mark Master lodges are dedicated to "Hiram, the Builder."<sup>1302</sup>

In order to explain the function of the role play in the ritual, it is reasonable to begin with the lecture in the Mark Master Mason's Degree, which is appended to the ritual and relates the alleged historical events at the building of King Solomon's Temple. It is a dramatic story of rejection, rediscovery, and final approval. Grantham, in his *History of the Grand Lodge of Mark Master Masons*, calls the Mark degree essentially a "Rejection" Grade.<sup>1303</sup>

According to the legend, the degree of Mark Master has existed long before the institution of the degrees of Master Mason and Past Master. At the building of King Solomon's Temple, there were 80,000 operatives employed, some of them hewers in the quarries at Zaradatha, some builders of the temple, and besides these a levy of 30,000 in the forests of Lebanon. In order to make each of the 110,000 workmen known to his officers, they were divided into 1,100 Lodges of Fellow Crafts and Entered Apprentices, over whom presided 3,300 Menatschins, Overseers, or Mark Masters. Each Fellow Craft was distinguished by a peculiar mark which made his work known to his immediate Overseer, and the Overseers had one mark in common to stamp the approved works with, next to other marks by which they indicated the proper places for the stones. The 3,300 Overseers (three over each Lodge) were subdivided into 100 Lodges, 33 in each, over whom presided 300 Overseers who were also Mark Masters and who are now called Worshipful Master and Senior and Junior Warden. These were appointed by Hiram Abiff personally, and they were responsible of paying the wages.

When receiving their wages, the Fellow Crafts and their Mark Masters put in their hands in a different manner at a different wicket. Thus, a Fellow Craft who put his hand in at a Mark Master's wicket was quickly exposed as an impostor and accordingly punished. The overseers had the duty to check each stone by turning it over to examine the finish, and by giving three blows upon it with a

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<sup>1301</sup> Waite, p. 33.

<sup>1302</sup> Duncan, p. 150.

<sup>1303</sup> Grantham, p. 153.

maul. If they approved of it, the stone received the Mark Master's Mark and was brought to the temple, otherwise it was rejected, and two or more Fellow Crafts took it between them and heaved it over among the rubbish.

Once in every six working days, the Mark Masters used to receive the working plans and the instructions for the execution from the Grand Master Hiram Abiff, but a part of these plans apparently had got lost. An ingenious Fellow Craft perceived that a very particular stone was needed for the design and began to block it out, making his mark upon it. After the examination of the working plans, however, his stone did not fit in and was ordered to be thrown on the rubbish by two Fellow Crafts who were quite pleased to humiliate their vain brother. Then the time came when the keystone for the arch<sup>1304</sup> of the temple was needed. The workmen searched for it, but they could not find any stone of the requisite form. The work came to a standstill, and Hiram Abiff reproached the Mark Master to whom he had given the lost plan with the exact description of the required stone. Suddenly, this Mark Master remembered having seen such a stone made by one of his workmen, but not being able to find it on his working plan, he had refused to stamp it with his mark and rejected it. They soon found the stone still intact among the rubbish. Hiram Abiff rewarded the ingenious Fellow Craft with the immediate advancement to the honorable degree of Mark Master. He also was allowed to cut the Mark Master's Mark of approval on the stone around his own mark, writing eight letters outside of it, which were H.T.W.S.S.T.K.S., which are the initials of:

**"Hiram, Tyrian Widow's Son, Sent to King Solomon"<sup>1305</sup>.**



In conformity with the conception of the Craft ritual, which picks out as a central theme the building of the temple of humanity and the quest for the lost word, the spiritual meaning of the Mark ritual - though veiled by operative Masonic role-play - comprises the construction of a symbolical edifice and the mystery of a divine name:

<sup>1304</sup> According to *CME* (p. 345), the arch and keystone are anachronistic with regard to Solomon's Temple, because these have been introduced into buildings at a much later date; there is no ancient building with a free arch. A keystone is the top stone of an arch uniting the two arcs of stone which rise from the springers; it enables the arch to support itself upon the removal of the template.

<sup>1305</sup> Cf. Richardson, p. 48, and Duncan, p. 170.

By its hypothesis, the latter is concerned with Operative Masonry and there is militant insistence hereon in the earlier part of the action; but at what may be called the crisis of the Grade [...] there intervenes another element. We hear no longer of labours in quarries and forests, of promised rewards above to the makers of earthly temples here below, but of a purely spiritual edifice, a house not made with hands, a stone rejected by the builders, and again another stone, wherein - according to the Apocalypse - that secret name is written which to each who receives it is reserved alone, so that it is his and no other's.<sup>1306</sup>

Each member symbolizes one stone of the construction: "[t]he whole house is spiritual, [...] above and below it is built of living stones, like that of the Rosy Cross."<sup>1307</sup> Waite argues in his *Encyclopedia* that "the Keystone, the New Name and the House itself are Christ."<sup>1308</sup>

The phraseology of Mark Masonry is distinguished by containing more architectural terms than the Craft language, since the building of Solomon's temple is to be enacted, and the roles of operative masons are played. The expressions used for God are G.O.O.T.U. (i.e. Grand Overseer of the Universe; in "Lecture," p. 53), in correspondence with the offices of the three overseers of the lodge, and G.G. (i.e., Grand Geometre, in "Lecture," p. 4), or simply G.O.U. (in "Lecture," p. 4).

The Opening Ceremony starts with the Worshipful Master giving one knock and asking the Junior Warden about the first care of a Mark Master Mason, which consists in seeing that the Lodge is properly tyled, just as in Craft Masonry. The Inner Guard verifies this to be so, and the Junior Warden reports it to the Worshipful Master. Then, the Junior Warden names the six principal officers of the Lodge, who are the Worshipful Master, the Senior and Junior Wardens, and the Master, Senior, and Junior Overseers.<sup>1309</sup>

The Junior Overseer's place in the Lodge is at the South gate, in order to guard it, and to examine all materials for the building of the temple, and to pass them to the Senior Overseer, if he has approved of them (p. 4-5). The station of the Senior Overseer is at the West gate, which he has to guard, and where he examines all materials for the building of the temple, in order to pass them to the Master Overseer, if he has approved of them (p. 5). The Master Overseer is placed as a guard at the East Gate, and he examines all material for the building of the temple, which has been sent to him by the Junior and Senior Overseers. In case of doubt or difficulty, it is his task to call a council of his brother Overseers (p. 6).

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<sup>1306</sup> Waite, p. 34.

<sup>1307</sup> Waite, p. 34/35.

<sup>1308</sup> *Ibid.*

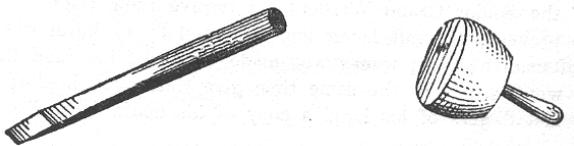
<sup>1309</sup> This is valid for the English ritual; in the American system, it takes *eight* officers to open a lodge in the Mark Master's degree: 1. Right Worshipful Master, 2. Senior Grand Warden, 3. Junior Grand Warden, 4. Senior Deacon, 5. Junior Deacon, 6. Master Overseer, 7. Senior Overseer, 8. Junior Overseer (cf. Duncan's ritual, p. 150).

The Junior Warden is situated in the South, and he is placed there to "mark the Sun at its meridian" (p. 6), to call the brethren from labor to refreshment and vice versa, and to detect and punish impostors. The Senior Warden in the West is to "mark the setting Sun" (p. 6), to close the Lodge, and to pay the Mark Masters their wages. The Worshipful Master is seated in the East, for "[a]s the Sun rises in the E. to open and enliven the day, so is the W.M. placed in the East to open the Lodge, and to instruct the Brethren in Mark Masonry" (p. 7).

After these formalities, the Chaplain invokes the blessing of the "Great Overseer of the Universe" by delivering a prayer, and afterwards the Worshipful Master declares the Lodge duly open "for the instruction and improvement" (p. 8) of Mark Master Masons.

At the beginning of the Ceremony of Advancement, the Tyler announces the arrival of a candidate, whom he describes as having "worked in the quarries as a F.C." (p. 9), thus comparing the labor of a Fellow Craft with the one of a stonemason in the quarries. The Tyler declares before the Inner Guard that the candidate wishes to "preside over a Lodge of Operative Masons" (p. 9), hereby playing his role as if he lived in the times before the invention of Speculative Masonry. Since the candidate is not in the possession of the pass grip and password, the Tyler gives them for him, and likewise, the Inner Guard furnishes the pass grip and word, so that the Worshipful Master admits the candidate.

The candidate, who, upon his initiation into Freemasonry as an Entered Apprentice, was admitted on the point of the compass presented to his naked left breast, and upon initiation into Fellow Craft was admitted on the square, pressed upon his naked right breast, and upon his initiation as a Master Mason was admitted upon both points of the compass, is now admitted on the mallet and chisel:



The symbolism of these tools is the following:

The chisel and mallet [...] are instruments used by operative masons to hew, cut, carve, and indent their work; but we, as Free and Accepted Masons, make use of them for a more noble and glorious purpose. We use them to hew, cut, carve, and indent the mind. And, as a Mark Master Mason, we receive you upon the edge of the indenting chisel, and under the pressure of the mallet.<sup>1310</sup>

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<sup>1310</sup> Duncan, p. 164.

The Inner Guard applies the chisel to his naked left breast and strikes it with the mallet, saying "You are now admitted on the M. and C." (p. 12).

Hereafter, the candidate has to affirm and prove by signs that he has previously been raised to the sublime degree of Master Mason, which is required for advancement to the degree of Mark Masonry. Therefore, the Senior Deacon leads the candidate around the lodge, and the latter has to give the E.A. sign to the Junior Warden, the F.C. sign to the Senior Warden, and the M.M. sign to the Worshipful Master, who respond to the signs by giving the knocks of the corresponding degree. The candidate further has to promise that he will conceal whatever may be made known to him prior to his obligation. Thus assured, the Worshipful Master asks him to kneel and invokes the blessing of the Lord, using the metaphor of the dew for divine blessing, as in Craft Masonry, and employing the images of the setting at the building of Solomon's temple:

May the G.O.O.T.U. pour down on this convocation the continual dew of His blessing, and whether we be stationed on the plains of Zaradatha or in the forests of Lebanon; whether employed on the rough Ashlar or in putting in the k... s... [i.e., keystone] of a Mystic Arch, may He be with His faithful workmen; and when called off from our labours here, may we be found worthy to receive the wages promised to those who work diligently in His Holy Temple. (p. 14)

"His Holy Temple" is a metaphor for heaven, corresponding to the Craft expression "Grand Lodge above."

Next, the Worshipful Master instructs the candidate that in former times, each Fellow Craft had to chose a mark and was taught to present it at the Warden's wicket to receive his wages as a Mark Man. Since the candidate has not obtained his mark yet, he is led by the Senior Deacon to the Registrar's desk, in order to select a mark, which will be inserted in the Lodge register and in that of the Grand Lodge. Hereafter, the candidate is designated a Mark Man by the Worshipful Master, and receives the token of this rank. The Senior Deacon conducts the candidate to the wicket of the Senior Warden and announces "a trusty Mark Man who has worked well and worthily six days or less at the building of K.S.T." (p. 17), who now comes to receive his wages. The grip of a Mark Man differs from that of a Mark Master, so that impostors can be easily detected. The candidate puts his hand through the wicket in the Mark Men's fashion as he has been told to do, and the Senior Warden acknowledges the correctness of the sign and presents him with the "tribute awarded" (p. 17).

Then, the Senior Warden takes the candidate's right hand and presents him to the Worshipful Master, announcing a Mark Man qualified for advancement to the honorable degree of Mark Master. The Worshipful Master passes the candidate on to the Senior Deacon, who instructs him in the correct manner to advance to the pedestal "in due form." The candidate kneels down and assumes his obligation - according to Duncan's ritual, binding himself "under no less penalty than to have [his] ear smitten off, that [he] may forever be unable to hear

the word, and [his] right hand chopped off, as the penalty of an impostor, if [he] should ever prove wilfully guilty of violating any part of this [his] solemn oath."<sup>1311</sup>

Having delivered his obligation, the newly obligated Mark Master Mason is told to rise and taken with the pass grip by the right hand by the Worshipful Master, who informs him that, for the better elucidation of the secrets of this degree, it is necessary that he "proceed to the Quarries and re-enter the Lodge as a Mark Man" (p. 21). Thus, the Deacons and the candidate leave the lodge, giving the sign of Fellow Craft, in order to re-enter the lodge as Mark Men. This is the "step backward," of which Waite has complained (cf. quotation at beginning of this chapter): the newly made Mark Master Mason has to play a Mark Man again, in order to stage the ceremony.

When the candidate is prepared<sup>1312</sup>, the Tyler gives the Fellow Craft knocks on the door and reports to the Inner Guard that he has "workmen from the Quarries with materials for the building of the H.T." (p. 22) waiting outside, who want to submit their material for approval. The workmen are in plural now because the Junior and Senior Deacon equally play a role. The Worshipful Master admits them in order to submit their materials for examination by the Overseers. The directions explain that the Senior Deacon enters with a square ashlar, the Junior Deacon with an oblong ashlar, and the Candidate with the keystone. According to Duncan's ritual, the keystone carried by the candidate is marked with the initials H.T.W.S.S.T.K.S., and sometimes weighs twelve or fifteen pounds, "and it is considered a very nice job to carry a block of this weight *plumb*. The blocks which the conductors carry are usually made of wood, and are, therefore, comparatively light."<sup>1313</sup>

Then follows a journey from the South over the West to the East: The three "workmen" first turn to the South gate to the Junior Overseer. The latter takes the stones brought by the two Deacons, applies them to the square, turns them over to examine the finish and strikes the Fellow Craft knocks upon them with a mallet, which means approval. He tells them that "this is fair work and square, such as is required for the building" (p. 24). Then, the Junior Overseer hands back the stones, gives them the password, and allows them to advance to the Senior Overseer, who guards the West gate. Meanwhile, the candidate remains standing there. At the West gate, the two Deacons give the password which they have just received, and the Senior Overseer takes the square and the oblong ashlars, approves of them likewise and orders the Junior and the Senior Deacon to advance to the East gate. There, the Master Overseer examines the two stones with the same ceremony and tells the two Deacons that their work is approved of and will be passed on to the builders. The square ashlar is placed at the Junior Warden's, and the oblong ashlar at the Senior Warden's pedestal.

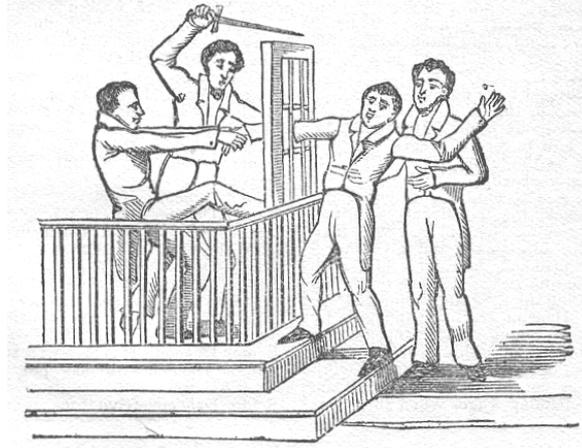
<sup>1311</sup> Cf. *ibid.*, p. 165.

<sup>1312</sup> The *'Standard' Ritual of Scottish Freemasonry*, published by James T. Cowan in 1915 in Edinburgh, mentions in the directions that "[l]arge aprons like those of Operative Masons should be worn by the two Deacons and the Candidate" (p. 12).

<sup>1313</sup> Duncan, p. 156/157.

Now, the third workman, i.e. the candidate with the keystone, is led by the Senior Deacon to the Junior Overseer's pedestal for examination of his work. However, the Junior Overseer exclaims that he cannot receive it, because it is a curiously wrought stone, being neither square, nor oblong. He refuses to give him the password, and the candidate turns to the Senior Overseer, who also refuses his funny stone and likewise declines to give him the password. He encourages him, however, to submit his work to the Master Overseer, for he is afraid to reject it on his own responsibility, because it shows masterly skill. He also gives the candidate the option to go back to the Quarries to prepare a better stone. The candidate chooses to advance to the Master Overseer, who is astonished that this workman has dared to advance to the East gate without possessing the two required passwords. Since the stone does not conform to his plans, either, he calls a council of his Brother Overseers, who explain to him why they had to reject it. The Master Overseer comes to the conclusion that, since the stone is neither square nor oblong and has not been marked by a regular M.M.M., it is to be heaved over among the rubbish. The candidate is told that his work is rejected.

Now it is the sixth hour of the sixth day of the week (p. 33), and the Craftsmen are going to be paid their wages. The brethren form a line in the north, with the candidate at the end under the Senior Deacon's guidance, and the Junior Deacon leads the procession to the Senior Warden's wicket, where the wages are to be received. Here, the candidate is called an impostor, because he has attempted to obtain a Mark Master's wages without giving the token. In Richardson's *Monitor of Free-Masonry*, dated 1860, the punishment scene is described as follows: One brother after the other walks up to the Senior Warden, standing behind a lattice window, thrusts his hand through the hole in the window, and receives his penny. When it is the candidate's turn, "[t]he Senior



Warden seizes his hand, and bracing his foot against the window, draws the candidate's arm through to the shoulder, and exclaims vehemently: 'An impostor! an impostor!' another person exclaims, 'Strike off his hand!' and at the same time runs up with a drawn sword to give the blow."<sup>1314</sup>

<sup>1314</sup> Richardson, p. 44.

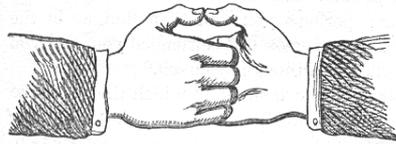
The Senior Deacon vouches for the candidate and takes him before the Worshipful Master to decide whether the usual punishment is to be inflicted. The Worshipful Master shows his indignation that the Mark Man has attempted to receive a Mark Master's wages but spares him, because it was rather ignorance than willful intention, and the candidate is ordered to return to the quarries to do a better job.

Suddenly, the Worshipful Master is informed that the work is at a standstill for want of the keystone for the arch. The Junior, Senior, and Master Overseers remember to have seen such a stone, but each has rejected it and forwarded it to the next for examination. The Worshipful Master promises a rich reward for him who succeeds in discovering the "most important stone in the building." Diligent search is made, and finally the skilful craftsman himself, i.e. the candidate, comes up with his keystone. He is congratulated by the Worshipful Master, who reads to him 2 Chron. ii., v. 11-16.<sup>1315</sup>

Then, the new Mark Master receives the secret tokens, consisting of steps, manual signs, and a password. Since the secret work is veiled in the English ritual, we will give the exposed American version of Duncan's ritual from the late 1800's: The password is JOPPA, alluding to the ancient city of Joppa with reference to the Scripture (2 Chron. ii., v. 11-16):

Masonic tradition informs us that the sea-cost at that place was so nearly perpendicular it was difficult for workmen to ascend without the assistance from above, which assistance was afforded them, given by guards stationed there for that purpose. It has since been adopted as a proper pass to be given before gaining admission to any regular and well-governed Lodge of Mark Master Masons.<sup>1316</sup>

The pass grip, therefore, is said to have "originated from the fact that the banks of the river at Joppa were so steep that the workmen on the Temple had to assist each other up them while conveying the timber from the forests of Lebanon."<sup>1317</sup> The grip is made by extending the right arms and clasping the fingers of the right hands, "as one would naturally do to assist another up a steep ascent."<sup>1318</sup>



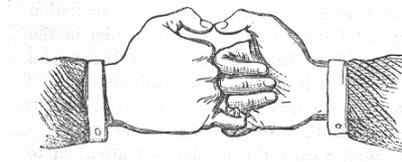
<sup>1315</sup> This Biblical passage relates how Hiram, King of Tyre, writes to King Solomon that he will send a cunning workman, son of a woman of the daughters of Dan, to him for the construction of the temple, and that he will have wood of Lebanon cut, which will be brought by the sea to Joppa, to be carried up to Jerusalem.

<sup>1316</sup> Duncan, p. 176.

<sup>1317</sup> Ibid, p. 168.

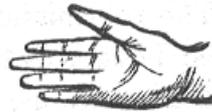
<sup>1318</sup> Ibid.

At some point, there is a transition from the pass grip to the true grip of a Mark Master. In Duncan's ritual, the candidate, asked whether he is "off or from," responds "from," because he is "[f]rom the pass-grip to the true grip of a Mark Master Mason."<sup>1319</sup> The true grip is made by locking the little fingers of the right hands, turning the backs of them together, and placing the ends of the thumbs against each other. This grip is called SIROC, or MARK WELL<sup>1320</sup>, because when properly executed, it forms the initials of the words "Mark well."<sup>1321</sup>



SIGN OF RECEIVING WAGES.

In contrast to the Mark Men's sign at receiving their wages, which, according to Duncan's ritual, was made as can be seen in the right illustration, the Mark Masters had another sign (cf. illustration below), which was "made by extending in front the right arm at full length, the thumb and two first fingers open, about one inch apart, the third and little fingers clinched, palm of the hand up."<sup>1322</sup> This sign alludes to the peculiar manner in which Mark Masters were to receive their wages, in order to detect impostors.



<sup>1319</sup> Duncan, p. 168.

<sup>1320</sup> According to Richardson, p. 162, these words allude to the passage of the Scripture, which says: "Then he brought me back the way of the gate of the outward sanctuary, which looketh towards the east, and it was shut; and the Lord said unto me, son of man, mark well, and behold with thine eyes, and hear with thine ears, all that I say unto thee concerning all the ordinances of the house of the Lord, and the laws thereof, and mark well the entering in of the house, with the going forth of the sanctuary."

<sup>1321</sup> Duncan, p. 168.

<sup>1322</sup> Ibid, p. 154.

The first sign of a Mark Master Mason is the "Heave-over," which has changed during the course of time; in Richardson's *Monitor*, it was described as being made with interlaced fingers<sup>1323</sup>, whereas Duncan explains it as follows:

Place the flat back of the *right* hand in the flat palm of the *left* hand, and hold them down in front opposite to the *right* hip, then bring them up to the left shoulder with a quick motion, as though you were throwing something over your left shoulder. In putting your hands together, do so with a sharp slap, the *palms* facing your shoulder. In old times this sign was made by interlacing the fingers.<sup>1324</sup>



THE "HEAVE-OVER."

This sign alludes to the rejection of the keystone, which was heaved over among the rubbish. After the completion of this sign, there follows immediately the sign which alludes to the penalty mentioned in the obligation, that of having the ear smitten off: It is the second sign of a Mark Master, and is made by dropping the arms to each side of the body, clinching the last two fingers of the right hand, leaving the first two and thumb open, parallel with each other, and about one inch apart. This sign alludes to the way how the candidate is told to carry the keystone.<sup>1325</sup>

The punishment for impostors as predicted in the obligation is also illustrated by manual signs: The penalty of having one's ear smitten off is demonstrated by the second part of the sign before mentioned: "You then raise the right hand rapidly to the right ear, still holding the thumb and first two fingers open, and with a circular motion of the hand pass the fingers around the ear, as though you were combing back your earlock, the ear passing between the two fingers and

<sup>1323</sup> Richardson, p. 42.

<sup>1324</sup> Duncan, p. 154.

<sup>1325</sup> Ibid.

thumb."<sup>1326</sup> This sign antecedes the illustration of the second penalty of an impostor anticipated in the obligation, that of having one's right hand cut off: "After having completed the sign, as just described, drop the right hand a little to the right side, about as high up as the waist, the palm open and horizontal, and, at the same time, lift up the left hand and bring it down edgewise and vertically upon the wrist of the right."<sup>1327</sup>



SIGN OF A MARK MASTER.



SECOND SIGN OF A MARK MASTER.

It is evident that all the manual signs employed by Mark Masonry "make sense," i.e. are "speaking signs," exemplifying a live action. There are no such signs as touching one's nose or the corner of one's mouth, as can be observed in some androgynous orders - which are attributed some meaning but rather have a ridiculous touch. Mark Masonry in its signs enacts its most important ritualistic actions, like helping others to ascend the steep sea coast of Joppa, carrying the keystone, heaving the rejected keystone over among the rubbish, and punishing the impostors.

When the candidate has been invested with the secret work and has received the jewel of a Mark Master and the working tools, mallet and chisel, the lecture of the degree is delivered. Hereafter, the Ceremony of Advancement is terminated, and the Ceremony of Closing begins with the Worshipful Master asking the Junior Warden about the constant care of every Mark Master Mason, which is to prove the Lodge close tyled. The Inner Guard gives the prescribed knocks on the door, which are answered by the Tyler from without, and the Junior Warden reports to the Worshipful Master that the Lodge is close tyled. The next care consists in seeing that all brethren appear to order as Mark Master Masons, and the Worshipful Master calls them to order. Then, he asks the Senior Warden to define his place and duty, to which he replies that he is stationed in the West, as the sun sets there to close the day. Likewise, he is to close the

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<sup>1326</sup> Ibid.

<sup>1327</sup> Duncan, p. 154.

Lodge, after having seen the wages distributed and the "working plans deposited in a place of safety" (p. 52).

Finally, the Worshipful Master or the Chaplain sums up the purpose of the order, referring to the spiritual temple of humanity, by expressing his gratitude to the G.O.O.T.U., "for favours already received, and as the stone, rejected of the builders, possessing merits to them unknown, became the head of the corner, so may we by patient continuance in well doing, be built up as living stones into a spiritual house, meet for His habitation." (p. 53)

Then, the Worshipful Master gives the peculiar knocks with his left hand, and closes the Lodge. The Inner Guard knocks on the door accordingly, which is answered by the Tyler outside.

Before closing this chapter, a peculiar ceremony of Christian character will be mentioned that is described in Richardson's and Duncan's rituals from the late 1800s, but which does not figure any more in several modern Mark rituals.<sup>1328</sup> This ceremony follows directly after the candidate has received his degree. It is the sixth hour of the sixth day of the week, and the procedure of paying the wages takes place at the Master's seat in the East. The brethren ask one another how much they have got, and the answer is "a penny," when the candidate also replies that he has received a penny. Suddenly, "all the brethren pretend to be in a great rage, and hurl their pennies on the floor with violence,<sup>1329</sup>" because they are dissatisfied with the manner of paying the craft, for they have borne the burden of the day, whereas the young craftsman, the candidate, has just passed the square and received as much as they. The Right Worshipful Master reads to them Matthew, xx. 1-16, the parable of the vineyard, and sums up the tenet of Masonry, i.e. equality, with the moral of the Biblical passage: "I will give unto this last, even as unto thee. [...] So the last shall be first, and the first last [...]." Hereupon, the brethren are picking up their pennies and are content with what they have.

This scene does not figure in the English Mark ritual which was employed for this section. The parable strictly speaking has nothing to do with the erection of the temple, but - while the androgynous orders draw so many of their characters and ceremonies from the Bible - is well-matched with the procedure of "paying a Master's wages," stressing the figure of speech that Masons "meet upon the level, and part upon the square," i.e. that they are all equal. The penny which they all receive is the symbolic reward which awaits them in heaven, and the Great Overseer of the Universe does not distinguish those who have worked in the quarries, i.e. in Masonry, a little bit longer than the rest.

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<sup>1328</sup> Cf. *The 'Standard' Ritual of Scottish Freemasonry*, 1950, and *Mark Rituals, No.1, Ceremony of Advancement*, 1920.

<sup>1329</sup> Duncan, p. 173.

### 7.1.3 Royal Arch Ritual: on the Quest for the Lost Word<sup>1330</sup>

We three -  
do meet and agree in love and unity -  
the sacred word to keep -  
and never to divulge the same -  
unless when three -  
such as we -  
do meet and agree.<sup>1331</sup>

#### In General

Perusing the Royal Arch ritual firstly reminds the profane reader of Shakespeare's "when shall we three meet again." The ritual frequently employs the symbolic number three, e.g. 3 Principals, 3 Sojourners, 3 Greater Lights, 3 Lesser Lights, 3 syllables of the word, the "three times three" battery, saying, and constellation (see above), the triple tau; some of those alluding to the Holy Trinity. The symbol of the triple tau proves that the Royal Arch Degree is rounding off what the candidate has learned in the first three degrees of Masonry, where this symbol has always appeared in a separated form, whereas it is united in the Holy Royal Arch: "The Triple Tau in the H. R. A. is the completion of a candidate's spiritual journey in Masonry, his 3 regular steps in the Craft, each in the form of a Tau, and each separated even when on a Master's apron, having brought him to the union of those Taus in the R. A. and thus led him to the Deity."<sup>1332</sup>

Royal Arch Masonry, which is called "holy," strongly leans on the Old Testament, for which reason it was classified by Masonic authorities and researchers as typically Jewish or Christian: "Before the Union, at the beginning of the last century<sup>1333</sup>, Freemasonry was essentially Christian, both in character and in ritual, the R. A. especially so, for the R. A. is wholly spiritual, and very

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<sup>1330</sup> If not otherwise noted, quotations for this section are taken from the *Ritual of the Grand Chapter of Royal Arch Masons of the State of California*, 1993 edition. Illustrations: Cf. *Duncan's Ritual and Monitor*.

<sup>1331</sup> Lewis, *The Ritual of the Royal Arch as Taught in the Aldersgate Chapter of Improvement No. 1657*, p. 20.

<sup>1332</sup> Lewis, p. 123. There are different explanation as to how the triple tau has originated. Some held it to be a union of three taus. But since it has the form of a "T" over an "H," at the end of the 18<sup>th</sup> century it was said to mean "Templum Hierosolyema," i.e. King Solomon's temple. Other Masons declared that this sign referred to Thomas Harper, the maker of the Royal Arch jewel. Cf. Lewis, p. 123/124.

<sup>1333</sup> Meant is the 19<sup>th</sup> century.

often Chapters were held on Sundays, but outside the hours of divine worship."<sup>1334</sup>

Der Bau eines Gewölbes wurde in der Maurerei als die höchste Kunst betrachtet. Und so ist auch der Grad vom Heiligen Königlichen Gewölbe eigentlich die Krönung der ganzen Freimaurerei. Dieser Grad [...] ist [...] 'die Quintessenz der orthodoxen freimaurerischen Philosophie. Ihr Symbolismus ist von der höchsten und erhabensten Art, und das schöne Ritual drückt die höchsten Ideale aus, verbunden mit einem aufrichtigen Suchen und schließlichen Finden des Göttlichen Lichtes und der Göttlichen Wahrheit. Ohne den Grad des Royal Arch würden die voraufgegangenen verschiedenen Grade unvollständig und inkonsequent sein.' Häufig wird dieser Grad als typisch jüdisch hingestellt. Wenn man tiefer in ihn eindringt, dann ergibt sich, daß er eigentlich eine alttestamentliche Sache neuteamentlich interpretiert: der Fremdling wird Hausgenosse.<sup>1335</sup>

The essence of the ritual is the quest for the lost Master Mason's word, the name of God. The ritual of the first three degrees has shown that in the Third Degree of Craft Masonry, through the death of Grand Master Hiram Abiff the word was lost, and the craftsmen were supplied with a substitute. Therefore, the Royal Arch Degree can be considered the continuing, the resolution, and the crowning of the Third Degree of Masonry.

There are several theories as to how the denomination "Royal Arch" originated<sup>1336</sup>: 1. Firstly, it might be possible that it refers to an architectural arch, and that the prefix "Royal" was added just as in "Royal Art." 2. It may also be derived from the ceiling of Masonry, the "starry-decked heaven," "clouded canopy," or "blue arch of heaven." 3. Others allege that the ark denotes the rainbow. 4. A further possibility is that "arch" is used in the sense of degree of attainment or status (first, leading, eminent, royally preeminent). 5. Finally, the ritual deals with secrets deposited in the third arch (some claim it is the ninth) of King Solomon's temple, and this is where the denomination "Royal Arch" may be derived from.

The Royal Arch Degree is the seventh degree of the American system, following 1. Entered Apprentice, 2. Fellow Craft, 3. Master Mason, 4. Mark Mason, 5. Past Master, and 6. Most Excellent Master. In other countries, there are different intermediate degrees, for example in Ireland, where after the first three degrees of Craft Masonry follow 4. Past Master, 5. Excellent Master, and 6. Super-Excellent Master. According to Duncan, "[i]n America, we find an essential variation from any other system of the Royal Arch. The names of the officers vary materially, as also do the ceremonies."<sup>1337</sup>

<sup>1334</sup> Lewis, p. 119/120.

<sup>1335</sup> Dierickx, p. 128/129.

<sup>1336</sup> Cf. *CME*, p. 576.

<sup>1337</sup> Duncan, p. 217.

With regard to technical terms, one has to be careful - "Royal Arch Masonry" does not simply mean the Royal Arch Degree but includes, besides this one, the Mark Master, Past Master, and Most Excellent Master degrees.<sup>1338</sup> Undoubtedly, the Royal Arch is the oldest degree of this group. According to *CME*, it is distinctly of the French Cryptic or Secret Vault or Ineffable type, and was invented together with the other high degrees, which all had the same purpose: "One of the principal functions of these *Hauts Grades* was to supply the deficiency of the Third Degree, to disclose the true Word and ultimate secret of Freemasonry!"<sup>1339</sup> The Royal Arch Degree is first mentioned in a Dublin journal of 1743, then in a book published at Dublin in 1744, and Laurence Dermott, Secretary of the Ancient Grand Lodge of England, asserted that he received the Royal Arch Degree in Ireland in 1746.<sup>1340</sup>

A further peculiarity is the term for admission into this degree. As the ritual of the first three degrees has shown, an Apprentice is *entered*, a Fellow Craft *passed*, and a Master Mason *raised* into the respective degrees. Into the Royal Arch, one is *exalted*, and this for a special reason: "A candidate is said to be EXALTED, when he receives the Degree of Holy Royal Arch, the Seventh in York Masonry. Exalted means *elevated* or *lifted up*, and is applicable both to a peculiar ceremony of the Degree, and to the fact that this Degree, in the rite in which it is practised, constitutes the summit of ancient Masonry."<sup>1341</sup>

The candidates of the Royal Arch Degree are called "Sojourners" until they are "exalted;" from then on, they are called "Companions."<sup>1342</sup> For initiation, three candidates are necessary, and if there are less, one or two companions act as candidates in order to reach the requisite number.<sup>1343</sup>

In the following, a rather up-to-date Royal Arch ritual from California has been employed, printed in 1993, which has only a few parts written in cipher. In order to draw parallels, insert illustrations, and decipher certain passages, *Duncan's Masonic Ritual and Monitor* (presumably from end of the 19<sup>th</sup> century) and *The Ritual of the Holy Royal Arch as Taught in the Aldersgate Chapter of Improvement*, No. 1657, from London, 1957, have been used.

Starting with the legend<sup>1344</sup> of the ritual, which the candidates are told in a preview lecture, the Royal Arch degree is founded on the building of the second temple after the destruction of King Solomon's temple by Nebuchadnezzar, King of the Chaldeans, 420 years after its erection. The second temple was erected by Zerubbabel, however, the massive and durable foundations built by Solomon remained unmoved. When the first temple was destroyed, the people of

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<sup>1338</sup> Cf. *CME*, p. 575.

<sup>1339</sup> Cf. *ibid*, p. 201.

<sup>1340</sup> Cf. *ibid*, p. 575/576.

<sup>1341</sup> Quoted from *Lexicon* in Duncan, p. 241/242. With "peculiar ceremony" is meant that one of the candidates has to descend down a vault to bring to the light the secrets hidden in an arch beneath the ruins of King Solomon's temple. He is lifted up by his companions with a cabletow tied seven times around his body.

<sup>1342</sup> Cf. p. 176.

<sup>1343</sup> Cf. Duncan, p. 217.

<sup>1344</sup> Cf. p. 123 ff.

Jerusalem were taken by thousands as captives to Babylon. There, they remained for seventy years, until they were liberated by Cyrus, King of Persia. The three candidates now play the role of three returning descendants of these captives (if there are more candidates, they march with them as spectators), who are Most Excellent Masters (the previous American degree). They come back to Jerusalem to help rebuild the temple under the direction of Zerubbabel. After travelling over rugged roads, they arrive at the outer veil (1<sup>st</sup> veil) of the tabernacle, which was erected near the ruins of King Solomon's temple. This tabernacle, an oblong square, is enclosed by four veils and divided into separate apartments by four cross veils, which are parted in the center and guarded by four guards with drawn swords. At the east end of the tabernacle, Haggai, Joshua, and Zerubbabel sit in grand council, to examine all who wish to be employed in the work of rebuilding the temple.

In the past, King David had instructed his son Solomon to build a secret apartment in the temple as an invulnerable protection to the Ark of the Covenant and the tablets of Moses (called the Book of Law) which were in King David's possession by heritage. The three candidates (i.e. workmen) are employed to clear the rubbish of the ruins and hereby find a secret vault containing these items. As in Craft Masonry, before attaining this aim the candidates have to undertake perilous travels which symbolize - as in many Masonic and quasi-Masonic rituals, for example the Job's Daughters - the journey of life:

The destruction of the temple reminds us that, in the destruction of an ambition or most cherished possession, we should with courage replace the loss and thus share the reward of an equal achievement. The route taken by the return of the captives signifies the journey of life. The desert places representing periods of depression when even the giving of a drink shows that kindness comes in unexpected times and places. The rich valleys of plenty refers [sic] to prosperous times when we should ourselves extend kindnesses to the less fortunate. In life's journey, we have bridges to cross and we sometimes lose our way into abandoned paths, but the God of our Fathers - the Eternal God, that is - the Great I Am - will guide us to our greatest objective - the long lost 'Master's Word.'<sup>1345</sup>

The meeting room of the Royal Arch Degree is called "Chapter," not lodge. The previous sections have shown that a lodge of Entered Apprentices has to be made up by at least seven (1 Master Mason and 6 Entered Apprentices), a Fellow Craft lodge of five (2 Master Masons and 3 Fellow Crafts), and a Master Mason's lodge of three (3 Master Masons)<sup>1346</sup>. In the Royal Arch Degree, the constitutional number that has to be present to open the Chapter is "three times three," i.e. nine.<sup>1347</sup> As in the first three degrees, in the Royal Arch Degree the

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<sup>1345</sup> P. 124.

<sup>1346</sup> Cf. Duncan, p. 126.

<sup>1347</sup> Cf. p. 113.

lodge is dedicated - this time to Zerubbabel. The symbolic color of the Royal Arch Degree - in contrast to the blue of Craft Masonry viz. the three "Blue Lodge" degrees - is scarlet, a symbol of fervency and zeal. This degree also has a motto which appears on the front of the High Priest's mitre: "Holiness to the Lord."<sup>1348</sup>

The outward appearance of a Royal Arch Chapter, assuming the form of an arch, has also an inherent social and hierarchical meaning. The ark in whose vault allegedly the secrets were hidden does not only symbolize the necessity of secrecy but, by its architectural particularity, stands for the union and permanency of the Freemasonry. It further teaches the companions to obey the authority, whether it be civilian or Masonic. This is reminiscent of *Anderson's Constitutions* (cf. Chapter 2) which demand that each Mason be a faithful subject:

The form of a R. A. Chapter, when properly arranged, approaches as nearly as circumstances will permit, that of a catenarian arch. Thus we preserve a memorial of the vaulted shrine in which the Sacred Word was deposited; whilst from the impenetrable nature of this, the strongest of all architectural forms, we learn the necessity of guarding our mysteries from profanation by the most inviolable secrecy. It also strongly typifies that invariable adherence to social order, and spirit of fraternal union, which have given energy and permanency to the whole constitution of Freemasonry, thereby enabling it to survive the wreck of mighty empires, and resist the destroying hand of time. And as the subordinate members of the catenarian arch naturally gravitate towards the centre or keystone, which compresses and binds the whole structure together, so are we taught to look up with reverence, and submit with cheerfulness, to every lawfully constituted authority, whether it be of Civil or Masonic regulation.<sup>1349</sup>

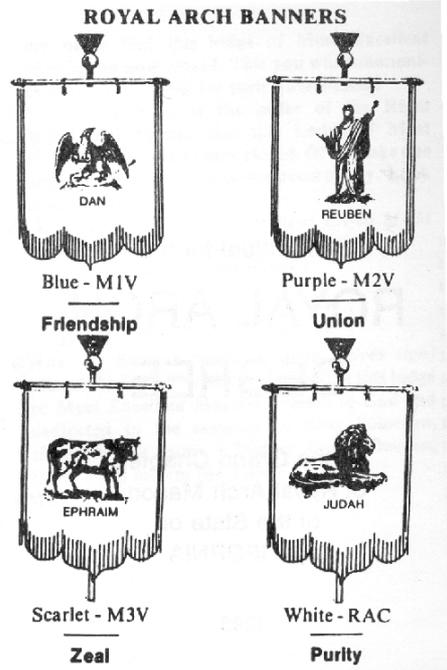
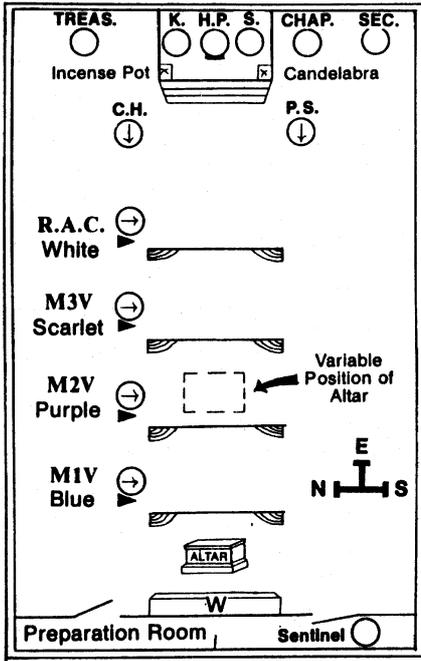
The officers of a Royal Arch Chapter are 1. the High Priest, 2. the King, 3. the Scribe, 4. the Treasurer, 5. the Secretary, 6. the Chaplain, 7. the Captain of the Host, 8. the Principal Sojourner, 9. the Royal Arch Captain, 10. the Master of the 3<sup>rd</sup> Veil, 11. the Master of the 2<sup>nd</sup> Veil, 12. the Master of the 1<sup>st</sup> Veil, and 13. the Sentinel. To the left of the Secretary is placed the Royal Arch Standard, and to the right of the Treasurer is placed the American Flag. At the Northwest corner of the officers' chairs are placed the respective banners: the banner of the Master of the 1<sup>st</sup> Veil is blue, shows an eagle, stands for friendship, and represents the tribe of Dan. The banner of the Master of the 2<sup>nd</sup> Veil is purple, shows a man, stands for union, and represents the tribe of Reuben. The banner of the Master of the 3<sup>rd</sup> Veil is scarlet, shows an ox, stands for zeal, and represents the tribe of Ephraim. Finally, the banner of the Royal Arch Captain is white, shows a lion, stands for purity, and represents the tribe of Judah.

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<sup>1348</sup> P. 165.

<sup>1349</sup> Lewis, p. 85/86.

**Floor plan of a Royal Arch Chapter**



**Royal Arch Opening**

The High Priest knocks once with his gavel, the officers assume their stations, and the properly clothed companions take their seats. The Royal Arch Captain closes the door and also goes to his station. Then, the High Priest asks the Captain of the Host to verify whether all present are Royal Arch Masons - this corresponds to the ceremony in Craft Masonry when it is verified whether the lodge is "duly tiled." The phraseology is different here; Royal Arch Masons say "the tabernacle is securely guarded."<sup>1350</sup> After the examinations and the report that all present are entitled to be there, the High Priest asks the Captain of the Host if the constitutional number is present to open a Chapter of Royal Arch Masons. Since there are "three times three," the chapter can be opened, and the Captain of the Host commands the Royal Arch Captain to see that the Sentinel - who corresponds to the Outer Guard or Tiler of Craft Masonry - is at his post. When the Sentinel is informed that the chapter is about to be opened, a question-and-answer dialog similar to the one in Craft Masonry follows.

<sup>1350</sup> Cf. p. 114.

The High Priest asks the Captain of the Host whether he is a Royal Arch Mason, and the latter answers: "I a t i a."<sup>1351</sup> Then, he asks him how he should know him to be such, and the answer is: "By three times three, under a living arch and over a triangle."<sup>1352</sup> This is explained by the fact that only in this manner can be communicated the principle secrets of this degree. Corresponding to Craft Masonry, the High Priest asks the Captain of the Host where he was made a Royal Arch Mason, to which the latter replies that it was in a legally constituted Chapter of Royal Arch Masons, assembled in a place representing the tabernacle erected by their ancient brethren near the ruins of King Solomon's temple. Then, parallel to Craft Masonry, the Captain of the Host has to define how many Royal Arch Masons compose a chapter, which are nine or more. He has to explain that the Excellent High Priest, the Companion King, and the Companion Scribe represent Jeshua, Zerubbabel, and Haggai, who composed the first council assembled at Jerusalem after the destruction of the first temple. The three Masters of the Veils represent the three ancient brethren who were instrumental in bringing to light the long buried secrets of this degree. Hereafter, the Captain of the Host explains the number of the veils, their purpose to cover the tabernacle, and their allusion to the four principle tribes of Israel. Next, he explains the four banners, who teach emblematically "[t]hat when engaged in the pursuit of truth, the great object of Masonic study, we should have the courage of the lion, the patience of the ox, the intelligence of the man, and the swiftness of the eagle."<sup>1353</sup>

In the following, the three Masters of the Veils have to explain their stations and duties, parallel to Craft Masonry, but including their passwords. They also explain the meaning of their respective colors, which create a bond with Craft Masonry: the color of the first veil, blue, is emblematic of friendship and the peculiar characteristic of a Master Mason. The color of the second veil, purple, "which being formed by a due admixture of blue and scarlet reminds us of the intimate connection that exists between symbolic Masonry and the Royal Arch degree."<sup>1354</sup> The scarlet of the third veil, emblematic of fervency and zeal, is the particular characteristic of this degree, and the white - as the white lambskin apron of the Entered Apprentice, is a symbol of purity: "White, emblematic of that purity of life and rectitude of conduct by which alone we can expect to gain admission into the Holy of Holies above."<sup>1355</sup>

The Principal Sojourner, stationed at the left of the council, has the duty to "bring the blind by a way they knew not; to lead them in paths that they have not known; to make darkness light before them, and crooked things straight; these things to do unto them, and not forsake them."<sup>1356</sup> The Captain of the Host is stationed at the right of the council, and his duty is to observe and see executed the orders of the Excellent High Priest. He has to take charge of the chapter

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<sup>1351</sup> "I am that I am." P. 114.

<sup>1352</sup> Ibid.

<sup>1353</sup> P. 116.

<sup>1354</sup> Ibid.

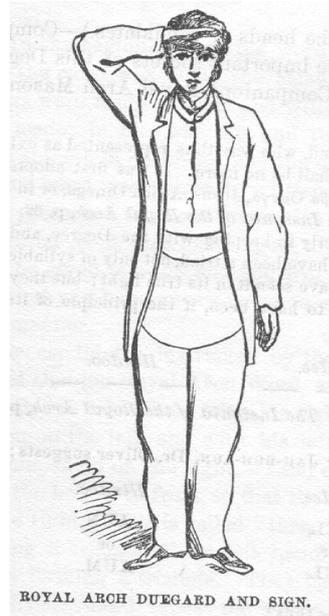
<sup>1355</sup> P. 117.

<sup>1356</sup> P. 118.

during the hours of labor and to superintend the introduction of "strangers among the workmen." The Scribe on the left in council has the duty to assist the Excellent High Priest and to preside in his absence and that of the King over the chapter. The King on the right in council has to assist the Excellent High Priest and to preside over the chapter in his absence. Finally, the Excellent High Priest, stationed in the East - corresponding to the Worshipful Master in Craft Masonry and to the highest officer in every fraternity or sorority lodge - in the center of the council, has to preside over and govern the chapter.

Now, the two principal Royal Arch formations are performed - the "living arch" and the "three times three": After the officers have been thus represented, the Captain of the Host brings the companions "to order" as Royal Arch Masons, which means that they give the due guard without the sign. The "due guard" sign is defined in *Duncan's Ritual and Monitor* by the candidate as alluding "[t]o the way and manner in which my hands were involuntarily placed on arriving at the arch, to guard my eyes from the intense light and heat that arose therefrom above."<sup>1357</sup>

The companions then assemble around the altar, where they form a circle. An opening in the East is left for the Grand Council that follows later. They form a chain with their right hands over their left arms, and kneel on their right knees. According to Duncan, "[e]ach one now crosses his arms and gives his right hand to his left-hand companion, and his left hand to his right-hand companion. This constitutes the living arch under which the Grand Omnific Royal Arch Word must be given [...]."<sup>1358</sup> Either the High Priest or the Chaplain now offers a prayer to the "Supreme High Priest of heaven and earth," the Royal Arch address for God. When he finishes with "Amen," the companions answer - just as in Craft Masonry, "so mote it be."<sup>1359</sup> The High Priest, the King, and the Scribe now join the circle. Then, the High Priest orders the companions to "balance by three times three," and they take time from the East. Duncan describes this "balancing" thus: "The companions now all balance three times three with their arms, that is, they raise their arms and let them fall upon their knees three times in concert - after a short pause, three times more, and after another pause, three times more."<sup>1360</sup> Then, the High Priest asks the companions to rise and commands the



ROYAL ARCH DUEGARD AND SIGN.

<sup>1357</sup> Duncan, p. 264.

<sup>1358</sup> Ibid, p. 223.

<sup>1359</sup> P. 120.

<sup>1360</sup> Duncan, p. 223.

Captain of the Host to form the companions in groups of three, commencing on the right, in order to execute the formation of "three times three."

Since the description of this constellation appears in code in the 1993 Californian ritual employed for this section, an explanation from *Duncan's Ritual and Monitor* will be inserted in its place:

Each one takes hold with his right hand of the right wrist of his companion on the left, and with his left hand takes hold of the left wrist of his companion on the right. Each one then places his right foot forward with the hollow in front, so that the toe touches the heel of his companion on the right. This is called 'three times three;' that is, three right feet forming a triangle, three left hands forming a triangle, and three right hands forming a triangle.<sup>1361</sup>



A triangle represents both "perfect man" and God.<sup>1362</sup> The interlaced triangles as they appear on the Royal Arch jewel further symbolize the bipolar character of man - spiritual and material. The English Royal Arch ritual describes the meaning behind the jewel as follows:

<sup>1361</sup> Duncan, p. 223.

<sup>1362</sup> Cf. Lewis, p. 120: "It is not without interest that the interlaced triangles was an emblem adopted by the early Christians for One who was perfect man and perfect divine."

Its basic feature is the interlaced triangles portraying the duality of Masonry and its comprehensive teaching, covering the two-fold nature of man, spiritual and material. This is exemplified at the opening and closing of every R. A. Chapter when the Principals, themselves standing in the form of a triangle, make a triangle with their left hands on which the V. S. L. is placed, and another triangle with their right hands placed on the V. S. L., thus connecting the material with the spiritual.<sup>1363</sup>

Let us return to the formation of the "three times three." When the groups of three are thus formed, the High Priest uses the symbolic and mystical saying which has a parallel in the closing ceremony and in the exaltation ceremony in slightly different forms: "As we three did agree in peace, love and unity the sacred word to search; as we three did agree in peace, love and unity, the sacred word to keep; so we three do now agree in peace, love and unity to raise a Royal Arch."<sup>1364</sup> All make a battery of three on the words "peace, love, and unity," and while the right hands are then raised and clasped, the G. R. A. W. (Grand Royal Arch Word, according to Duncan: Grand Omnic Royal Arch Word) is communicated from right to left by syllable, each companion in succession commencing, so that the word is given three times. The Companion on the apex of the triangle towards the East gives the first syllable. According to Duncan, the ineffable name is given in three words: "Jah-buh-lun, Je-ho-vah, G-o-d."<sup>1365</sup>

Hereafter, the clasped hands are lowered, a battery of three times three is given, and the groups are separated. The Grand Council and the Captain of the Host return to their stations. All signs from Entered Apprentice to Royal Arch are given, followed by more batteries. Then, the three Great Lights are displayed, the Chapter is opened in due form for business, and the pledge of allegiance is led by the High Priest. This shows that American politics have - at least to the extent of saluting the Flag - also infiltrated the Royal Arch Degree. The Sentinel is informed that the Chapter is open and that he has to guard it accordingly.

The closing ceremony will be left out here for its parallels with the opening ceremony. Note that the mystical saying this time is as follows: "As we three did agree in peace, love and unity the sacred word to search; so we three do now agree in peace, love and unity the sacred word to keep, until we three, or three such as we, shall with one accord, raise a Royal Arch."<sup>1366</sup>

## Exaltation

The ceremony of exaltation consists of two sections. These are followed by the lecture and the charge. The first section begins with bringing in the

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<sup>1363</sup> Lewis, p. 119. The "V. S. L." is the Volume of the Sacred Law, i.e. the Bible.

<sup>1364</sup> P. 120.

<sup>1365</sup> Duncan, p. 224.

<sup>1366</sup> P. 172.

candidates in single file under the "living arch." The candidates have been prepared thus: they are hoodwinked, their coats are removed, they wear a Master Mason's apron, they are shod with slippers, and a cabletow is put seven times about the body of each and connected one to the other. The Principal Sojourner who acts as their guide gives an alarm, whereupon the Royal Arch Captain reports to the Captain of the Host that there is an alarm at the door of the preparation room. He is ordered to let the strangers enter if they are duly qualified. The Royal Arch Captain inquires who comes there, and the Principal Sojourner answers: "Three Most Excellent Masters, who now seek further promotion in Masonry by being exalted to the august degree of Royal Arch Masonry."<sup>1367</sup> This phrase has a parallel in all Masonic degrees and defines the characters the candidates are going to assume, as well as their aims (i.e. searching further light in Masonry). The Principal Sojourner provides the pass, and they are allowed to enter through the "living arch." The stage directions of the ritual hint at the fact that the hands of the companions forming the ark should be sufficiently low and firmly braced to make the candidates stoop low when passing under.<sup>1368</sup> This is accompanied by the Biblical words pronounced by the Principal Sojourner that they should remember that "whosoever humbleth himself shall be exalted."

Parallel to Craft Masonry, where the candidates for the first degree are received into the lodge "on one point of the compasses," the candidates for the second degree "upon the angle of the square," the candidates for the third degree "on both points of the compasses," and the candidates for the Mark Master degree "on the chisel and the mallet," the candidates for the Royal Arch Degree are received under the living arch. Before commencing their journey, the candidates have to kneel down at the altar, and the blessing of the Deity is invoked. Hereafter, the candidates have to take the solemn obligation of the degree, placing both hands upon the Bible, the square, and the compass. If there are more than three candidates, the rest stand behind those at the altar, with their right hands over their hearts and their left hands on the right shoulder of the candidate in front. The obligation contains the promise to keep the secrets, to obey the Royal Arch authorities and by-laws, to help distressed companions, their widows, and orphans, not to partake in unlawful congregations of Royal Arch Masons, not to shed the blood of a companion Royal Arch Mason unlawfully, and not to impart the "Great and Sacred Name." The symbolic penalty attached to this oath appears in cipher, but Duncan gives it in full in his *Ritual and Monitor*: "[...] binding myself under no less penalty, than to have my skull smote off, and my brains exposed to the scorching rays of the meridian sun, should I knowingly or wilfully violate or transgress any part of this my solemn oath or obligation of a Royal Arch Mason."<sup>1369</sup> In token of their sincerity, all candidates have to kiss the Bible seven times.<sup>1370</sup>

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<sup>1367</sup> P. 126.

<sup>1368</sup> P. 127.

<sup>1369</sup> Duncan, p. 229.

<sup>1370</sup> Ibid.

Then, the travels begin, and the candidates are at first positioned in front of a reproduction of the "burning bush." The Principal Sojourner recites the Biblical passage of how God appeared before Moses in the form of a burning bush, and explains the signification thus: "Brethren, the symbol of the burning bush is exhibited to you at this time to impress upon your minds [...] that the words and signs following are of divine institution [...]"<sup>1371</sup> The Captain of the Host continues to relate to the candidates how Zedikiah, his priests, and the people polluted the House of the Lord and mocked God's messengers, so that the angered Lord brought upon them Nebuchadnezzar, the King of the Chaldeans. The latter slew the people and burnt the House of God and all palaces. To make it a little more dramatic, there are raps on the anteroom door and noises to be heard in the anteroom which should represent a city under attack (blows of battering rams, etc.). The Master of the 3<sup>rd</sup> Veil screams: "The enemy are upon us!" and the Principal Sojourner runs out with the candidates.

Thus ends the first section, in which the candidates have represented three Most Excellent Masters who were present at the destruction of King Solomon's temple. Then the second section of the exaltation ceremony begins. The candidates are in the Chapter room, standing northwest of the first veil. A trumpet sounds, and a herald played by the Captain of the Host announces the good news that King Cyrus of Persia gives the captured people their freedom to return to Jerusalem and build a house for the Lord God of Israel. The Principal Sojourner holds consultation with the candidates, and they decide to aid the erection of the new house for the Lord. The Captain of the Host admonishes them to say to the children of Israel, "I Am hath sent us unto you."<sup>1372</sup>

Now follows a "long and tedious" journey, which is commented by the Principal Sojourner. They leave Babylon, see the Euphrates and the temples of Belus, Mount Ararat where Noah's ark rested after the flood, traverse the Syrian desert, see "Tadmora in the Wilderness," walk over an unsafe bridge over a ravine, reach Damascus and Riblah. Then they come to the Lebanon Mountains, the ford leading to Jericho, and enter the Jordan (at this stage, the candidates are conducted through shallow water, after which their feet are dried on towels and their slippers are replaced).<sup>1373</sup> Suddenly, they see a tabernacle just before them (at this instance, the cabletows and hoodwinks are removed), approach the first veil and endeavor to gain admission. The Master of the 1<sup>st</sup> Veil stops them, and the Principal Sojourner announces the candidates as "three weary sojourners" who have come to assist in rebuilding the House of the Lord, "without the hope of fee or reward."<sup>1374</sup> The guards of the veils are ordered to let pass only true descendants of the twelve tribes of Israel, and they are forbidden to admit strangers among the workmen in order to avoid disturbances. The candidates prove themselves true descendants of the noble families of Giblemites, sent by "I

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<sup>1371</sup> P. 134.

<sup>1372</sup> Cf. *Bible*, Moses, chapter 3, verses 13, 14.

<sup>1373</sup> Cf. p. 144.

<sup>1374</sup> Cf. p. 145.

Am." Thus, they are allowed to pass within the first veil and receive the words Shem, Ham, and Japheth, as well as the sign of the Master of the 1<sup>st</sup> Veil. The Master of the 1<sup>st</sup> Veil makes this sign with his sword, placing the point of the sword on the floor, throwing its hilt forward, so that it lies flat on the floor with its point turned towards him. This sign alludes to the rod cast on the ground by Moses on the order of God, which turned into a serpent. The candidates are admonished that in the future, their alarm will be "seven distinct knocks."<sup>1375</sup>

Then, they approach the second veil, receive the words Moses, Aholiab, and Bazaleel, and the sign of the Master of the 2<sup>nd</sup> Veil, which is made by taking the sword in the left hand at the center of the blade, and putting the hand in the bosom. It is in imitation of the sign given by the Lord unto Moses, when He commanded him to put his hand into his bosom, and when Moses took his hand out, it was leprous, but when he repeated this act, his flesh turned normal again.<sup>1376</sup>

The three Sojourners are allowed to pass and approach the third veil, where they are given the words Jeshua, Zerubbabel, and Haggai. The Master of the 3<sup>rd</sup> Veil shows them his sign, which he makes by grasping the blade of his sword with his left hand, kneeling on his right knee, and with his right hand making the motion of dipping water from a river and pouring it on the land. This sign alludes to the sign given by the Lord unto Moses when He commanded him to take of the water of the river and pour it on the dry land. Then, one of the candidate receives a ring which is called the "signet of truth" or "Zerubbabel's signet."<sup>1377</sup>

Having permission to pass, the Principal Sojourner and the candidates approach the fourth veil of the tabernacle, where they are stopped by the Royal Arch Captain. They present to him the signet, give him the passwords of the third veil and the corresponding sign, and wait until he has informed the Captain of the Host of their request to help in the rebuilding of the temple. The Captain of the Host sees the signet, of which he says that it is "the signet of truth, or Zerubbabel's signet, of which it is written, 'In that day will I take thee, O Zerubbabel, my servant,' saith the Lord, 'and will make thee as a signet, for I have chosen thee.'"<sup>1378</sup> The three candidates are admitted, since the Grand Council is satisfied that they are Most Excellent Masters, offering their assistance without demanding a reward. They are ordered to remove rubbish from the easternmost part of the ruins. (Here, we are reminded that the East is always the holiest and most important part in Freemasonry; therefore, it is the "easternmost" part where they are going to find the hidden secrets.) For this task, the candidates receive the working tools of the Royal Arch Degree, which are the crow, the pickaxe, and the spade:

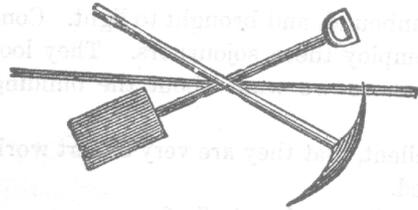
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<sup>1375</sup> This is a parallel to the "three distinct knocks" of the Entered Apprentice.

<sup>1376</sup> Cf. *Bible*, Moses, fourth chapter of Exodus.

<sup>1377</sup> P. 150.

<sup>1378</sup> P. 152.

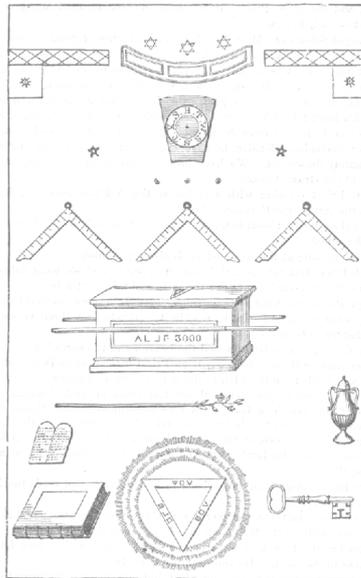


**WORKING TOOLS OF A ROYAL ARCH MASON.**

The candidate equipped with the crow is instrumental in detecting the hidden arch. The crow is defined thus: "It is used by operative masons to describe circles - every part of the circumference of which is equally near and equally distant from its centre; so is every creature whom God hath made equally near and equally dear."<sup>1379</sup>

Now, the candidates find a secret vault and bring to the light the buried secrets. If the Chapter room has a well, one of the candidates is really lowered down the "vault" with a cabletow seven times around his body, and discovers in it a strange box, on its top three squares and a keystone. If the Chapter room is more modestly furnished, these items are lying on the floor under a cover, and the Principal Sojourner merely explains the ceremony, removing the covering.

### Emblems of the Royal Arch Degree



<sup>1379</sup> Duncan, p. 264. Here, we notice the resemblance between the symbolism of the "crow" of the Royal Arch Degree, and the "compass" of Craft Masonry.

The discovery of hidden secrets brings to mind another story of a quest, staged in a Masonic youth order, the Order of the Rainbow for Girls (see Section 8.2.6.2). The Rainbow Girls detect a Pot of Gold hidden at the end of the rainbow and containing moral "treasures."

The "workmen from the ruins with discoveries" now approach the Grand Council, i.e. the High Priest, the King, and the Scribe, to whom the Principal Sojourner relates in a dramatic way the finding of the buried secrets. This report is resplendent of symbolism. For example, the time plays an important role. The three workmen have wrought diligently for "three days" without finding anything. The number "three" recalls the three degrees of Craft Masonry, in which the candidate is on the quest for light and truth, but does not find the Ineffable Word yet. On the "fourth day," the workmen come across an impenetrable rock, the companion with the crow strikes it and finds it hollow, and after the removal of the rubbish, the rock reveals itself as the top of an arch. The symbolism of the "fourth day" presumably alludes to the Royal Arch Degree, which - strictly speaking - is the seventh degree of York Masonry as practiced in America, but from its context seems to follow the Third Degree by furnishing its solution, and thus appears like a "fourth" degree. In the early years of Freemasonry, it has even been regarded as such: "The York records recite that 'a Most Sublime or Royal Arch Lodge open'd [...] in Stonegate, York on Sunday the 7<sup>th</sup> of February, 1762, and that four brethren were raised to the 4<sup>th</sup> Degree of Masonry, commonly call'd the Most Sublime or Royal Arch.'"<sup>1380</sup> Besides, the "rubbish of the temple" was proved to be a symbol of "moral deficiencies" in Section 5.1 on architectural technical terms. These deficiencies are cleared away in this sublime degree. As to the symbolism of time in the Royal Arch ritual, the daytime also has a metaphorical value, the sun "having reached its meridian height"<sup>1381</sup> and shining "with refulgent splendor into the innermost recesses of the arch" when one of the candidates descends into the vault. The sun plays a role with regard to light symbolism, indicating that divine rays show the way to a grand discovery.

The Grand Council is convinced that among the discoveries is the keystone wrought by the Grand Master Hiram Abiff himself, bearing his mark. They further recognize the three squares as the jewels of Past Masters, presumably those of the three ancient Grand Masters, King Solomon, King Hiram of Tyre, and Hiram Abiff. They open the box which contains several mysterious characters on its top and sides. Inside, they find a scroll of parchment which reads: "In the beginning, God created the heaven and the earth. [...] And God said, 'Let there be light,' and there was light. [...] 'Take this Book of the Law, and put it in the side of the Ark of the Covenant of the Lord your God, that it may be there for a witness against thee.'"<sup>1382</sup> This proves that the scroll is the "Book of

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<sup>1380</sup> *CME*, p. 202.

<sup>1381</sup> "High noon" being the time of vigor and strength in the life of man, we can assume that in this context, it anticipates the successful excavation.

<sup>1382</sup> P. 158.

the Law, long lost, now found."<sup>1383</sup> The box is an imitation of the Ark of the Covenant, known only in Masonic tradition:

The original ark, built by Moses, Aholiab [...] and Bazaleel [...], was burnt when the first temple was destroyed. Of this imitation, the traditions of Masonry gives [sic] the only account. As the first ark was the symbol of the divine presence with and protection of the Jewish people, and pledge of the stability of their nation as long as they obeyed the commands of God, so is this copy a symbol of God's presence with us as long as we live conformably to the precepts contained in the Book of the Law.<sup>1384</sup>

This is a clear statement that Royal Arch Masonry requires the adherence to the Book of the Law, i.e. the Bible. Furthermore, the Grand Council detect in the ark the pot of manna deposited there by Moses, and the rod of Aaron, which budded, blossomed, and brought forth fruit, and which was a testimony of the appointment of the Levites to the priesthood. All these findings are commented by the Scribe with quotations from the corresponding Biblical chapter of Moses. Suddenly, when unfurling the scroll, the Scribe detects a piece of paper which is a key to the mysterious characters on the imitative ark. Coil argues that the degree inventors of the different Royal Arch rituals have added this mysticism to make the Royal Arch appear even more secret: "The attempt at greater secrecy by use of a cryptogram in one was sought by a symbolic Hebrew letter in the other."<sup>1385</sup> But before the secrets are divulged, a procession is formed through the veils from the West to the East, and the candidates follow the ark, until it is placed on a pedestal just at the finishing of the Royal Arch Ode that is now sung. This ode contains the symbolism of the "completion of the temple," begun in Craft Masonry and achieved in the Royal Arch Degree, the symbolism of the Mark Mason's degree (the cornerstone thrown among the rubbish and re-discovered), and the symbolism of "rising" or "being exalted" to a future life in heaven.

Hereafter, the candidates receive the secrets written on the ark: upon its three sides the names of the ancient Grand Masters are written (King Solomon, King Hiram of Tyre, Hiram Abiff). They are coded (p. 165) by means of the square alphabet, which has already been illustrated in Section 4.4 on sign language. On the fourth side appears the date when this deposit was made - in Anno Lucis, "year of light," 3,000:

The letters on the top of the ark, written in triangular form, represent the name of Deity in the Syrian, Chaldean, and Egyptian languages, which, when given as one word, form the G R A W (the Grand Royal Arch Word). According

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<sup>1383</sup> P. 159.

<sup>1384</sup> P. 160/161.

<sup>1385</sup> *CME*, p. 203.

to Duncan, the word of the Royal Arch Degree as worked in his American ritual is "Jah-Buh-Lun," and as worked in England, is "Jao-Bul-On."<sup>1386</sup>



In order to receive the grip and sign, the three candidates are grouped with the officers in groups of three for the constellation of the "three times three": the High Priest, a candidate, and the Royal Arch Captain; the King, a candidate, and the Captain of the Host; the Scribe, a candidate, and the Principal Sojourner. If there are more candidates, they form groups of three at the apex of the triangle, towards the East. The High Priest delivers the mystical saying already quoted the opening ceremony. The candidates have to kneel in this position and balance by three times three. The Grand Royal Arch Word is communicated to them, and the signs are explained.

In *Duncan's Ritual and Monitor*, the Biblical passage is quoted "[in] the beginning was the word (Logos), and the word was with God, and the word was God,"<sup>1387</sup> which is left out in the modern ritual but makes this ceremony of revealing the Ineffable Name more comprehensible. Thus, the candidates receive the ancient Master Mason's Word, given to Moses by God at the burning bush, and lost at the death of Hiram Abiff, which consists of four Hebrew characters, corresponding to J H V H, which, with vowels added, is Jehovah. These vowels are supplied by the key words on the three sides of the triangle on the ark, an emblem of Deity<sup>1388</sup>, the cryptogram having to be read from the right to the left as the Hebrew language.

In the end, there turn out to be two secret words, the G R A W (Jah-Buh-Lun) and J H V H, which is a bit confusing; however, their relation is explained by Duncan as follows: "It is the name of Deity in three languages, viz., Chaldaic, Hebrew, and Syriac, which is the long-lost Master Mason's word, or Logos, and has now become the Grand Omnific Royal Arch word."<sup>1389</sup>

Finally, the High Priest reminds the candidates that they have sworn in their obligation that, should they have used the key, they were to destroy it immediately after it has served its purpose. Therefore, he burns the piece of paper in the pot of incense. With this, the ceremony of exaltation is finished, and the candidates are seated and listen to the lecture. Hereafter, they are invested with the Royal Arch apron<sup>1390</sup>, which is white with a red or scarlet border, and on

<sup>1386</sup> Duncan, p. 248/249. In detail, the expressions for God in different languages are given in *Historical Landmarks*, cited by Duncan on p. 249: "He was called by the Romans Jove, or Jah; by the Chaldeans, the Phenicians, and the Celtæ, Bel or Bul; and by the Indians, Egyptians, and Greeks, Om or On."

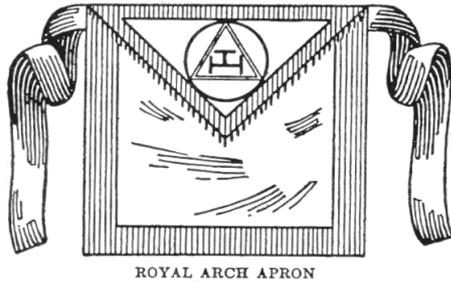
<sup>1387</sup> Duncan, p. 248, quoted from the Bible, John, i., 1-5.

<sup>1388</sup> Cf. p. 164.

<sup>1389</sup> Duncan, p. 248.

<sup>1390</sup> Illustration taken from *CME*, p. 575.

the flap is the triple tau in an equilateral triangle, which is within a circle. Following the investiture, the candidates receive the charges.



### 7.1.4 Abolition of "Cruel Oaths": Emulation Working

The Emulation Lodge of Improvement for Master Masons, meeting at Freemasons' Hall in London, England, gave to the Emulation *Working* its name. "Emulation Working, which rejects the word rite, is the fruit of an 1813 reconciliation between Masons who had been divided since 1753 over that very question of rite and ritual."<sup>1391</sup>

In order to carry on the movement for the unification of the work of the United Grand Lodge of England, three lodges were established in the first half of the 19<sup>th</sup> century which were composed of lecturers -- Stability Lodge of Instruction (1817), Lodge of Perseverance (1818), and Emulation Lodge of Improvement (1823). The first meeting of the latter, which was specifically formed for the instruction of Master Masons attempting to prepare for Lodge office and succession to the Chair, took place on October 2<sup>nd</sup>, 1823. Its founders principally came from the Burlington (formed in 1810) and Perseverance (formed in 1817) Lodges of Instruction, which both had taught the new ritual approved by Grand Lodge in 1816, but were inclined to concentrate on the First Degree work and the instruction of candidates.

The distinguishing feature of the Emulation Working is the way the rituals are recited by heart<sup>1392</sup>, as well as the rotation of offices. Thus, the Junior Warden becomes Senior Warden in the following year, and Worshipful Master in the year thereafter. In contrast to other rites, in Emulation Working each meeting is to be followed by an obligatory banquet, or fraternal repast. Meeting uninterrupted since its formation, the Lodge of Improvement "has always had the reputation of resistance to unauthorized and inadvertent change in the

<sup>1391</sup> Béresniak, p. 98.

<sup>1392</sup> cf. Béresniak, p. 100.

ceremonies"<sup>1393</sup>. Its Committee is considered to be the "custodian of this particular ritual"<sup>1394</sup>, under whose authority it is published. Of the adjustments of a ritual nature which have occasionally been made with approval by Grand Lodge since 1816, the most notable are the variations concerning the obligations. These alterations were permitted by a resolution of Grand Lodge in December 1964 and will be referred to in detail in the following.

The traditional forms containing references to the obligations are indicated in this ritual by a single vertical line in the left margin, and are followed by the alternative form which is indicated by a double vertical line. It becomes clear that the alternative versions consist of a weaker and less scary form of obligation, merely alluding to the cruel oath of the ancient ritual, whereas the traditional forms recite the rough antiquated version. It will be shown that the use of passive in the alternative forms instead of the traditional active places the candidate at a distance; he is communicated the oath and dangers which used to await the candidates at earlier times, thus not being "threatened" directly, as can be seen in the following selected examples, the first of which occurs on page 77 (*Emulation Ritual*) when the candidate makes his obligation:

[...] These several points I solemnly swear to observe, without evasion, equivocation, or mental reservation of any kind,

#### Traditional Form

#### Permissive Alternative Form

<p>under no less penalty, on the violation of any of them than that of having my t c a, my t t o b t r (<i>singular</i>) and b i t s (<i>singular</i>) o t s at l w m, or a c s l f t s, where t t r e a f t i 24 hs,</p>	<p>ever bearing in mind the traditional penalty on the violation of any of them, that of having the t c a, the t t o b t r (<i>singular</i>) and b i t s (<i>singular</i>) o t s at l w m, or a c s l f t s, where t t r e a f t i 24 hs,</p>
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or the more effective punishment of being branded as a wilfully perjured individual, void of all moral worth, and totally unfit to be received into this worshipful Lodge, or any other warranted Lodge, or society of men who prize honour and virtue above the external advantages of rank and fortune. So help me God [...]."

It becomes evident that the alternative form is weaker, thus not evoking a "cruel oath" but merely referring to the once used antique obligation. The unabbreviated obligation reads thus: "[...] under no less penalty than that of having my throat cut across, my tongue torn out by the root, and buried in the

<sup>1393</sup> *Emulation Ritual*, Notes on Ritual and Procedure, p. 12.

<sup>1394</sup> *ibid*, p. 11.

sand of the sea at low water mark, or a cable's length from the shore, where the tide regularly ebbs and flows twice in twenty-four hours [...]"<sup>1395</sup>

Another example occurs in the description by the Worshipful Master of the dangers that await the candidate (*Emulation Ritual*, p. 80):

**Traditional Form****Permissive Alternative Form**

Bro ....., by your meek and candid behaviour this evening you have escaped two great dangers, but there is a third which will await you until the latest period of your existence.	Bro ....., by your meek and candid behaviour this evening you have escaped two great dangers, but traditionally there was a third which would have awaited you until the latest period of your existence.
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Here, the subjunctive construction "would have awaited you" and the allusion to a "traditional" danger which does not exist any longer are a moderation of the ancient version, being less scary for the candidate. In the next example, the Worshipful Master asks the candidate to pledge his honor that he will not reveal the secrets of Freemasonry (p. 109); here, the words "penalty" and "Obligation" are left out completely:

**Traditional Form****Permissive Alternative Form**

Do you likewise pledge yourself under the penalty of your Obl that you will conceal what I shall now impart to you with the same strict caution as the other secrets in Masonry?	Do you likewise pledge yourself that you will conceal what I shall now impart to you with the same strict caution as the other secrets in Masonry?
--	--

So much for the First Degree. Talking of the Second Degree, the passages referring to the Obligation are likewise opposed to alternative forms; thus at the point when the Worshipful Master explains to the candidate the Fellow Craft Sign (p. 127).

**Traditional Form****Permissive Alternative Form**

This is in allusion to the P of your Obl, implying, that as a man of honour and a FC FM you would rather have y	This is in allusion to the traditional P referred to in your Obl, implying that as a man of honour a FC FM would
---	--

<sup>1395</sup> Cf. MacKenzie, p. 155.

h t f y bt - <i>illustrates and ensures Can copies</i> - than improperly disclose the Sets entrusted to you.	rather have his h t f his bt - <i>illustrates and ensures Can copies</i> - than improperly disclose the secrets entrusted to him.
--	---

The unabbreviated penalty would be read "your heart torn from your breast." Here, it is explained to the candidate in a friendly way that the sign is in allusion to the traditional penalty referred to in his Obligation, and that "a Fellowcraft Freemason would rather....," which is written in the passive voice, thus creating a distance to the candidate. Likewise, in the Third Degree when the Worshipful Master explains to the candidate the Sign of a Master Mason (p. 186), we can observe with regard to the penalty, to be "severed in twain," that the Worshipful Master says "as a man of honour, a Master Mason would rather" instead of the traditional "you would rather:"

#### Traditional Form

#### Permissive Alternative Form

This is in allusion to the p of your Obl, implying that as a man of honour and a MM, you would rather be s i t - <i>illustrates with recovery and ensures Can copies</i> - than improperly disclose the secrets entrusted to you.	This is in allusion to the traditional p referred to in your Obl, implying that as a man of honour, a MM would rather be s i t - <i>illustrates with recovery and ensures Can copies</i> - than improperly disclose the secrets entrusted to him.
---	---

As far as symbolism is concerned, an interesting action can be observed which only exists in the Emulation Working, with regard to the two pillars, one topped with a terrestrial, the other one with a celestial sphere:

In Emulation Working, these spheres are placed on top of the small pillars, similar to those of the temple, placed on the Wardens' tables. When the lodge begins its work, the earth colonnette is laid flat and the sky colonnette upright. At the end of the work, it is necessary to "come back down to earth", so the order is reversed.<sup>1396</sup>

Here, the flat-laid terrestrial pillar and the upright celestial one denote that the brethren are up to something higher, their mystical work in the kingdom of thought to the honor of the Great Architect of the Universe. Hence, the "coming back down to earth," symbolized by the reversion, means that the spiritual work is over and that the brethren can return to their daily occupations.

<sup>1396</sup> Béresniak, p. 46.

## 7.1.5 The Masonic and Military Order of the Red Cross of Constantine<sup>1397</sup>

This order of Masonic knighthood, whose original title was *Imperial, Ecclesiastical and Military Order of the Red Cross of Rome and Constantine*, was founded in 1865 by Robert Wentworth Little.<sup>1398</sup> The ancient title indicates that its ritual consisted of three degrees, respectively "Prince," "Priest," and "Knight" (cf. p. 7).

There were several orders of a similar name, which rouse confusion in the determination of its ancestry. According to the ritual itself (p. 7), the order appears to have been first organized in the United Kingdom by Charles Shirreff about A.D. 1780, and was re-organized in 1804 by Waller Rodwell Wright. However, in *Coil's Masonic Encyclopedia* it is stated that it has been traced in England to 1788 with a reorganization in 1804, but that recent research found this to be the Red Cross of Babylon or Palestine instead<sup>1399</sup>.

Likewise, there was an order called "Imperial Constantinian Order of Saint George," created by a Macedonian Prince in 1870 and passed about among European royalty in the 18<sup>th</sup> and 19<sup>th</sup> centuries. This political and ecclesiastical order had nothing to do with the Masonic one, and therefore, the Grand Sovereign of the Masonic Red Cross of Constantine issued a proclamation in 1871 which disclaimed any connection with the Macedonian order. In this proclamation, he also asserted that the Masonic order was derived from one of Baron von Hund's degrees in the *Strict Observance*, but according to *Coil's Masonic Encyclopedia*, this must have referred to some modifications which were made when the system of the *Strict Observance* was introduced into England, because there was no Red Cross degree in Continental Strict Observance.<sup>1400</sup> To avoid further confusion regarding the two Red Cross orders, the Masonic one changed its name to "Military and Masonic Order of the Red Cross of Constantine."

Up to 1957, the English body had chartered 214 conclaves, with 15,651 members in 1958. The Grand Imperial Council of England chartered 47 conclaves in the U.S. between 1865 and 1875. Many of those united to form state Grand Councils, and several states formed Grand Imperial Councils. By 1956, 200 Grand Cross Knights had been made in the U.S.<sup>1401</sup> Today, the governing body is the United Grand Imperial Council of the Knights of the Red Cross of Constantine and Appendant Orders for the United States of America, Mexico, and the Philippines.<sup>1402</sup>

<sup>1397</sup> If not otherwise noted, the quotations for this section are taken from *The Ceremonies of the Masonic and Military Order of the Red Cross of Constantine, Ritual No. 1*, 1967.

<sup>1398</sup> Cf. *CME*, p. 200.

<sup>1399</sup> Cf. *ibid.*

<sup>1400</sup> Cf. *ibid.*

<sup>1401</sup> Cf. *ibid.*

<sup>1402</sup> Cf. homepage at [http://www.unitylodge.org/appendantbodies/appendant\\_redcross.html](http://www.unitylodge.org/appendantbodies/appendant_redcross.html)

As a concordant body of York Rite Masonry, membership is by invitation only, and the order is often considered the highest honor that can be awarded within York Rite Masonry.<sup>1403</sup> "The membership of each Conclave is limited. An individual must have demonstrated a high level of dedication and performance in his Masonic activities."<sup>1404</sup> The candidate has to be proposed by a knight member, and an unanimous ballot will decide about his being elected.

The ritual is based on the historical figure of Caius Flavius Valerius Aurelius Claudius Constantinus (ca. A.D. 270-337), who is said to have been born at York (cf. p. 7). Succeeding his father as Governor of Spain, Gaul and Britain, he was proclaimed Emperor of the West by the Roman Legions at York. He defeated Maxentius at the battle of Saxa Rubra near Rome in 312, and thus established his position, being accepted by the Senate as the lawful Emperor. In 323, he also brought the Empire of the East under his control by defeating Licinius near Byzantium, and became Emperor of the East and West. He transferred the capital from Rome to Byzantium in 328 and renamed the latter Constantinople. He was the first Roman Emperor who openly encouraged Christianity:

Among the other acts of Constantine, his encouragement of learning is conspicuous; he also ordered that the Scriptures should be carefully kept and frequently read in all churches; and he devoted a fourth part of his revenues to the relief of the poor and to other pious purposes. On this account his memory will abide in the minds of good men and Christian Masons until Time shall be no more. (p. 37)

As to his actual date of conversion, there is no certainty; some place it in 337 at his deathbed, while others connect it with the legend of the foundation of the Order of the Red Cross. There is a bishop named Eusebius associated with its foundation, however, since two bishops with this name were contemporary with Constantine, it is uncertain which one is referred to. Eusebius of Nicomedia (died A.D. 342), a supporter of the Arian Heresy, having been exiled and ultimately restored to favor, is said to have baptized the Emperor. The other, Eusebius Pamphili (ca. A.D. 263-348), was Bishop of Cæsarea and the "father of ecclesiastical history." He took part in the Council of Nice which was convened by Constantine in 325, and which condemned the Arian Heresy and promulgated the Nicene Creed, however, since he was in sympathy with the Arian doctrine, he fell out of favor for some years. He later became reconciled with Constantine, who allegedly related to him the vision of the Cross and showed him the Labarum (cf. p. 8-9).

In accordance with the Preamble to the General Statutes of the Order, the candidate has to be a Royal Arch Mason (p. 5). Belonging to the "East and West" class of initiatory rites (cf. p. 5), the Order of the Red Cross of Constantine consists of three degrees. The first Degree is that of Knight-Companion and leads from the Pagan dispensation to the Christian. It uses the legend of the

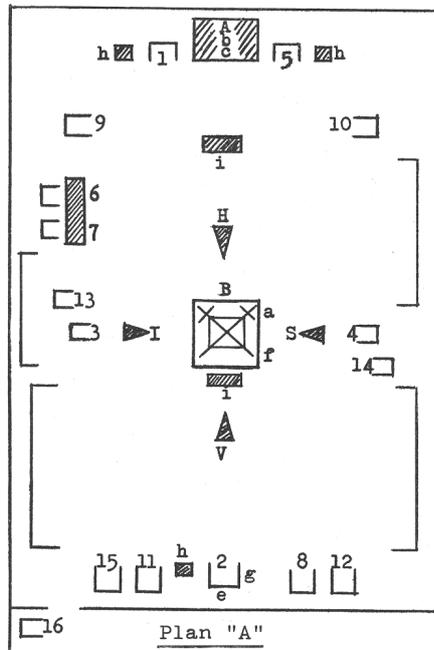
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<sup>1403</sup> Ibid.

<sup>1404</sup> Cf. homepage at [http://www.unitylodge.org/appendantbodies/appendant\\_redcross.html](http://www.unitylodge.org/appendantbodies/appendant_redcross.html)

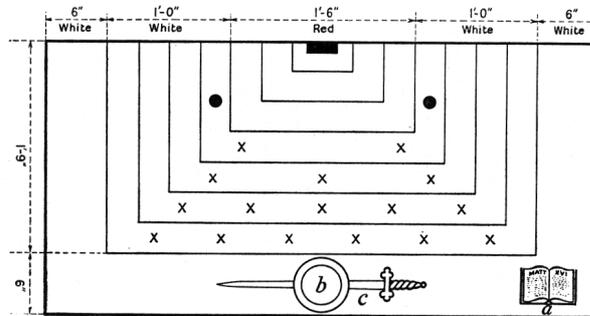
conversion of Constantine the Great as a symbol of the transition. The second Degree is one of the degrees of symbolic Priesthoods, that of Venerable Eusebius. A Knight who has attained to this status can be elected for the office of Eminent Viceroy in a Conclave, if he is a member of the Appendant Orders of the Holy Sepulchre and of St. John the Evangelist. These orders were attached to the Red Cross Order at an early date (cf. p. 6), and their members obtain a separate certificate. The third Degree, which completes the Rite of the Red Cross of Constantine, is confined to the Most Puissant Sovereigns. They represent Constantine, Sovereign-Prince of the East and West. According to the Statutes, a Sovereign must have served for one year as a Viceroy in a regular Conclave.

The officers of a Conclave are 1. Sovereign, 2. Viceroy, 3. Senior General, 4. Junior General, 5. High Prelate, 6. Treasurer, 7. Recorder, 8. Almoner, 9. Marshal, 10. Orator, 11. Standard Bearer, 12. Prefect, 13. 1<sup>st</sup> Aide-de-Camp, 14. 2<sup>nd</sup> Aide-de Camp, 15. Herald, and 16. Sentinel. In the center of the Conclave is a square altar (A), on which lies a Bible (a) and two naked Roman swords (f); at its foot there is a kneeling stool (i). Equidistant around the altar, there are four equilateral-triangular Pillars in the North, East, South and West (I,H,S,V). Between the altar in the East and the Eastern Pillar, there is another kneeling stool (i). On the North side of the altar, there is the Standard C (d) behind the Throne of the Most Puissant Sovereign, as well as a small pedestal (h). On the South side of the altar, there is the stall of the High Prelate, and a small pedestal (h). The Standard L (e) is located behind the Throne of the Eminent Viceroy, and next to the Throne again a small pedestal (h).



In the East, there is a rectangular white altar with a purple frontal, which is embroidered with the red Cross of the Order. On the altar is a seven-stepped pyramidal superstructure surmounted by a red Passion Cross. The upper three steps are red and the lower four white.

There are sixteen candles<sup>1405</sup>, two vases containing roses and lilies-of-the-valley, a Bible (a) opened at Matt. xvi, 24<sup>1406</sup>, an Alms-Dish (b), and an unsheathed sword (c) with its hilt to the South arranged on the altar, as can be seen in plan B.



PLAN "B"

Other equipment needed is a basin and water, an equilateral triangle, a cross-staff, copies of the Statutes and By-Laws, and a cushion for Arms and Insignia.

As to the clothing and insignia, the Sovereign wears a red robe, a sceptre, and his personal insignia according to his rank in the Orders. He may wear a Royal Arch robe and a sceptre of Z. (p. 13). The Viceroy wears a white robe with the red Cross of the Order embroidered on the breast, and a pastoral staff, as well as his personal insignia according to his rank in the Orders. He may use the Royal Arch robe of P.S. (p. 13). The High Prelate wears a white surplice, for which he may equally use the R.A. robe of P.S. The Knights wear their personal insignia according to their ranks in the Orders, and the candidate wears Royal Arch clothing (with R.C.C. sash, jewel, sword and scabbard). The sword is a discontinued utensil, except for the Senior and Junior Generals, the Marshal, the Herald, the Sentinel, and the candidate. It is worn suspended from the sash.

<sup>1405</sup> Since the 16 stars on the standard refer to the number of letters in the motto *In Hoc Signo Vinces*, it is obvious that the 16 candles have the same function.

<sup>1406</sup> This Biblical verse reads: "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me."

The signs, addresses, and salutes for the officers are as follows:

title	address	salutes	sign
Knights-Companion	Worthy Knight	3 times 1 & 3	†
Eusebius	Venerable Knight		
Viceroy	Eminent Knight		‡
Sovereign	Most Puissant Knight	3 times 1 & 3	
Past Sovereign	Puissant Knight		
G. Herald to Dep. G. Marshal	Illustrious Knight	3 times 1 & 3	‡
G. Marshal to Int.-General	Very Illustrious Knight	5 times 1 & 3	
Knights-Commander	Very Illustrious Knight	5 times 1 & 3	‡ ‡
Knights Grand Cross	Very Illustrious Knight	5 times 1 & 3	‡ ‡
Grand Viceroy	Right Illustrious Knight	7 times 1 & 3	‡ ‡
Grand Sovereign	Most Illustrious Knight	9 times 1 & 3	‡ ‡

When the candles on the altar in the East are lighted and the Standard C lies, with its front uppermost and the top to the East, upon the closed Bible on the central altar, the Opening of the Conclave can begin.

Right at the beginning, we can observe the typical Masonic use of the time of the day, when the Most Puissant Sovereign asks "Eminent Viceroy, what is the hour?" to which the latter replies "The hour of a Perfect Knight-Mason" (p. 18). This is defined as the dawn of day, when the sun is rising and the sign of the cross is visible, the symbol of their faith, bearing the initials of the Mystic Words (cf. p. 18). Since this is the time to resume their labors, the Most Puissant Sovereign gives one rap with the gavel, which is repeated by the Eminent Viceroy, and asks the latter to assist him to resume the duties of this "Christian Conclave" (p. 19). The Eminent Viceroy calls the Knights to order, and all rise. Now, we see a procedure similar to the one of a Masonic Blue Lodge; the Most Puissant Sovereign asks the Eminent Viceroy what the first duty of the Knight-Companion of the Order is. He answers, "To see that the Conclave is properly cemented," (p. 19) whereas a Blue Lodge Mason would have answered "To see that the Lodge is properly tiled." The High Prelate, standing before the altar in the East and facing East, prays to the "Omnipotent and Sovereign Ruler of All," (p. 20) that he may grant them in unity of spirit the faith to *rebuild the Holy Temple* and the zeal to animate their labors (cf. p. 20). In contrast to Blue Lodge Masonry, where the Temple of Humanity is built, the image evoked here is the one of a destroyed Temple which has to be reconstructed. After the short prayer, the Most Puissant Sovereign declares the Conclave duly opened in the name of

Constantine, the Illustrious and Royal Founder, and gives four knocks \* \*\*\*, which are repeated by the Eminent Viceroy, the Herald and the Sentinel.

The High Prelate opens the Bible on the Eastern altar at Matt. xvi, 24, and the Marshal likewise opens the Bible on the central altar, and places the two swords in their position. Then, all resume their stations. The Marshal asks the Knights to salute the Most Puissant Sovereign "with 3 times 1 and 3, taking your time from me" (p. 20).

The Closing of a Conclave begins with the fixing of the time; now "the day is at an end," (p. 21) and it is time to cease the labors. The Most Puissant Sovereign asks the Senior General what his duty is before the Conclave can be closed. He replies, "To see that the Conclave is properly guarded" (p. 21). The Most Puissant Sovereign demands of the Eminent Viceroy what the last duties are which have to be performed. They consist in depositing the Standard of the Illustrious and Royal Founder upon the Altar, and to crave a blessing upon their work, which is done by the High Prelate. This time, he addresses God as "Mysterious and Eternal Trinity" (p. 22): "Enable us to take up the cross and follow in the footsteps of the Lamb, teach us to carry out in our daily life the Divine principles of Charity and Truth, and finally admit us to that Immortal Temple, not made with hands, eternal in the Heavens" (p. 22/23). Thus, the Blue Lodge Masonic "Grand Lodge above" in the phraseology of the Red Cross of Constantine is the "Immortal Temple."

At the beginning of the Ceremony of Installation, the Most Puissant Sovereign asks the Worthy Marshal to prepare the candidate, after he has satisfied himself that the latter is a Royal Arch Mason and believes in the Christian Trinity-in-Unity. The Worthy Marshal gives the password to the candidate which will enable him to enter the Conclave. Then, he has to perform the Rite of Lustration by dipping his fingers in a bowl of water. This is not done in Blue Lodge Masonry. The Worthy Herald announces the candidate as a Companion "who has regularly passed from the Square to the Compasses and in due time has been exalted to the Supreme Degree of the Holy Royal Arch" (p. 25), who has been entrusted with the password and craves permission to "explore the Ineffable Mysteries" of the Order (p. 25). The latter formula corresponds to the Blue Lodge expression "seeking light," and the allusion to having passed from square to compass means that the candidate is a Master Mason.

The Herald duly admits the candidate. Then the Marshal, who has drawn his sword, receives him and places him between the Eminent Viceroy and the Western Pillar, facing East. The candidate gives the password to the Most Puissant Sovereign, and has to promise "Fidelity, Zeal and Constancy" (p. 26) if he is installed as a Knight-Companion. Further, he has to affirm that he is willing to obey the "New Law," that he will take up his cross and follow in the footsteps of the lamb, "by which means alone we can hope to rebuild in our hearts the Temple of God" (p. 26). Upon the candidate's affirmation, the Worthy Prefect places the Cross in the Brother's right hand, and makes him travel to the four points of the compass.

Now begin the travels of the candidate. The 1<sup>st</sup> Aide-de-Camp takes his post in the North, the Orator in the East, the 2<sup>nd</sup> Aid-de-Camp in the South, and the Almoner in the West. Upon instruction by the Prefect, the candidate advances to the North Pillar. Asked by the 1<sup>st</sup> Aide-de-Camp whom he seeks, he answers (*d*)<sup>1407</sup> and is directed to "Pass, in the (*e*)" (p. 27). He advances to the East, where the Orator asks him the same question and allows him to "Pass, in the (*g*)" (p. 27). Then, the candidate advances to the South, where the 2<sup>nd</sup> Aide-de-Camp asks him where he "hopes to rest" (cf. p. 28), to which he replies (*h*), and is told to pass in the (*i*). Finally, he arrives in the West and is asked by the Almoner from whom he is descended, to which he replies (*j*). He is permitted to "pass in the (*k*)" (p. 28).

Then, the Most Puissant Sovereign asks him to state the initials of the names of the four Pillars, the last one in its ancient form, and to explain what these letters signify. The Most Puissant Sovereign gives the solution himself by stating "let that be imprinted on your mind for ever, for it is the inscription of the Cross" (p. 28). This inscription we know to be I.H.S.V., i.e. *in hoc signo vinces* ("In this Sign thou shalt conquer," cf. p. 32). When the candidate has affirmed that he pledges his honor as a Master Mason not to reveal the secrets of the order, and his willingness to bind himself by an obligation, the Marshall removes the Cross, and the candidate is made to kneel on both knees. He has to cross his hands upon the Holy Testament (in other orders, the candidate puts his right hand on the Bible, whereas here his hands form a cross), and to repeat the obligation after the Most Worshipful Sovereign. If the candidate fails to keep the secrets inviolate, he falls "[...] under the penalty of being for ever condemned to a place of perpetual darkness and silence, where the Light of Masonry exists not, and the Voice of the True Word is not heard." (p. 29).

As a pledge of fidelity, the candidate now has to seal the obligation on the Holy Testament with a salute, and hereafter with three more salutes (p. 30). Then, he is told to rise and advance to the East, where the Prefect conducts him and asks him to kneel. The High Prelate delivers a prayer to the "Most Glorious Trinity-in-Unity," (p. 30) which contains the symbolism, tenets, and purpose of the order:

[...] grant we beseech Thee that this our Brother, who has taken up the Cross and is about to be admitted into our Order, may dwell ever in the Light of Masonry and hearken unto the Voice of the True Word. Endue him with Wisdom and Understanding that, in Faith, Unity and Zeal, he may be enabled to rebuild in his heart Thy Mystic Temple and be found worthy of a place in Thy Kingdom now and evermore. (p. 30)

After this prayer, the High Prelate resumes his station, while the Most Puissant Sovereign leaves his throne, stands in front of the altar, and faces East. The Marshal presents a sword to him, with which he touches the candidate 1. on the left shoulder, 2. on the right shoulder, and 3. on the head, thus 1. admitting,

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<sup>1407</sup> Solution only in the secret work; not given here.

2. receiving, and 3. constituting him a Knight-Companion. By this he will be able to enjoy the prerogatives of a "Perfect Knight-Mason" (p. 31).

Then, the Most Puissant Sovereign seats the Worthy Knights and confides to the newly-made knight the mysteries of the order. He translates the motto *In Hoc Signo Vincas*, which is visible on the standard behind the throne, and explains that the sixteen stars have a reference to the number of letters in these words (cf. p. 32). He informs the new member that when standing to order in this degree, the sword when drawn is held at the "Carry," otherwise the Knights-Companion stand at "Attention" (cf. p. 32). The new Knight-Companion learns how to give the first and the second part of the sign, as well as the complete form, and is warned that the "Grand and Ineffable Word," which refers to the "Ascension and Triumph of our Lord," and which allegedly was adopted by the College of Architects in Rome as the word of their degree, is never to be pronounced until he has sufficient proof by grip and sign that the other is entitled to receive it (cf. p. 32/33).

Hereafter, the newly-entrusted Knight-Companion is conducted to the Eminent Viceroy to be invested with the insignia, the "clothing of toil and care" (p. 33). He is given the sword as an emblem of "spiritual warfare with sin," in order to "wield it with Prudence and Zeal," should foes or false friends approach the Sanctuary (cf. p. 34). Having received the sash, jewel, and sword on a cushion, he is placed in his appointed stall between the Eminent Viceroy and the Western Pillar, and the Herald proclaims his installation, whereupon the Worthy Knights salute the newly-installed Knight-Companion with "three times 1 and 3" (p. 35).

Now, the Orator recites the legend of the foundation of the order by the Roman Emperor Constantine as a memorial of a Divine miracle: The Emperor, a follower of the mysteries of the Collegium Artificium, called for Divine assistance during his march on Rome. God heard his prayer and, as the sun was setting, there appeared a pillar of light in the sky which had the form of a cross with the inscription "I.H.S.V." The next day, Constantine ordered a royal standard to be made which depicted this cross, and which should be carried before him during his wars. Tradition has it that thereupon several Christians among his soldiers came forward to avow their faith. The Emperor made them wear on their armor a red cross with sixteen stars, denoting the letters of the mystic words. When Constantine reached the Capital, he opened a conclave of knights of the order with the help of Eusebius, these valiant knights forming his personal bodyguards.

Finally, the Orator explains the floral emblems adopted by the founder for the Divine Being, the rose, representing the Rose of Sharon, and the lily, representing the Lily of the Valley (p. 37). Then, the new Knight-Companion is conducted by the Marshal to the Most Puissant Sovereign, who shows him the warrant and hands him copies of the General Statutes of the Grand Imperial Conclave and of the By-Laws. Hereafter, the new member is escorted to his place.

The initiation ceremonies for the second and third degrees are given in a single proceeding. These ceremonies of advancement are called "enthronement of a Sovereign" and "consecration of a Viceroy" (p. 39). Both officers-elect have to be Knights of the Appendant Orders of the Holy Sepulchre and of St. John the Evangelist; further, the Most Puissant Sovereign must have executed the office of Viceroy in a regular Conclave.

At first, the Marshal presents the Most Puissant Sovereign-elect to the Most Puissant Sovereign, and asks that he may be "enthroned in the Imperial Seat of Constantine" (p. 39). The Most Puissant Sovereign asks the officer-elect to promise upon his honor as a Christian Knight 1. to promote the true happiness of his brother Knights, 2. not to confer knighthood upon anyone not of the Christian Religion, or not conforming to the laws and precepts, 3. to promote the general good of the order, 4. to preserve the solemnity of the ceremonies, 5. not to acknowledge or visit any Conclave without a recognized constitutional charter, 6. to maintain and support the authority of the Grand Imperial Conclave and to obey its edicts and statutes, and 7. to bind his successor the observance of these rules (cf. p. 40/41). Upon the candidate's affirmation, the latter is conducted to a seat in the Conclave, and the Marshal presents the Eminent Viceroy-elect, who wishes to be created "a lawful successor of the Venerable Eusebius" (p. 41). The Most Puissant Sovereign congratulates the Conclave on their choice, and the Viceroy-elect is led to a seat. The Most Puissant Sovereign now requests all Knights below the rank of Eusebius to retire. Then follow the consecration and enthronement ceremonies, which are not given in this ritual. Hereafter, the Knights-Companions are admitted again, and form line in the North and South. The Marshal leads the Herald to the South-East where they face West, and the Herald proclaims that the new Most Puissant Sovereign has been elected, after which the Worthy Knights salute the latter with three times 1 and 3. Then, the Marshal conducts the Herald to the South-West where they face East, and the Herald makes known that the new Eminent Viceroy has been elected. The Worthy Knights greet him not with a salute, but with a sign called "S. of D" (p. 43). The new Most Puissant Sovereign is entrusted with the Warrant of the Conclave and the General Statutes and By-Laws. Then, the officers of the Conclave are appointed and invested.

## 7.2 Fixed Role Conception of the Charity-Receiving and Charity-Giving Women: Androgynous and Co-Masonry

The oldest laws of speculative Freemasons, Anderson's *Constitutions* from 1723, contain on the pages 49-56 six speculative "Charges." These, under the name of *The Charges of a Free-Mason*, state that women cannot become Freemasons: "The Persons admitted Members of a Lodge must be good and true Men, free-born, and of mature and discreet Age, no Bondmen, no *Women*, no immoral or scandalous Men, but of good Report."<sup>1408</sup> Then, how did it happen that there exist orders for women now, or orders that initiate both men and women? As the three following sections on five androgynous Masonic - or, more correctly, "quasi-Masonic" - orders will show, there were obviously two reasons for giving the women their own kind of "Masonry." One reason is very laudable. The female relatives of Master Masons were entitled to Masonic aid in case they should become widowed or destitute, but they had no means to prove their Masonic ties. Therefore, they received their own organizations, in which also Master Masons participated, and were given secret signs of recognition that the Masons knew. This guaranteed that Masonic benefit was extended to women who in fact were entitled to receive it.

The second reason is not quite so honorable. Already in the beginning of Freemasonry, the wives of Masons and women in general were not satisfied with the men coming home late, wearing curious symbols, meeting at secret places with mysterious persons, and performing strange rituals without being allowed to talk about it. Since the Masons wanted to evade the attacks by women, whose aid they needed badly for beneficial causes, they appeased them with the generous present of "Freemasonry for women." Thus, in the late 19<sup>th</sup> century the male Instructor who opened the lectures of the androgynous Order of the Eastern Star addressed the audience as follows: "Ladies: - We met and welcome you here for a double purpose. *First*, that we may inform you as to your true relationship to the Masonic Fraternity, and thus remove any prejudices that you may have entertained against us; and *Second* [sic], to confer upon you the beautiful, instructive and useful Degrees of the Order of the Eastern Star."<sup>1409</sup> One gets the impression that all female degrees are "beautiful, instructive, and useful." The women seem to be fed on giving and receiving charity. Can these androgynous rituals be compared in any way with true Masonic rituals? What about the original background of operative stonemasonry? Why is there a growth in Biblical symbols and teachings? The following five sections will analyze the new content and symbolism of Masonry as practiced by women. The first order, Masonry of Adoption founded by Albert Pike, is long extinct. The others are still

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<sup>1408</sup> Cited in Shepherd, "The Landmarks of Freemasonry," printed in *Little Masonic Library*, vol. I, p. 15. Macoy Publishing & Masonic Supply Co., Inc. (publ.). Italics added.

<sup>1409</sup> Macoy, *Manual of the Order of the Eastern Star*, 1869, p. 13.

working and are very popular among the North American population, especially the Order of the Eastern Star, which belongs in a way to the social status.

## 7.2.1 Mysteries of Isis as substitute for "real" Freemasonry: American Masonry of Adoption by Albert Pike<sup>1410</sup>

When trying to trace back the Masonry of Adoption in America to its origins, *Coil's Masonic Encyclopedia*<sup>1411</sup> is not very helpful, failing to identify the author and the year of the ritual's creation. According to the "Publisher's Introduction" prefacing the rite, "Henry Wilson Coil was apparently unfamiliar with Pike's version of the "Masonry of Adoption" when he briefly wrote concerning it in his *Masonic Encyclopedia*." (p. 2). Coil also errs "in dating the ritual circa 1765 rather than a century later" (p. 2).

This little-known and long extinct Masonic rite was written and anonymously published by Albert Pike in 1866. The rituals are Pike's revision of the French "Maçonnerie d'Adoption." In his introduction, Pike lists seven degrees, which are Apprentice (Apprentie), Companion (Compagnonne), Mistress (Maîtresse), Perfect Mistress (Maîtresse Parfaite), Elect (Elue), Scottish Masoness (Ecossoise), and Sublime Scottish Masoness (Sublime Ecossoise) (cf. "Publisher's Introduction," p. 4). According to another source,<sup>1412</sup> there were twelve degrees. Pike's work herein employed contains the first three degrees. He has slightly revised the arcana (i.e., secret work) of the French rite, but provided endnotes in order to retain the essential modes of recognition for use in other jurisdictions (cf. "Publisher's Introduction," p. 2). In his own words: "The original work is more developed here. [...] it needed amplification, to make it worthy the thought and study of an intelligent woman." ("Introduction," p. 4).

In his introduction, Albert Pike explains the provenance of the Rite of Adoption, which stems from a series of French degrees for women created about 1765 under the patronage of the Grand Orient de France, flourishing under the Empire with the Empress Josephine at the head of the order. It was called "Rite of Adoption," because the Freemasons *adopted* in these degrees certain ladies, to whom the mysteries of this Masonry were made known (cf. "Introduction," p. 3). As this quotation already proves, by using the term "*this* Masonry," Pike was convinced that there was only one true Masonry that was reserved for men, but

<sup>1410</sup> If not otherwise noted, the quotations for this section are taken from *The Masonry of Adoption. Masonic Rituals for Women, Complete with the Verbatim Degree Lectures and the "Secret Work"* by Albert Pike, 1866, new reprint with introduction by Kessinger Publishing Company.

<sup>1411</sup> Cf. *CME*, "American Rite of Adoption," p. 13.

<sup>1412</sup> "Rite of Adoption" in *Collectanea* (reprint) 1 (1978), Parts 2 and 3: 145-242; cited from "Publisher's Introduction," p. 1/5.

like Macoy when giving the reason for the establishment of the Eastern Star, he is aware that the female relatives of Masons have to make known themselves in the time of danger, in order to receive the aid which they are entitled to. They also have a right to direct their charities, and fulfill their part in human progress. As a consequence, there has to be some *other* form of Masonry for them:

Our mothers, sisters, wives and daughters, cannot, it is true, be admitted to share with us the grand mysteries of Freemasonry; but there is no reason why there should not be also a Masonry for them, which may not merely enable them to make themselves known to Masons, and so to obtain assistance and protection; but by means of which, acting in concert through the tie of association and mutual obligation, they may coöperate in the great labors of Masonry, by assisting in and, in some respects, directing their charities, and toiling in the cause of Human Progress. ("Introduction," p. 3)

Although it might seem a little contradictory if Pike calls this form of Masonry merely a "cooperation," the rite has enjoyed regularity and was accepted by male Masonry: "The Masonry of Adoption is regularly attached to the Ancient and Accepted Scottish Rite, and under the protection of the Mother Supreme Council of the 33d degree, at Charleston, South Carolina." ("Introduction," p. 4).

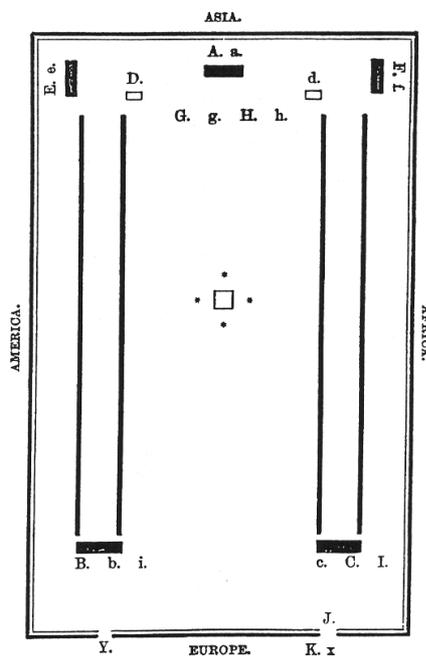
Before we go into the depths of the ritual, we think it important to state that the Rite of Adoption comes closer to Craft Freemasonry including the High Degrees than any other of the androgynous rites dealt with in the following chapters, not only due to the symbolism employed (e.g. Jacob's ladder, Masonic trowel, several "squares," veils, etc.), but also because of the question-and-answer dialogues which closely resemble old Masonic catechisms. Several parts of the ceremonies bear striking resemblance to Masonic procedures; thus, the candidates are bound with chains, which reminds us of the Masonic cable-tow. Moreover, the phraseology contains many Masonic peculiarities, such as age and hour, which are left out in the rites of the Eastern Star and the Amaranth.

The French degrees undoubtedly had some affinity with High Grade Freemasonry, as we note, for example, that the Mistress was made to ascend a "mysterious ladder," the five rungs of which were denominated CANDOUR, SWEETNESS, TEMPERANCE, TRUTH and CHASTITY. That these at least partially find counterpart in the former obligations associated with the old rungs of SHOR-LABAN, MATHOK and EMUNAH on the Ladder of Kadosh cannot escape observation; nor can the fact that the two sides or supports represented "The love of God and our neighbors." ("Publisher's Introduction," p. 1)

Although in Pike's redaction, the ascending of the ladder has been removed, the ritual still remains in many features truly Masonic: "No honest Mason can

deny that the Adoptive degrees still bear more than slight resemblance to Pike's work with the Scottish Rite; while the veil ceremony is familiar to all York Rite Masons." ("Publisher's Introduction," p. 1). Thus, Pike can lawfully exclaim: "[...] you can feel that you are not mocked with an unreality, when what is conferred upon you is called Masonry." (I., "Lecture," p. 43). The American Rite of Adoption contains more Masonic and less Biblical allusions and symbols than the androgynous rites of the Eastern Star and the Amaranth. Since *Coil's Masonic Encyclopedia* states that the Eastern Star was partly suggested by the French Rite of Adoption,<sup>1413</sup> we have given the American Masonry of Adoption by Pike precedence over the analysis of the Eastern Star and the Amaranth, its original third degree; annotating in footnotes whenever we have found such alleged similarities. There were comparatively few.

In Pike's Masonry of Adoption, the lodge called "Hall" is regarded as composed of four quarters, which are called "Realm": the Masonic East is Asia, the West, Europe, the North, America, and the South, Africa (I, p. 7). This is not arbitrarily chosen, but on the background that in the Orient, "the light of civilization and science first arose. This is symbolized by the image of the Sun [...]" (I., p. 55).



The Venerable Master (A) and the Admirable Mistress (a) have their seat in the center of the East (Asia), she on his right. On their "northern" side is placed

<sup>1413</sup> Cf. *CME*, p. 11.

the Orator (D), and on their "southern" side the Aumoness (d). In the North-Eastern corner is the station of the Brother Treasurer (E) and the Sister Treasures (e), and in the South-Eastern corner of the Registrar (F) and the Registress (f). In front of the Venerable Master and the Admirable Mistress are placed the Senior Master of Ceremonies (G), the Mistress of Ceremonies (g), the Junior Master of Ceremonies (H), and the Deaconess (h). The Inspector (B) and Inspectress (b) are stationed in the realm of Europe, facing the East; he at the end of the rear row of seats, and she at the end of the front row, on the column of America. Next to the Inspectress (b) sits the Introductress (i). Opposite of them, also in the realm of Europe, are the stations of the Preceptor (C) and the Preceptress (c); she sits at the end of the front row of seats, he at the end of the rear row, on the column of Africa. Next to the Preceptress (c) sits the Introducer (I). Inside the door of the Hall, the Warder (J) is stationed, and outside the Sentinel (K). The Anteroom is marked (x) in the diagram. The office of a Chaplain is optional. If the Venerable Master defers to the Admirable Mistress the honor of presiding, he changes places with her (I., p. 10) and sits to her right as her advisor.

There are six officers called the "Dignitaries": the Venerable Master, the Admirable Mistress, the Inspector, the Inspectress, the Preceptor, and the Preceptress (I., p. 10/11). As to the election and appointment of officers, it is striking that the Brethren have no vote<sup>1414</sup> (I., p. 14). The three female dignitaries, the Mistress, the Inspectress, and the Preceptress, are elected annually by ballot, the Sisters, the Companions and Apprentices having the right to vote. These three also appoint the other officers with the accordance of the Mistress and one of the other two female dignitaries. As the day of installation, the first of November, All Saints, is chosen.

Besides the anteroom and the preparation room, there is a Chamber of Reflection, as we have it in certain Craft rituals. It is a small room hung with black, without furniture besides a small, black-covered table, and a rough wooden stool, with a single candle on the table. Whereas in Craft Masonry there is the word V.I.T.R.I.O.L. on the wall, next to several mural paintings alluding to death, we find here a number of phrases: The fear of the Lord is the beginning of Wisdom. / She that walketh uprightly, walketh surely. / Blessings are upon the head of the just. / Love covereth all sins. / She who receiveth instruction, is in the way of life. / The lip of Truth shall be established forever. / She that walketh with the wise shall be wise. / The companion of fools shall be destroyed. / Whoso keepeth her mouth and tongue, keepeth her soul from troubles. (I., p. 9). These sentences are a mixture of morality (with the tenets of Truth, Wisdom, and Love), warning (destruction of the foolish), and the advice to keep secrecy.

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<sup>1414</sup> This is a remarkable difference with regard to the Eastern Star and the Amaranth, where a degree can only be conferred when a Master Mason in good standing presides. In the Masonry of Adoption, male Freemasons seem to have less power.

## First Degree (Apprentice)

The decoration of the Hall and adjacent rooms differs in each of the three degrees. In the first degree, that of Apprentice (cf. p. 7-9), the colors are very important. The Hall is hung with sky-blue drapery, reminiscent of the "clouded canopy" of Craft Masonry. The chairs in Asia have red drapery, and a crimson canopy over them. The table of the officials in Asia is also covered with crimson, the one in Europe with green. The chairs of the officials in Europe are green as well. A little to the East of the center of the Hall stands the altar, which is covered with a light blue cloth, on it evergreens and flowers.

The seating of the officers and members is submitted to rules: The Sisters sit in the front rows and the Brethren in the back rows. Visitors are to be seated at the head of the column of America. Sisters of the highest degrees according to Pike's system, those of Écossoise or Sublime Écossoise, are placed in Asia, on either hand of the Venerable Master and the Admirable Mistress, together with the Brethren of the 18<sup>th</sup> and higher Masonic degrees (I., p. 12), because the East is a place of honor.

In the middle of each side of the Hall there are two columns of the Composite order, who have a statue or a figure in relief. In Asia, this figure represents Wisdom on the right and Silence on the left. In Europe, the statues are Devotedness on the right and Sanctity on the left, whereas in America, there is Modesty on the right and Candor on the left. Finally, in Africa, there is the figure of Loving-Kindness or Charity on the right and Generosity on the left. The ritual suggests that Wisdom may be represented by Athene, Silence by the "mysterious and inexplicable Sphynx" (I., p. 55), Devotedness by Joan of Arc and Sanctity by Saint Cecilia.

As to the equipment, there is a transparency which represents a five-pointed star placed below the table in front of the officials in Asia.<sup>1415</sup> The main Masonic symbol, the square, can be observed hanging above and in front of these officers; but it is a square with four sides of gilt bars. In the center of it, instead of the Craft symbol G, there is the letter "I ::" (I., p. 8). We will later see that this refers to Isis. There are other transparencies placed on the table of the officials; thus, in Asia there is one representing the sun, in America there is a transparency representing the crescent of the moon, and on the table of the officers of the column of Africa, there is one representing the five planets Mercury, Venus, Mars, Jupiter, and Saturn.

Between the two tables in Asia, there is a painting or transparency which represents on one side the Ark resting on Mount Ararat, and on the other side, a pyramid of seven stories, the stages being painted, from the bottom upward, green, blue, white, violet, orange, scarlet, and black. Between the two there is a ladder which has seven steps. The Ark, the pyramid, and the numerical symbolism of seven are thus explained in the lecture at the end of the initiation ceremony:

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<sup>1415</sup> This five-pointed star is the first symbol that Masonry of Adoption has in common with the Eastern Star and the Amaranth.

In the old ceremonial of this degree, the account of the flood, and that of the building of the Tower of Babel, and the dispersion of its builders with the confusion of languages, were recited to the Neophyte.

The Flood is a symbol to us of that certain destruction of the State which must sooner or later result, when there is no longer any general care for the public good [...].

Seven days after JEHOVAH ordered Noah to enter the Ark, and on the seventeenth day of the second month, the rains commence. By twos and sevens, the animals [...] entered the Ark. In the seventh month, on the seventeenth day of the month, the Ark rested on Ararat. [...]

The pyramid represents [...] the Seven Stages of Borsippa. It is supposed to have been the identical Tower of Babel [...]. (I., p. 56)

On the altar are the Bible, an ebony cross with three transverse bars, and a naked, cross-hilted sword (I., p. 8). In Asia on the table to the north is a pan with alcohol and salt, and a small vessel of incense. On the table to the south, there is a basin of pure water with a napkin. In front of the second and third female officer on the floor, there are pans of alcohol and salt.

Similar to Craft and High Degree Masonry, the light symbolism is very elaborate. As we have seen in the Order of the Red Cross of Constantine, where 16 candles denote the letters of the expression *in hoc signo vinces*, the number and formation of candles plays an equally important role in Adoptive Masonry: "Before each of the six principal officers are two lights; and on each side of the altar one, forming a square. The number two and its multiples are sacred in these degrees." (I., p. 9). We shall later see that two is the age of an Apprentice, and multiples thereof are the ages of the two other degrees. Also, at the 2<sup>nd</sup> and 4<sup>th</sup> of the meetings which are to be held on four feast days, there is to be no conferral of degrees but a Table Lodge (supper) after a lecture or oration on a Masonic subject (cf. I., p. 14). The raps / knocks of the degrees also consist of two and the multiples. In the purification ceremony of the first degree, the aspirant's right hand is passed twice through a flame.

The clothing and jewels are as follows: the male dignitaries and officers wear their usual jewels of the Master's Lodge. Each female officer is decorated with a broad, watered, sky-blue ribbon, which she wears from right to left across the body. Over the heart she wears a small trowel of gold, which is suspended by a blue ribbon. Each sister wears an apron<sup>1416</sup>, which is made of white satin instead of white lambskin, and edged with sky-blue. While the apron of an Apprentice is plain, the women of higher degrees may have symbols relating to the degrees painted or embroidered upon them, such as the Ark on Ararat, the Ladder, the Pyramid of Seven Stages, the Edenic tree, etc. (I., p. 13). The apron of the Mistress is fringed with gold. All members wear white kid gloves, which are edged at the wrists with blue ribbon.

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<sup>1416</sup> In the Eastern Star and the Amaranth, the women do not wear aprons; these remain the badges of male Masons. In the Order of the Rainbow for girls, only a tiny apron is worn symbolically around the wrist.

The Mistress Masons are entitled to wear a burning Heart of gold, in whose center is a pomegranate. The jewel of the Mistress is a Ladder of gold with seven steps, on the upper end of which there is a diamond five-pointed star, "a symbol of intellectual light and spiritual knowledge." (I., p. 57).

Those who have the second degree wear the bracelet of the order on their left wrists, which is made of blue satin and tied with ribbons of the same color. On it are written letters the Hebrew words for "Silence and Virtue" (cf. I., p. 13).

The Inspectress wears a gold Cross of the Holy Ghost, with a white dove upon it (I., p. 13), as a "symbol of that devotedness which sacrifices itself for others" and as a token of her "own Faith and Contrition" (cf. I., p. 64). The Preceptress wears a bent bow of gold, with an arrow on the string, as a "symbol of Truth, which every Masoness seeks to attain" (cf. I., p. 64). The aprons of these two dignitaries are fringed with silver.

The alphabets and symbols for the officers have already been dealt with in Section 4.4.2 on alphabets and cipher writing. The language of Adoptive Masonry knows several other peculiarities; thus, instead of the period, four points are used after an initial or an abbreviation (::), where a Craft Freemason would have set three points (·) (I. p. 15). The system of dating documents is the Masonic counting according to A::L::, e.g. Anno Libertatis, beginning with 1776 (cf. I., p. 15). The plaudit is the same for the first three degrees of Adoptive Masonry, except for the sign preceding it: six raps by twos, the sign of order, and the exclamation "Huzza!" four times repeated (cf. I., p. 15).

## Opening Ceremony of the First Degree

The Venerable Master raps once (in the ritual, raps are symbolized by [·] ), and calls the Brethren and Sisters to order. This is executed by rising, placing the hands on the chest, the right on the left, open, and the two thumbs meeting at the points and forming a square (I., p. 17).

Then, he asks the Sister Inspectress what constitutes their first care when assembled, and she answers, "To see that the door of the Lodge is duly guarded" (I., p. 17), which corresponds to the Craft's expression "properly tiled." Then follows a similar procedure as in Craft Masonry - it is made sure that the Sentinel guards the door. Hereafter, the password is taken from the members. Then, the Preceptress raps twice and reports to the Inspectress that all is as it should be on her column, and the latter reports to the Venerable Master that all is in order on both columns.

Then follows a long and interesting question-and-answer dialogue, which, in contrast to the androgynous orders of the Eastern Star and the Amaranth, has close similarity to Craft questions and ancient Masonic catechisms. The Venerable Master asks the Sister Inspectress whether she is an Apprentice Masoness of Adoption, and she replies that she believes so, because "an Apprentice doubts and believes, but knows nothing" (I., p. 18). She further answers that she is apprenticed to duty till death. Then, she has to answer where

she was adopted an Apprentice, just like the Craft Mason is asked where he was made a Mason. She answers, "In the bosom of the Lodge" (I., p. 18). Afterwards, she is asked what numbers represent the Lodge, which are one and four, *one* because "Harmony, Loving-kindness and its purposes make it so" (I., p. 18), and *four* because "it is one whole of four parts" (I., p. 19), respectively Asia, Europe, Africa, and America. Then, she has to state what kind of works are performed in these four parts: In Africa and America labor the Brethren and Sisters at works of Charity and those that benefit society and humanity. The light symbolism plays a role in the following answer, when she is asked by what light they work. It is the light of the "five-pointed Star in the Orient" (I., p. 19)<sup>1417</sup>. The Sisters Inspectress and Preceptress labor in Europe in presiding over their columns. Here, the Venerable Master asks Sister Preceptress what she teaches her column, which is "To work, to obey, to hear and be silent" (I., p. 19). Then, he asks Sister Inspectress what she teaches to both columns, which is "Faith, Hope and Charity"<sup>1418</sup> (I., p. 19). In Asia labor the Venerable Master and the Admirable Mistress, teaching "Truth"<sup>1419</sup>, Justice and Love of Country" (I., p. 19).

Finally, the Venerable Master asks the Inspectress with what all should labor, which is "Sincerity and Loving-kindness" (I., p. 19). She has to answer how the Mistress is clad, and replies "In white and blue" (I., p. 19). Then follow the peculiarities of Masonic age and time: she states her age as Apprentice, which is two years, and that "The Moon is rising" (I., p. 20). This is the keyword for the Venerable Master to open the Lodge of Adoption, "in the name of God, and to His Glory," and "dedicated to Beneficence and Patriotism" (I., p. 22).

## Initiation Ceremony of the First Degree

Prior to initiation into the first grade, the candidate is prepared. She has to be a relative of a Mason and must be at least sixteen years old. Married ladies can only be received by written consent of their husbands, and girls under 18 need the written consent of their parents (I., p. 23). The admission is the result of a ballot; two black balls reject the candidate. It is interesting to note that when men are initiated, one black ball rejects the applicant (I., p. 23). When the ballot is upon the application of a lady, only the ladies have a right to vote, which diminishes the power of the male Masons. Before the Opening of the Lodge, the elected candidate is conducted by a Sister into the Chamber of Reflection, where she is left alone to ponder upon her decision. In the Hall, no lights are burning except for the transparencies and the pans of alcohol and salt. The columns in the Hall and the small tables in Asia are decorated with evergreens and flowers.

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<sup>1417</sup> This is the symbol which Masonry of Adoption has in common with the Orders of the Eastern Star and the Amaranth.

<sup>1418</sup> Faith and Charity are officers in the Amaranth, and Hope and Charity are officers in the Order of the Rainbow for Girls. "Faith, Hope, and Charity" are also the tenets of Craft Masonry, Charity being the greatest of these.

<sup>1419</sup> Sister Truth is also an officer in the Amaranth.

After the Opening of the Lodge, the Venerable Master sends the Deaconess to prepare the candidate, who enters the Chamber of Reflection and asks the candidate whether she has read and understood the sentences written on the walls. If the candidate still resolves to proceed, she is caused to lay aside her gloves, earrings, and rings, which she will later be given again, just like a male Mason who is deprived of his "metals" for initiation. Her sleeves are turned up, so that her arms are bare below the elbows. This corresponds to the naked breast in Craft Masonry. Then, she is blindfolded with a kerchief of white cambric. The reasons therefore are explained to the candidate in the lecture following her initiation: "[...] the bared arms were symbolical of toil; the bandage which covered your eyes, of ignorance and error; and you were deprived of your jewels, to teach you that you ought always to be ready to dedicate your ornaments to charity [...]." (I., p. 57)

The Introducer reports to the Preceptress that there is "an unusual alarm" (I., p. 25) at the door, and the Brother Introducer is sent to ascertain by whom the alarm is given. He partly opens the door and asks: "Who asks admission by the Sacred Number?", to which is replied: "A daughter of Khevah, who desires initiation" (I., p. 26). Now follows a dramatic entry: the door is thrown open, and both the Introducer and Introductress take a hand of the candidate and lead her within the door, which the Deaconess closes with a loud noise. The Venerable Master gives one loud rap on a gong and cries: "Halt!" He asks whether the Brother who vouches for the candidate is present, and this being so, he warns him that he will himself be expelled if she proves unworthy (I., p. 27). Then, he asks the Brethren and Sisters whether they are satisfied with this testimony, and they raise the right hand, which is the sign of assent (I., p. 28). The negative sign would be to extend the right arm to the front, with the palm to the right, and to carry the hand round to the right, as if repelling something (I., p. 28). The consent given, the Venerable Master orders to place the aspirant on the "brink of the precipice" (I., p. 28), and she is placed between the Inspectress and Preceptress and left standing by herself in profound silence. Some minutes later, soft, slow music begins to play, and the Venerable Master asks the aspirant on whom she relies in the time of trial, to which she answers, upon God. The next question is, in search of what she came there, and similar to Craft Masonry, she answers, of "Light and Truth" (I., p. 29). Then, she has to express the idea she has about Masonry, and to give her reason for seeking initiation, after which the Venerable Master asks the Orator and the Aumoness how they can be assured that the candidate has not come out of mere curiosity. The two officers demand that she undergo all the customary test, and travel in the way that they all have gone before her (I., p. 29).

As a preparation, the Junior Master of Ceremonies throws a long chain of small links of light white metal over her neck, and wraps its ends round her two wrists placed together. This is reminiscent of the cabletow around the neck of the candidate who is initiated into the first degree of Craft Masonry. Then, the Senior Master of Ceremonies and the Mistress of Ceremonies walk her once around the Lodge, through America, Asia, Africa, and Europe, and then through

America to Asia. They stop at a table with a basin of water. While the aspirant washes and wipes her hands, which have therefore been released, the Venerable Master explains this ceremony:

We are all in bonds to our appetites, infirmities and passions. In the ancient Initiations the Candidate was required to wash her hands in pure water, as a symbol of purification, and as a solemn pledge of future innocence and rectitude. If you are willing to give us the same pledge, do so, by the same symbol!<sup>1420</sup> (I., p. 30)

After this ceremony of purification, the candidate's hands are confined again, and she has to make the circuit of the Lodge once more, halting at the table with the burning alcohol. During her travels, the Venerable Master reads a metaphorical text, according to which she should practice charity and hospitality, in order to be rewarded by the "Chief Shepherd" with a "crown of glory that fadeth not away"<sup>1421</sup> (I., p. 30). Another purification ceremony awaits the candidate; the Venerable Master explains to her that they are all bound to their prejudices, follies, and frivolities, from which they must be purified by fire. Since two is the sacred number, the Senior Master of Ceremonies frees the candidate's hands and passes her right one twice through the flame:

Are you willing, by the proper symbol of purification, to give us your pledge that you will endeavor to free yourself from the weights and impediments that hold the soul chained down to earth, and restrain its aspirations toward the Infinite and the Divine? [...]

[T]he flame, the smoke and the perfume of incense, ascending heavenward, are eloquent symbols of the aspirations of the Soul, and of the thoughts of adoration unutterable in words. (I., p. 31)

When the Senior Master of Ceremonies has reported to the Venerable Master that the aspirant has made the two symbolic journeys and passed through the "baptisms of water and fire" (I., p. 31), the Venerable Master burns incense in token of their gratitude to God. The Inspectress and Preceptress likewise throw incense into the pan on the table; the first as a token of trust in His Mercy, the second as a token of penitence and hope of pardon by the "Infinite Love" (I., p. 31).

In the silence which follows, the Brethren, with drawn swords, which point to the floor at a 45° angle, step in front of the Sisters, who sit down behind them, so as not to be seen by the candidate. All is in gloom and the air is filled with incense, when the Mistress of Ceremonies removes the candidate's bandage, "who sees herself almost alone among men" (I., p. 32). This is a strange "shock of enlightenment," not to be found in the other androgynous orders dealt with in

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<sup>1420</sup> This procedure, as Ceremony of Ablution, is also practiced by the Order of the Amaranth.

<sup>1421</sup> The Wreath of Amaranth, with which the candidate for the Order of the Amaranth is crowned, also is a "crown that does not fade."

the following chapters, since there is almost nothing visible in the "light," and the aspirant finds herself surrounded by armed men, although she has chosen an order for women. Also, the accompanying noise is missing. The following quote by the Venerable Master explains the situation:

Through the darkness of doubt and gloom we advance towards the Light and Truth. Through the clouds and shadows of the night of death we pass into the realms of Immortality. The afflictions and calamities of life, which are its darkness, and the gloom which broods over the precincts of the grave, not the light of health and the enjoyments of prosperity, chasten us and fit us for eternal life. (I., p. 32)

Thus, instead of the "light," the aspirant perceives the "gloom" as a preliminary stage to death, and it becomes even worse: The Venerable Master raps once, whereupon all the lights are extinguished, and a slow, sad, and solemn music begins to play. The candidate's bandage is replaced by the Mistress of Ceremonies, while the Venerable Master recites Biblical verses: "He that hatheth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes" (I., p. 32). Then, he enumerates two Biblical examples of heroic women, the first being Jephthah's daughter, who is slain by her father because he has promised her to the Lord<sup>1422</sup>, and the second Ruth, who went with her mother-in-law to become a gleaner in the fields of Boaz. The Venerable Master sums up these examples by stating: "The law of Duty is the law of Masonry. Truth and the Right are the Light of Masonry. You seek that Light." (I., p. 34). The aspirant has to affirm that she is going to imitate the pious affection of Ruth, and the noble resignation and devotedness of Jephthah's daughter, and that she is willing to assume a solemn obligation. Upon her affirmation, the Venerable Master exclaims: "Open, then, the doors of the Temple of Light, Truth and Virtue! That she may enter in!" (I., p. 35). This temple is a symbol for the Hall or Lodge room, which now is lighted, the officers are at their stations, the Sisters stand in front of their seats in the front rows, and the Brethren behind them, stretching out their swords horizontally in front of the Sisters.

The Venerable Master quotes "Arise, shine! For thy light is come [...]. *Lift up thine eyes round about, and SEE!*" (I., p. 35), at the last word striking a loud blow with his mallet, which is also done simultaneously by the Inspectress and Preceptress, while all the Sisters are clapping their hands at the same moment. This is the real "shock of enlightenment," and the bandage falls. To increase the dramatic situation, the music strikes a loud chord and plays a bold air, which is softening into a slow and tender one (I., p. 35). Hereafter, the Venerable Master hails the aspirant as "Daughter of the Light," and calls her "Hand-maiden of the Truth" and "servant of Duty" (I., p. 35/36)

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<sup>1422</sup> This is the most obvious similarity to the Order of the Eastern Star, in which Adah (Jephthah's daughter) and Ruth are separate degrees and also officers.

Then, the Brethren form the Arch of Steel with their swords, which we have already encountered as a Masonic (and common) symbol of honor, through which the candidate is led to the altar for obligation, where she is facing the East. The Venerable Master and the Admirable Mistress stand at the other side of the altar, facing the West, the Sisters form a circle around them and the candidate, and the Brethren form an outer circle<sup>1423</sup> and raise their swords, which form a roof of steel over her head (I., p. 36).

My Sister, the sword of a Freemason is the symbol of Loyalty and Honor. The Arch of Steel under which you advanced to the altar, and the roof of steel, under which you have assumed your obligation, are the symbol and pledge of the protection henceforward due to you from these Brethren, and all others of the Brotherhood of the Rite of Adoption. (I., p. 36)

These two ceremonies next to loyalty also represent devotedness (cf. I., p. 59). After the obligation, the candidate is relieved of her bonds, "that she may hereafter be truly *free!*" (I., p. 37), and the Venerable Master strikes her with the blade of his sword lightly on the left shoulder, and then on the right<sup>1424</sup>, and "creates and constitutes" her an Apprentice Masoness (I., p. 37). Then, he gives her his hand and assists her to rise, which is a very simple variant of the Masonic "raising." Afterwards, she is invested with the badge, which is the white apron. Here, it is interesting to see how this male Masonic symbol has been transferred into one appropriate for women, by stating the parallelism in the Hebrew language of "white," "Moon," "Isis" on the one hand, and "blue," "Venus," "Love," "Perfection," and "Hope" on the other:

Its color is an emblem of *purity* and *innocence*. White was, in the Hebrew language, [...] *laban* and *labanah*. The latter word was also the name of the *Moon*, symbol of ISIS, the Great Nature-Goddess of the Egyptians, of whose mysteries this Rite is the successor. The same word meant *purity*. It is therefore the appropriate color for your sex [...]. It is especially appropriate for those who, initiated, have become the Handmaidens of TRUTH, the innocent and pure in heart.

The color of its bordering is that of the Planet VENUS, symbol of APHRODITE, the Goddess of *Love*; and in the Hebrew, the same word which expresses that color means also *Perfection* and *Hope*. The apron is, for you, both a symbol and pledge. It is your profession of Faith and Practice as an Apprentice, pronouncing your Hope of Eternal Life, and

<sup>1423</sup> This has a parallel in the Eastern Star, where the officers form a circle around the altar to unite for prayer, while the other members form an outer circle, at a certain moment taking each other's hands (cf. OES ritual, p. 62).

<sup>1424</sup> This "knighting" ceremony also prevails in the Order of the Amaranth, where the head of the candidate is touched with the blade as well.

your resolution to deserve that life by Innocence and Virtue. (I., p. 37/38)

In Craft Masonry, the white lambskin apron alludes only to purity and innocence, and not to the hope of eternal life; its meaning has been enlarged here. While Craft Masonry draws parallels to the myth of Osiris (cf. the character of Hiram Abiff), the creator of the Rite of Adoption has chosen the wife and sister of Osiris, namely Isis, as central figure. This is also a great difference to the Order of the Eastern Star and the Amaranth, which employ Biblical characters and do not dwell in ancient mythology - despite of the greater tolerance towards non-Christian members when using the latter. In the lecture which concludes the initiation into the first degree, the candidate will be told the reason for choosing expressively this Egyptian goddess as key figure of the rite:

Freemasonry [...] is an association of men alone, from which, by its ancient and immutable laws, those of your sex are excluded. It is the successor of the mysteries of OSIRIS, ORPHEUS and DIONUSOS. But these were not the only mysteries of those ancient times. There were others, sacred to the Goddesses: to ISIS, CYBELE, CERES, and DIANA; and those to which females were admitted were not less venerable and mysterious than the others. These are revived and their ceremonies shadowed forth, in the Rite of Adoption. (I., p. 40)

Afterwards, the candidate receives the jewel of the Order, the Trowel of gold<sup>1425</sup>, one of the chief symbols of Freemasonry, which she is permitted to wear as a token of her association by adoption with the Brethren of Freemasonry, in their exercise of "Charity and Patriotism" (I., p. 38):

To us, as to them, it is a symbol of *Harmony* and *Unity*; being used to spread the cement by means of which the building has cohesion and solidity, and is able to resist the fury of the storm and the wasting influences of Time. As an emblem of labor, also, it is honorable to those who wear it worthily, by devoting themselves faithfully to the performance of Masonic duty [...]. (I., p. 38)

The candidate obtains a pair of white gloves for herself, in order to accept them "as an earnest of that brotherly affection and esteem which each Son of the Widow will hereafter feel" for her (I., p. 38). Then follows a curious parallelism to Craft Masonry - just as the male Freemason used to receive a pair of white gloves for the woman of his heart, the female candidate receives an extra pair of white gloves for a man, "to him whom you may think most worthy to wear them" (I., p. 39). Hereafter, the candidate is given the "kiss of peace"<sup>1426</sup> by the

<sup>1425</sup> This is another difference to the Order of the Eastern Star and the Amaranth, for the latter have their own jewels and badges, and do not employ Craft symbols like the apron and the trowel.

<sup>1426</sup> This ceremony does not exist in the Eastern Star or the Amaranth.

Admirable Mistress, on both cheeks and on the lips, after which the Inspectress and Preceptress do the same. Then, the new Sister obtains the words, signs, and tokens of the degree, which are as follows:

The SIGN is symbolical of the Ladder of Jacob. It is given by closing the fingers of the right hand, and with the thumb describing a line perpendicularly down the right side of the chest from the neck, and a parallel one upward on the left side, and then drawing three lines across the body, the first near the neck, the others below, and all from left to right. ("The 'Arcana'," p. 7)

The three principal steps or rounds of the ladder signify Faith, Hope, and Charity (cf. "The 'Arcana'," p. 7). As shown in Section 4.6.2, "Jacob's Ladder" is also a symbol in the First Degree of Craft Masonry. The response to this sign is to take the tip of the right ear between the little finger of the right hand. The sacred word is AHOTH and means in Hebrew "a Sister." It is shared by letters, the sister and the one examining her taking it in turns to pronounce one letter, beginning with the fourth from the left, and then spelling it backward to the right, thus: TOHAH (cf. "The 'Arcana'," p. 7). The peculiarity of "spelling and halving" secret passwords is also taken from Craft Masonry. The password is HEVAH and denotes the Biblical Eve. It is needed to enter the Hall. The token is "to take each other by the right hand, the middle finger of each extended along the wrist of the other" ("The 'Arcana'," p. 7). While clasping the hands thus, the sacred word is given, as described above. There is a short dialogue as a prelude before giving the sacred word: "Have you this only? - I have something more. - What more? - A word. - Whose? - A Sister's. - Will you share it with me? - Yes, -- by letters. - Begin, then. - How shall I begin? - With the fourth." (cf. "The 'Arcana'," p. 7).

Having obtained the secret work, the candidate has to give the signs, words, and tokens to the Inspectress and the Preceptress as an exercise, and these two officers report that they recognize the new Sister as duly accepted. Then, the candidate is seated at the head of the column of Africa, where she has to listen to an elaborate lecture delivered by the Orator, after which follows the catechism: the Inspectress and Preceptress repeat in a long question-and-answer dialogue all the preparations, proceedings, and meanings of the first degree, in order to show the candidate how she has to reply in case of examination. Thus ends the ceremony of initiation into the degree of Apprentice, and the lodge is closed formally.

## **Second Degree (Companion)**

For the initiation into the second degree, that of Companion, the equipment of the Hall is a little different. Thus, the transparency of the ark, pyramid, and ladder is replaced by one representing the garden of Eden and Eve's temptation.

The pan of alcohol and salt on the table to the North in Asia is exchanged for a vessel used as censer, and a silver cup of incense with a small silver spoon. On the table to the South in Asia, there is a small square box of silver or glass, containing a paste of powdered biscuit, sugar and water, and next to it lies a small silver trowel. On the altar lies the open Bible, and upon it - instead of an ebony cross in the first degree - a silver four-sided square with a five-pointed star in the center. On top of this lies a naked sword. All members wear the bracelet of the degree (II., p. 5).

For the staging of the legend, there is a small apartment near the Hall, which represents a garden with shrubs, plants, and flowers, in the middle of which stand an evergreen tree of holly or myrtle, and a pomegranate or dwarf-apple tree, on which hang apples or pomegranates. These two must be real or artificial trees, the rest may be represented by a painting. Between the two trees, there is a small altar, which is covered with a green cloth. At the foot of the tree with fruit, there is a representation of a serpent, and to make it more dramatic, he is "as life-like as possible, his tongue protruding, and capable of being made to vibrate by the pulling of a thread" (II., p. 6).

There is another small apartment which is hung with black and strewn with bones and tears of silver, in whose center stands a small table, covered with a black cloth, upon which is a skull; or either there may be a skeleton in a case near it (II., p. 6).<sup>1427</sup> On the table burns a single lamp or candle, and on a stool sits a Brother in a black robe with a naked sword, masked and with his hat over his eyes.

In the rear of the altar, hidden behind a curtain until the six lights on the altar are lighted, sits a Brother, "dressed in a black domino, with a black mask, bearing a large sword" (II., p. 6). All the Brethren wear their swords, all Brethren and Sisters wear masks of white gauze or muslin, tied with black ribbons, and white gloves (II., p. 6); the officers wear black gloves.

## Initiation Ceremony of the Second Degree

Any Sister having received the first degree is entitled, after one calendar month, to be initiated into the second, if she has been elected by ballot. She is prepared by the Junior Master of Ceremonies and the Deaconess in a room near the Lodge, and must be able to repeat by heart all the answers of the catechism. When the examiners are satisfied, they take from her a ring, blindfold her, and pass "a light chain of white metal twice round her body, one end being brought up behind, passed over the right shoulder and round the left arm, and held in her right hand." (II., p. 12). She keeps on her apron, but her jewel is removed and together with the ring is laid on the altar. Thus prepared, she is escorted to the door, on which the Junior Master of Ceremonies gives "six loud knocks, by one, two, and three" (II., p. 12), and the Deaconess announces a "Daughter of the

<sup>1427</sup> The bones are rather macabre, but the tears and one pair of crossed bones are also found on the Master's carpet of a Craft lodge. The skull is an equipment of the Craft's anteroom.

Lodge and Hand-maiden and Apprentice of Duty, who desires to be promoted [...] and to become a Sister of the Faith" (II., p. 13).

When the candidate has answered the usual questions, the Deaconess warns her: "Thou enterest here of thine own free will. Whatever thou mayest encounter, it is of thine own choice. Murmur not, therefore, at any trial! I set a seal upon thy lips."<sup>1428</sup> (II., p. 14). The Orator, the Aumoness, the Inspector, the Preceptor, the Inspectress, the Venerable Master, and the Admirable Mistress now quote Biblical admonitions. The Venerable Master then orders the candidate to be placed "between the columns" (II., p. 16; instead of "on the brink of the precipice" (I., p. 28) in the first degree), where she is left by herself, while soft, slow, and plaintive music plays for a few minutes. The music having ceased, the Senior Master of Ceremonies and the Misstress of Ceremonies, each holding the candidate by one arm, lead the latter on her travels twice around the Lodge, which are to imitate the course of the moon:

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|---------------------|--|
| Venerable Master:   | Let the Aspirant journey from the West by the North to the East, and by the South to the West again, imitating the moon whom the ocean follows with her tides; and take good heed how she walks! [...] |
| Admirable Mistress: | Ponder the path of thy feet, and let all thy ways be established!  |
| Orator:             | Turn not to the right hand nor to the left!<br>Remove thy foot from evil! Pride goeth before destruction, and a haughty spirit before a fall. (cf. II., p. 16/17)                                      |

During her travels, obstacles are placed upon the floor, over which the blindfolded candidate has to pass, and others are held in front of her, so that she has to pass under them by stooping. On the second circuit, it becomes even more dramatic, since the Senior Master of Ceremonies seems to be attacked and involved into a combat with swords (cf. II., p. 17). Meanwhile, the Venerable Master quotes again Biblical verses, such as "In the way of righteousness is life; and in its pathway no death" (II., p. 17). He explains to the candidate that this journey is symbolical of the journey of life, consisting of difficulties and dangers, wherefore it is necessary sometimes to bow the head and humble the spirit. The Venerable Master also remarks that in ancient initiations, the initiate was subjected to more real and severe trials, e.g. crashes of thunder, lightening, falling waters, cries of wild beasts, and a leap from a height. He assures the candidate that the journeys she is to make are only symbolical of those, because

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<sup>1428</sup> This warning is also pronounced by the Conductress in the Order of the Eastern Star (cf. OES ritual, p. 38).

"[w]e do not seek to terrify, but only to impress you. But we cannot wholly dispense with the ancient tests." (II., p. 18).

After this "dangerous" journey, the candidate has to affirm that she is ready to shed her blood for those she loves, and a trick test is applied to her:

The Aspirant is seated in a chair; the Mistress of Ceremonies turns up the sleeve and bares her left arm, to above the elbow. A ligature is then tied on it, as if preparatory to bleeding, and the Senior Master of Ceremonies pricks her slightly with a lancet or penknife, near the vein. Tepid water is made to run down the arm and drop from it, so that she may believe that she is really bleeding. (II., p. 18)

Suddenly, the Venerable Master interrupts this procedure, stating that it is sufficient that the candidate was willing to shed her blood. Then, she is led on her second journey twice around the Lodge, on which she encounters no obstacles. The Venerable Master accompanies her travels with Biblical verses, and when they have ended, he explains to the candidate that this journey was also symbolical of life, namely of the peace and contentment that comes from the faithful performance of duties.

After the journeys, the candidate's bonds are removed, and she is escorted into the Garden of Delight. The Mistress of Ceremonies and the Deaconess lead the aspirant in front of the altar, and the Deaconess whispers in her ear that before her is the fruit of her toils, she only has to reach out her hand, gather it, and eat it. She guides the blindfolded candidate's hand to the tree, makes her take an apple and bite it, whereupon the bandage drops from her eyes, and she perceives the surroundings by the light of the six candles. At this instant, there is "an imitation of thunder in an adjoining room," the music makes "a few loud, harsh, discordant chords, dying away in a plaintive minor cadence" (II., p. 22), and suddenly the armed Brother stands in front of her, lifting his sword over her head. Then follows the staging of the paradise scene; the Brother asks the candidate who tempted her to eat of the Tree of the Knowledge of Good and Evil, and the Deaconess answers in her stead that it was the serpent. Meanwhile, the Inspector approaches unseen and asks the "Avenger of Wrong" to stay his arm, for forgiving is nobler than punishing. The "erring daughter of Khevah" is led into the Chamber of Repentance to hear the lesson of someone who has sinned and repented. The candidate is again blindfolded and escorted into the dark chamber, where the masked Brother sits, with his head bowed upon his hands upon the table. A single light is burning. He tells the candidate the story of his "sad and mournful life," e.g. that he has been a respectable and moral citizen, a pillar of his church, reading the Scriptures, not working on Sabbath, blessed with health and strength, but not taking heed of the welfare of others. He was so self-reliant that he did not care to make friends, and his selfishness grew. Then, all his children died, and he had no sympathies and love of other human beings, because he had never cared for them. He concludes his story with the statement

that "[t]he poorest of men is he to whom no one is indebted for kindness; the richest, he whom most men owe for favors unrequited." (II., p. 27).

Having heard this lesson, the candidate is again blindfolded and led into the Lodge room, which is only lightened by the transparency representing the temptation of Eve. The aspirant is seated in front of it, her bandage is removed, and the Venerable Master lectures about the corresponding Biblical account. Hereafter, the candidate is blindfolded once more, since she seeks the Light, and "Day cometh only after the Night, and only through the frowning gates of death the soul enters into the presence of the eternal splendors." (II., p. 31). The lights in the Hall are lightened, and the officers, Brethren and Sisters stand in their places unveiled. The Venerable Master quotes: "If we walk in the light, we have fellowship one with another. God is Light, and in Him is no darkness [...]." (II., p. 31). The candidate's bandage is finally removed, and she is conducted to the altar for obligation, which she assumes kneeling, with her right hand on her heart, and her left on the Bible and square. The Venerable Master and the Admirable Mistress stand opposite the candidate, the Sisters form a circle around them, and the Brethren an outer circle. Then, the Brethren form the Arch of Steel over the aspirant's head, the Venerable Master lays the blade of his sword on her head, and she repeats the obligation after him.

After conclusion of the obligation, the Venerable Master and the Admirable Mistress conduct the candidate to the table to the South in Asia, on which stands the box containing the paste of powdered biscuit, sugar, and water. The Master relates to her that in the Eastern desert, the guest of the Bedouin is sacred by the laws of hospitality when he has tasted salt with him, even if he has murdered his host's brother. He places a little of the mixture between her lips with the trowel, saying "With this mixture of wheat-flour, honey and water, all symbols of God's bounteous and abundant providence for man, I seal your obligation and make the bounds of Companionship and duty indissoluble", and when she has swallowed it, the Admirable Mistress likewise eats of it, stating that by her the Sisters of every Lodge of this Order renew their obligation and pledge her true Companionship (II., p. 32). Then, the Venerable Master eats of it and promises that "by the same mystic and sacred symbol," all the Brethren of the Order renew their obligation and pledge true companionship and protection to her. He informs the candidate that "fine flour" in Hebrew is *sulata*, "honey" is *dabas*, and "water," *mayim*, and instructs her to remember at least the initials *S::D::M::*, or *Samech, Daleth, and Mem* (II., p. 33).

Now, the candidate is escorted to the other table, where the Venerable Master lights the alcohol and throws incense into the flames, while offering a prayer. After several officers have quoted Biblical verses, the Admirable Mistress fastens the bracelet upon the left arm of the neophyte, and promotes her to be a Companion Masoness, under the motto of "Silence and Virtue." (II., p. 35). Then, she gives her the kiss of peace, whereupon the candidate receives the secret work:

The SIGN is to take the tip or lower part of the left ear between the thumb and the little finger of the right hand, and then to place the two hands, open, and parallel to each other, in front of the upper part of the bosom, and tap the tips of the fingers of the two together three times. ("The 'Arcana'," p. 8).

The response is made by putting the fore- and second fingers of the left hand on the lips, and the thumb under the chin. The password is HABARAT, and the sacred word is ADEN; the examiner and the examined take it in turns to spell it by letters. The token is to take each other by the right hand, interlacing the thumbs, and spelling the sacred word. As in the first degree, a short prelude antecedes this ceremony. In the second degree, there is also a form of "summons," which consists in sending a letter with a piece of paper, on which are written the above-mentioned abbreviations, S::D::M::, including a ring; in case one needs assistance from other members.

Having thus received the secrets, the new Companion is given back her ring and her jewel. Then, the Venerable Master takes the bitten apple from her, and gives her a whole and fair one instead. In this way, he has symbolically taken from her the fruit of the Tree of the Knowledge of Good and Evil, and given her a fruit from the Tree of Life, which is the "Truth" (II., p. 36). Hereafter, the newly-promoted Companion has to give the signs, words, and token to the Inspectress and the Preceptress as a test. In the following, the candidate has to listen to an exhaustive and philosophical lecture by the Orator, which deals mainly with the progress of the human race and society, and is completely bedded in the context of the time of the ritual, which is proved by the following quotation: "The Indian tribes of America were, a little while ago, mere savages, living by the chase and always at war; their women, slaves, doing all the degrading drudgery of savage life. To-day, some of them are Christian communities [...]," etc. (II., p. 47). The Orator even defends himself for addressing *women* with such a scientific speech about future and progress:

No doubt, my Sister, many *men* would say that these are singular thoughts to be pressed upon the consideration of a woman. A few graceful prettinesses, some well-turned compliments, some superficial ideas in regard to beneficence, a trite summary of commonplace morality, and some self-glorification would, they think, have been more appropriate. Perhaps you yourselves wonder to what all this leads that we have said. (II., p. 48)

The fact that he talks in this way to the women of his time shows that he takes the Masonesses serious and treats them like men, by letting them participate in the philosophical thoughts. We cannot fend off - without aiming to reproach or insult the Order of the Eastern Star and the Amaranth - the thought that these androgynous orders are a little more encumbered with "graceful prettinesses" and "commonplace moralities", expressed by floral, stellar, and

Biblical romanticism, than it is the fact in Pike's Masonry of Adoption. The latter offers a "more Masonic" approach for the women to "real" Freemasonry; which of course is our personal impression. One might argue that Pike's Masonry of Adoption applies silly tests, such as the bleeding ceremony, in order to thrill or frighten the initiates. But as it is, Pike's Masonry was not without charm, as being executed in the late 1800's.

When the lecture is over, the Sisters Inspectress and Preceptress work themselves through the whole catechism of the second degree in form of a question-and-answer dialogue. Hereby ends the initiation ceremony of the second degree.

### Third Degree (Mistress)

For the initiation ceremony into the third degree, that of Mistress, the Lodge room and the adherent apartments are again changed. Thus, there is a transparency in front of the Inspectress representing the Nile, and on his bank Pharaoh's daughter with her attendants, one of whom drawing the small ark with the infant Moses out of the water; and at a distant standing his young sister. The transparency in front of the Preceptress illustrates a scene in the Arabian desert, a woman (Hagar) sitting on the sand, and beside her under a bush lying her son Ishmael, above them being a cloud, and in the cloud a glory (III., p. 7). Between these transparencies, there is a third which represents a volcanic eruption at a distance, and in the foreground stand Lot and his daughters, and a little behind his wife, looking back at the destroyed city (III., p. 7).

The lights are as in the previous degrees, with exception of six tall lights of blue wax, standing in front of the presiding officers in Asia in the form of a passion cross, with its head to the East, in this way (III., p. 7):

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This time, on the open Bible upon the altar lies a black passion cross, and on the table to the North in Asia there is a vessel of silver, containing eau de cologne, which is colored red like blood, with a small brush for sprinkling. On the table to the South in Asia there are a censer and a vessel of perfume for burning, as well as a wreath of evergreen and flowers. There are four veils in Europe, at the extreme western end of the Hall, from the North to the South, parallel to each other. Each is composed of two curtains, which can be drawn away to the sides by a cord. The first veil is black, the second crimson, the third orange, and the fourth green.

Part of the preparation room, with only a chair or two and a small table, is needed, as well as a "workshop," e.g. a well-lighted small room with a table and chairs, on the table lying "stuff, materials, and implements for female labor:

among them, needles and thread, knitting needles, and a spindle with yarn upon it." (III., p. 8). Then there has to be a small room serving as "encampment," in which is a tent; in the tent are a cot, one or two stools, and a table on which are bread, mild, and some fruit (III., p. 8). Inside the door leading from the preparation room is a white curtain. Another difference is that in this degree, the Venerable Master is addressed with "Most Venerable," the Admirable Mistress with "Most Admirable," and the Inspectress and Preceptress with "Admirable."

## Initiation Ceremony of the Third Degree

Every Sister who has received the degree of Companion is, after the expiration of two calendar months, eligible for the third degree by the ballot. The Hall is profusely decorated with flowers and green leaves, and the Brethren and Sisters are in full dress and wearing their decorations and jewels. The Deaconess and the Junior Master of Ceremonies prepare the candidate, who is dressed in white, without jewels or ornaments, and with slippers on her feet, without stockings. This reminds us of the Craft's custom of the candidate being "slipshod," however, here the lady wears two slippers, which she even has to take off at a certain instance to walk barefoot. In her hair, the lady has to wear a white and a red rose. Her apron and jewel are laid upon the altar in the Lodge room. Her arms are both bare to above the elbows, and around her neck hangs a black ribbon, suspended from which is a black passion cross. The candidate further wears white kid gloves, which are edged at the wrists with blue ribbon, and a white flower upon her bosom (camellia, jasmine, or tea-rose). A white veil is thrown over her head (III., p. 15). It is a common practice to cover candidates on the brink of a "new life" with a white veil, like brides or nuns.

The Deaconess and the Junior Master of Ceremonies lead the thus prepared candidate to the door of the Lodge. In the meantime, the portion of the Hall in the rear, where the veils are, has been separated from the rest by white curtains. A Brother in a black domino with a black silk mask and a drawn sword sits on the side of each of the four veils. Beside each of these Brethren is a small table. On the table of the first lies a gavel of steel, on that of the second a mallet and a chisel, on that of the third a trowel, and on that of the fourth, a square and a compass, with a tape-line, parallel rule, and other instruments. They also have each a Bible on their table. In none of the other androgynous orders dealt with in the following chapters is an accumulation of as many operative stonemasons' tools.

There are no lights burning in the Lodge room, except for two lights on the table of each of the four guards of the veils. The Junior Master of Ceremonies raps thus at the door: ..... This time, the candidate is admitted "by the Sacred numbers of Pythagoras and the Kabala," as a Sister of Faith who want to "draw nearer to the True Light" (III., p. 16). She is led inside the door and halted at the white curtain, where her guides leave her, while a loud and harsh music plays, and imitations of lightning and thunder are in the further end of the Hall

(III., p. 17). When the music has ceased, the Senior Master of Ceremonies, masked and with a naked sword in his left hand, and a pair of tongs with a live coal, or one made to appear so with the help of phosphorus, in his right hand, approaches her. He warns her that she has entered a hallowed and sanctified place, which is dedicated to St. Mary of Bethany, who anointed the Lord with ointment, wiping his feet with her hair (cf. III., p. 17), subjects her to a test of purity:

None but the pure in heart ought to enter here. As the Seraph laid up on the mouth of the Prophet ISAIAH a live coal taken with the tongs from off the altar, saying, '*Lo! This hath touched thy lips; and thine iniquity is taken away, and thy sin purged:*' even so do I lay upon thy lips this live coal, taken from the altar of Masonry. [*He places the coal against, or approaches it close to, her lips.*] Be thou henceforth a Mistress in Israel, without guile! (III., p. 18)

As he retires, the music plays some soft notes, and the white curtain is drawn aside, so that the candidate sees the black veil and the guard, with the naked sword and a gavel on his table, sitting in front of it. A grave voice from the extreme east of the Lodge says: "Through the dark gates of Death lies the only way to eternal life. Advance, Mortal! And pass through them, into the unknown realm beyond!" (III., p. 18). However, as the candidate approaches the black veil, the guard rises and seizes the gavel. He tells her that he represents the Archangel Michael, who guards the black gate of Saturn, and he informs her that she can only enter after having obtained the password where others have obtained it before her. Now, the Most Venerable Master in the extreme east recites Biblical verses about virtuous women, who work with wool and flax, lay their hands to the spindle, clothe their household with scarlet, etc. (III., p. 19). The Introducer and the Introductress escort the candidate into the workshop, in order to labor with the four or five Sisters who are sitting there, occupied with sewing, knitting, etc. After the candidate has chosen a work and labored at it for some minutes, the Deaconess reveals the password for the veil of Saturn to her, which is the Hebrew word that means "industry": SO-CAI-DAH (cf. "The 'Arcana'," p. 9). The candidate gives the password to the Brother, the black veil is drawn each way, and she can pass through to approach the crimson veil.

In front of the crimson veil sits the Brother beside whom lie a mallet and a chisel. He represents the Archangel Gabriel, who guards the crimson gate of Jupiter, and also refuses to let her pass without the password, and sends her to acquire it as others did it before. From the north of the Lodge we hear the Most Admirable Mistress reciting the Biblical tales of Abraham, who has fed three men in whose appearance the Lord visited him, and the story of Lot who invited two angels to eat in his house - in short, lectures of hospitality. The Introducer and the Introductress lead the candidate into the tent, at whose entrance they seat her. After some time there comes a weary, old, feeble Brother, poorly dressed, and the candidate has to invite him spontaneously to take from the food and

drink on her table and to sleep on her cot. After she thus has extended hospitality to the stranger, he reveals to her the password of the veil of Jupiter, which is the Hebrew word meaning "hospitality": NA-DAI-BOTH (cf. "The 'Arcana'," p. 9). With this word, she is allowed to pass the guard and approach the orange veil.

The guard of the "orange-colored gate of Mars" is the Archangel Auriel, who rises, holding a naked sword in his left hand, and a trowel in his right. The candidate being without the password and hoping to be allowed to pass him, is thus rejected: "She hoped in vain: neither gold nor beauty can tempt me. I am a Mason. She must return." (III., p. 25). This remark contains a touch of self-importance of the incorruptible Mason. The Orator in the south of the Lodge recites the Biblical passage from Gen. 45, in which Joseph<sup>1429</sup> forgives his brothers who have sold him to Egypt into slavery, and saves their lives by a great deliverance. The candidate has to seek the society of her Sisters, in order to practice forgiveness. Thus, she is conducted into the preparation room, where several of the Brethren and Sisters are conversing, when one Sister approaches her and admits that she has wantonly done her an injury. She makes up something to provoke and exasperate the candidate, and begs her to forgive her. When, sooner or later, the candidate is willing to forgive her Sister, the latter gives her the password of the veil of Mars, which is the Hebrew word for "forgiveness of injuries": KAPARAH (cf. "The 'Arcana'," p. 9). Invested with this password, she is allowed to pass the orange veil, and approaches the last one.

In front of the green veil, which represents the "green gate of Mercury," sits the Archangel Raphael, who rises and lays his right hand on the square, compass, and other tools on his table. He tells the candidate that she cannot pass him without the password, for "[d]uty is inexorable as fate, and the Mason is the soldier of Duty. Neither persuasions nor the promises of reward can tempt me; nor the smiles and blandishments, nor even the tears, of beauty." (III., p. 28). Instead, she is sent to acquire the password as others have done before her. From the far east of the Lodge, the Inspector now recites Biblical passages, e.g. the one in which Haman, who hated Mordecai the Jew, exclaimed: "Yea, Esther, the queen<sup>1430</sup>, did let no man come in with the king unto the banquet [...] but myself [...]. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate." (III., p. 30). The Introducer and the Introductress admonish the candidate to seek the silence and solitude of her chamber, in order to reflect and interrogate herself. They lead her into a small room which contains only a chair and a small table, on which lie pens, ink, and a paper with the title "Profession of Faith, and Resolves." The candidate is left alone to read this paper, which contains her future moral code, like "A Mistress of the Light should be magnanimous and possessed of true nobility of soul [...]," "Serene and self-possessed, she will be neither elated by prosperity nor depressed by adversity,"

<sup>1429</sup> This is the legend enacted by the Junior Lodge of Odd Fellows, who likewise draw on that symbolism of forgiveness. (This is no Masonic institution!)

<sup>1430</sup> Esther the Queen, who has saved her people from destruction by endangering her own life in front of her husband, is one of the officers and the third degree of the Eastern Star. There, she has a distinguished function, whereas she is only hinted at without further relevance in the Masonry of Adoption.

"Mistress of myself, the ill-nature of others shall not provoke me to retaliation by censure or sarcasm [...]," etc. (III., p. 81). If the candidate refuses to sign this paper, she is not allowed to go farther. When she has signed it, the Introducer tells her the password for the veil of Mercury, which is the Hebrew word denoting "magnanimity," or "nobleness of mind": RAMANOTH RUACH (cf. "The 'Arcana'," p. 9). She is led again to "enter the place of Light" (III., p. 32), and gives the password to the guard of the green veil, which is drawn apart. She passes through, and the guard immediately extinguishes his lights, so that there are only the transparencies illuminated. Overhead glows the letter I:: in the east, and the five-pointed Star in front of the Master and the Mistress, below. The symbols of the Sun, the Moon, and the five planets are illuminated as well.

While soft music plays, the candidate is led round the extremity of the white curtain and seated in front of the transparencies between the two columns, facing the east. The Most Venerable Master explains to her the symbolic significance of the four gates and their guards, and why they have been chosen as a component of the third degree:

[...] you have passed the four Veils, and the way to the Place of Light is open to you. The Veils represent four of the seven planetary spheres or gates, through which, according to the old Oriental faith, the soul had to pass in reascending to its original home, the place of its birth or source, above the stars; and at each of which it was purified of some alloy of earthly vice or passion.

These Archangels, Michael, Gabriel, Auriel, and Raphael, of the South, North, East, and West, also represented the four elements, Water, Fire, Air, and Earth, and the four letters of the sacred Hebrew name of the Deity. To these also were assigned, in the same order, the four symbolic animals of Ezekiel's vision and the Apocalypse, the Lion, the Ox, the Eagle, and the Man, borne on the respective standards of the Tribes of Judah, Ephraim, Dan, and Reuben. To each Planet was assigned the color of its veil [...]; and upon each veil you saw the symbolic character of its Planet. (III., p. 34)

In the following, the Most Venerable Master recites the Biblical account of how Sarah caused her husband Abraham to expel her slave-woman Hagar and the latter's son Ishmael into the desert, and how God created a well to prevent that they died of thirst, because he wanted to create from Ishmael a great nation. Next, the Master relates the tale how the Pharaoh's daughter found little Moses in an ark on the river, and after that he quotes the fate of Lot's wife who looked back at the destruction of Sodom, undoubtedly sighing "at parting with the amusements and gaieties, the pleasures and frivolities, the scandal and gossip, and perhaps the vices of the city" (III., p. 39). From all these recitals, the future Mistress Masoness is to tear her lesson and example. Then, the Master speaks about how Joshua took his shoes off, when he was standing on holy ground,

which is the sign for the Senior Master of Ceremonies and the Mistress of Ceremonies to blindfold the candidate and take her slippers off.

A strip of carpeting is laid out from where she stands to the altar, and a second one from the altar to the table in Asia, on which she can walk with her naked feet. She is made to kneel again at the altar, and this time the members do not form a circle, but the Sisters form a square around the candidate, Master, Mistress, Inspectress and Preceptor, and the Brethren form an outer square, with their swords elevated at a 45° angle, their points equally forming a square above the candidate's head. The candidate assumes the obligation, and when this is concluded, all the lights are lighted, while the Most Venerable Master recites a verse about the end of days and the final judgement: "And it shall come to pass, in that day, that the light shall not be clear nor dark: but it shall be all one day, which shall be known to the Lord: not day nor night; but it shall come to pass that at evening-time it shall be LIGHT." (III., p. 41). At the last word, the Brethren clash their swords together as "shock of enlightenment," the music strikes a few wild chords, and the candidate's bandage drops. The Most Venerable Master explains to her the symbolism of the squares in and under which she stands:

Being restored to the Light, my Sister, you find yourself enclosed in the Mystic Square, formed by the Sisters and Brethren: and you are thus assured that so will they always unite to assist, defend, and protect you, while you prove yourself worthy [...] by a punctual performance of all your obligations and duties. (III., p. 42)

Such a proof of association and interrelationship between "real" Masonry and "Masonry for women," with the inherent Craft symbolism of the square, is not to be found neither in the Order of the Eastern Star nor in the Amaranth. Now follows another purification ceremony, which is in allusion to the law of Moses, according to which people and their garments are anointed with oil and blood, and the house is purified in a like manner:

[...] and he shall kill one of the birds in an earthen vessel over running water; and he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times, and so purify the house; but he shall let go the living bird [...] into the fields, and make an atonement for the house, and it shall be purified. (III., p. 42/43)

The Master sprinkles the Hall and the candidate seven times with the imitative blood, the red-colored perfume, as a symbol of the purification of the soul, which is the condition to become a Mistress of the Light. Hereafter, the candidate has to emancipate herself from the seven chief faults of her life, whatever they may be. Then, she is led to the other table, on which the Master lights the alcohol and throws incense with the spoon into the flames, while

announcing a prayer to the "Infinite Benefactor, the source of Light and Life" (III., p. 43). After the prayer, several officers continue with phrases of adoration, and then the Most Venerable Master takes the crimson rose from the candidate's head and casts it into the flames, as a sacrifice on the altar of Masonry, and the candidate has to repeat after him that this is in token of her willingness to sacrifice her pleasures, amusements, and inclinations to duty, and her jewels, ornaments, and superfluities to charity (III., p. 45). In lieu of the rose, the candidate receives from the Most Admirable Mistress a wreath of evergreen leaves and flowers<sup>1431</sup>, which was a symbol of completion and perfection among the Hebrews, called *Kalailah*, wherefore a bride, crowned with the garland, was called *Kalah*, and the bridal state, *Kaluloth* (III., p. 45). For the candidate, it is a symbol of her proficiency and perfection as a Mistress of the Light.

After this ceremony, the candidate is made to kneel on one knee in front of the Cross of Light, and the Master, taking both her hands between his, elevates her to be a "Mistress Mason, a Mistress of the SACRED LIGHT, symbolized by the perennial fire of the Goddess VESTA, and a Member of this Lodge, dedicated to Saint MARY of BETHANY" (III., p. 46). The Most Admirable Mistress assists the candidate to rise, gives her the kiss of peace, and gives the candidate her apron back, which she now is allowed to embroider with symbols of the degrees. Then, she receives the secret work of the order.

The Sign of Order is made by crossing the arms on the breast, the right over the left, with the hands open, each thumb forming a square with the hand ("The 'Arcana'," p. 10). The Sign of Recognition is to put the little finger of the right hand on the right eyebrow, the other fingers closed, and the thumbs shut upon them ("The 'Arcana'," p. 10). The response to this sign is to place the right hand on the front of the left shoulder, bringing it down across the body, to the right hip, and let it fall on the thigh ("The 'Arcana'," p. 10). The password is the Hebrew word for "Mistress of the Light," *Baloth-aur* ("The 'Arcana'," p. 10).

Then, there is a Sign of Appeal, which reminds us of the Grand Hailing Sign or Sign of Distress of the Craft, to which it looks similar. It is to interlace the fingers of the two hands, and place the so interlaced fingers in front of the forehead, the palms outward ("The 'Arcana'," p. 10). As in Craft Masonry, this Sign of Appeal is connected with a Cry of Appeal, which is the Hebrew word for "alas," namely AVAI! AVAI! AVAI!, and it is three times repeated. If there is extreme danger, there is an additional cry of "HELP, CHILDREN OF ISIS!" ("The 'Arcana'," p. 10), which corresponds to the Craft's cry "O Lord my God! is there no help for the widow's son?"<sup>1432</sup>

The sacred word is *Avoth Aur*, which means in Hebrew sign, token, or pledge of the light ("The 'Arcana'," p. 10), and the token is to place the index and middle fingers of the right hand of one, on those of the right hand of the other, at the same time putting the thumb between the joints or phalanges of those fingers, on the back of the two, near the nails ("The 'Arcana'," p. 10). Hereby, the sacred word is given, being spelled again. The battery of the third degree is four, by

<sup>1431</sup> In the Order of the Amaranth, the candidate is likewise crowned with an evergreen wreath.

<sup>1432</sup> Duncan, p. 18.

twos, and the plaudit or vivat consists in giving the sign of the order twice, each time calling twice "Haidad!," which is the Huzza / Haidoth, signifying praise and thanksgiving ("The 'Arcana'," p. 10).

Having thus received the secrets of the degree, the newly-elevated Mistress Masoness is reinvested with her jewel of the trowel as a token that she is now "fully associated with the Brethren of Free Masonry in their labors for the good of Society and Humanity" (III., p. 47). Then, the new Mistress is guided to the preparation room and clothes again as before, whereupon she returns to the Lodge room and listens to a long lecture by the Orator. She is told that in the first degree, she represented the Maiden as Daughter, in the second degree, the Maiden as Sister, and in the third degree the Maiden as Beloved<sup>1433</sup> (III., p. 48/49), and the Orator addresses her with "Beloved of Isis." When the lecture is over, the Inspectress and Preceptress deliver in a question-and-answer dialogue the whole contents of the third degree initiation ceremony, namely the catechism. Thus ends the third degree ceremony, and the Lodge can be closed by the Closing Ceremony.

### The Egyptian goddess Isis <sup>1434</sup>



<sup>1433</sup> This bears striking resemblance to the Order of the Eastern Star, in which the five degrees are called degree of Daughter, Widow, Wife, Sister, and Mother.

<sup>1434</sup> Illustration taken from Hall, page inserted between XLIV - XLV.

## 7.2.2 Five Heroic Biblical Women - Essence of Co-Masonry? The Ritual of the Order of the Eastern Star<sup>1435</sup>

The Eastern Star is the largest and most successful androgynous order of the world, owing its origin partly to the French Rite of Adoption, and partly to several 19<sup>th</sup> century orders of the United States, which also might have been founded upon the French prototype. Rob Morris from Kentucky, Poet Laureate of Masonry, arranged the degrees in 1850. They were evidently conceived as "entertainment for Freemasons and their female relatives,"<sup>1436</sup> and contained many symbolic references to "Stars" and state organizations called "Constellations." In 1855, Rob Morris printed the revised ritual under the name *The Mosaic Book*, and claimed to establish a *Supreme Constellation of the American Adoptive Rite*, he himself occupying the role of "Most Enlightened Grand Luminary."<sup>1437</sup>

As was true of much of Morris' work, this was overdone and so elaborate as to be impossible of exemplification [...]. In 1860, Morris simplified the ritual and published his *Manual of the Eastern Star Degrees*. This manual was the basis of a change in the system from *Constellations to Families*.<sup>1438</sup>

From 1860 till 1867, more than 100 "Family" charters were issued; then, however, the system was discontinued. In the year 1865, Rob Morris published his last book on this rite, *The Rosary of the Eastern Star*, which was taken up by Robert Macoy of New York. With Morris' help, Macoy published a *Manual of the Order of the Eastern Star ... adapted to the System of Adoptive Masonry*, and since Morris went on a trip to the Holy Land, the whole affair was left to Macoy. The latter recast the ritual and formed a Supreme Grand Chapter in 1868. Thus, Morris is the founder of the Rite, and Macoy of the Chapter system, the latter being until today the basis from which all other Eastern Star ritual variants have been drawn.<sup>1439</sup> The original ritual is the standard work for most Black chapters. The initiator of the establishment of the General Grand Chapter on November 15<sup>th</sup>, 1876, was Willis Darwin Engle.<sup>1440</sup>

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<sup>1435</sup> If not otherwise noted, the quotations for this section are taken from *Ritual of the Order of the Eastern Star*, Chicago, 1912.

<sup>1436</sup> Cf. *CME*, p. 11.

<sup>1437</sup> *Ibid.*

<sup>1438</sup> *Ibid.*

<sup>1439</sup> *Ibid.*

<sup>1440</sup> *CME*, p. 11.

The necessity of creating an order affiliated with the Craft and open for women is explained in Macoys *Manual of the Order of the Eastern Star*, published in 1869, in an address to the ladies:

Ladies, you are connected with Masonry by ties far more intimate and tender than you are aware of [...]. The widow and orphan daughter of a Master Mason takes the place of the husband and father in the affections and good deeds of the Lodge. [...] *Females cannot be made Masons.* This is a rule that has been handed down with the other rules of Masonry for thousands of years. [...] Therefore we cannot invite you to visit our Lodges. [...] ... how is a lady, traveling among strangers, and finding herself in want of friends, to make herself known as the wife, widow, sister or daughter of a Master Mason? [...] The country is full of impostors [...]. Almost every charitable person has been imposed upon [...]. The lady, therefore, who has the relationship to Masonry that you possess needs, in such a case, some particular means of recognition; some means of *making herself known to Master Masons* [...].<sup>1441</sup>

Here, we see that it was the *language*, the secret mode of recognition which the female relatives of Master Masons lacked. This has to be seen in the historical and social context; today, with our well-developed system of social security, it may sound a little funny when Macoy speaks of "impostors" who try to abuse the charity of the Masons, pretending relationship to them. However, in the second half of the 19<sup>th</sup> century, this was really the case and, due to the insufficient insurance system, a means of survival for certain people, characterized in our chapter on technical terminology as "tramping Masons." There were also women of that kind. In our time, where we even have female Freemasons which was unthinkable 130 years ago, it might be difficult to accept that the establishment of the OES was not in the first place an achievement of emancipation of women who wanted their own Freemasonry, but a simple necessity to make sure that the real widows and orphans of Master Masons received the social aid from Masonry which they were entitled to. The OES was exactly matched with the needs of these women, and also contained the moral code of these times. What today may sound like an insult or at least as if the Masons were treating the women like a child, was actually a way of supporting them by the creation of an easy ritual:

Are there any means, long tried and proved, which a lady can learn, and by due practice remember, so that, if suddenly called upon, she can put it into use with confidence that it will prove effectual? I answer there *is just such a method* [...]. The Order is called the EASTERN STAR. It has signs and pass-words, and means of recognition which have been tried in a thousand instances, and proved to be exactly what a lady needs in cases I have mentioned. The signs which are for a lady's use are easily

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<sup>1441</sup> Macoy, *Manual of the Order of the Eastern Star*, p. 15-18.

learned and remembered. The pass-words which Masons use in answer to the signs are equally so. The other means of recognition, by the aid of the Signet, are not easily forgotten, and the whole system is available for practical use at all times when required.

And there is one great merit in the Order of the EASTERN STAR [...]; it is *pure, graceful, and religious*.<sup>1442</sup>

These "pure and graceful" moral lectures of the ritual are based on five Biblical characters which stand for the tenets of the Order - Adah, Ruth, Esther, Martha, and Electa. However, the OES is not expressly for Christians, but open to all religions and denominations.

The government of the Order is vested in three bodies: General Grand Chapter, Grand Chapter, and Subordinate Chapter. Five Subordinate Chapters may organize a Grand Chapter in any State or territory where no Grand Chapter exists (cf. p. 1). A Subordinate Chapter, in order to act legally, must have a Charter or Dispensation legally issued, which has to be present at its meetings. Today, there are 46 U.S. States, eight Canadian Provinces, The District of Columbia, and Puerto Rico joined by the General Grand Chapter.<sup>1443</sup> However, New York and New Jersey do not belong to the General Grand Chapter but have each a slightly different ritual and their own laws.<sup>1444</sup> Thus, according to the OES homepage of New York, one difference is that in New York, the order is open to any women 18 years of age or older; no Masonic affiliation is required. There are about 48,000 members in the State of New York, organized in 395 Chapters, which are subdivided into 39 regional Districts.<sup>1445</sup>

According to the ritual published in 1912 which has been used for this work, the order is open to Master Masons in good standing and their wives, daughters, mothers, widows, and sisters, who have attained the age of eighteen (cf. p. 1). This has been updated by the General Grand Chapter Assembly in November 1997 as enlarged to legally adopted daughters, stepmothers, stepsisters, half-sisters, granddaughters, stepdaughters of a Master Mason, grandmothers, great granddaughters, nieces, daughters-in-law, mothers-in-law, sisters-in-law, as well as daughters of sisters or brothers of affiliated Master Masons.<sup>1446</sup>

Among the landmarks of the order, the belief in the existence of a Supreme Being is the first. The second landmark refers to the five degrees of the Order of the Eastern Star, respectively Adah, the daughter, Ruth, the widow, Ester, the wife, Martha, the sister, and Electa, the mother. According to the eighth landmark, the degrees cannot be conferred unless a brother in good standing shall preside.

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<sup>1442</sup> Macoy, *Manual of the Order of the Eastern Star*, p. 18/19.

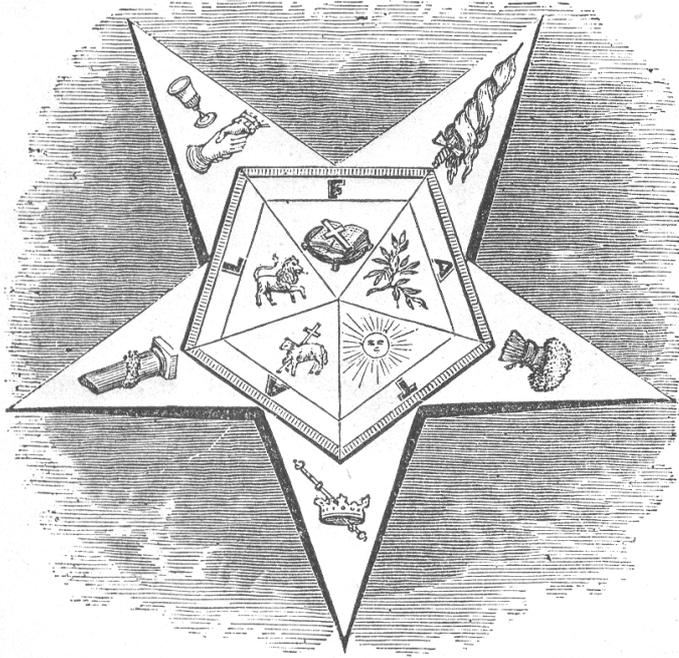
<sup>1443</sup> Cf. <http://www.easternstar.org/ggc/frame.html>

<sup>1444</sup> Ibid.

<sup>1445</sup> Cf. <http://www.easternstar-ny.org/whatisny.htm>

<sup>1446</sup> Cf. <http://www.oescal.org/whatisit.htm>

The signet of the OES depicts the symbols of the five Biblical figures, which are also worn as emblems by the officers.<sup>1447</sup>



These symbols reoccur in the equipment of the Chapter room, which consists in a sword and veil for Adah, sheaf and culms of barley for Ruth, a crown and scepter for Esther, a broken column for Martha, and a cup for Electa; banners with corresponding emblems thereon for the officers are optional (cf. p. 13). The emblems in the divisions of the Star's center also allude to these characters: the open Bible as the symbol of obedience to the Word of God is appropriate to Adah, Jephthah's daughter; the bunch of lilies represents Ruth as the Lily of the Valley; the sun as the symbol of crowned majesty is appropriate to Esther<sup>1448</sup>; the lamb as the symbol of innocence, faith, and humility stands for Martha; and the lion is appropriate to Electa as a symbol of the "courage and power which sustained her during her severe trials"<sup>1449</sup>.

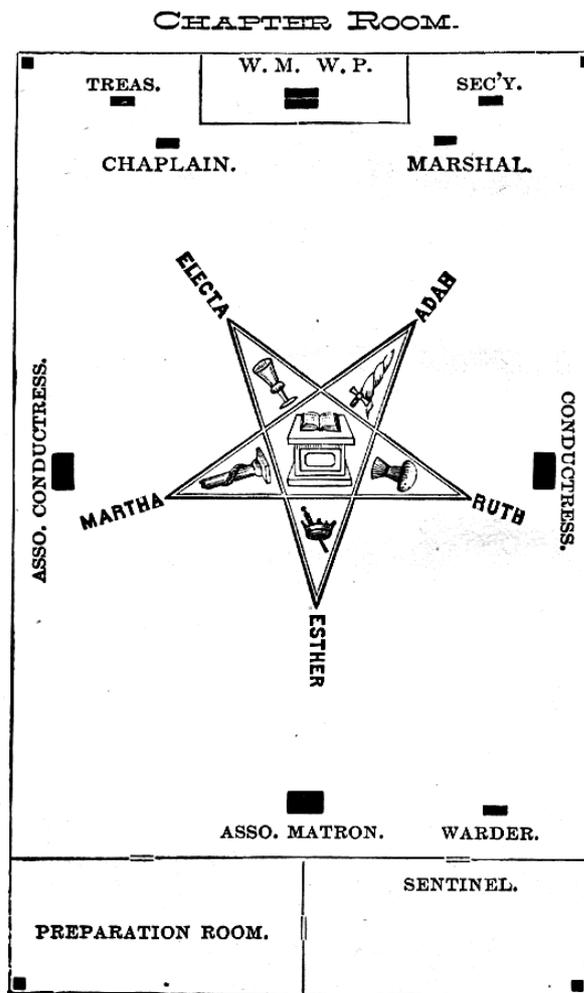
The officers of a Subordinate Chapter are Worthy Matron, Worthy Patron, Associate Matron, Secretary, Treasurer, Conductress, Associate Conductress,

<sup>1447</sup> Illustration taken from Macoy, *Manual of the Order of the Eastern Star*, p. 52. The initials F.A.T.A.L. are the "Cabalistic Word" and further have the meaning "that it would be fatal to the character of any lady for truth, who should disclose the secrets of these degrees unlawfully." The "Cabalistic Word" reads: "Fairest among thousands, altogether lovely." This description was applied to Christ by the ancient writers. Cf. Burns, p. 270.

<sup>1448</sup> According to the *Ritual*, the sun as an emblem of Esther symbolizes the light and joy she gave to an oppressed and captive race (p. 66).

<sup>1449</sup> Cf. Macoy, *Manual of the Order of the Eastern Star*, p. 22.

Adah, Ruth, Esther, Martha, Electa, Warder, and Sentinel. Optional offices are those of Chaplain, Marshal, and Organist. The first seven are elected by majority ballot, whereas the others are appointed by the Worthy Matron (cf. p. 5). The lodge room is called Chapter room. The altar stands in the center of the Chapter room upon a five-pointed star with the five colors of the Order, white pointing towards the west. On the altar lies the open Bible. The use of the gavel corresponds to the practice in the Order of the Amaranth and seems to be a general one, also employed by non-Masonic orders, that is one blow calls the Chapter to order or seats it, or completes its closing, two blows call up the officers, and three call up the Chapter.



At the beginning of the Opening Ceremony, the Worthy Matron orders the Warder to see that the doors of the Chapter are "secure" (p. 16; instead of the Masonic expression "properly tiled"). After the Warder has reported that the doors are secure, the Worthy Matron states the time ("the hour has arrived for us to resume our labors," p. 16/17) and asks the Associate Matron to ascertain that all present are members of the Order. When this is done, the Warder instructs the Sentinel that the Chapter is going to be opened. Then, the Worthy Matron asks the Associate Matron how many officers constitute a Chapter, as it is done in Craft Masonry. The Associate Matron names the fourteen officers. In the following, the officers describe their station according to the four points of the compass, as well as their duties, in conformity with the procedure of the Craft ritual.

Further, the officers' badges are explained. Thus, the Sentinel's station is outside the door to protect the Chapter against improper intrusion, and his badge is the "Cross-swords within the Star, an emblem of protection," admonishing him that upon his watchful care depends the Chapter's security (p. 19). The Warder's station is at the South-west entrance to the Chapter, and Sister Warder has to act in conjunction with the Sentinel, permitting members to enter or retire only after accordance of the presiding officer. Her badge is the "Dove within the Star, an emblem of peace," (p. 19/29) which admonishes her that she should labor for the peace and harmony of the Chapter. The station of the Associate Conductress is in the North; her duty is to prepare and receive candidates and to assist the Conductress. Her badge is the "Baton within the Star, an emblem of direction," (p. 20), admonishing her that good discipline is essential to the success of the Order. The station of the Conductress is in the South, and she has to assist the Associate Matron, to conduct the candidates through the ceremony, and to obey the Worthy Matron's instructions. Her badge is the "Scroll and Baton within the Star, an emblem of prepared plans and their fulfillment," (p. 21) which is to admonish her that it depends greatly upon the manner of how the candidates are led through the initiation ceremony, to make their first impressions permanent. The Treasurer's station is in the North-east, and her duty is to receive all moneys from the Secretary and paying them out upon proper authority. The badge depicts the "Cross-keys within the Star, an emblem of security," (p. 21) in order to admonish the Treasurer to strictest fidelity. The Secretary is stationed in the South-east and has to make proper record of the Chapter's proceedings, and to receive all moneys to pay them to the Treasurer. The Secretary's badge is the "Cross-pens within the Star, an emblem of intelligence," (p. 22) reminding her to be faithful to her trust. Adah's station is at the first point of the Star. She explains her duty thus:

To make known to all proper inquirers the light, knowledge and beauty of the Blue ray, which represents the sky when all clouds have vanished, and symbolizes Fidelity. My badge is the Sword and Veil within the Triangle, an emblem of the heroic conduct of Jephthah's daughter. (p. 22/23)

Adah then gives her sign, and the members respond with the "Pass of Adah" (p. 23). Ruth's station is at the second point of the Star, and she also makes her sign to which the sisters and brethren respond with the "Pass of Ruth" (p. 24). She thus defines her duty:

To make known to all proper inquirers the light, knowledge and beauty of the Yellow ray, whose golden hue symbolizes Constancy. My badge is the Sheaf within the Triangle, an emblem of plenty, and represents the reward of patient industry gained by the humble gleaner Ruth. (p. 23/24)

Esther, at the third point of the Star, communicates her sign to which the members of the Chapter answer with the "Pass of Esther." Then, she explains her duty, color, and badge:

To make known to all proper inquirers the light, knowledge, and beauty of the White ray, which symbolizes Light, Purity, and Joy. My badge is the Crown and Scepter within the Triangle, an emblem of royalty and power. In the exercise of authority, we should be governed by justice and unselfish loyalty to the welfare of others. It was by the practice of these virtues that Esther was able to save her people from extermination. (p. 24/25)

Martha's station is at the fourth point of the Star. Before giving her sign, to which is replied with the "Pass of Martha," she likewise defines her duty, color, and badge of office:

To make known to all proper inquirers the light, knowledge and beauty of the Green ray, an emblem of nature's life and beauty, symbolizing Hope and Immortality. My badge is the Broken Column within the Triangle, an emblem of the death of a person, cut off in the vigor of life, and should remind us of the sisterly grief of Martha. (p. 25)

The broken column as the Masonic symbol of death, often occurring together with the scythe and the weeping virgin, has already been dealt with in our chapter on symbols. Finally, Electa, stationed at the fifth point of the Star, makes her sign, which the members of the Chapter answer with the "Pass of Electa," (p. 27), and explains her duty as follows:

To make known to all proper inquirers the light, knowledge, and beauty of the Red ray, a symbol of that Fervency which should actuate all who are engaged in the service of truth, as exemplified in the life of Electa. My badge is the Cup within the Triangle, an emblem of charity and hospitality, and should remind us that however bitter may be the cup

which our Heavenly Father gives us, it will in the end overflow with blessings, rich, abounding, and eternal. (p. 26/27)<sup>1450</sup>

Now, the remaining officers' stations are defined; thus, the Associate Matron is located in the West, and her duty is to assist the Worthy Matron and preside over the Chapter during the absence of the latter. Her badge is the "effulgent Sun within the Star, an emblem of light," (p. 27) which shall remind her that the principle of the Order should "shine with undiminished lustre" (p. 28) through their lives. The Worthy Patron's station is in the East at the left of the Worthy Matron; his duty is to preside during the conferral of the degrees, to act as an adviser to the Worthy Matron, and to exercise a "general supervision over the affairs of the Chapter" (p. 28). This gives him quite a high authority as a Master Mason over the Order created for the female relatives, an institution which will reoccur in the Order of the Amaranth, which once was conceived as a third degree for the Eastern Star. Finally, the Worthy Matron's station in the East, at the right of the Worthy Patron, is defined. She has to preside at the meetings, to see that the business is properly conducted, and to secure obedience to the Order's laws. Her badge, the Gavel within the Star, is an emblem of authority which is to admonish her that the government of the Chapter depends upon her judgement and discretion.

After all officers have been presented, the Worthy Matron announces a prayer that is offered by the Worthy Patron or the Chaplain at the altar. After the prayer, the members' response is "So may it ever be," (p. 29) in contrast to the Masonic "So mote it be." After the Opening Ode is sung, the Worthy Matron declares the Chapter "duly opened," in the phraseology of Craft Masonry, and the Sister Warder instructs the Sentinel not to permit any interruption.

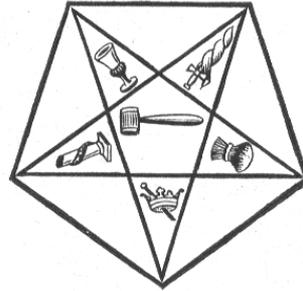
When the transaction of business is ended and there is no more business to come before the Chapter, the Closing Ceremony begins. Sister Warder is ordered by the Worthy Matron to inform the Sentinel that the Chapter is going to be closed. The Closing Ode is sung, and a prayer is offered at the altar. Finally, the Worthy Matron declares the Chapter closed, and the Warder so instructs the Sentinel.

In the following, the OES jewels for Subordinate Chapters will be illustrated. The jewels of a Grand Chapter or General Grand Chapter are almost the same; the only difference is that those have the outer form of a pentagram. We have displayed one below as an example.

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<sup>1450</sup> The five officers forming the Star who have a colored ray as a symbol are a parallel to the Order of the Rainbow for Girls, where the seven officers constituting the Rainbow each are represented by a special color.

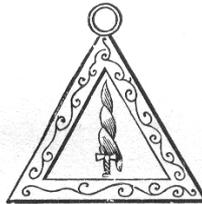
**Grand Matron**



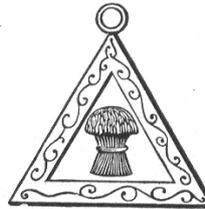
In a General Grand Chapter, the prefixes of the officers are different; thus the Worthy Matron becomes a "Most Worthy Grand Matron," likewise the "Most Worthy Grand Patron;" the Associate Grand Matron, Associate Grand Patron, Grand Secretary and Grand Treasurer are addressed with "Right Worthy;" and the rest of the Grand Officers are simply addressed with "Worthy."

**Jewels of the Eastern Star for Subordinate Chapters**

**Adah**



**Ruth**



**Esther**

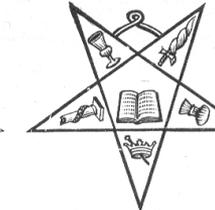


**Martha**



**Electa**



**Matron****Patron****Associate Matron****Secretary****Treasurer****Conductress****Associate Conductress****Chaplain****Marshal****Organist****Warder****Sentinel**

At the beginning of the Initiation Ceremony, which is the same for both sexes, the Worthy Matron asks the Associate Conductress to retire to the anteroom and ascertain whether there are candidates in waiting. The Associate Conductress goes to prepare the candidate, who has to affirm that he/she believes in the existence of a Supreme Being. The Associate Conductress remarks that "[...] human life is a labyrinth through which we all wander blindly, and too often, in ignorance" (p. 36), and therefore asks the candidate to permit her to direct his/her preparation. Then, she removes the candidate's hat, gloves, shawl or cloak and leads him/her to the door of the Chapter room, giving five raps upon the door. The Worthy Conductress informs the Worthy Patron that there is an alarm at the door, and is allowed to admit them.

Inside the door, the Conductress warns the candidate that he/she has come of his/her own free choice and must therefore not complain at any trial, and that a seal is set upon his/her lips (p. 38). Then, the Conductress offers her right arm to the candidate and conducts him/her once around the room to the Associate Matron. If there is another candidate, he/she is led by the Associate Conductress. Hereby, officers and members have to observe square corners (p. 39). During the march, there might either be vocal or instrumental music furnished, or the Worthy Patron may recite a Biblical verse, ending with the Masonic saying "And now abideth Faith, Hope and Charity, but the greatest of these is Charity." (p. 39). In the West at the station of the Associate Matron, the latter bids the candidate a hearty welcome and orders the Conductress to cause the candidate to face East (40). The candidate is presented to the Worthy Matron, who informs him/her about the aims of the order:

The Order of the Eastern Star exists for the purpose of giving practical effect to one of the beneficent purposes of Freemasonry, which is to provide for the welfare of the wives, daughters, mothers, widows, and sisters of Master Masons.

Here they may share with the Masonic brother in promulgating the principles of Brotherly Love, Relief, and Truth.

Here we may aid, comfort, and protect each other in our journey through the labyrinth of human life, and by cheerful companionship and social enjoyments, lighten the burdens of active duty.

By means of secret signs, and other work of the Order, we are able to make ourselves known to each other wherever we may meet. (p. 41)

The metaphor of the labyrinth has again been chosen to demonstrate the insecurity of life, which is opposed to the support provided by the brothers and sisters. The principle purpose, that of rendering the beneficent duties of Freemasonry practical and efficient through secret signs of recognition, is repeated in this quote. Furthermore, the "cheerful companionship" and the "social enjoyments" hint at the leisure time and the events offered to the members, without making it a fun society like the Shriners.

The Worthy Matron shortly explains the government by the Grand Chapter and a code of By-Laws. Then, she presents the candidate to the Worthy Patron for obligation at the altar. After this ceremony, the Conductress takes the Bible from the candidate, the Worthy Patron says "Arise, [my sister/brother], we accept the pledge you have given, and share with you in this solemn Obligation" (p. 43), and extends his right hand, assisting the candidate in rising, the lights being suddenly turned up at the same time. This "shock of enlightenment" has a parallel in Craft Masonry, although it is much less stressed in the OES. The candidate is also "raised," but not with a special grip.

Then, the Worthy Patron informs the candidate that he/she will now be conducted to the several points of the Star, in order to receive instruction in the virtues of the five Biblical characters. The Conductress leads the candidate to the

first station of lecture, leaving the altar on the right and passing out between Electa and Adah, leaving Adah on the right, all around the outside of the Star, and returning to Adah (p. 43). This march is similar to the Masonic travels, through which knowledge is acquired. During the march, there might either be vocal or instrumental music offered, or the Worthy Patron may recite a Biblical text.

The first point of the Star is Adah's station. The *Manual* explains why the creator of the ritual has expressively chosen this character:

The structure of Freemasonry, in its obligations and principles is peculiar, and we, as Master Masons, are taught to *respect the binding force of a vow*. Therefore, when we find in Bible history a person who submits to wrongs, to suffering and death, to *secure the sanctity of a vow*, we seize upon that character as our own. We adopt or surround it with fraternal protection. We hail it as a Masonic character, and we claim whatever credit or honor may be associated with it.

Such a character [...] we discover in the Book of Judges, under the title of JEPHTHAH'S DAUGHTER. And we have so surrounded the SACRIFICE of that noble and heroic woman with emblems, legends and tokens of recognition as to make of it a section in ADOPTIVE MASONRY.<sup>1451</sup>

Sister Adah rises and tells the candidate her story: She was the daughter of Jephthah, the ninth judge and one of the mightiest men of Israel, who, prior to a battle, had vowed unto the Lord to give to him as a burnt offering whatsoever came forth of his house, if the Lord deliver the children of Ammon into his hands. Returning home after a successful battle, the door opened and his daughter, his only child, met him with timbrels and dances. Hearing that she has been promised as a burnt offering, she retired among the mountains for two months to prepare for death, and then returned to her father. He threw her veil over her face and drew his sword, but Adah unveiled herself because she was not afraid of death, and did not want to die in the dark, since she had been promised to the Lord: "She said it was the practice to cover the faces of murderers and criminals when they were about to be put to death, but for her part *she was no criminal, and died only to redeem her father's honor*."<sup>1452</sup> Her father tried to cover her face a second and a third time, but she cast the veil off, finally holding its ends firmly in her hands, looking upward and receiving the fatal blow.

After this lecture, the candidate is communicated the sign of this degree and learns that its color is blue, which symbolizes fidelity. The emblems of the degree are the Sword and Veil, because by the sword Adah was slain, and the veil alludes to her "determination to die in the light, suffering no stain to rest upon her memory" (p. 46). According to the *Manual*, the symbolism is further explained thus: "The color BLUE alludes to the cerulean hue of the mountains in

<sup>1451</sup> Macoy, *Manual of the Order of the Eastern Star*, p. 25/26.

<sup>1452</sup> Macoy, *Manual of the Order of the Eastern Star*, p. 30.

whose solitude JEPHTHAH'S DAUGHTER passed two months while preparing herself for death."<sup>1453</sup> Also, blue, represented by the violet, with "its retired, shrinking nature" is emblematical of Jephthah's daughter.<sup>1454</sup> Having heard this lecture, the candidate receives the sign<sup>1455</sup> and the pass of this degree.

The next station is Ruth's. In order to arrive there, a march through the "labyrinth" has to be performed again:

The Conductress will lead the candidate around Adah's chair, leaving the chair to the right, then across the Star, leaving the Altar to the left, around Martha's chair, passing to Ruth for instruction. After each lecture the labyrinth is followed in a similar manner, always leaving the chairs to the right and the Altar to the left. (p. 47)

The *Manual* explains why the male Freemason who wrote the ritual thought Ruth an exemplifying character worthy to be employed in the ritual of Adoptive Masonry:

Freemasonry, in its obligations, emblems and principles, is peculiar, and we, as Master Masons, are taught to *respect devotion to religious principles*. Upon our first entrance into the Masonic Lodge we testify our faith and trust in God. Atheism will effectually debar any person from becoming a Freemason.

Therefore, when we find in history a person who forsakes home, and lands, and parents, and country, *through piety to God*, we seize upon that character, and hail it as Masonic; and we claim whatever credit or honor may be associated with it.

Such a character [...] we discover in the Book of Ruth, under the title of RUTH. And we have so surrounded the PIETY of that noble and heroic woman with emblems, legends, and tokens of recognition, as to make of it a section in ADOPTIVE MASONRY.<sup>1456</sup>

The officer Ruth rises and tells the candidate her story: About eleven hundred years before the Christian era, Elimelech and his wife Naomi were driven by famine from Bethlehem to the land of Moab, where their two sons married women of Moab, one of them named Ruth. When Naomi became an aged and dependent widow, Ruth believed it her duty to remain with her, in contrast to the other sister-in-law, and returned with her to Bethlehem, where dwelt the people of God, and where she became a gleaner in the fields of Boaz. One day, when the latter approached her, Ruth defended herself by demonstrating how small her

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<sup>1453</sup> Ibid, p. 31.

<sup>1454</sup> Ibid, p. 23.

<sup>1455</sup> The sign is neither given in the *Ritual*, nor in the *Manual*, and since it is not the purpose of this work to write another "exposé" of Freemasonry, it must be left to the reader's imagination. However, it is not too difficult to guess that the sign must refer to the acts of the character, thus dealing with the movement of casting off the veil and holding its ends firmly in the hands.

<sup>1456</sup> Macoy, *Manual of the Order of the Eastern Star*, p. 35/36.

gleanings were, raising her hands to Boaz to prove that she had not taken from the sheaves. Then, she "placed them meekly upon her breast as proof of her willingness to submit to whatever lot she might be called upon to endure, casting her eyes upward, as appealing to God" (p. 49). Boaz was merciful and ordered his reapers to drop handfuls of barley to make sure that Ruth gathered a supply.

Having heard this lecture, the candidate obtains the sign and the pass of this degree, and is told that the appropriate color is yellow, "whose golden hue symbolizes constancy, teaching faithful obedience to the demands of honor and justice" (p. 49). The emblem of the degree is explained thus: "The Sheaf is an emblem of plenty, and from its collection of minute parts, teaches that by patient industry, gathering here a little and there a little, we may provide for the infirmities of age." (p. 50). According to the *Manual*, the color yellow, represented by the sunflower, alludes to the ripened grain that composed the barley sheaves of Boaz, and the emblem of the Sheaf is to remind us of the liberality of Boaz.<sup>1457</sup>

Then, the Conductress leads the candidate in a march as described before to the station of Esther. Again, Macoy explains in his *Manual* the motivation which caused him to include the Biblical figure of Esther in the lecture of the Eastern Star:

The principles and obligations of Freemasonry are fraternal, and we, as Master Masons, are taught to *respect fidelity to kindred and friends*. We are introduced into Freemasonry by a *friend*, vouched for by a *friend*, conducted by a *friend*. Friendly hands support us through life, close our eyes in death, and consign us tenderly to the bosom of mother earth. There is no offense in Masonry more degrading than a breach of friendship.

Therefore, when we find in history a person, exalted in station, rich in this world's goods, learned and beloved, who casts all these advantages aside in *her fidelity to kindred and friends*, we seize upon that character as our own. We adopt and protect it. We hail it as a Masonic character, and we claim whatever credit or honor may be associated with it.

Such a character [...] we discover in the Book of ESTHER, under the title of ESTHER. And we have so surrounded the EFFORTS of that noble and heroic woman with emblems, legends and tokens of recognition as to make of it a section in ADOPTIVE MASONRY.<sup>1458</sup>

The officer Esther, to whom the candidate is presented, rises and relates her story: She was a Jewish damsel who lived approximately five hundred years before the Christian era, when the Jews were held in captivity within the Persian empire. The Persian king, after having divorced Queen Vashti, searched the empire for the most beautiful woman, thus making Esther the queen of Persia.

<sup>1457</sup> Macoy, *Manual of the Order of the Eastern Star*, p. 34/39.

<sup>1458</sup> *Ibid*, p. 43/44.

She carefully concealed her descent from the captive race. However, when powerful enemies of the Jews persuaded the king to issue an edict according to which the Hebrew race should be destroyed, Queen Esther entered the king's palace unsummoned, under the penalty of death, unless the king should extend his sceptre as a signal of pardon, in order to save her people. The king extended the golden sceptre towards her and fulfilled her request.

After this lecture, the candidate receives sign and pass of the degree, whose color is white as a symbol of light, purity, and joy, which should teach the members that "a pure and upright life is above the tongue of reproach" (p. 53). According to the *Manual*, white, represented by the "White Lily," is emblematical of the white robes of Esther, the noble-hearted Queen of Persia<sup>1459</sup>. The emblems of the degree, the crown and sceptre, united are an emblem of royalty and power (p. 53).

Then, the candidate is led to the fourth point of the Star, Martha's station. The *Manual* states the reason for choosing this character as the fourth degree of the Order of the Eastern Star:

The structure of Freemasonry in its obligations, emblems and principles is so peculiar, that we, Master Masons, above all other men, are taught to *respect undeviating faith in the hour of trial*. The great doctrines of Masonry are all borrowed from the Bible. Our devotion to Masonry is chiefly founded upon this, that we believe the Bible to be the Word of God, and therefore our principles, which are derived from the Bible, were written by the finger of God.

Therefore, when we find in history a person *whose faith in the Redeemer was so fixed and thorough that even the death of her most beloved friend could not shake it*, we seize upon that character as our own. We *adopt* and surround it with fraternal protection. We hail it as a Masonic character, and we claim whatever credit or honor may be associated with it.

Such a character [...] we discover in the Book of John, under the title of MARTHA. And we have so surrounded *the appeal of that noble and heroic woman to her Savior, and her thorough confidence in his omnipotent power*, with emblems, legends and tokens of recognition, as to make of it a section in ADOPTIVE MASONRY.<sup>1460</sup>

The officer Martha rises, and Sister Conductress presents to her the candidate, who is to hear Martha's story: Martha, Mary, and Lazarus were residents of Bethany, known among the people as followers of Christ. During the absence of the latter, Lazarus fell ill and died, and when Jesus returned to Bethany, Martha hastened to meet him and expressed her belief by saying "Lord if thou hadst been here, my brother had not died" (p. 54). Jesus told her that her

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<sup>1459</sup> Macoy, *Manual of the Order of the Eastern Star*, p. 41.

<sup>1460</sup> *Ibid*, p. 53/54.

brother would rise again, and said "I am the Resurrection and the Life, he that believeth in me, though he were dead, yet shall he live" (p. 54).

After this lecture, the candidate is communicated sign and pass of this degree, its appropriate color being green, "an emblem of nature's life and beauty, and a symbol of Martha's trustful faith and hope of immortality" (p. 55). According to the Manual, the color is represented by the Pine Leaf.<sup>1461</sup> The emblem of the degree is the Broken Column, a symbol of the uncertainty of human life.

Finally, the candidate is escorted by the Conductress to the fifth and last point of the Star, the station of Electa. The thoughts lying behind the adoption of Electa into the Eastern Star degree system are thus expressed in Macoy's *Manual*:

The structure of Freemasonry [...] is so peculiar that we, Master Masons, above all other men, are taught to *respect patience and submission under wrongs*. That there will be a day of judgment, when all wrongs shall be redressed by the Divine hand, we firmly believe.

Therefore, when we find in history a person *whose confidence in God's justice gave her perfect patience and submission amidst the most inhuman wrongs*, we seize upon that character as our own. We *adopt* and protect it. We hail it as a Masonic character, and we claim whatever credit or honor may be associated with it.

Such a character [...] we discover in the traditions of our fathers. It is alluded to in the Second Epistle of John, under the title of ELECTA. And we have so surrounded the *submission of that noble and heroic woman under wrong, and her matchless benevolence*, with emblems, legends, and tokens of recognition, as to make of it a section in ADOPTIVE MASONRY.<sup>1462</sup>

The officer Electa rises and relates her story: The second epistle of John is addressed to "the *elect* lady and her children." Electa, a lady of noble family and well-known for her benevolence to the poor, is said to have lived in the days of St. John the Evangelist. She would welcome the poorest footsore beggar and refresh him with the richest wine in a golden cup. Although reared a Pagan, Electa like Ruth converted to Christianity. In these times, the Roman emperor issued an edict that all followers of Christ should renounce their faith under penalty of death. A band of soldiers visited Electa and demanded that she trample the cross under her foot. She, instead, pressed it to her bosom with ardor and cast her eyes upward (58). Here ends the description of the ritual of Electa's fate, just stating that she "was subjected to severe trials and the most bitter persecution" (57). However, the manual goes more into detail, stating that when she refused to insult the cross, her whole family was cast into a dungeon for one year. Then, the Roman judge offered her another opportunity to recant, and upon

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<sup>1461</sup> Ibid, p. 51.

<sup>1462</sup> Macoy, *Manual of the Order of the Eastern Star*, p. 61/62.

her refusal, she and her family were crucified. Dying, she exclaimed "Father, forgive them, for they know not what they do!"<sup>1463</sup>

The lecture being completed, the candidate receives the sign and the pass of the fifth degree, whose color is red as a symbol of fervency (p. 58), according to the *Manual* represented by a red rose. The cup, the emblem of this degree, is a symbol of charity and hospitality, teaching the members to extend generous aid to victims of poverty (p. 58). The *Manual*, dated 1869, contains another emblem, the clasped hands, certainly as a symbol of extending welcome and aid to the poor, which is also visible on the original signet of the Order illustrated in this work. In the ritual published in 1912, the clasped hands are not found any longer.

Now, the lectures are over, and the Conductress leads the candidate in a prescribed march ("[...] leaving the labyrinth between Adah and Electa, then to the right once around the Altar, outside the Star ...", p. 59) to the Worthy Patron. The Conductress presents to him the candidate, who "has passed through the labyrinth of our Star, and been instructed in those sublime virtues exemplified by the heroines of our Order" (p. 59). The Worthy Patron welcomes the candidate as a new member and refers him/her to the Worthy Matron, who addresses the candidate with a speech. Therein, she underlines that the Eastern Star, although closely and by dearest ties related to the Masonic fraternity, is no part of that ancient institution (p. 60), because by the laws of that ancient Order, women are not eligible. The Worthy Matron explains the need of women for an institution like the Order of the Eastern Star:

But woman's heart beats responsive to the same inspiration that prompts man to noble deeds.

She hears the cry of the orphan, the call of want, and the piteous wail of sorrow. She honors the Brotherhood for its noble work, and seeks through the Eastern Star, to be a co-worker with the Masonic brother; to pay the tribute of her love and labor at the same shrine, and be able to make herself known, throughout the domain of Masonry, as being entitled to its protection. (p. 60/61)

In order to unite for prayer, the officers form a circle around the altar, joining hands, and the ritual suggests that the members may join in by forming an outer circle. At a certain time of the prayer, when the words "may the golden chain thus lengthened become the brighter for this link" are pronounced, the Worthy Matron extends her left hand and takes the right hand of the candidate, and the Conductress joins the circle at her left, making it complete. The hands are all unclasped at the end of the prayer, when the words are uttered "each link shall fall away in death." (p. 62). This "golden chain" composed of the single members reminds us of the "chain of brotherhood" or the Craft's "Mystic Chain." After the prayer, an ode may be sung.

The candidate is led to the East, where the Worthy Matron or the Worthy Patron explains the signs once again. They remind the new member that the

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<sup>1463</sup> Ibid, p. 64.

members of the OES have for their inspiration the Star of Bethlehem, which guides all the faithful to the New Jerusalem (p. 63). They explain what the signs are alluding to: 1. the Daughter's sign (Adah) to the heroic conduct of Jephthah's daughter; 2. the Widow's sign (Ruth) to the humble gleaner Ruth with her handfuls of barley; 3. the Wife's sign (Esther) to the manner in which Queen Esther saluted the king, reminding him of his promise, by giving a sign which was understood between them; 4. the Sister's sign (Martha) to Martha's meeting with Jesus; and 4. The Mother's sign (Electa) to heroic submission, under the wrongs of persecution (p. 64). They likewise explain the passes and the Grip of the Order, and remark that the signet was prepared to assist the memory of those who are initiated. Then, they talk about the colors of the degrees and the flowers by which they are represented, as well as the other symbols depicted on the signet at the center of the star. There are two minor differences, for the ritual of 1912 notes jessamine as corresponding to yellow, and the fern to green, while in the *Manual*, these were the sunflower and the pine leaf. However, these slight changes which have occurred in the years inbetween, do not hurt the symbolism or the sense of the lecture.

Finally, the Worthy Patron challenges the candidate to illustrate in his/her own life the virtues of the heroines of the Order. Then, the candidate has to sign the By-Laws, whereafter he/she is led into the anteroom, in order to disrobe if robes have been used, and to put on the badge of the Order. Afterwards, the new member is conducted to the East, facing West. When the Conductress enters again with the new member, the Chapter is called up and sings a welcome song. The Chapter takes a recess and has to resume order at the sound of the gavel.

### 7.2.3      **The Top of the Hill - but still no Role Change of Women: The Royal and Exalted Degree of the Amaranth<sup>1464</sup>**

To begin with, it is expedient to define the principal floral symbol of this order: the amaranth or amaranthus are plants bearing scaly flowers, withstanding drought and withering, e.g. the love-lies-bleeding, the prince's feather, and the cockscomb. Therefore, they are considered symbols of immortality<sup>1465</sup>, corresponding to the Masonic acacia. The amaranth has been christened by the Greeks "Never-Fading," and thus it is also associated with the "sublime idea of a future life": "The possession of its earliest blossoms afforded the belief that the soul would enjoy eternal rest in the realms of the Celestial Home" (p. 11).

<sup>1464</sup> If not otherwise noted, quotations for this section are taken from Macoy, *The Amaranth (Independent). A Royal and Exalted Degree in the Rite of Adoption*, 1963.

<sup>1465</sup> Cf. *CME*, p. 29.

The American Order of the Amaranth is the third degree of the Rite of Adoption. In 1958, it had about 85,000 members in the U.S. with Courts in the U.S., Canada, Scotland, Australia, and the Philippines.<sup>1466</sup> Apparently, it is based on the civil "Royal and Exalted Order of the Amaranth" which was formed by Queen Christina of Sweden in 1653, to honor the Lady Amarantha, a beautiful, modest, and charitable woman attached to the Swedish Court. Queen Christina acted the part of Lady Amarantha herself. This knightly order once enjoyed a vast popularity in Europe, attracting the most distinguished ladies and gentlemen (cf. p. 18). The American ritual was supposedly created by James B. Taylor, a musician and song writer of New Jersey, about 1860. It was re-written by Robert Macoy in the closing hours of his life in 1873, after the establishment of the Supreme Council of the Rite of Adoption on June 14<sup>th</sup>, 1873, with the purpose to furnish a higher degree for the Eastern Star. Rob Morris approved of this idea in a letter to Macoy dated February 22<sup>nd</sup>, 1883:

I have given much consideration to your proposal to furnish a series of substantial degrees in the Adoptive Rite. Your plan is admirable. Ever since your establishment of Eastern Star Chapters, in 1868, I have advocated a similar idea as a relief from the *ennui* experienced by the want of variety in chapter work. The one complaint of the ladies is - *the monotony of the endless repetition of one degree.*

Among Masons this same complaint has led to the organization of scores of degrees. The degrees of the Chapter, Council, Commandery, Consistory, etc., all had their origin in the necessity of gratifying the demand for variety. Why should ladies be less favored? (p. 8)

In this letter, Rob Morris expresses his opinion that "the dullness and lethargy complained of in Eastern Star Chapters" (p. 8) can be cured only in this way.

The order lagged until 1895-97 but was reorganized in June 1897, when the Amaranth degree was introduced as an advanced and independent organization of the Rite of Adoption, which consists of 1. The Eastern Star, 2. The Queen of the South, and 3. The Amaranth, the latter bearing the title of "Court."<sup>1467</sup> In spite of the boredom of having only one degree, this enlargement of the Eastern Star was not always welcomed:

At first, membership in the Amaranth was predicated on membership in the Eastern Star, but the latter refused to permit this in order to avoid the embarrassment of having a "higher degree" imposed upon it and thus becoming merely an introductory degree. [...] In 1921 qualifications for membership were changed and membership in the Eastern Star was no longer required. [...] Among many of the Black chapters of the *Eastern*

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<sup>1466</sup> Ibid, p. 13.

<sup>1467</sup> Cf. *CME*, p. 13.

*Star*, the *Amaranth* degree remains the third degree in the Rite of Adoption.<sup>1468</sup>

The government of the Rite of Adoption consists of the Supreme Council, Grand Courts, and Subordinate Courts. The Supreme Council has exclusive power to establish Courts both in domestic and foreign jurisdictions, to establish a uniform system of work and lectures, and it has the jurisdiction over all subjects of legislation. Three or more Subordinate Courts can form a Grand Court. Each Grand Court has the exclusive authority to constitute new Courts within its jurisdiction. It can also prescribe regulations for such, provided that they are in accordance with the Constitution of the Supreme Council. A Subordinate Court has authority for action in matters of discipline, in appropriations of the funds, in the free choice of its officers and members, and in the disposition of its property, except for its charter, books of record, and accounts which belong to the Grand Court or Supreme Council.

The purpose of the *Amaranth*, which was established for the admission of man and woman, is described thus:

The present *independent* form of the Royal and Exalted degree of the *Amaranth* is adapted to the demands of those who are seeking light and *Advancement*. It is made to form the apex of the Rite of Adoption, and to establish a COURT OF HONOR, wherein the highest grade of instruction, culture, and usefulness may be imparted, in symbolical guise, to the *Advanced* members of the Rite. (p. 19)

Its teachings are to impress upon the members their duty to God and country, as well as to one another, meaning that they should live in peace and harmony and follow the virtues Truth, Faith, Wisdom, and Charity, so that when they lay down their "tools of labor," the world "is a little better" (p. 19).

Among the 15 landmarks reprinted in the *Amaranth* ritual used for this work, the first one states that the Eastern Star is the basis of the Degrees of the Rite of Adoption. According to the second landmark, its lessons are Scriptural, its teachings moral, and its purposes beneficent. The belief in "a Supreme Being, who will punish the violation of a solemn pledge," (p. 20) is required. The fourth landmark contains the condition for admission of women, that is being the wife, mother, widow, daughter, or sister of a Mason, well as the mutual duties: whatever benefits are due by the Masonic Fraternity *to* them, corresponding benefits are due *from* them to the brotherhood (p. 20). The requisite qualifications for membership also include a good moral character, the ability to gain a livelihood or some visible means of support (cf. p. 25/26). From the male side, only Master Masons may attend. The ninth landmark states that in no case the ceremonies of the Rite can be conferred unless a Master Mason in good standing, and a member of the Court, presides. Here, we can see the dependency on "male" Freemasonry when it comes to the question of initiation.

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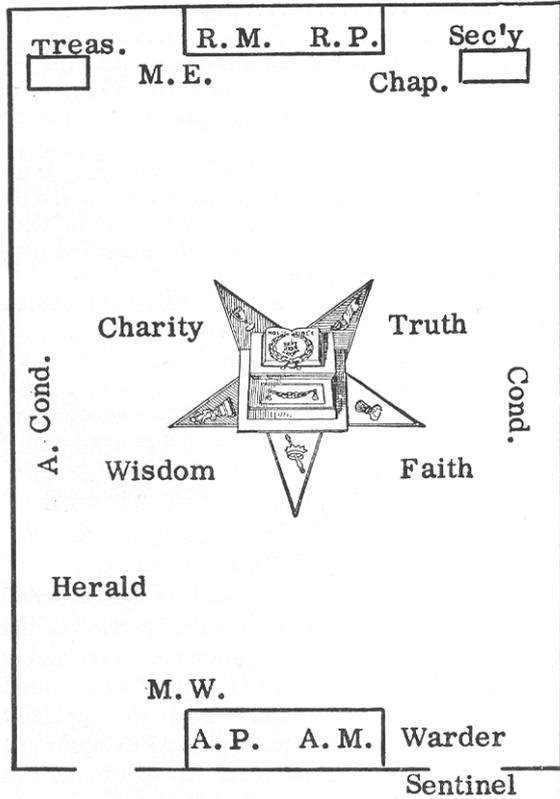
<sup>1468</sup> Ibid.

Before the ritual of the Amaranth commences, there are some formalities explained: The ceremony of balloting corresponds to the Masonic one, besides that there are preferably white balls and black *cubes*, but there may also be black balls used. If a single black cube shows up, the applicant is rejected. When everyone has voted, the Royal Matron asks the Associate Matron, how the ballot is in the West, and she replies that it is "clear in the West" (p. 45). Then, the Royal Patron has to confirm that it is "clear in the East," too. In this case, the candidate is elected.

The use of the gavel is explained thus: "One blow (\*) of the gavel calls the Court to order; establishes a decision; or seats the Court; two blows (\*\*) call up the officers; three blows (\*\*\*) call up everyone in the room." (p. 25).

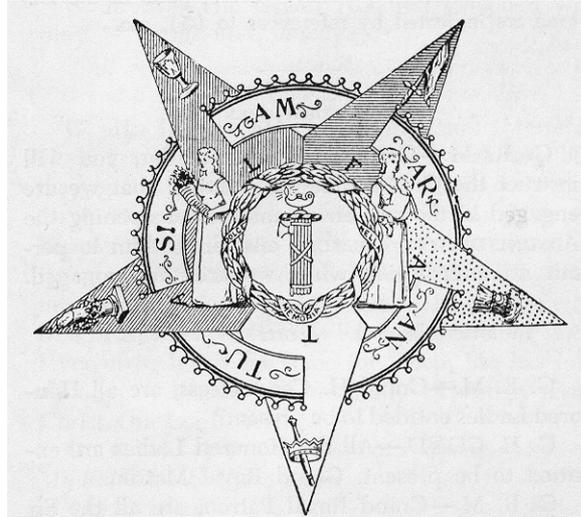
The paraphernalia which are needed for a Court are an altar in the center of the room with a Holy Bible on it, a wreath of artificial Amaranth leaves for the open Bible, an Eastern Star Floor Carpet, pedestals and chairs in the East and West, gavels for the Royal Matron and the Associate Matron, crown and sword for the Royal Matron, altar and pedestal covers, a ballot box, a basin for the ceremony of ablution, patens for salt and small pieces of bread, covered with a white napkin, a seal press, the U.S. Flag, the Grand Standard, small banners for the four virtues, and six stands for these (cf. p. 41).

The stations of the officers in the lodge-room, which is called "Court room" (p. 55), are as follows: The Royal Matron has her seat in the East, the Royal Patron is stationed at her left. The Associate Matron is placed in the West, and the Associate Patron also, at her left. The Treasurer sits in the East, to the right of the Royal Matron, and the Secretary sits in the East, to the left of the Royal Patron. The Conductress is in the South, and the Associate Conductress in the North. Around the Eastern Star Floor Carpet, we find the four virtues - Truth at the Southeast corner of the altar, Faith at the Southwest corner, Wisdom at the Northwest corner, and Charity at the Northeast corner. They are all facing East. The Herald is stationed in the West, to the left and in front of the Associate Matron. The Marshal in the East is situated at the foot of the dais in the East, to the right of the Royal Matron, whereas the Marshal in the West is seated to the right and behind the Herald in the West. The Warder, who corresponds to the Craft's Inner Guard, is placed inside the door, and the Sentinel, who corresponds to the Craft's Outer Guard or Tyler, is stationed outside the door.



There are also prescriptions concerning the officers' regalia (cf. p. 38): the Royal Matron wears, from the left shoulder to the right, a sash or scarf of scarlet silk velvet, edged with gold silk braid and trimmed with gold silk fringe. It is embroidered with vine work in gold silk. On the shoulder, it displays a five-pointed silk Star in the five colors, and at the crossing a golden rosette, from which are suspended two gold tassels. The jewel of office is pinned on the sash over her left breast. The four virtues wear blue (Truth), yellow (Faith), white (Wisdom), and green (Charity) silk moire ribbon sashes, with a gold rosette and two tassels at the crossing. The other officers wear red silk moire ribbon sashes.

The badge of the Rite is circular, and presents in its center a fasces, above which there is a lighted antique lamp, within a wreath of Amaranth, which is bound with a white ribbon displaying the motto "Dolce nella Memoria" (sweet in memory). The wreath is supported by two female figures, Plenty at the left and Charity at the right. On the outer circle are written the letters AMARANTUS, interwoven through the Eastern Star emblem.

**badge of the Rite**

The Grand Standard of the Rite has a white background upon which is embroidered or painted the above-mentioned badge of the Amaranth degree, the All-Seeing Eye, and a descending dove with an olive branch in its beak. The four virtues have much smaller banners which might either be all scarlet or in the appropriate color of the station, and which bear each the station's name. Thus, Truth's banner is blue and depicts an angel; Faith's banner is yellow, displaying a female figure and a cross, Wisdom's banner is white and shows a Minerva figure and an owl, and Charity's banner is green and represents a female figure with children.

In correspondence to the Craft ritual, the Amaranth has an Opening and a Closing Ceremony, and a ceremony simply called "Conferring the Degree." If the candidate is a man, then there is a special ceremony, the "Initiation of a Master Mason." Further included in the ritual are the Installation Ceremony of officers of a Subordinate Court, the Installation Ceremony of officers of a Grand Court, as well as the ceremony of constituting and dedicating a Court.

The Opening Ceremony of the Amaranth is similar to the Craft's Opening Ceremony; however, the phraseology and the equipment are taken from the setting of a queenly court during the period of chivalry (e.g. expressions like court room, Honored Ladies, Sir Knights, Royal Matron, crown, throne, etc.) instead of stonemasonry; the symbolism is Biblical. When the time to open the Court has arrived, all officers retire to the anteroom with exception of the Royal Patron, the Associate Conductress, and the Musician (and also the Associate Patron, if this office is filled). With one blow of the gavel, the Royal Patron calls the Court to order. The officers enter in two lines, and the Royal Patron descends

to meet the Royal Matron, whom he escorts to the throne. Then he hands her the gavel. The Royal Matron at first invites the members to pledge allegiance to the U.S. Flag, a ceremony also performed in Craft Masonry. Hereafter, the Warder informs the "Sir Knight Sentinel" that the Court is to be opened, and asks him to use proper vigilance in protecting it from interruption.

The Associate Matron verifies that all present are entitled to the privileges of the degree by taking up the password and grip. Now follows the presentation of each of the officers, with an explanation of his/her duties, corresponding to the male Masonic procedure. When this is done, the Associate Conductress attends at the Altar and opens the Bible, on which she places the Amaranthine Wreath. Then, the Royal Patron goes to the Altar, facing the East, and says an appropriate prayer. The members repeat aloud the Lord's Prayer, and then the opening ode is sung. The Royal Matron asks the Herald to make proclamation that the ceremony of opening is complete, and the Warder informs the Sentinel that the Court is open.

The order of business then consists of the roll call of officers, the reading of the minutes of the previous meeting, information about sickness and distress, petitions for membership, balloting for candidates and the conferring of the degree, reports of committees, the reading of communications, unfinished and new business, reading and approving of bills and of the minutes. Then, the Closing Ceremony takes place, which also bears resemblance with the Masonic procedure. The Herald proclaims that the Royal Matron is about to close the Court, and the Warder makes known to the Sentinel that the Closing Ceremony is in procession, and that nobody shall interrupt them. The Royal Patron calls up the officers with two blows of the gavel and states in metaphorical language that "[...] in the light of the King's countenance there is life; and his favor is as a bright bow<sup>1469</sup> after the latter rain. May the dew of heaven<sup>1470</sup> fall lightly upon us, until we meet again" (p. 66). Having thus invoked God's blessing, the words of the Royal Patron are followed by a moral line from each of the officers, for example: "To overlook the errors and faults of others, and practice acts of charity, the crowning glory of our Order" (Charity; p. 68). Then, the Royal Matron invites the members to sing the closing ode. The members respond to the final prayer with "Amen" instead of the Craft expression "So mote it be". The Royal Matron declares the Court closed and dismisses the members with a floral metaphor: "[...] and may all the recollections of this meeting be fragrant in our memories" (p. 69). The Warder informs the Sentinel that the Court is closed, and the Royal Matron and the members bid each other "farewell."

Before describing the Conferring of the Degree, it is advisable to explain the duties and badges (different symbols surrounded by a star) of the single officers.

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<sup>1469</sup> This symbolism is also used in the Order of the Rainbow for Girls. Several features of this youth order seem to have been deducted from the Eastern Star and the Amaranth.

<sup>1470</sup> Cf. Duncan, p. 19: "[...] as the dew of Hermon, and as the dew that descended upon the mountains of Zion [...]." The dew is a symbol of heavenly blessing, used in several Masonic degrees, thus here in the Craft ritual, and also in the Heroines of Jericho.

The Royal Matron occupies the throne, which is the place of the Worshipful Master in Craft Masonry, and her duties are to preside at the business meetings, to assist at the advancement of candidates, and to perform other duties required by the By-Laws. The badge of the Royal Matron is a sword surmounted by a crown, emblems of authority and dignity, admonishing her that upon her judgment rest the government of the Court and the Order's prosperity (cf. p. 118).

The Royal Patron likewise is stationed on the throne in the East. His duties are to see that none of the requirements are omitted, to preside at the advancement of candidates, and to perform other duties required by the government of the Rite (p. 61). The badge of the Royal Patron is the balance and the fasces, surmounted by a lighted antique lamp, which are symbols of authority, power, and *knowledge* (cf. p. 119). It is worthy of note that, according to the symbolism, the Master Mason, e.g. the Royal Patron, is the only "enlightened" one; maybe because only a man and Mason can have the insight into the "true light." The women are but relatives of the Masons. His emblem, the fasces surmounted by a burning light, is also the badge of the whole Amaranth degree, which further distinguishes it from the others. The requirement of his presiding at a candidate's initiation underlines the importance of his office, and although the Royal Matron is higher in rank, he seems to be more powerful.

The Associate Matron in the West has to assist the Royal Matron in the discharge of her duties, and to replace her in case of absence. The jewel of office of the Associate Matron is the wreath as an emblem of honor and preferment, which is to admonish her to be faithful to her trust and deserving of the confidence put in her (p. 121).

The jewel of office of the Associate Patron is the same as of the Royal Patron. He is stationed in the West, at the left of the Associate Matron, and his duties are to preside and assist in the absence of the Royal Patron (p. 60).

The Treasurer is stationed at the "Place of Finance" (p. 59) in the Northeast. Her duties are to receive the monies of the Court from the Secretary, to keep accounts of the financial affairs, and to pay the bills ordered by the Court and approved by the Royal Matron. The badge of the Treasurer is the crossed keys, denoting security, which admonishes her to the strictest fidelity in the discharge of her duties (p. 122).

The Secretary, stationed at the "Place of Record," (p. 59) has the responsibility to observe the Court's proceedings and make proper record thereof, to receive all monies and pay them to the Treasurer, and to perform constitutional duties. The badge of the Secretary is the crossed pens. When investing the Secretary-elect with his jewel, the Installation Officer says metaphorically "[...] I am persuaded that they will make an enduring record to your praise and to the welfare of the Order" (p. 124).

The Honored Conductress in the South has to assist the officers in the performance of their duties, to see that no intruders who are not entitled to be there are present, to receive and conduct the candidates, and to aid in welcoming

visitors (p. 59). She has more or less the function of a Masonic Junior Deacon. The badge of the Conductress is the scroll and baton, and of the Associate Conductress, the baton. The baton is an ancient symbol of leadership and guidance (like the rod of Moses). The Associate Conductress in the North has to perform the constitutional requirements of her office, prepare the candidates for the degree, and assist the Conductress.

The Chaplain has to lead in the devotional exercises of the Court, and has to have a watchful care over the "spiritual needs of the members" (p. 58). The quite fitting jewel of her office is the open Bible.

The "Honored Lady Truth", whose badge is an angel, has the duty to inculcate the force and grandeur of truth (p. 57), which is "eternal, all powerful, and fearless", and has to assist the Court in maintaining equal justice to all.

The "Honored Lady Faith" has to teach the importance of abiding faith in God, and confidence in the fellow creatures (p. 56). She has to aid the Court in performing deeds of kindness, her badge being a female figure and a cross.

The "Honored Lady Wisdom" has the duty to explain the greatness and majesty of Wisdom. Her ways are ways of pleasantness and peace, and it is also in her responsibility to assist the Court in enlarging its power to do good (p. 56). Her badge is Minerva and an owl, both Greek symbols of wisdom.

The "Honored Lady Charity" has the duty to demonstrate that Charity, the bond of perfection, is kind, just, long suffering, tender, and forgiving (p. 56). She has to assist in the benevolent works of the Court. Her emblem is a female figure with children.

The Herald has to proclaim the "God-like attribute Mercy, with tenderness watching over the distressed" (p. 57). Her further responsibility is to display the Standard of the Rite, and to perform other duties required by the Court. The badge of the Herald, who is the standard bearer, is the standard. "In all ages the Standard has been the central point of rally; the emblem of valor, patriotism, honor, home ties, all that distinguishes the civilized from the barbarous. Thousands have fallen to sustain it as the emblem of the country [...]" (p. 127)

The badge of the Marshal in the East is the crossed batons. Her duties are to assist in the formation of processions, to display the U.S. Flag, and to act as an escort to the Royal Matron (p. 58). The Honored Marshal in the West has the same sign as the Marshal in the East. Her duties consist in assisting in the formation of processions and in escorting work (p. 57).

The Warder, who is stationed in the portals of the Court room, has to announce all persons seeking admission, if they are properly vouched for, so that none may enter who is not entitled to. Her badge is the flying dove, which is a general symbol of peace.

The Sentinel, faithful and vigilant, guards the entrance to the Court room. Her badge is the crossed swords.

**Jewels of The Amaranth for a Subordinate Court**

**Royal Matron**



**Royal Patron**



**Associate Matron**



**Treasurer**



**Secretary**



**Conductress and Associate Conductress**



**Warder**



**Herald**



**Marshals in the East and West**



**Chaplain**



**Truth**



**Faith**



**Wisdom**



**Charity**



**Sentinel**



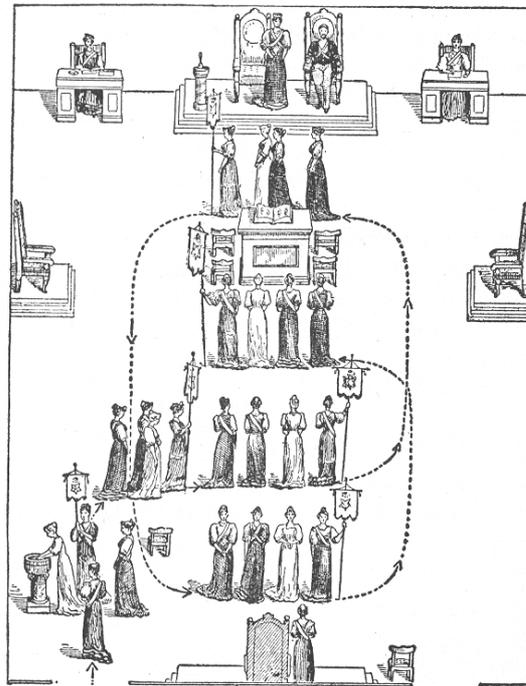
At the beginning of the conferral of the degree, the Royal Matron asks the Associate Conductress to retire to the anteroom to ascertain whether there are candidates in waiting. Then, she hands over her gavel to the Royal Patron. This is a sign of transferring the power, since the Master Mason is in charge of the initiations. The Associate Conductress returns and reports to the Royal Patron that there is a "waiting Sister" who has received the degree of the Eastern Star, and who has been elected to receive the one of the Amaranth. The Royal Patron sends the Associate Conductress and the Herald into the anteroom to prepare the sister and to ask her the usual questions (whether she came of her own free will, whether she has carefully considered this step, and whether she desires to unite with them in their good work upon the condition of being earnest, benevolent, and of untiring zeal). The candidate has to remove her hat, gloves, and coat, and is then led by the Associate Conductress to the inner door, on which the Herald gives three raps. The Conductress informs the Associate Matron that there is an alarm, and the Associate Conductress tells her that she has a well-prepared candidate whom she and the Herald vouch for. After the Conductress has made this known to the officers inside, they are admitted.

The Herald enters at the head of the march, with the standard in her right hand, after her the Conductress, offering her right arm to the first candidate, followed by the Associate Conductress, who lends her left arm to the second candidate, if there is one. In case that there are more than two candidates, they march in twos and take each other's arms. The Herald leads the group to the Font, where they form a circle. The Conductress tells the sister that in the Ancient Mysteries, the candidate was required to perform the Ceremony of Ablution prior to initiation. The washing of hands in pure water was a symbol of the purification of the heart, and was also considered a solemn pledge of future rectitude. While the sister performs this ceremony, the Conductress exclaims: "I will wash my hands in innocence [sic!], and thus shall I accomplish Thy Courts, Oh, Lord" (p. 77), and offers the candidate a towel. In a footnote, the ritual gives an annotation concerning this ceremony, underlining that

[t]he use of water as a symbol of purification and consecration to duty has descended to us from the remotest ages, and was of universal practice among the nations of antiquity, and is not, therefore, the exclusive property of any religion. In using it we do not pretend to imitate or interfere with any rite or any organization. The ceremonial we perform is not of a showy character, by which the Order seeks to intrude itself upon the world. It teaches neither hatred, intolerance, nor revenge. In this ceremony the Lustration is a symbol of the purity of the soul and correctness of life. [...] (p. 77)

After the Ablution, the line forms into marching formation again, led by the Herald, followed by the Conductress with the first candidate, etc. They proceed to the center of the room between the altar and the station of the Associate Matron, facing East. In conformity with the Craft ritual, the candidate has to

travel: "Let the candidate journey from the West by way of the South to the East, and by the North to the West again, and thence to the Altar" (Royal Patron, p. 79). As they journey, the Conductress says in metaphorical language: "May thy pathways be strewn with flowers. [...] The fruit of your toil is ever before you; reach out your hand and gather it" (p. 79). They halt before the throne where they are addressed by the Royal Matron in pictorial language: "Our good deeds and kindly offices performed for others are the angels that watch over and smile upon us in our dreams," etc. (p.79). As they proceed from the North to the West, they halt before the Associate Matron, who addresses them likewise, using light symbolism: "The light of the body is the eye. If, therefore, thine eye be just, thy whole body shall be full of light," etc. (p. 80). Then, the procession turns and approaches the altar, where the Royal Patron asks the candidate about her motives. She replies, in place of the Masonic 'seeking light': "The desire to acquire knowledge and make progress in the ways of wisdom, benevolence, and virtue." (p. 81). She affirms that she is willing to assume the obligations and responsibilities required of her by the rules of the Order. Then, the Associate Conductress presents the "sacred emblems," the patens containing bread and salt, covered with a white napkin, which she places on the altar. These are ancient symbols of hospitality, popular with several peoples, such as the Russians. The Royal Matron thus explains this ceremony to the candidate:



The ceremony in which we now ask you to engage is to partake with us of the sacred emblems of Friendship and Hospitality - bread and salt. [...] Bread is for nourishment, and salt for preservation. [...] To share bread and salt with another is to exchange confidence and pledge hospitality. In thus partaking with you of these emblems, it is with the wish that you may be nourished by the true Bread of life, and that your days may be prolonged and made happy, even as you shall strive to nourish others [...]. (p. 85)

When by this act, their mutual bond of friendship is sealed and made perpetual, the candidate is escorted by the Conductress to the northeast part of the room. Now, the most important lesson begins - the four virtues are to teach the candidate the beauties and usefulness of the degree. After each has spoken, there is an interplay of music. The first officer to hold a lecture is Truth. She advises the candidate in a language of water symbolism that

[t]he allegories and traditions embodied in its lectures are full of instruction. The broad streams of knowledge that are open to all inquirers [...] must be traced to their sources if you would acquire the genuine meaning of their symbols and the mystic forms that make up this system. (p. 86)

Then, Truth explains that her virtue is the universal principle of human thought and action, and that Truth remains forever, while generation after generation passes away. "Then let Truth be the beacon-light upon which your eye is fixed. It will surely guide you over the stormiest seas." (p. 87). The next virtue to speak is Faith, who advises the candidate to have constant faith in God, because "confidence in the assistance and protection of an Almighty Being naturally produces patience, hope, cheerfulness [...]" (p. 88). Then, she refers to the setting of the Court by making a comparison with the time of knighthood:

The age of chivalry was the age of undeviating faith and unblemished honor. It was the period when the *word* was as strong a bond as the *oath*. Among the sublime principles of chivalry it held in faithful reverence the protection of woman. To us has been handed down this sacred trust in its purity, and it becomes our highest honor to maintain and perpetuate it. (p. 88)

Wisdom steps forward and proclaims that her virtue embraces the whole of practical knowledge. She relates two short anecdotes about wise people, the first one dealing with an ancient lawgiver who, being asked if his code of laws was the best for his countrymen, answered, "It is the best they are capable of receiving" (p. 89). The second story is about a little city against which came a great king and besieged it. In it there was a poor wise man who delivered the city by his wisdom, however, although wisdom is better than strength, "the poor

man's wisdom is despised, and his words are not heard" (p. 89). The officer Wisdom encourages the candidate not to give in, even if her efforts are met by indifference and ingratitude.

The last virtue to raise her voice is Charity, who is distinguished from the others that she underlines by a Masonic quote: "Charity stands as the pearl of great price among the virtues - 'for the greatest of these is Charity.' " (p. 90). She also relates a legend, according to which the wives of the fishermen, at the shores of the Adriatic Sea, had the habit of going down to the sea-shore at eventide, to sing the first verse of a favorite hymn. Borne by the wind across the desert sea, they heard the second verse, sung by their husbands as they were tossed by the gale upon the waves. The directions suggest that a choir of ladies, stationed in the eastern part of the Court room, sing the first verse, and a choir of gentlemen in an adjoining room sing the second verse, after which they all join in the chorus (cf. p. 91/92). This interplay is to symbolize death and a gentle answer from beyond, to assure the living that heaven awaits them:

Perhaps, if we listen, we, too, may hear, in this desert world, some whisper borne from afar, to remind us that there is a heavenly home; and when we sing a hymn upon earth, it may be we shall hear its echo breaking in sweet melody upon the sands of time, cheering the hearts of those who, perchance, are pilgrims and strangers, looking for a city that hath sure foundations. (p. 92)

The "city with sure foundations" is an image for the "New Jerusalem," or "Zion," or paradise, however the life afterwards may be called. When Wisdom has spoken, the Royal Matron has to confer the honors of the degree upon the candidate, who is therefore led via the North to the west side of the altar, facing East. In correspondence with Freemasonry, the importance of the four points of the compass is expressed:

Honored Conductress, the West is the place of the setting sun, the verge of the twilight gloom, and darkness of the night. In its uncertain light, amid the shadows of the declining day, the beauties of our work cannot be revealed. It is the rising, not the setting, sun that we adore. I pray you do not tarry there. (p. 93)

Accordingly, the candidate is conducted via the South to the East, in front of the throne. The Royal Matron relates the advantages of this direction:

The East is that quarter from which the bright morning star heralds the approach of day, and the proper place for honorable advancement. Before the rising sun, darkness disappears, and light covers the surface of the earth. Here, the light, arising from the blessings of our Order as the radiance from the morning sun, awaits the neophyte. (p. 94)

The candidate is made to kneel on a cushion at the foot of the throne. Behind her, the officers form a semi-circle, the Associate Conductress, Faith, and Charity on the North side, and Truth, Wisdom, and the Warder on the South side. The Herald, holding the standard, stands in the center of the tableau. The Royal Matron, wearing a crown and representing a queen, receives a sword from the Royal Patron. She explains to the candidate the accolade, the ceremony by which knighthood is conferred. Placing the sword on the left and right shoulders, and on the head of the candidate, she confers upon her the dignity of a Lady of the Royal and Exalted degree of the Amaranth. Assisting the candidate to rise, the Royal Matron says: "[...] and as the Amaranthine flower is typical of undying friendship and eternal truth, so with this right hand accept our pledge of an abiding trust, and a cordial reception into our fellowship." (p. 95). This "raising" is a weak form of the raising in the third degree of Craft Masonry, where a special grip is used. The Royal Matron then explains the symbolism of the sword to the newly elected Lady:



The sword is a weapon of warfare. It teaches us to be always watchful in the battle of life, and with the Sword of the Spirit, which is the Word of God, to guard every approach to the heart, that the evil tendencies of our nature may not overcome the good. Let us strike valiantly against vice that degrades; against ignorance that blinds, against prejudice that warps our judgment, and against hatred and malice that bring only

discontent and misery. Keep this lesson ever before you, and by the symbolic use of this glittering blade cover your name with honor [...]. (p. 95/96)

Hereafter, the candidate is conducted to the Associate Matron, who crowns her with the Amaranthine wreath, the "Crown of Life," a symbolical crown that excels the value of material emblems of royalty:

This is no diadem of gold; no cincture of pearls; no regal tiara; no frame-work of gems, velvet-lined, like that which so often presses upon the aching brows of royalty. That is a badge of power, frequently empty, unsubstantial, and delusive. But our crown and our act of coronation have a higher and a nobler meaning. We crown you as being eminent for virtue, zeal, and well-doing, showing charity to the destitute, and faithful in every walk of life. (p. 98)

The Associate Matron addresses the candidate in metaphorical language ("May all your footsteps fall upon flowers.", p. 98), wishing her a successful and happy life. She employs the crown as a symbol for eternal life: "And as the years roll along [...], may your ransomed spirit be crowned with the never-ceasing favor of Almighty God." (p. 98). Then, the Royal Matron informs the candidate that in addition to her obligation of secrecy, she is required to protect and defend the Standard of the Order, which is handed to her by the Herald. The Royal Patron holds a short lecture about the history of standards, beginning with the emblems employed by the earliest assemblies of men for purpose of peace or war, the banners of the tribes of Israel, and the Flag as the symbol of a nation. If the Flag is insulted, the same is done to the nation. The Herald solemnly waves the Flag over the candidate's head. Then, it turns patriotic, and "Home, Sweet Home" is sung. The Royal Patron reminds the candidate that the Standard of the Order

is no holiday standard, gorgeously emblazoned for gayety or vanity. No! It is the synonym of the banner of Eternal Truth. The All-Seeing-Eye upon it, with the winged messenger bearing the emblem of peace, should encourage you to walk in the path of virtue. (p. 101/102)

The initiation ceremony having ended, the Honored Lady is led to the Place of Record to sign the By-Laws of the Court. Afterwards, the Associate Matron calls the Court to "recreation," which corresponds with the Craft expression "from labor to refreshment."

At the initiation of a Master Mason, the same procedure is used, however, the ritual recommends proper changes in addressing him. When it comes to the coronation scene with the Amaranthine wreath, this ceremony is simply left out, and he is immediately conducted to the west of the altar, where he receives the "Standard of the Order lecture" by the Associate Matron. The ritual suggests an

alternative speech by the Royal Patron at this point (cf. p. 105-110). This address is rather philosophical ("Is there a divine and spiritual essence that will survive eternally this house of clay - a something that men call soul [...]?" (p. 107)). It talks about the genius of man who has made the powers of nature his obedient slaves, because "Man is God's interpreter of the secrets of nature intrusted [sic] to his care." (p. 109). It ends with the assurance that the object of the association which the candidate joins is to lead him to a higher, better, and nobler life, and that, whenever he should need the support of any brother or sister of this degree, he will receive it.

### 7.2.3 Self-Esteem of African American Women: The "oldest and most perfect of all female degrees" - Ritual of the Heroines of Jericho<sup>1471</sup>

Generally under the sponsorship or supervision of the Black Royal Arch bodies, and sometimes as a part of the Adoptive Rite, the Heroines of Jericho, embracing the three degrees of "A Master Mason's Daughter," "True Kinsman," and "Heroine of Jericho", is being worked today by the Blacks<sup>1472</sup>. Here a picture from Cora Court #22 in Jones, La., from the sixties:



<sup>1471</sup> If not otherwise noted, the quotations for this section are taken from *Ritual and Guide of the Grand Court of Heroines of Jericho. Texas Jurisdiction, Prince Hall Affiliation*, 1963.

<sup>1472</sup> Cf. *CME*, p. 13.

According to Mackey's *Encyclopedia*, it is a side or honorary degree. When a man receives the degrees, he is called a Knight of Jericho.<sup>1473</sup>

It is difficult to trace back the rite's origin, as there is a confusion of several degrees, named "True Kindred," "Heroines of Jericho," "Martha Washington Degree," "Good Samaritan," "Royal Companion," "Knights and Ladies of the Cross," and "Master Mason's Daughter," which have been worked at different times and in different regions, and of which no writer has authored a concise history. They all apparently were related to the claims of female relatives to Masonic assistance.<sup>1474</sup> It is not possible any more to ascertain whether one of these degrees included some of the others, or, vice versa, formed a part of such.

According to *Coil's Masonic Encyclopedia*, David Vinton, who was a prominent Masonic lecturer, possibly founded the "Heroines of Jericho" in the time of 1815-1820. There was also a ritual of that order published by Avery Allyn in 1831. Furthermore, Denslow describes an androgynous degree limited to Royal Arch Masons and their wives and daughters, being popular in 1840-50:

The name of *Royal Companion* would seem to fit it. It supported to give those relatives of Royal Arch Masons signs and words by which they could make themselves known to a Royal Arch Mason. The sign was called the *plumbline*, and the ritual provided for reading the 2<sup>nd</sup> chapter of the Book of Joshua.<sup>1475</sup>

In 1872, there was a ritual of the *Court of Heroines of Jericho* published in Kansas City, Mo., containing three degrees called "Master Mason's Daughter," "True Kinsman," and "Heroines of Jericho."<sup>1476</sup> Another ritual contains the three degrees of "True Kindred," "Royal Companion," and "Knights and Ladies of the Cross."<sup>1477</sup>

It has also been claimed that the True Kindred degree or degrees originated from the family of Degeer Gilmore of Toronto, Canada, being introduced into the U.S. in 1894 at the foundation of the Supreme National Conclave of True Kindred. This rite has been reorganized in Chicago in 1905, and in 1922, a new ritual was adopted. Here, the degrees consisted of "True Kindred," "Hero or Heroine of Jericho," and "Good Samaritan or Knight and Lady of the Cross."<sup>1478</sup>

About the middle of the 19<sup>th</sup> century, but with possibly a much earlier origin, there were degrees called "Mason's Wife and Daughter;" it has been of no avail to verify whether they were combined or separate degrees. Denslow also lists "Mason's Daughter" and "Mason's Wife," stating that the former was created on a legend connecting Mary, the sister of Lazarus, with Jesus' triumphal entry into Jerusalem. The signet of this order bore the letters AMRY (i. e., Mary), encircled

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<sup>1473</sup> Cf. *EOF*, p. 323.

<sup>1474</sup> *Ibid.*

<sup>1475</sup> Cf. *EOF*, p. 323.

<sup>1476</sup> *Ibid.*

<sup>1477</sup> *Ibid.*

<sup>1478</sup> Cf. *CME*, p. 13.

by the letters FNDOZ,BTKC.<sup>1479</sup> As we shall see later, this comes very close to the content of today's ritual of the Heroines of Jericho. The degree of "Mason's Wife" originally was only conferred to the wives of Masons, but later also included other female relatives.

The earliest mentioning of the term "Mason's Daughter," according to *Coil's Masonic Encyclopedia*, was in 1779 in the minutes of American Union Lodge, where it was the name of a piece of music in an account of some celebration<sup>1480</sup>.

Wherever the Heroines of Jericho originated, and by whom they were founded, seems to be of no importance to the ritual's publishers, the Grand High Court, since they proudly date their ritual back to the pre-Christian era. Thus, the *Ritual and Guide* from 1963, which has been employed for this work, states in its introduction: "These Degrees existed in an organized state many years before the Chapter, Council or Encampment were heard or thought of. In fact these Degrees were known and given when we had nothing but the good Ancient Craft Masonry, which is almost as old as creation." (p. 5). It also fervently distances itself from the reputation of being inherent to Royal Arch Masonry:

We ask those who claim the Heroines of Jericho as the exclusive property of the Holy Royal Arch to investigate the matter and history of these Degrees, and then tells (sic) us which is right. The unmistakable evidence of Masonic history and tradition makes the Heroines of Jericho the property of the Master Mason House, and it will only create confusion and discontent to try and take any one of the Degrees from them. History plainly tells us that as far back as A.D. 1283 the Heroines of Jericho was well known and practiced by Master Masons, and their wives and daughters. Read the Masonic History of Sir William Wallace, and others of Scotland; that of the Reign of the House of Valois, in France; and from A.D. 1248 to 1500 in England and other countries.  
(p. 5)<sup>1481</sup>

We will refrain from commenting on this statement and instead refer to our chapter on history and background, where we have already described some Masons' custom to date their origins back to antiquity; e.g. to the Egypt of old, or, even worse, the Ante-Deluvian theory, etc. With a tint of self-glorification, the ritual further claims that "[t]hese degrees are the oldest and most perfect of all the Female Degrees [...]. Among the many hundred that have been born in the

<sup>1479</sup> Cf. *ibid*, p. 12.

<sup>1480</sup> *Ibid*.

<sup>1481</sup> One might think that from the 1960s until now, the tradition of placing the origin of the order in the pre-Christian era may have changed; this is not so, for we read in the brief historical sketch on the homepage, <http://www.connecti.com/~joelbee/hoj.htm>: "History tells us that the Heroines of Jericho Degree was organized by Ancient Craft Masonry back in the times when the Jews were led into captivity from Jerusalem to Babylon by Nebuchadnezzar. The Jewish Masons consulted with each other as how best to care for their females and preserve their family ancestry. After careful study, the Jewish Masons instituted the Heroines of Jericho Degree and conferred the entire set of degrees on their females and these degrees are known to this day." Cf. also the peculiar black historical tradition mentioned in our chapter 3.3 on Prince Hall Freemasonry.

last hundred years and taught by grand lecturers, these, the oldest, have out-lived them." (p. 5). Allegedly, these degrees were brought to America by the early settlers, who also introduced Craft Masonry into the new world:

They have come down to us through centuries unaltered. Though sometimes almost buried in the crash and fall of nations for a few years, still they reappeared full of vigor and life. Historians have tried to find the time when these Degrees were introduced into this country, and failed to fix the period; but we are assured that, with the introduction of Masonry into the provinces of America came these Degrees. (p. 5)

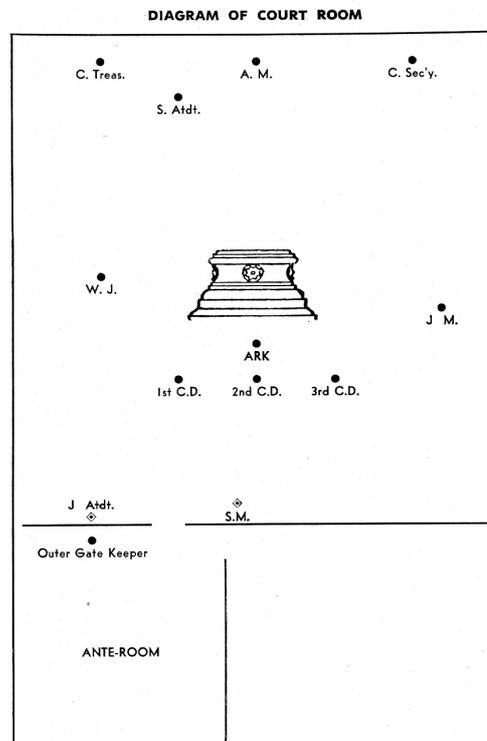
The ritual further boasts that "[t]he Heroine's or Third Degree is the highest of all Adopted Lady Degrees among Masons and is the most sublime of all Lady Degrees adopted and conferred upon the female relatives of Masons throughout the world." (p. 34).

According to the landmarks of the order, a perfect Court consists of at least five women and four Master Masons. It is interesting how the men are treated: The receiving of the degrees does not make Master Masons "members" of the Court. They thus obtain the right to visit Courts, but they cannot have a voice or vote in the Court unless they pay relief dues, except upon special request by the

Most Ancient Matron (cf. p. 6).

Only four Master Masons can be regarded as "members," the Worshipful Joshua and the three Grand Directors. "Life members" of the Court are the present Grand Matron, all Past Grand Matrons, and the present and Past Grand Joshuas. The other three men, the Grand Directors, are only members during their terms of office (cf. p. 6). However, a Past Master who has received the Heroine degrees, may be authorized to organize a Court (cf. p. 6).

The officers of a Court, their jewels given in brackets, are: the Most Ancient Matron (sceptre or gavel of silver within a hoop of gold metal), the Senior Matron (silver sun within gold hoop), the Junior Matron (silver bugle within gold hoop), the Worshipful



Joshua (silver Bible within a gold hoop), the Court Secretary (silver crossed pens within a gold hoop), the Court Treasurer (silver crossed keys within a gold hoop), the Senior Attendant (silver cross within gold hoop), the Junior Attendant (also silver cross within gold hoop), the Outer Gate Keeper (silver crossed swords within a gold hoop), and the three Court Directors (silver sheaves of wheat within gold hoop). In the center of the Court Room, instead of an altar, there is an ark, on which are laid several pieces of equipment.

The ark (cf. p. 13), which, if moved, is carried by the Worshipful Joshua and the three Court Directors, should be two feet long, twelve inches wide, and three stories high. Its roof is flat and has horns on the four corners. The first story has to be painted white, the second sky blue, and the third scarlet. The top is bronze, while the horns are gilded. At each corner of the first story there is a ring, through which can be passed two rods, painted in blue, for carrying the ark. On one side of the first story are written the letters F.N.D.O.Z.B.T.K.C.<sup>1482</sup> in a half circle. The second story has the name and number of the Court written on both sides, and the top has the inscription A.M. 2553 on the end of the date of the organization. On the ark there are the Holy Bible, three candle sticks, three silver cups, two ram's horns, one slipper, one ear of corn, a small bundle of wheat straw, a bunch of evergreen, a vial of olive oil, and three candles (p. 13).

On her initiation into the second degree, that of True Kinsman, the candidate is told the symbolic significance of the ark, which is to remind her of the "Ark of Hope," that is to guide her to the "haven of rest and promise" (p. 39), a circumscription for heaven. The white represents the first degree, being an emblem of innocence and purity. The blue stands for the second degree and the fidelity of a True Kinsman, being an emblem of love and union, whereas the scarlet represents the third degree, as an emblem of zeal and steadfastness (p. 39):

The three colors, white, blue and scarlet, teach us a most beautiful lesson: Love to God as a Master Mason's Daughter; Charity to all mankind as a True Kinsman (sic) and be steadfast and zealous to keep a promise and defend a good name as a Heroine of Jericho. The three burning tapers teach also a beautiful moral lesson as they burst forth in brilliant white rays of light. So ought you to be brilliant in faith to God, true in your dealings to a Heroine and love to all mankind, wheresoever found scattered around the globe. By practicing these you will have no obstruction in gaining a passport to the Grand Court above, which is Heaven. (p. 39)

As to the dresses and regalia, the Most Ancient Matron or the Most Ancient Grand Matron, when she presides, should wear a golden crown with twelve points, ornamented with brilliant red, white, and blue. There are twelve small silver stars set on a scarlet band and placed around the base of the crown. In the

<sup>1482</sup> According to *CME*, p. 12: initials of "Fear not, daughter of Zion; Behold, thy King cometh" (John, 12:15).



front, there should be a silver trumpet, bugle, or sceptre. Further, she wears a long purple robe or cape, trimmed with silver or gold lace, and spangled with small golden or silver stars (p. 12). She holds a sceptre or gavel in her hand.

The Deputy Grand Matron wears a crown with ten points, the Senior Matron one with nine points, the Junior Matron with seven points, the Attendants with five, and the Heroines with three points.

The Worshipful Joshua wears a scarlet collar made of velvet, silk, or satin, which fits over the shoulders and comes to a point in the front of the waist. It has golden fringe all around, and bears twelve silver stars, trimmed with gold lace cords of blue, white, or scarlet (p. 12). The three Court Directors wear almost the same attire, only with silver instead of gold fringes, and with seven golden stars.

The regular attire of a Heroine is a white dress, white shoes, white gloves, a crown, and a scarlet cord tied in three loops (p. 12). Her emblem is a cross within a crown with the lettering "F.N.D.O.Z.B.T.K.C." on the cross, and the letters "H. of J." on the crown.

The content of the ritual mirrors its original purpose, namely to enable the female relatives of Royal Arch Masons to make themselves known

by signs in case of danger to be protected, just as the central character of the ceremony, the Biblical figure of Rahab, by a sign spared her house and family from destruction. Albert Mackey thus comments on the order and its legend in his *Encyclopedia*:

It is intended to instruct its female recipients in the claims which they have upon the protection of their husbands' and fathers' companions, and to communicate to them an effectual method of proving those claims. An instance of friendship extended to the whole family of a benefactress by those whom she had benefited, and of the influence of a solemn contract in averting danger, is referred to in the case of Rahab, the woman of Jericho, from whom the degree derives its name; and for this purpose the second chapter of the Book of Joshua is read to the candidate.<sup>1483</sup>

There are an Opening and a Closing Ceremony. In contrast to the other orders examined, it seems strange that the officers dress right in the Court Room, and

<sup>1483</sup> *EOF*, p. 323.

not in a preparation room, for when the Ancient Matron arrives, the Most Ancient Matron goes to her seat in the East, puts on her crown, scarlet cord or apron and asks the Sisters and Brethren, with the gavel in her hand, to be "properly clothed" (which is the same phraseology as in the Blue Lodge). When all have taken their seats, the Most Ancient Matron orders the Outer Gate Keeper to approach the throne in the East, asks her to explain her station and duties (i.e. outside the inner door, to guard the outer gate against intrusion of "eavesdroppers;" here also the Craft term is used), and invests her with the implement of her office, which is very unusual and not practiced in any other of the analyzed orders. Having received her sword, the Outer Gate Keeper returns to her station and closes the door.

Then, in conformity with Craft Masonry, the Most Ancient Matron asks the Junior Attendant to define the first duty of Heroines, which is to see that the Court is duly guarded (instead of "duly tiled"). Sister Junior Attendant is sent outside to inform the Outer Gate Keeper that the Court is to be opened. She hands over a scarlet cord to the Outer Gate Keeper (p. 14), directs her to guard accordingly, and returns with the report that the Court is guarded by "a Sister of this Degree [...], armed with the proper implement of her office, the sword." (p. 14). This corresponds to the Craft ritual's text, "By a brother of this degree, [...] invested with the proper implement of his office (the sword)."<sup>1484</sup> Then, the Senior Matron is asked whether all present are Heroines of Jericho, which she affirms, whereupon she is asked whether this is also true for herself.

Most Ancient Matron:	Where were you first prepared to be made a Heroine?
Senior Matron:	In my mind.
Most Ancient Matron:	Where secondly?
Senior Matron:	In an ante-room adjoining a legally constituted Court of Heroines or in a place representing the first floor of the Ladies' Court connected with King Solomon's Temple. (p. 14/15)
Most Ancient Matron:	What makes you a Heroine of Jericho?
Senior Matron:	My vow and obligation which I made to spies in the land of Jericho. (p. 14/15)

This short dialogue, although in reference to the Biblical legend of Rahab, is parallel to the Blue Lodge question: "Where were you first prepared to be made an Entered Apprentice Mason? - In my heart. - Where secondly? - In a room adjacent to a legally constituted Lodge of such, duly assembled in a place representing the Ground Floor of King Solomon's Temple."<sup>1485</sup> We can deduct

<sup>1484</sup> Duncan, p. 13.

<sup>1485</sup> Ibid.

from the ladies' statement that they, too, see their lodge as a symbol of King Solomon's Temple, thus making the same claim as male Masonic orders. Thus, the HOJ ritual states proudly in a preface to the third degree that "[a] Heroine's Court is styled by 'Masons' as the 'Ladies' Palace of King Solomon's Temple' " (p. 34).

The Craft ritual at this point defines how many Masons it needs to constitute a lodge of Entered Apprentice Masons, which are seven; the Most Ancient Matron likewise asks the Senior Matron to enlist the officers of a Standard Court.

Next follows the determination of the officers' stations and duties. Thus, the Junior Attendant's place is in the West, at the right of the Senior Matron. Her duty is to carry messages from the Senior Matron in the West to the Junior Matron in the South and elsewhere around the Court room, and to see that the Court is guarded (p. 15). The Senior Attendant's station is at the right of the Most Ancient Matron's throne in the East, and she has to carry messages from the latter to the Senior Matron in the West and elsewhere around the Court room, to introduce visiting Sisters and Brethren, and to receive and conduct the candidates (p. 15). The Secretary is stationed at the left of the Most Ancient Matron, and she has to note the latter's will and wishes, to record the proceedings and to send a copy thereof of the Grand Court, and to receive all moneys and pay them to the Treasurer (p. 15). The Treasurer is stationed at the right of the Most Ancient Matron, and has to receive all moneys from the Secretary, to keep a "square" and just account of the same, and pay it out by order (p. 16). The Junior Matron's station is in the South, and her duties are described thus, parallel to Craft symbolism:

As the sun in the South at high noon is the beauty and glory of the day, so sits the Junior Matron in the South to better notice the time, call the Heroines from work to refreshments, watch over them during the hours thereof and see that the hours of refreshment be not turned into riotise or anything degrading; and call them to work again [...]. (p. 16)

This is almost word for word the same expression as in the Craft ritual, where the Junior Warden describes his station thus: "As the sun in the south, at high meridian, is the beauty and glory of the day, so stands the Junior Warden in the south, the better to observe the time [...]"<sup>1486</sup> etc. Then follows the explanation of the Most Ancient Matron's station, which likewise is a repetition of the Craft's text, with regard to the station of the Worshipful Master<sup>1487</sup>; she sits in the East, for "[a]s the sun rises in the East to commence and govern the day, so rises the Most Ancient Matron in the East to commence and govern the Court, put the Heroines to labor and give them correct and wholesome information" (p. 16).

The stations and duties being defined, the Worshipful Joshua offers a prayer, after which the Most Ancient Matron declares her wish to open the Court in the

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<sup>1486</sup> Duncan, p. 14.

<sup>1487</sup> Cf. *ibid.*, p. 15.

third degree. The Senior Matron is asked to communicate this to the Junior Matron, and the latter communicates it to the Sisters and Brethren. Then, the Most Ancient Matron, again in the exact terminology of the Craft ritual<sup>1488</sup>, orders all "Sisters and Brethren, together on the signs" (p. 17), and they give all signs from the first to the third degree, including the latter. Hereafter, again in total imitation of the Craft ritual<sup>1489</sup>, the Most Ancient Matron uses a slightly changed variation of Psalm 133 to express in metaphorical language how nice it is to have come together:

**Beloved Sisters and Brethren**, how good and how pleasant it is for **sisters and** brothers to dwell together in Unity, **Peace, Harmony and Love!** It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garment; As [sic] the dew of Hermon and as the dew that descended upon the mountains of Zion for there the Lord commanded the blessing, even life forevermore. Amen. (p. 17; bold print added)

It is astonishing how closely the creator of the ritual of the Heroines of Jericho has copied parts of the text from the Craft ritual as published by Malcolm Duncan. Here, the Sisters have just added their tenets of Peace, Harmony, and Love.

When the Court is declared open on the Third Degree in "Friendship and Harmony" (p. 17), the regular business is proceeded with. Afterwards, the Court is ready for closing. The Most Ancient Matron asks the Junior Attendant to inform the Outer Gate Keeper about it, and the Junior Attendant repairs to the Outer Gate Keeper, takes from her the scarlet cord, which she has previously given to her, and returns to her own station, informing the Most Ancient Matron that the Court is properly guarded. Then, the Most Ancient Matron asks how Heroines "meet," to which is replied, "in love," and how Heroines "part," to which is replied "in Friendship and Honor" (cf. p. 18) - this is a parallelism to the Craft's saying: "We meet upon the level, and part upon the square." The Most Ancient Matron admonishes the Sisters and Brethren ever to meet and part in the name of the Lord (p. 18), gives one rap with the gavel, and the Court is closed.

The initiation ceremony begins with the Most Ancient Matron asking the Sister Junior Attendant to ascertain whether there are candidates in waiting. The latter retires to the anteroom and returns with the names of the candidates. Hereafter, the Sister Secretary is sent into the anteroom for interrogation of the candidates. After they have confirmed that they came uninfluenced and of their own free will, and are going to conform to "all the Ancient established usages" of the order (p. 20), the secretary reports this to the Most Ancient Matron, upon which the Junior Attendant is ordered to prepare the candidates. They have to put on a white gown above their clothing, with a white cord tied around the waist,

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<sup>1488</sup> Cf. *ibid*, p. 16.

<sup>1489</sup> Cf. *ibid*, p. 19.

and hold a bunch of evergreen in their right hands. Then, they are blindfolded and led to the Court room door, on which the Junior Attendant gives one rap.

The Senior Attendant informs the Most Ancient Matron that while their "Court is working in Friendship and Harmony" (p. 20), there is an alarm at the door. The Junior Attendant announces the newcomers with "... who have long been in chaos and now seek to be given light and to receive all the rights and benefits of this Worthy Court erected to God and dedicated to the Holy Virgin Mary" (p. 20). This corresponds to the Craft's "seeking light," the climax of chaos being added, which is reminiscent of the Scottish Rite formula *Ordo ab Chao*. The condition of the candidates prior to initiation thus is not only darkness, but also, even worse, utter chaos. When the Junior Attendant has affirmed to the Senior Attendant that the candidates are Master Mason's daughters of good report and vouched for, the Senior Attendant reports this to the Most Ancient Matron, and they are admitted.

The Senior Attendant goes to open the door and leads the candidates once around the Court room (cf. p. 21), which is their first Masonic travel. During their march, a suitable song is sung in low voice. They stop in front of the Most Ancient Matron's throne in the East, and the latter reads to them the Biblical passage from Mark, 11, which relates how Christ's disciples fetched the colt for him, on which he rode into Jerusalem, while the people cast branches and their garments before him and cried "Hosanna! Blessed is he that cometh in the name of the Lord." (p. 22).

Then, the Senior Attendant asks the Worshipful Joshua to put the candidates in position for further instructions, and he causes them to kneel and to put their right hand on the Bible, which is opened at John, 12, and to touch their left shoulder with their left hand (p. 22). The candidates repeat their obligation after the Worshipful Joshua, and then kiss the Bible as a token of their earnestness (p. 23) and as a seal to their obligation. Hereafter, they are asked what they most desire in their present condition, and the answer of the candidate is: "I wish to see the faithful of the City of Jericho." (p. 23). In Craft Masonry, the answer would have been "light." The Most Ancient Matron asks the Sisters and Brethren to stretch forth their hands, in order to bring the newly adopted sister to light, and they all form a circle around the kneeling candidate and the altar (p. 23). Then follows the Biblical verse, "And the Lord God said (sic) let there be light and there was light" (p. 23), and the sisters give the "shock of enlightenment" by clapping their hands at the moment when the Senior Attendant removes the candidate's blind. Hereafter, the new sister who is now "adopted to the Royal Court of the faithful" (p. 23), is assisted to rise and obtains the secret work<sup>1490</sup>. The "true word," accompanied by the "true grip," is MARY; the examiner and the examined sister take it in turns to spell it, beginning with any letter. The

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<sup>1490</sup> Although the secrets are exposed on a leaflet enclosed in the ritual, we will conceal them for reasons of protection of the order, except for some explicit signs which are needed for description. They will be mentioned at the end of this chapter, so as not to reveal of which degree they form a part. Each of the three degrees has its own Hailing Sign. The Grand Hailing Sign employs almost the same text as the Craft's Grand Hailing Sign, namely: "My Lord [sic] is there no help for a Heroine of Jericho?" Several signs are made with the help of a handkerchief.

response to the Sign of Recognition is F.N.D.O.Z.B.T.K.C.T.L., also spelled (we suppose that the last two letters mean "the Lord").

When the new sister has received the password, grip, and words, she is led to the Junior and Senior Matrons to employ these means of recognition. Hereafter, she receives further instructions from the Most Ancient Matron, who reads to her the Biblical passage in which Jesus rides into Jerusalem on an ass's colt. Then, the Most Ancient Matron invests the sister with a white apron and collar, and ties a white cord around her waist. This is a symbol for her being bound to "a Master Mason's daughter the world around in Friendship and Harmony" (p. 25). Again, the text spoken during the investiture is almost copied from the Craft ritual, with only a few appropriate changes:

The white apron, collar and cord are emblems of innocence and the badge of a Master Mason's daughter. It is more ancient than the Golden Crown of Roman Eagle [sic]. They are more honorable than any other emblem or degree that can be conferred on you by any society except it be in a legal and just Court of Heroines of Jericho. I hope that you will wear it with high pleasure to yourself and honor to the Master Mason's daughter wherever found around the globe. (p. 25)<sup>1491</sup>

Even the singular is employed, although the Heroines have more emblems, adding the collar and the cord to the apron.

Hereafter, the Senior Attendant escorts the new sister into the anteroom to be divested of her robe. Having returned into the Court room, the Worshipful Joshua delivers an address upon the first degree's history, which seems very far-fetched. Thus, he explains that before the Christian era, there were only the two degrees of the True Kinsman and the Heroines. The degree of Master Mason's Daughter came about after the birth of Christ, when Masons who believed in Him desired to "perpetuate the memory of His mother" (p. 26). After Jesus' crucifixion and resurrection, the Jews who believed in Christ anticipated that they would be scattered among all nations. Allegedly, "nearly all were Masons" (p. 26), and they made plans how to let their female relatives benefit from their Masonry. As the result of a conference, this degree was instituted, and they called it "Mary" in memory of Christ's mother. This degree allegedly was adopted by the Ancient Craft Masons and came down to the order of today unchanged, under the name of Master Mason's Daughter.

When this address is given, the Most Ancient Matron and a member of the Court repeat the whole contents of the degree work in a question-and-answer catechism, with which ends the ceremony of initiation into the first degree.

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<sup>1491</sup> The Craft ritual (Duncan, p. 38) reads: "[...] I now present you with a lambskin or white apron, which is an emblem of innocence and the badge of a Mason; more ancient than the Golden Fleece or Roman Eagle, and, when worn, more honorable than the Star and Garter, or any other order that can be conferred on you at this time, or any future period, by kings, princes, and potentates, or any other persons, except it be by Masons. I trust that you will wear it with equal pleasure to yourself and honor to the fraternity."

The Opening Ceremony of the second degree is the same as in the first degree, with the exception that the Bible is now opened at the first chapter of Ruth. Prior to the conferring of the second degree, the Most Ancient Matron asks the Senior Attendant to retire with one or two attendants to the anteroom, in order to prepare the candidate. The Senior Attendant advises the candidate to put on a blue robe, and to hold in her hands a small bundle of wheat or straw (p. 28). Then, she blindfolds the candidate, takes her by the arm and leads her to the Court door, on which she gives two raps. The Junior Attendant reports to the Most Ancient Matron that while the Court is "at work in Love and Union" (p. 28/29), there is a strange call at the door. When it has been made clear that the candidate was regular adopted into the first degree and was Masonically recommended to receive the second, the Senior Attendant dispatches the password for her. In order to be admitted to enter, the candidate has to promise that "naught but death shall part you and me"<sup>1492</sup> (p. 29), and hereafter she is "received in Love and Union" (p. 30).

Then begin the Masonic travels; the candidate is conducted twice around the Court room by the Senior Attendant, each time stopping at one of the Matron's stations, where she hears some verses of the chapter of Ruth. When the candidate has thus traveled from the Junior via the Senior to the Most Ancient Matron, the latter takes the bundle of wheat from the candidate and gives her a slipper, which she is to carry to the Most Worshipful Joshua. However, before the candidate can receive further instructions from the Most Worshipful Joshua, she has to take the solemn oath of obligation. Thus, all assemble around the ark, and after the candidate has repeated the obligation, she is asked what she most desires, to which she answers "to make thy people my people; thy God my God." (p. 32). These are the words of Ruth (chapter 2, verse 16) who accompanied her mother-in-law Naomi into her land, to serve her God. Then, the shock of enlightenment is given, and the Senior Attendant goes through all the signs and grips with the candidate. The latter proves herself an obligated True Kinsman by giving these signs to the Junior and Senior Matron, who allow her to pass to the Most Ancient Matron in the East, who invests her with the proper clothing. Thus, the candidate receives a blue apron and collar, and a blue cord is tied around her waist. She likewise is told the significance of the slipper: "[...] with this emblem, a Slipper<sup>1493</sup>, I now endow thee with all the rights and privileges of a True Kinsman" (p. 33).

Hereafter, the candidate is conducted by the Senior Attendant into the anteroom to take off the robe, and on her return to the Court room, the Worshipful Joshua tells her the history of the second degree: It was founded on the friendship between Ruth and Naomi, the mother of Mahlon, the Israelite, "who was an eminent Master Mason" (p. 33) about B.C. 1312.

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<sup>1492</sup> This is taken from Ruth, chapter 1, verse 17: "Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me."

<sup>1493</sup> In conformity with Craft Masonry, the slipper is conceived as a testimony that a covenant has been made, as it was a custom among the Israelites; thus, Boaz drew off his shoe when he purchased the land from Naomi and married Ruth (Ruth, chapter 3, verse 7-8).

After the recital of the history, the lecture in question-and-answer format follows.

In the Opening Ceremony prior to the initiation into the third degree, that of Heroine of Jericho, the Bible on the altar is opened at the second chapter of Joshua, third verse, and burning tapers are set in triangular form on the altar. The Senior Attendant and two helping sisters in the anteroom prepare the candidate, who is being blindfolded and made to wear a scarlet gown. The Senior Attendant leads the candidate to the Court room door, on which she gives three raps. In the first degree, she gave one rap, and in the second, two raps. The Junior Attendant at the inside of the door reports to the Most Ancient Matron that while the members are pursuing their duties "in Friendship, Love and Honor" (p. 34), their door is alarmed. The Most Ancient Matron sends the Junior Attendant to find out the cause for this alarm, and the latter is told by the Senior Attendant that there is a candidate who "wishes to enter the Ladies' Palace of King Solomon's Temple" (p. 35), which is the alleged Masonic description for a Court of Heroines.

The candidate is a Moabitess, and comes from the camps of Joshua in Israel, bringing greetings from the Most Worshipful Joshua in Israel (cf. p. 35). The Senior Attendant dispatches the password for her, and the candidate is received "in Love, Friendship, and Honor" (p. 36). Then follow the Masonic travels; in the first degree, the candidate was led around the hall one time, in the second degree, twice, and now she is escorted three times around the Court room, stopping at the Junior and Senior Matrons' stations, who recite from the Book of Joshua, second chapter, verse 1-7. These verses tell how Joshua, the son of Nun, sent out two men as spies, who came to the house of a harlot named Rahab, where they lodged. When the king of Jericho asked Rahab to deliver the spies, she hid them on the roof of her house with stalks of flax.

Having listened to these verses, the candidate is escorted to the Most Ancient Matron, who sends her to the Worshipful Joshua for further instruction. The latter conducts the candidate to the ark, seats her, and puts both of her hands on the Bible, while the three Court Directors hold each a stalk of flax over her head.<sup>1494</sup> The Most Ancient Matron admonishes the candidate that before proceeding she has to take an obligation, and asks whether she is willing to take it. Interestingly, the candidate responds with "I am, that I am" (p. 37), which seems out of place here, because she was only asked to answer with yes or no, and not to state who she is, in the phraseology with which God had explained his holy name to Moses.<sup>1495</sup> In the first and second degree, the candidate has answered the same question with "I am."

Having taken her obligation, the candidate is asked for her most earnest wish, to which she replies that she wishes "to see and receive the promised blessing"

<sup>1494</sup> Instead of holding swords over the candidate's head, as for example in Pike's *Masonry of Adoption*, here, the symbolism of the Book of Joshua, chapter 2, verse 6, is used: "But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof."

<sup>1495</sup> Exodus, chapter 3, verse 14: "I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

(p. 38). The Worshipful Joshua responds with "Our life for yours if ye utter not this our business."<sup>1496</sup> Then, the Worshipful Joshua is asked by the Most Ancient Matron to instruct the sister in the secret work. At first, he explains to her the significance of the ark, as given above. Then, he gives her the signs, grips, and tokens. Afterwards, the Junior Matron, having been given the signs, presents the sister with a scarlet cord, with which the candidate is allowed to pass on to the West gate to the Senior Matron's station. The Senior Matron advises the candidate to go to the mountain to hide, lest the pursuers meet her. However, the Senior Attendant and the candidate answer that they are no cowards, but Heroines: "See our scarlet cord (sic) and if we should do this we will be blamed on account of this thine oath which thou hast made us swear " (p. 40).<sup>1497</sup>

Hereupon, the Senior Matron admits that they are steadfast and trustworthy, and advises them, when they are in trouble, to hang their scarlet cord in the window as did Rahab. The candidate and the Senior Attendant communicate the signs to the Senior Matron, and are allowed to pass on to the Most Ancient Matron, who presents to the candidate the golden crown, apron, and collar, and ties the scarlet cord around the candidate's waist, a cord by which she is bound to the Heroines, and which can never be broken (p. 40).

The Senior Attendant conducts the newly exalted Heroine to the anteroom, in order to get properly clothed. Then, she returns to the "Court Palace" (p. 40) for the lecture given by the Worshipful Joshua, who recites the history of the third degree. It is the Biblical account of Rahab, who, 1451 years before Christ, had hidden two spies. In return, they gave to her a sign and the pledge to save her family. When Joshua led his soldiers against Jericho, all the inhabitants were captured and destroyed except for Rahab and her kinsmen, because she gave the sign and grips to the soldiers. Allegedly, Masons adopted these signs for their female relatives, and thus they came unchanged to the order of Heroines of Jericho, as it is today (cf. p. 41).

After the recital of the history, the candidate receives the lecture in the form of a question-and-answer dialogue, which concludes the third degree initiation ceremony.

A final word has to be said about the signs. The order of the Heroines of Jericho has some very explicit signs which really "make sense," that is which describe a meaningful action, not consisting of merely touching the nose or the ear, or waving with a handkerchief, but imitating some process. One of these

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<sup>1496</sup> This was the promise of the two spies to Rahab, not to kill her family. In the Book of Joshua, chapter 1, verse 14, we read: "And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee."

<sup>1497</sup> Book of Joshua, chapter 2, verse 15-17: "Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall. And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned [...]. And the men said unto her, We will be blameless of this thine oath which thou hast made us swear. Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren [...] home unto thee."

signs is the "Sowing Sign" which is made by holding the left hand as if it were full of seed, picking these out with the right hand, and sowing them. Another one is the "Drowning Sign," which is used if help is needed, and which is made by raising the open right hand palm straight above the head. But the most interesting sign is one of the Signs of Recognition, which is directly related to the Biblical legend of the ritual by describing the flight of the spies climbing down the scarlet cord out of the window of Rahab's house on the city walls:

1. Take the corner of a handkerchief and put it in your mouth (sic) and let it hang down. 2. Grasp the handkerchief with the right hand close up to your lips. 3. Slide the hand slowly down with the left hand following in the same manner.

This is the manner in which the spies escaped from the Walls of Jericho by a scarlet cord.<sup>1498</sup>

Instead of the Craft's "Chain of Brotherhood" or "Mystic Chain," the Heroines of Jericho have the "Circle of Joshua," which is used during the Dedicating Ceremony, when a Court of Heroines is dedicated either in public or private. At some point, the Dedicating Officer exclaims: "Please form the Circle of Joshua" (p. 47): "This is done by linking the little fingers together, and holding the hands up even with the shoulders, holding the handkerchiefs between the thumb and fingers by one corner." (p. 47). Here, the members are literally links in a chain.

In the same ceremony, a sign called "Kinsman's support" is used, which is made by laying one's hand on each other's shoulder, thus forming a compact circle around the ark. This also is the enacting of the word "support."

### 8.2.5 A Fraternal Christmas Play? The Order of the White Shrine of Jerusalem<sup>1499</sup>

This women's order<sup>1500</sup> was founded by Charles D. Magee at Chicago, being incorporated under Illinois law on October 23<sup>rd</sup>, 1894. Its head-office, the national or Supreme Shrine, was formed in Michigan in 1897. The order was rechartered in 1904. Its early growth was hindered by involvement in litigation during the years 1897 - 1909. Originally, membership was limited to Master Masons and members of the Order of the Eastern Star; the latter, however,

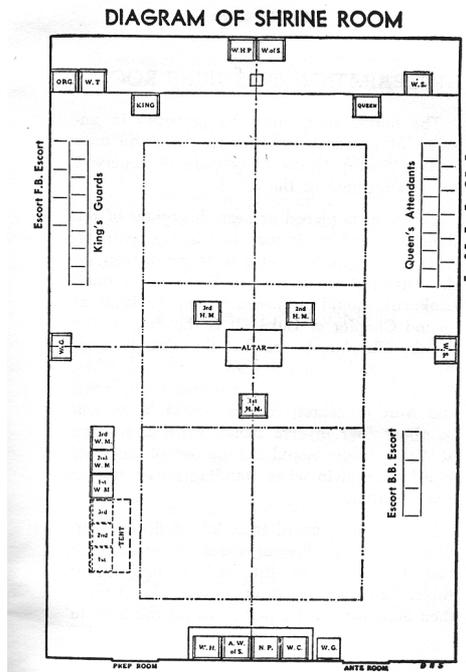
<sup>1498</sup> Cf. leaflet in the ritual.

<sup>1499</sup> If not otherwise noted, quotations for this section are taken from the *Ritual of the Order of the White Shrine of Jerusalem*, USA, 1953.

<sup>1500</sup> For history and data see *CME*, p. 14.

fearing to become the mere springboard for higher orders, refused to recognize the White Shrine. This position changed in 1953 due to moderations of the White Shrine laws, according to which it became just another androgynous order accepting Master Masons and their female relatives. Since this time, it has prospered well. In 1954, there were 720 shrines in the U.S. and Canada, with a membership of approximately 180,000.

Since there are many characters involved in the role play of the ritual, we are beginning with an explanation of the officers and their stations according to the diagram below, proceeding from the left to the right, and then downward. The



lines describe the ways by which the officers approach or retire. The adjacent rooms are the preparation room and the anteroom. In the center of the Shrine room, the altar is placed. On the top, we see the East dais with the station of the Worthy High Priestess at the left and the Watchman of Shepherds at the right. Then follow the stations of the Organist, the Worthy Treasurer, the King, the Queen, and the Worthy Scribe. Below them are chairs for banner bearers and escorts, as well as for the King's Guards at the left, and the Queen's Attendants, banner bearers and escorts at the right. Above the altar are the stations of the Third and Second Hand Maids. Opposite the altar at the left, the Worthy Guide is placed, and opposite the altar at the right, the Worthy Shepherdess. Below the

altar we see the station of the First Hand Maid. Then, on the left, we behold the chairs of the Third, Second, and First Wise Man outside the tent, and below these once again inside the tent. Opposite these are three chairs for banner bearers and escorts. At the bottom there is the West dais with the stations of the Worthy Herald, The Associate Watchman of Shepherds, the Noble Prophetess, the Worthy Chaplain, and the Worthy Guardian, who is close to the door. Outside the door, the Worthy Guard is stationed.

These lines and formations are not arbitrary but carefully calculated with regard to the four points of the compass, employing hermetically important numbers, e.g. the east aisle is three feet west of the stations of the King and Queen, and the west aisle is three feet east of the dais in the West.

The equipment consists of the ballot box on the East dais, the Khan placed in the northeast, water jugs for ceremonial, placed at the stations of the Hand Maids, a well which is placed east and north of the station of the Third Hand Maid, crooks (which are in the preparation room for the opening), and standards, such as the National Emblem (e.g. the U.S. Flag, the Canadian Flag), the Shrine Flag, and the Christian Flag (if any).

The use of the gavel (cf. p. 14), similar to its use in the Order of the Amaranth, is as follows: one rap of gavel (\*) calls to order or seats the Shrine, two raps (\*\*) call up the officers, three raps (\*\*\*) call up the Shrine, and the raps at the door are (\*\* \* \*\*).

As to the mission of the officers (in the White Shrine ritual, the word "mission" instead of "duty" is used), the Worthy High Priestess, "as the star in the East [...] sheds light and joy upon a darkened world" (p. 39), and has to spread light and instruction among her people and promote harmony and love. Her position corresponds to the Master Mason's "Chair in the East." As he represents the sun, she resembles the star, and both spend light and enlightenment. The Noble Prophetess in the west of the Shrine has to guard its sacred portal, to see that nobody profanes its sanctuary, and to assist the Worthy High Priestess. The Scribe in the Southeast has a secretary's function. The Worthy Treasurer has the usual function of receiving all moneys from the Worthy Scribe and to pay them out when ordered to. The Worthy Shepherdess has to "lead strangers by ways they know not" (p. 35), to receive and introduce visitors, and to assist the Noble Prophetess. The Worthy Guide has to escort the travelers and to assist the Worthy Shepherdess. The Three Wise Men have the function to "spread the glad tidings of the coming of the King and the world's redemption" (p. 36). The Worthy Guardian, stationed inside the door of the Shrine and thus assuming the role of the Craft's Inner Guard, has the mission to permit none to enter or retire except those lawfully entitled to. The Worthy Guard, who corresponds to the Tyler, has to guard the outer approach and permit only those whom he can vouch for. The Worthy Chaplain has the sacred duty to "point mankind to a better and purer life" (p. 37), to obligate candidates, and to attend the altar. The Associate Watchman of Shepherds has the mission to "uphold the simple religion of Christ and further His gospel of peace on earth" (p. 38), and to replace the Watchman of Shepherds in case of absence. The Watchman of Shepherds has to guard the eastern approach to the Shrine, letting only those pass who are "qualified to cross the plains," and to point to the light announcing the coming of the King to those who seek its direction. King and Queen are not mentioned among the officers who have missions, and seem to be mere actors.

The ritual, in conformity with the Craft ritual, contains an Opening and a Closing Ceremony. In the Opening Ceremony, which is stuffed with confusing marches and escorting formations, the officers define their stations and missions. A slight change of phraseology can be noted when, instead of the Masonic quote "to declare the lodge open," the Worthy High Priestess asks the Worthy

Guardian to inform the Worthy Guard outside the door, who has the Tyler's function, that they are "about to convene" (p. 28).

The ritual of the White Shrine of Jerusalem stages the scene of Christ's birth. The candidates play the role of sojourners seeking tidings of the new-born king. On their journey, they meet the three wise men and the shepherds, to whose lectures they have to listen. The balloting corresponds to the Masonic procedure. The candidate who has been elected to receive the Degree of the Order of the White Shrine of Jerusalem before his/her obligation is called a "Stranger," and after the obligation, "Sojourner" (p. 15). At the beginning of the ceremonial, the Worthy Guardian is asked by the Worthy High Priestess to retire and see whether there are candidates in waiting, which the Worthy Guard affirms to him. The Worthy High Priestess now orders the Worthy Guide to retire to the anteroom to ask why they seek admission. He at first explains to the candidates the purpose of the order:

Strangers, the Order of the White Shrine of Jerusalem is founded on Christianity and upon the beautiful story of the birth of Jesus Christ in Bethlehem. The lessons portrayed in the work of our Order are designed to teach us the Christian principles [...]. (p. 99)

The candidates have to answer several questions, e.g. men have to affirm that they are Master Masons in good and regular standing, and women have to state the name of the Master Mason upon whom they base their application, and their relationship to him. After the Worthy Guide has given his report to the Worthy High Priestess, the candidates, who "desire to become true followers of the new-born King" (p. 100, instead of the Masonic "seeking light") are prepared for the ceremony in the preparation room. When this is done, the Worthy Guide knocks on the door of the Shrine and announces "Christians who seek tidings of the new-born King" (p. 102). A soloist sings "There Are Strangers at Our Door," while the strangers enter in a single file. They march from the east to the west aisle, then south, halting in front of the Worthy Chaplain, who invokes the blessing of the "great and glorious Ruler of the Universe" (p. 104). After this prayer, which the members answer with "Amen" instead of the Masonic "So mote it be.", the Worthy Chaplain presents the candidates to the Noble Prophetess, who welcomes them and presents them to the Worthy High Priestess. The latter asks the Worthy Shepherdess to conduct the strangers to the sacred altar to kneel there and assume the obligation. The strangers standing nearest to the altar place their left hands on the Bible and their right hands over their hearts. If there are more strangers, the ones behind place their right hands over their hearts and their left hands on the shoulder of the stranger before them. Having received the obligation, the "Sojourners" are called to arise. The Worthy Chaplain explains to them the emblem of the order, which consists of the Star, the Shepherd's Crook and the Cross. This ceremony reminds us of a Catholic priest raising the cup and the host:

W.C. places her right hand on top of Emblem, slides the fingers of her left hand underneath it, and lifts it from the Bible, turning the right hand palm upward with the Emblem thereon nearly on a level with the elbow. With her left hand she takes first the Star, explains its significance, replaces it on the Bible [...]; then Shepherd's Crook, explains its significance, replaces it in its proper position; then the Cross, explains its significance, holding it in position until she comes to the words, "In this sign is my hope," when it is raised at arm's length, the eyes cast upward and held in this position while one verse of "In the Cross of Christ I Glory" is sung, and then Cross is replaced - slowly - to its proper position on the Bible. (p. 109/110)

The Star is meant to remind them of the star who led the Shepherds and the Wise Men to the Saviour's birthplace. The Shepherd's Crook is an allusion to the "Great Shepherd who knoweth His flock" (p. 110), and who will "ever lead them in green pastures and beside still waters." The Cross symbolizes Christ's suffering and death, which brought his children eternal life. The motto of the Order is *In Hoc Signo Spes Mea*.

The Worthy High Priestess informs the candidates that in the ceremonies of this order, the sacred scenes of Christ's birth are portrayed, and that they are to experience the joy at the birth of the Savior just like the wise men and the shepherds of history:

We aim to lead all thoughtful pilgrims back over the ages that are past, and present to them the ideas concerning the beautiful White Shrine, around which clusters all we know of sacred history, and thus cause them to feel that sublime emotion which each human heart must experience, when the mind contemplates the handiwork of the Great Creator. (p. 111)

Then, the Sojourners are led by the Worthy Shepherdess and the Worthy Guide in single file south, then east, and finally are seated in the Queen's Attendants' chairs. As the three Wise Men enter, "Three Kings of the Orient" is sung. In contrast to the Bible, where they are named Caspar, Melchior, and Balthazar, the three wise men, who each have a special sign, here are called Manetho ("Left arm extended upward - bows, bringing arm to side as bow is completed.", p. 112), Alchor ("Both hands touching forehead - bows. Brings hands down as he bows.", p. 112), and Gaspar ("Hands clasped at waist, bow, lowering hands at side as bow is completed.", p. 113). This mystic behavior on the one hand underlines their different nationalities and customs (Manetho is from Egypt, Alchor is from India, Gaspar is from Greece), and on the other hand creates a link with Masonic ritual. They tell each other how they were led there by the star, and decide to travel on together, after praying to God according to their different customs. The first persons they meet on their journey are the Hand Maids, and they greet each other with an upraised left hand, palm downward.

The Hand Maids one after the other advise the travelers to return whence they came, because the star is but an "idle dream [...], heavens are full of these sparkling gems" (p. 118), and Herod is the real king of the Jews. Then, the Hand Maids fill their jugs at the well and sit down at their places again. The three wise men do not return, but instead approach the Khan in reverent manner, kneel down, and leave with bowed heads to march into their tent.

Now the lights are turned on. The candidates are led by the Worthy Shepherdess in front of the tent of the three wise men, in order to hear their story. But instead of a monologue, the story is enacted again; the Worthy Herald opens the door for a Courier to enter, who announces the approach of the King. When the King is seated, the Courier runs to him with a written message. The King, having thus obtained the information that three princes from foreign lands have pitched their tent within his kingdom in the search of a new-born king, invites them to tell their story. At that moment, the Queen marches in with her flower girls, matrons and maids of honor, etc. The Worthy High Priestess escorts the Queen to her station. At last, the wise men tell their story, and it becomes evident that each of them was persecuted by his fellow countrymen because he had found the true belief in God, when he heard a voice say that he has been elected to see the Redeemer, whereupon a star led him the way. These elaborate reports are not taken from the Bible, but have been invented as a moral lecture for this ritual. After the monologues, the King proclaims that he has made up his mind to sentence the wise men for treason, but the Queen speaks in behalf of them ("Our most noble Queen has cleared the mist from mine eyes, and I see no harm in these men," p. 134), so that they can proceed with their journey. The three wise men march into their tent, and the Worthy Shepherdess announces to the candidates that they are now to hear the tidings of the shepherds.

They meet the Watchman of Shepherds, who at first halts them ("Who comes to Bethlehem's plains on which we guard our flocks?", p. 135), and then tells them in a long monologue how the shepherds have had an apparition of the angel Gabriel who advised them where to find the new-born king. After this incident, the Worthy Shepherdess conducts the candidates to the Noble Prophetess and describes their advancement in knowledge thus: "[...] these sojourners have passed through the tent of the Wise Men, crossed the plains, and now seek further knowledge of the King.", p. 139). The Noble Prophetess reflects on life and death of Christ, and orders the Worthy Shepherdess to lead the candidates to the East for final instruction.

Here, the Worthy High Priestess informs them of the secret work; thus, the candidates obtain the "Hebrew pass" and are invested with the signs and emblem of the order. The colors of the White Shrine of Jerusalem are white and yellow. While they receive the badges, the Worthy High Priestess exemplifies their symbolic meaning:

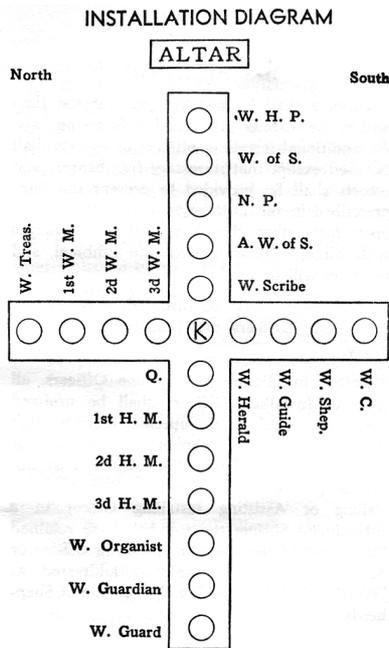
A Shepherd's staff in the hands of a humble peasant made kings tremble, conquered the hosts of Pharaoh, and directed the children of Israel in safety in their journey through the wilderness. We trust, my

sojourners, you will ever wear the badge of our Order as a constant reminder of the power of God, and the humility of the Savior [...]. (p. 144)

Then follows another lecture on the Great Master as the Good Shepherd, on the faith of a Christian at the Cross, on the "Wild Tempestuous Sea" symbolizing the storms of adversity, when only a Rock of Ages rises out of it to be seized by the tempest-tossed mariner (p. 147), and on the Ascension of Christ. For illustration of this lecture, views of the different scenes may be used.

Finally, the Worthy Herald proclaims the candidates "duly made and constituted Sojourners of the Order of the White Shrine of Jerusalem," and the Shrine members applaud to give them a hearty welcome. In order to seat the sojourners, the Worthy Shepherdess and the Worthy Guide perform some travels and change their crooks from one hand to the other in the west. Since this is their only "tool," they can sometimes be observed doing this at crucial moments, e.g. when they have to take each other's right hands to exchange a grip (cf. p. 29). The general instructions prefacing the ritual advise that the crooks are to be carried at nearly a forty-five degree angle with the open side downward, pointing in the direction in which the bearer is moving. The Worthy Shepherdess and the Worthy Guide always have to carry crooks, except when balloting (cf. p. 15).

An example for describing a symbol by the means of body language and formation, is the installation ceremony of the White Shrine of Jerusalem, during which the officers form a cross, one of the emblems of the order.



## 7.2.6 Masonic Youth Orders

The fanatic Christian and anti-Mason, William Schnoebelen, states in his paranoid book *Masonry Beyond The Light* from 1991 that "Masonic youth orders are poison in unlabeled bottles," and calls them "Kindergartens for Satanism."<sup>1501</sup> He refers especially to the Order of the Rainbow for girls, the Order of DeMolay for boys, and Job's Daughters for girls with Masonic family ties, which will be analyzed in the following sections. According to Schnoebelen, "[t]hese groups are 'feeder programs,' designed to draw young people into the adult Masonic orders. [...] The PRIME reason these orders exist is to pump young adults into dying Masonic organizations [...]."<sup>1502</sup> Although he conceives their rituals as rather bland, he warns his readers that these rituals function under the "shadow of an anti-Christ spiritual power" which the Master Mason, who has to be present at the youth orders' meetings, brings with him.

The only rational statement by Schnoebelen on Masonic youth orders is that their "pomp of royalty"<sup>1503</sup> (high-sounding titles, crowns, satin cloaks, chains of office, etc.) and their exclusiveness add to the peer pressure which confronts children in general. Everyone who wants to be "anyone" in high school might think it appropriate to join such a youth order to gain respect and admiration. This might be a true observation, but it can be refuted by the fact that membership in Job's Daughters is limited to girls with Masonic relatives, and that this youth group therefore is not able to compete with profane youth clubs. The other two, resembling to a certain extent the Boy Scouts or Girl Scouts, are "on the market" just like any other profane spare time activity. What is so dangerous about them? According to Schnoebelen's peculiar conspiracy theory, Freemasonry is based on a fertility cult and endangers the young people:

With Masonry being based on sexual fertility cults, the young person walks innocently into a spiritual minefield [...]. Masonry exalts sexuality to the level of deity, but in a disguised, allegorical fashion. [...] [T]he square and compasses and other Masonic symbols are veiled references to the human reproductive organs - talismans designed to increase sexual desire. While these orders teach pious principles on the surface, they are pouring fuel on the smoldering fires of teen emotions.<sup>1504</sup>

Sections 7.2.6.1 - 7.2.6.3 will show that there is no sexual threat, neither overt nor hidden, in the ceremonies of Masonic youth orders. The proceedings at their meetings are harmless, and they provide innocent fellowship and fun. The Rainbow girls seek a hidden treasure at the end of the rainbow, which contains entirely moral, religious, and patriotic values. The DeMolay boys and the

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<sup>1501</sup> Schnoebelen, p. 114.

<sup>1502</sup> Ibid, p. 110; 114/115.

<sup>1503</sup> Ibid, p. 112.

<sup>1504</sup> Ibid, p. 111/112.

members of Job's Daughters are taught an example of historical or Biblical heroes and receive an ethical education based on loyalty, honor, and fidelity.

### 7.2.6.1 **Masonic Boys' Order: "Clean and Manly Youths" Enacting the Trial and Martyrdom of the last Grand Master of the Knights Templar, Jacques DeMolay<sup>1505</sup>**

The Order of DeMolay for boys aged<sup>1506</sup> 14 to 20 was founded by Frank S. Land in Kansas City, Missouri, in 1919 with the aim of inspiring the boys to become better sons, better men, and better leaders. Membership in this order is not restricted to sons or relatives of Masons, but a belief in God is prerequisite for initiation. A leaflet which we found in the DeMolay ritual used for this analysis, headed "DeMolay in a Nutshell. Do You Know...," underlines the positive impact of this boys' order on society by stating it as a fact that DeMolay is a dynamic force in combating juvenile delinquency. It also emphasizes that Senior DeMolays have become leaders in every walk of life, which shows that boys raised in this order develop leadership qualities and are possibly more favored concerning their later career than other boys of their age. Further, the leaflet depicts the Order of DeMolay as a first step towards Freemasonry, by saying that over 50% of all DeMolays become Masons, and that almost 100 DeMolays have become Grand Masters of Grand Lodges, and that more than 200 DeMolays have attained the 33<sup>o</sup> in Masonry.<sup>1507</sup>

The Grand Council of 75 members and deputies governs this boys' order. They meet each year in March, the month in which DeMolay was killed. Local chapters have to be sponsored by a Masonic or Appendant order, like the Royal Arch chapter or a Commandery of the Knights Templar. According to *Coil's Masonic Encyclopedia*, in 1955, there were more than 1600 active local DeMolay chapters, many of which were located in foreign countries, with a membership of 130,000.

The Order of DeMolay has two degrees, 1. Initiation and 2. Knighthood for Boys (called DeMolay Degree in the ritual), which are followed by awards for merit: 3. Representative Award; 4. Legion of Honor; 5. DeMolay Medal of

<sup>1505</sup> If not otherwise noted, the quotations for this section are taken from *Ritual of Secret Work of the Order of DeMolay*, Issued by The International Supreme Council Order of DeMolay. Eleventh edition. Printed in U.S.A., 1969. This booklet has the register number 68765 and was issued to Hobart Chapter at Hobart, Ind., to a certain Ewald St. Reed on August 28<sup>th</sup>, 1969.

<sup>1506</sup> According to the Tennessee DeMolay homepage, the age is from 12-21. Cf. <http://www.tndemolay.org/>

<sup>1507</sup> The ritual used here is dated 1969, consequently, the above-quoted numbers are already outdated. They are merely used to prove that the Order of DeMolay can be considered a start for a later Masonic career.

Honor; 6. Chevalier; 7. Medal of Heroism; 8. Blue Honor Award; and 9. Merit Medals.<sup>1508</sup>

In a later chapter, we have described the Masonic girls' order as treasure-hunting for moral and patriotic values, using the symbolism of a rainbow at whose end a pot of gold is hidden, as seen fitting for young girls. The Order of the Rainbow symbolizes its tenets by a play on the seven colors of the rainbow, which stand for service, patriotism, fidelity, immortality, nature, religion, and love. The boys' order, on the contrary, to be attractive to its members employs the legend of the last Grand Master of the Medieval Knights Templar, correctly spelled De Molai, who was burned on the stake on March 11<sup>th</sup>, 1314. The Order of DeMolay also exemplifies the symbolism of the number seven by using seven jewels that are placed in the Crown of Youth. These jewels stand for filial love, reverence for sacred things, courtesy, comradeship, fidelity, cleanness, and patriotism. We cannot fail to see that the later invented Order of the Rainbow for girls is a fairly close imitation of the Order of DeMolay for boys.

The heroic character of Jacques DeMolay was chosen as an example to teach the boys fidelity that is loyal unto death. As it is said in the ritual,

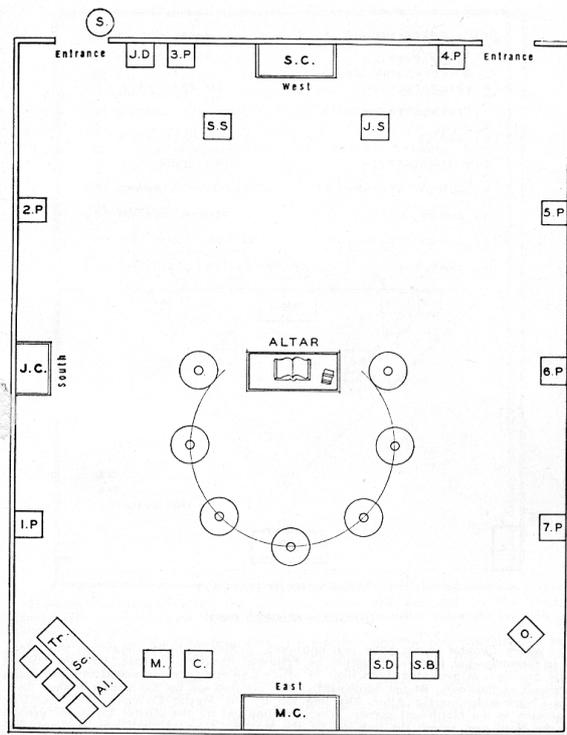
[t]yranny teaches the need of toleration. Bigotry sounds the call to brotherhood. We seek to emphasize the magnificent heroism of DeMolay, his unfaltering fidelity to the trust reposed in him, his loyalty unto death. These and other virtues, which belong to no age or time, we have infused into our teachings as the most enduring basis of broadly built human character. We believe that if we build our lives as young men on such a foundation, we shall be stronger and better men when the greater duties of citizenship become ours. (p. 38)

The story of DeMolay possesses enough chivalry and honor to lure boys into becoming members, and thus is adapted to the needs and expectations of its audience. Historically, the Templar order was destroyed by connivance between Philip the Fair of France and Pope Clement V. In 1306, the Pope wrote to De Molai at Cypress to come to Paris to consult on matters of importance to the Order, and upon his arrival, De Molai and 60 Knights, who had brought a great treasure with them, were imprisoned. On October 13<sup>th</sup>, 1307, the King had every Knight Templar to be found in France arrested, 54 were burned at the stake in 1310, and De Molai and three principal associates followed that fate in 1314.<sup>1509</sup>

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<sup>1508</sup> Cf. *CME*, p. 188.

<sup>1509</sup> For further historical information on the Knights Templar, see *CME*, p. 207 and 351-354.



The meeting room of the DeMolays is called Chapter Room. The floor plan depicted in the ritual and reproduced here is merely a suggestion and allows variations of the arrangement. The highest officer in the East is called Master Councilor<sup>1510</sup>. The other officers are the Senior and the Junior Councilor, the Senior and the Junior Deacon, the Senior and the Junior Steward, the Scribe, the Treasurer, the Chaplain, the Orator, the Almoner, the Standard Bearer, the 1<sup>st</sup> - 7<sup>th</sup> Preceptors, and the Sentinel.

The paraphernalia are to be noted. On the altar, there are placed a Bible, schoolbooks and flowers. The schoolbooks prove that this boys' order emphasizes the importance of the education of its members. As to the ritualistic clothing, the uniform robe for the initiatory Degree is a black cape robe lined with red, bearing the DeMolay emblem on the right breast. In this degree, also a crown with seven detachable jewels is used. The Marshal has the option to carry a baton in his left hand.

The ceremonies consist of two degrees, the Initiatory Degree and the DeMolay Degree, the latter being comprised of four sections. The general instructions of the ritual state that a Chapter must be opened on both degrees to

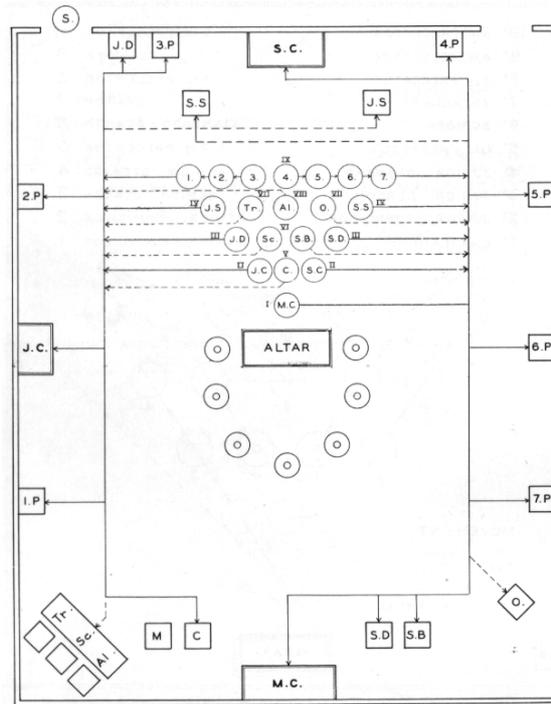
<sup>1510</sup> Please note that in contrast to the floor plans of all the other orders discussed, this one shows the East at the bottom of the diagram and not at the top.

conduct its business. We will begin our description with the Opening Ceremony of the Initiatory Degree.

## Opening Ceremony of the Initiatory Degree

The first striking point is the symbolical floor work of the DeMolays: the officers march into the Chapter Room in the formation of a triangle, according to the diagram at the left. When they leave the Chapter Room, they likewise assume the formation of a triangle from their positions and march out in a prescribed order.

**formation of triangle**



Parallel to Craft Masonry, the highest officer then asks the others to take their stations and orders the Marshal to see that all present are entitled to be there. They have to be members or visiting Master Masons. The Master Councilor demands the Junior Deacon to see that the Sentinel is on duty. This being done, the Master Councilor makes the Deacons approach the East and asks the Chapter Advisor or an Advisory Council member, whom he addresses with "Dad," to

vouch for the visitors. In the following, the Deacons collect the word of the day from the brethren. This word is selected by the Advisor and communicated to the Sentinel before the Chapter is opened. A brother who wants to enter has to show his membership card to the Sentinel, who communicates to him the word of the day. This procedure differs from taking up the password in Craft Masonry.

The aims of the order are clearly exposed in the next step, when the Senior Councilor has to answer why he had sought admission to the order: "To join with those who are dedicated to the clean and manly youth which is the best preparation for the duties of after life." (p. 16). Then follows the roll call. Similar to Craft Masonry, the stations and functions of the officers are explained. Here, we can observe that the Master Councilor sits in the East "[a]s a symbol of the rising sun and the morn of Life," the Junior Councilor in the South "[a]s a symbol of the Meridian Sun or the noon of Life emblematic of manhood's approaching years," and the Senior Councilor in the West as a symbol of the Setting Sun and the eve of Life, emblematic of the night that ushers in the everlasting day" (p. 17). Thus, here the three capital officers symbolize the three stages of human life, as also illustrated in Craft Masonry.

As to the lower officers, the station of the Senior Deacon is at the right of the Master Councilor, and his duty is to assist the Councilors in opening and closing the Chapter and conducting the candidates. As the Outer Guard in Masonry, the Sentinel guards the outer door, and as the Masonic Inner Guard, the Junior Deacon guards the inner door. An interesting symbolism can be observed referring to the securing of the entrance by two raps, to which the answer equally consists of two raps. The meaning of these is "[t]o teach those without a two-fold deliberation before they seek admission and to teach those within to use double caution before granting it." (p. 17). This explanation is not to be found in any of the other orders analyzed.

The first action consists of the Senior Deacon lighting the seven candles placed around the altar, while the Master Councilor explains the paraphernalia used in the Chapter:

Our forefathers were well aware that religious liberty, represented by the Holy Bible, civil liberty, represented by the flag of our country and intellectual liberty, represented by the school books must go hand in hand in order to be effective. Around these bulwarks the Order of DeMolay places seven candles, symbolic of the seven cardinal virtues of a DeMolay - filial love, reverence for sacred things, courtesy, comradeship, fidelity, cleanness and patriotism. (p. 17)

Next, the Senior Steward opens the Holy Bible as a symbol of religious liberty, and the Junior Steward places the schoolbooks on the altar, as "a symbol of intellectual liberty and to remind us that the public schools are the foundation of our country's greatness" (p. 18). Finally, the Standard Bearer presents the Flag at the altar. Similar to the girls' rituals, most of the female rituals, and the Craft

ritual, the Flag of the country and with it the sentiment of patriotism plays an important role.

The Standard Bearer walks the Flag through the Chapter, and all pledge allegiance to it, whereupon the opening ode is sung and the Chaplain leads the brethren in prayer. Then, the Master Councilor declares the Chapter of DeMolay open on the Initiatory Degree "on the step of greeting, the sign of welcome, the token of brotherhood and the word of emulation, 'DeMolay'." During his reference, all these signs are given by the members. The Sentinel is informed that he has to guard the opened Chapter, the visitors are welcomed, and then the Chapter can be opened in the next degree, that of DeMolay.

## **Closing Ceremony**

Before we go into detail describing the ceremonies of the two degrees, we will say a few words about the Closing Ceremony. As in Craft Masonry, the Master Councilor asks the brethren if there is anything further to come before the Chapter, and if this is not the case, he proceeds to close it. From here on, there is a remarkable difference with regard to Masonry, because the DeMolays have to tell what they have learned, which underlines their status of being youths on the way to manhood and wisdom. Thus, the Master Councilor tells his brethren that, sitting in the East as a symbol of the rising sun and the morn of life, he has learned "that we are at the threshold of preparation, when we must lay the foundation on which the future must be built" (p. 21). The Junior Councilor, in turn, sitting in the South with his eyes on the meridian sun, has learned "that we are approaching the noontime of life, when half our years lie behind us and half before, with opportunities still remaining to do good and to be better" (p. 21). Finally, the Senior Councilor in the West, with his eyes on the setting sun, confirms to have learned "that the night of life is but the herald of the everlasting day" (p. 21). Thus, the three stages of life, with the forecast of an eternal life after death, are repeated here.

After the prayer offered by the Chaplain, the Bible is closed, the schoolbooks are removed from the altar, and the Master Councilor closes the Chapter in analogy to the opening, "on the step of greeting, the sign of welcome, the token of brotherhood and the word of emulation, 'DeMolay'" (p. 22).

## **Initiatory Degree**

Prior to the ceremonies of the Initiatory Degree, the candidates are prepared and wait in the preparation room. Corresponding to Masonry, the Master Councilor asks the Scribe whether there are any persons waiting to be initiated, and the Scribe answers that there are "strangers" in waiting who desire to become "friends and brothers in our work." (p. 25). Thus, as we can also observe in several of the orders discussed in this paper, the neophytes are called strangers

before they are initiated into the secret work that binds them together as brethren. The Marshal and the Stewards are told to prepare the candidates, and as in Craft Masonry, the Marshal asks the candidates several questions, such as whether they were not prompted to seek admission out of curiosity, whether they were not inspired by an unworthy desire to be exclusive, whether their purpose is to join in trying to improve each other and do good, etc. The candidates have to declare upon their honor that they will follow all instructions and keep the secrets, and they are assured that nothing will be asked of them "contrary to the demands of honor, justice and patriotism" (p. 25). In contrast to Craft Masonry, in the ritual of the DeMolays, as well as in the rituals for girls, patriotism plays an important role. The young people are thus trained in being good citizens, and we cannot fail to notice the American way of life here, with its pledging allegiance to the Flag and its pride and affection for country and administration.

The candidates are led to the altar, where they have to kneel, place their right hands on the Bible or on the shoulder of the candidate in the front row, and deliver the obligation. Hoodwinks may be used. The pledge is indeed very noble, containing the endeavor to become better sons, to "live a clean and moral life," keeping the body "free from dissipation" and the mind "free from the uncleanness that defiles and debauches youth" (p. 27). It also includes the promise to serve God and to defend the civil, religious, political, and intellectual liberty, and to honor womanhood. And, of course, it demands loyalty to the brethren and reverence to the memory of Jacques DeMoly, who is seen as an example as someone "who gave up his life rather than betray his brethren and the trust they reposed in him" (p. 28).

Parallel to Craft Masonry, the candidates are "raised" by the highest officer when the Master Councilor extends to them "the right hand of comradeship" (p. 28). Having sealed their vows by kissing the Bible, the candidates are invested with the secret work, which will not be given here. It suffices to say that the DeMolays also have a Sign of Distress, as in Masonry. After the investiture, the candidates are conducted "on a journey which will symbolize the labor of a day and the pathway of human life" (p. 29). This corresponds to the Masonic travels, both in Craft Masonry and in the female and girls' orders. Hereby, the East symbolizes the beginning of life, and the South its height, and the West its end. Thus, it is a journey from youth to manhood, on which knowledge is gained, and also from life towards death. Now begins the real ritualistic and symbolical action. We will find a very close similarity to the Order of the Rainbow for Girls, which was invented some years later, leaning strongly on the example of the Order of DeMolay, and which also uses the symbolism of the number seven, standing for the personification of seven tenets or virtues.

The Senior Deacon and the Stewards conduct the candidates to the East, and the Master Councilor places into the hands of the Deacon a golden crown (not on the head of a candidate!), with the words:

I place in your keeping this symbolic Crown of Youth which you will wear until you exchange it for the crown of manhood. You are starting

from the East emblematic of the morning of life. Ere you reach the symbolic South, emblematic of the noon of the day and the manhood years of life, you will be instructed in the seven cardinal virtues of our Order. I commend you to the Preceptors in charge of the seven symbolic jewels in the Crown of Youth and may God speed and guard you on your way. (p. 29)

The image of a crown as the crown of life is also used in the female degrees, such as the Order of the Amaranth, where it is a wreath of amaranthine leaves. In the following, the candidates are led from one of the seven Preceptors to the next, making a complete circuit around the room before passing to the next Preceptor. Each of those places a jewel in the Crown of Youth. The First Preceptor thus offers the "jewel of Filial Love," holding a speech on how important it is to honor father and mother. The Second Preceptor places in the crown the "jewel of Reverence for Sacred Things." This is a very tolerant circumscription, in the true sense of Masonry, as it does not mention any specific kind of religion. The Second Preceptor only refers to a "Universal Father" (p. 33). The Third Preceptor gives to the crown the "jewel of Courtesy," the Fourth Preceptor the "jewel of Comradeship," the Fifth the "jewel of Fidelity," the Sixth the "jewel of Cleanness," and the Seventh Preceptor completes the Crown of Youth with the "jewel of Patriotism" (cf. p. 33-35).<sup>1511</sup> Patriotism is the keyword for the choir to sing the national anthem.

Hereafter, the candidates are led to the Junior Councilor in the South, while the choir sings "Beautiful Isle of Somewhere," and the Junior Councilor thus explains the symbolical meaning of this journey:

My Brothers, you are at the symbolic South, emblematic of the midhour of rest, refreshment and meditation, when you pause and contemplate the labors of the half completed day. But in a more vital sense the south is emblematic of the noon of life, when you approach the years of manhood, when half your years lie behind you and half before. Theoretically you have toiled zealously in the practice of the virtues enjoined upon you by the custodians of the seven symbolic jewels in the Crown of Youth. As the meridian hour of the day reminds the toiler that the labor of the afternoon must still be performed, so at the South you are to pause and reflect upon the solemn tasks of the manhood that awaits you. (p. 35)

Next, the candidates are conducted to the West, again accompanied by a symbolic choir song, "Perfect Day." It is the turn of the Senior Councilor to explain the function of these travels:

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My Brothers, the West is symbolic of the setting sun and the eve of life emblematic at once of the end of the day's toil and of the closing years of your earthly pilgrimage, the night that is to be followed by the day that shall never end. Do not think that it is untimely to impress upon the minds of those who are just beginning the journey of life the twilight and evening years. For though the morning sun is still far from the zenith and the meridian sun is East of South, the wisest young man is he who looks well to the ending of the journey as well as to its beginning. (p. 35/36)

In this metaphorical speech, the light symbolism stands for the passing of time, death and after-life. The candidates, who have now completed their symbolic journey, are conducted to the East for final instruction, where the Master Councilor receives back the Crown of Youth. He admonishes the brethren that in a few years, they will lay aside this crown for the Crown of Manhood, "whose brightness will depend upon the fidelity of your stewardship as wearers of the Crown of Youth" (p. 36). In other words, a good DeMolay might become a good Mason, or at least a worthy man. The ceremony of the first degree being over, the brethren are conducted to the preparation room, and the DeMolay Degree can be conferred. An astonishing difference to Masonry and female or girls' orders is that so far, the DeMolays do not seem to receive any tools, badges, or jewels; at least this is not mentioned in the ritual.

### **Initiation Ceremony of the DeMolay Degree**

In the following, we will describe the ceremonies of the advanced degree that tells the story of the historical Jacques DeMolay. It consists of four sections and the Obligation. After it is ascertained that all present are in possession of the password and grip of this degree, the Master Councilor declares the Chapter duly open on the DeMolay Degree and orders the Junior Deacon to inform the Sentinel to be on guard. The scene of the first section depicts the Council Chamber of the Commission, lighted by candles. The Master Inquisitor sits in the center of the Northeast corner, the Junior Inquisitor at his left, and the Senior Inquisitor at his right. At each side of the Inquisitors, the other members of the Council are seated. The Scribes of the Inquisitors are seated downstage, to the Southwest corner. At the right and the left of the Scribes, three seats are provided for DeMolay and his three Preceptors.

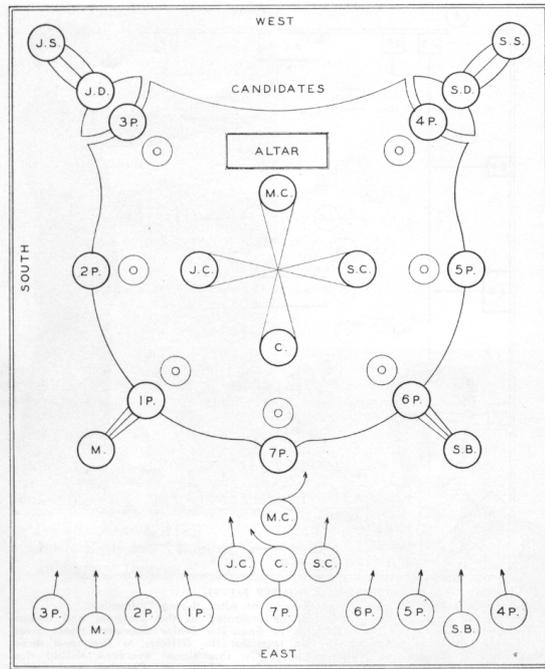
The Orator goes to the East and lectures about the historical background, recollecting how Philip the Fair of France, about more than six centuries ago, murdered thousands of brave members of the Order of the Temple, of which Jacques DeMolay was the last Grand Master. He explains that DeMolay and his principal officers underwent many trials and persecutions, which the DeMolay ritual tries to condense into one scene, the final hearing before a Commission in its Council Chamber. He further remarks that although DeMolay and his three

Preceptors, Guy of Auvergne, Godfrey de Goneville, and Hughes de Peralde, were condemned to life imprisonment, the king overrode the Commission's verdict and hurried DeMolay and Auvergne to the stake. When the Orator has finished his speech, the curtain is raised to give a view of the Council Chamber, one or more Guards being stationed at convenient points. The scene is dark, and an attendant goes about lightening candles. The Marshal of the Commission escorts the Inquisitors to their places, who sit a few moments examining their documents in silence. Then, the Master Inquisitor rises and addresses the Commission that they have met to pass judgement upon the three prisoners for final decision. The Senior Guard at the outside, accompanied by the prisoners, gives an alarm of two raps, and the Marshal is sent to learn who interrupts the conference. He allows them to enter, and the Master Inquisitor confronts DeMolay with the charges, which consist of 1. being the head of an Order that has practiced many abominations, 2. hypocrisy and treachery in conducting the crusades in the Holy Land, 3. betraying the King and heresy toward the Church, 4. living in wealth while the poor have starved, and 5. conniving with the infidel to make the crusades fail of their holy purpose. The Master Inquisitor presents documents which allegedly contain the confession of DeMolay. The boy who acts as DeMolay springs to his feet and defends himself, stating that these papers are false and claiming that his Order is pledged to the relief of need, and that the Order's wealth was ever held at its call until it was wrested from them by an avaricious king. The Master Inquisitor offers to DeMolay to spare his life if he reveals the secrets of his Order and discloses the identity of his brethren, but he refuses. Then, the Master Inquisitor tries to tempt DeMolay to betray his Order for a sum of gold, but he fails again. He gives DeMolay a last chance and sends him to the Junior Inquisitor, who equally has no success in tempting him. Thus, DeMolay is conducted to the Chamber of Torture. Now, Guy of Auvergne rises and asks to stand with his comrade. The other two associates of DeMolay likewise bow in silence and accept the verdict in advance.

Then, the scene becomes more thrilling, as DeMolay is brought back supported between the Guards. Neither the Master Inquisitor nor the Senior Inquisitor succeed in making him repent and reveal the secrets, and when finally sentenced to the stake, he exclaims in metaphorical language that the flames shall purge his soul of all the weaknesses and defections of the flesh and on the bright red wings of fire his soul shall mount like the phoenix to Heaven (cf. p. 43).

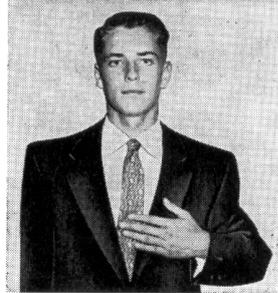
The second section of this degree simply consists in showing a tableau that depicts the burning of DeMolay and Guy of Auvergne. The third section presents the grave of Jacques DeMolay on the North side of the room, west of the altar. The officers enter in a prescribed triangular formation, and the Orator holds a kind of funeral oration which begins with "We hail thee, noble martyr" (p. 44), in which he refers to the aims of the DeMolays who are to live as nobly as their great hero has died. In the fourth section, the Senior Deacon conducts the candidates to the altar, where the Master Councilor lays open before them the way they have already passed: "My Brothers, you knocked at the door of our

Chapter as strangers. You were admitted as friends [...]. You were greeted as Brothers when you bound yourself to us by the solemn vows you have taken." (p. 44). Note that, as in many fraternal orders, the candidates have undergone a transformation from "stranger" to "friend" to "brother" and fully acknowledged member. Before the candidates are received into the fellowship of lasting fraternity, they have to bind themselves to the DeMolays by a final vow.



The DeMolay Degree Obligation consists of a reaffirmation of the vows that the candidates have already given in the Initiatory Degree Obligation. In their outer forms, these two ceremonies also correspond with each other, and here it is important to hint at the formation according to the floor plan: the brethren form a shield at the altar, as is shown in the diagram. The floor work in Masonry and also in other fraternal orders is entirely symbolic, and thus, squares, crosses, triangles, and shields are formed which express a certain symbol (the square stands for lodge, the triangle for God, and the cross for Christ, just to name one possibility of interpretation). We have seen that the officers of the DeMolays march into and out of the Chapter Room in the formation of a triangle. The shield here seems to be a reminder of chivalry, being an attribute of the Medieval Knights Templar who fought the crusades in the Holy Land. Such formations are also remains of militaristic drill exercises, and last but not least, they make the whole ceremony much more interesting and more difficult to perform.

Having been obligated, the candidates receive the password of a DeMolay, which, corresponding to Craft Masonry, is spelled (Fi-de-li-tas). The Master Councilor explains to the candidates that this word is the Latin equivalent of the supreme lesson of this degree, meaning fidelity to the ideals, the country, the obligations, and the brethren of the Order of DeMolay. The sign is also a token of fidelity, being made by placing the left hand upon the heart, and then placing it upon the other's heart to remind him of his own obligation to be faithful (cf. p. 46). This is again a "speaking sign," because it has an evident meaning and is also a typical sign employed by profanes in public, thus when singing the national anthem, for example. In contrast to this, we would argue that the Sign of Distress of the DeMolays makes no sense at all, concerning the mere body language.



The Master Councilor admonishes the new knights to carry the lessons they have received into their daily lives, and then the Senior Deacon seats them and the ceremony is terminated.



As a final word to the body language employed, we want to point out that the DeMolays have a special way of kneeling: on the left knee, the right elbow resting upon the right knee, and the forehead resting in the cup of the right hand, while the left hand is cupped around the right elbow. An explanation of this fashion is given nowhere in the ritual, but as the Masons have fixed traditions whether to kneel on the bare right or left knee, the DeMolays also have their special customs.

Before finishing this evaluation we have to comment on a rather infantile part of the ritual, with regard to the fact that the members at the age of 14 to 20 are rather big "boys" already - the so-called Nine O'Clock Interpolation, which is required to be given at all meetings at the proper time with all lights dimmed or candles lighted. A gong is struck nine times, and the Master Councilor rises and holds a speech in which he admonishes the brethren that at this hour all over the land mothers are bending above the beds of their children, and guests in homes

and hospitals are preparing for the hour of rest (cf. p. 20). He asks the members to pause in deliberation while the Chaplain offers a prayer and the choir sings "Sweet Hour of Prayer." The Chaplain then invokes divine blessing upon fathers, mothers, and sufferers, and all DeMolays finish in unison with a rather child-like formula: "God bless mother, God bless father, God bless the purposes of DeMolay. Amen." (p. 21).

### 7.2.6.2 Treasure-Hunting for Moral and Patriotic Values: The Order of the Rainbow for Girls<sup>1512</sup>

The Order of the Rainbow for Girls is a youth organization open to girls aged 11 to 20, sponsored by Masonic Lodges, Eastern Star Chapters, or Amaranth Courts. Any girl of the prescribed age can join, regardless of Masonic affiliation. Girls without Masonic relationship, e.g. chums of Rainbow Girls, are admitted as friends of Masons or Eastern Stars, who have to recommend them and sign their petition.

The Order was founded in 1922 by Rev. W. Mark Sexson (1877 - 1953), who had for a long time observed the Order of DeMolay for boys and felt that an equal institution for girls would be necessary for "setting forth some of the truths of Masonry" (p. 94). Reverend Sexson was raised a Master Mason in Bloomfield, Indiana, while he served as minister of the First Christian Church of that city. In 1907, he was made Master of the Royal Secret, 32° in Oklahoma Consistory No. 1, and in 1911 he was crowned Knight Commander of the Court of Honor at Guthrie, Oklahoma (cf. p. 92/93). In 1912, Sexson came to McAlester as Secretary of the McAlester Scottish Rite Bodies, and one year later he obtained the rank of a 33° Mason and was coroneted as Inspector General Honorary by the Supreme Council at Washington. Besides being a Royal Arch Mason and a Knight Templar, he was a Noble of the Mystic Shrine and a member of Amrita Grotto in Arkansas, and also a Past Grand Patron of the Order of the Eastern Star in Oklahoma. In 1937, he was initiated into the White Shrine of Jerusalem<sup>1513</sup>. Sexson held many offices during his Masonic career, to the highest of which, that of Most Worshipful Grand Master of a sovereign Masonic Grand Jurisdiction, he was elected in 1928 (cf. p. 93).

Mr. Sexson made himself a name as a lecturer and contributor of fraternal literature, having spent practically all of his life in this research field, his greatest

<sup>1512</sup> If not otherwise noted, the quotations for this section are taken from *Ritual. Order of the Rainbow for Girls*, 1948.

<sup>1513</sup> With such a vast Masonic background of the founder, it is no wonder that several symbolic features of the other orders (esp. Eastern Star) have merged into the ritual of the Order of the Rainbow for Girls.

work being the organization of the Order of the Rainbow for Girls. In April 1922, the degrees were exemplified on a class of 171 girls in the auditorium of the Scottish Rite Temple in McAlester, Oklahoma, for the first time. Rev. Sexson formed the Supreme or Governing Body in June, 1922, he himself being the Supreme Recorder, later bearing the title of "Supreme Worthy Advisor Emeritus" (p. 95).

Today, the International Order of the Rainbow for Girls has Assemblies in 46 U.S. States and in eight other countries, in Australia (both Queensland and New South Wales), Brazil, Canada, Germany, Japan, Panama, and the Philippines; Italy being in the early stages of starting Assemblies.<sup>1514</sup>

Seen in the context of his time, Mr. Sexson certainly has chosen a symbolism which pleases young girls, the - a little kitschy - beautiful rainbow and treasure-hunting, as an equivalent to hero sagas which might fascinate boys, like the martyrdom of the Grand Master of the Medieval Knights Templar, Jacques de Molai. The golden pot which, according to ancient tradition, is hidden at the end of the rainbow, forms the quest story of the ritual. From the names of the Color Stations we can draw parallels to the Order of the Eastern Star and the Amaranth, which were conceived especially for women. In the founding times of these orders, virtues like charity and faith were chosen as appropriate for female ideals. In contrast to male Masonic rituals, the lectures for these androgynous orders are drawn from "heroic women" taken from the Bible, which seemed more fitting to the ritual authors than a thrilling murder legend of a master builder, or corresponding "male" stories. More than fifty years after the conception of above-mentioned orders for women, when the girls' order was created, these values were still thought appropriate for personification in the ritual; there was even the officer Patriotism added, in order to teach the young American girls obedience to the Flag, a *pars pro toto* for their government and nation. No wonder that the Order of the Rainbow for Girls employs characters like Service, Love, Fidelity, Religion, etc. to illustrate the high tenets a young American girl should live for.

Members of the OES, Master Masons, members of the Rainbow for Girls, and majority members, all in good standing, may witness the Rainbow degrees (p. 3). The main symbol of the Order, as the title anticipates, is the rainbow; thus, in the Obligation there are "seven ties that bind" the girls together (cf. p. 5), and the seven colors of the rainbow are used symbolically throughout the ritual. Only a few paraphernalia are required for the exemplification of the degrees. Every officer may be dressed in white. In front of each "Color Station" is a pedestal with the color streamer representing the station's color.

The most important utensil is the "Pot of Gold", standing on the station of Charity and covered with a cloth made of the seven colors of the rainbow (cf. p. 5), in order to hide it from view until the candidate is entitled to know its contents, which are: the Holy Bible, the American Flag, the Declaration of

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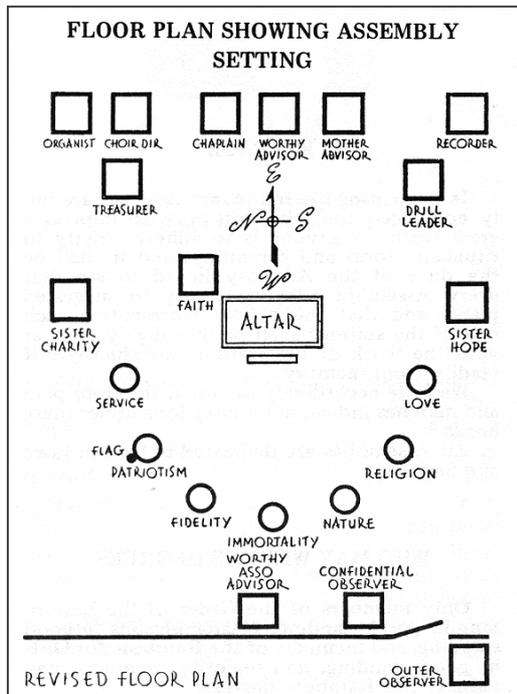
<sup>1514</sup> Cf. homepage of the International Order of the Rainbow for Girls at <http://www.iorg.org/>

Independence and the Constitution of the United States, a list of Presidents who were Master Masons, and a miniature lambskin apron (p. 12).

The official emblem of the Order is the rainbow above the clasped hands, to which the golden pot is linked with a chain.



The officers (with their emblems or colors given in brackets) are the Worthy Advisor (gavel), the Worthy Associate Advisor (crossed gavels), Charity (money bag), Hope (anchor), Faith (dove), the Recorder (pen), the Treasurer (key), the Chaplain (open Bible), the Drill Leader (spear), the Color Stations (Service (violet), Patriotism (indigo), Fidelity (blue), Immortality (green), Nature (yellow), Religion (orange), Love (red)), the Confidential Observer (crossed swords; he corresponds to the Craft's Inner Guard), the Outer Observer (sword; he corresponds to the Craft's Outer Guard or Tyler), the Musician (music note), the Choir Director (harp), and Mother Advisor (circle of gold).



A difference to the Masonic or Eastern Star ritual can be noted in the procedure of balloting; in an Assembly of the Order of Rainbow for Girls, it needs two black balls to reject a candidate, not just one. Furthermore, the expression for lodge room is "Assembly Room." As in Craft Masonry, the Flag of the United States plays an important role and is positioned at the station of the officer Patriotism. The Order of the Rainbow for Girls has seven degrees which are communicated at the same time. When dignitaries are introduced, there are either the "Supreme Honors" given, which consist in making the sign of the Rainbow three times, returning the hand to its natural position and bowing (p. 10), or the "Grand Honors", which are given by placing the right hand on the left breast and bowing (p. 10). Corresponding to the Craft ritual, there are an Opening and a Closing Ceremony.

## Opening Ceremony

At the opening of the Assembly, the Drill Leader and the Musician, followed by Mother Advisor, enter the Assembly Room from the West, marching in triangular formation (the triangle was a symbol of the lodge) along the South side of the hall, turning North at the station of Hope to the center of the room, then East of the altar, and thence directly to the East. Here, Mother Advisor, to whom the two officers bow, ascends the dais; the others assume their stations. Mother Advisor asks all persons not members in good standing of the Order of the Rainbow for Girls, the OES or the Masonic Lodge, to retire. Then, she asks the Drill Leader to invite the choir to enter, and afterwards the officers of the Assembly. While a march is being played, the officers enter in line according to a prescribed formation. Sister Drill Leader conducts the Worthy Advisor to her station. Then, the Worthy Advisor asks all officers to assume their proper stations. Afterwards, she orders the Confidential Observer to inform the Sister Outer Observer that the doors are now to be closed, because "the Assembly will begin its study of True Womanhood" (p. 25).

Now, Sister Drill Leader marches West, thence North, and thence East, observing square corners (p. 26), to the Station of Patriotism, taking the Flag and presenting it in the East. The sisters all join with the Worthy Advisor in giving the Pledge of Allegiance. While one verse of "America" is sung, the Drill Leader retires the Flag to the Station of Patriotism.

Then, the Worthy Advisor calls Sisters Hope and Charity to approach the East and receive the Secret Word (p. 26). The two officers approach, observing square corners (p. 26). On a level with the Worthy Advisor, they face West. The Worthy Advisor communicates the Secret Word to them, and they return to the altar for further instruction. The Worthy Advisor asks them to verify that all present are members of this or some regular Assembly. If Master Masons or Eastern Stars are present, who are properly vouched for, they are given a special cordial welcome by the Worthy Advisor:

Members of the Masonic Fraternity and members of the Order of the Eastern Star, we are delighted to have you with us in our deliberations. It is because of the organization which you represent and because of the interest in the girlhood of our country that we have this Assembly. You are an inspiration and a help. (p. 28/29)

If a member who is known to be a member in good standing, who can be vouched for, fails to give the password, Sister of Hope or Charity reports this to the Worthy Advisor and conducts the member to the Worthy Associate Advisor, where she obtains the password.

After the "Word" has been taken from all the members (officers are not required to give the password, p. 27), Sister of Charity reports this to the Worthy Advisor, who asks Sisters Hope and Charity, "since the Secret Word has safely arrived in the East" (p. 28), to give the sign of the Rainbow and retire to their stations.

The Worthy Advisor declares the Assembly to be about to be opened, and the Worthy Associate Advisor asks Sister of Faith to explain the meaning of her station. Sister of Faith faces South, looking at the Worthy Associate Advisor, and states that her station symbolizes an "inward acceptance of the Word of God" (p. 30). It is located near the altar, because the "Altar is the most sacred place in our Assembly Room. Upon it rests the Holy Bible, symbol of white light, from which we derive strength to sustain us through life." (p. 20). After these words, Faith faces East.

Now, the Worthy Associate Advisor asks Sister of Hope as to the representation of her station, and here we can observe an interesting Masonic symbolism referring to the time, i.e. the hour of the day. Sister of Hope replies that her station represents the sun, and is asked what the hour is. She answers: "The noon day, when the sun's rays are the brightest." (p. 30). She explains the meaning of this symbolism with "The light, the Bright Light, should always shine on our pathway." (p. 30). This symbolism is already known to us as the Masonic "high twelve," the time of the vigor of life.

Then, Sister of Charity is asked by the Worthy Associate Advisor as to the meaning of her station, which represents "in olden times, a place of darkness." (p. 30). Here, we have the antithesis to the before-mentioned station of the sun. The Worthy Associate Advisor asks Sister of Charity: "What does your station represent at this hour?" (p. 30). The answer is "The Rainbow on the fringe of the clouds" (p. 30), and this means that "even while the sun is shining brightest, the storms of life will come; but through the storms will come the White Light of Promise, and after the storm, the Victory." (p. 31). This symbolism reminds us of the Masonic "low twelve," the time of death.

The Worthy Associate Advisor asks Sister of Charity to advise the members that the Assembly is about to be opened, and Sister of Charity invites the members to face the Worthy Advisor and then bow their heads in prayer, which is offered by the Chaplain. Then, the Worthy Advisor asks the Worthy Associate Advisor to explain the symbol of the Assembly, to which she answers: "The

Rainbow in the heavens spanning from the North to the South" (p. 32). Masonically, this would be an image of universality. However, here only the Biblical interpretation counts: it symbolizes "the ancient promise of God to His people that He will never again destroy the world" (p. 32).<sup>1515</sup> It further symbolizes that "out of every trial and temptation through which Girlhood may pass, there shall come a Rainbow of Promise and Victory" (p. 32). Its rays of the colors red, orange, yellow, green blue, indigo, and violet originate "from the great source of the White Light, which is symbolized in our Assembly by the Holy Bible" (p. 32). Here, the physical explanation of the prism, the splitting of white light into the colors of the rainbow, is explained symbolically, i.e. the White Light, the Bible<sup>1516</sup> (the "virgin color," p. 32), has created the Rainbow colors (here named Love, Religion, Nature, Immortality, Fidelity, Patriotism, Service). White, according to the definition of the Assembly, is "the symbol of True Womanhood" (p. 32). The Worthy Advisor orders the Bible to be opened, "that its White Light may penetrate the heart of every member of this Assembly" (p. 33). Sister of Hope gives three raps, goes North to the Altar, turns facing the East, and opens the Bible with both hands at Ezekiel 1:28<sup>1517</sup>, placing the jewel upon the lower side of the right page. Then, she gives the sign of the Rainbow and walks back to her seat, while soft music is being played. The Worthy Advisor declares the Assembly duly opened, and Sister Confidential Observer is asked to inform the Outer Observer about it. Then follows the business plan for regular meetings.

## Closing Ceremony

At the Closing Ceremony, the Worthy Advisor instructs the officers in the Color Stations to release their colors from the altar, fold them and place them upon their pedestals. Then, he asks Sister of Charity to recover the Pot of Gold, "that its contents may remain forever secret and hidden from the outside world" (p. 62). The Worthy Associate Advisor asks Sister of Charity to inform the sisters of the Assembly that it is about to be closed, and Sister of Charity asks this of Sister of Hope. The latter informs the sisters of the Assembly and recites a verse of Genesis, chapter 9: "[...] the storm clouds of the North vanish under the rays of the sun at noonday; and in the words of the Sacred Writer: 'And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the Earth.' "(p. 63). Hereafter, the sisters join in prayer which is offered by the

<sup>1515</sup> This promise is allusive to the Bible, Ezekiel 1:28, where God appears to Ezekiel the priest, son of Buzi, in the land of the Chaldeans, by creating a rainbow after whirlwind and fire have left terror and destruction.

<sup>1516</sup> This reminds us of the "White Book" with blank pages, which the French Lodges of the Grand Orient lay on the altar instead of the Bible, because it represents any religion.

<sup>1517</sup> This Biblical verse reads: "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake."

Chaplain. Instead of "Amen" or "So mote it be," the sisters answer with "Lord help us to keep our promise" (p. 63). Sister of Charity is ordered to close the Holy Bible, the symbol of White Light. Then, the song "Blest Be the Tie That Binds" is sung, and Sister Confidential Observer goes to inform the Outer Observer that the Assembly is now closed and "that peace and harmony are in every heart" (p. 64). The Confidential Observer reports to the Worthy Advisor that her command has been obeyed. Mother Advisor speaks a benediction, to which the girls respond "Until we meet again," whereupon the Assembly is closed with one rap of the gavel.

## Initiation Ceremony

At the beginning of the Initiation Ceremony, the Worthy Advisor asks the Recorder whether there is to be conferring of degrees. Upon affirmation, the Drill Leader is ordered to ascertain whether candidates are in waiting, and having reported this to be so, the Drill Leader is asked to retire and conduct the candidate to the door of the preparation room. She gives an alarm at the door of the preparation room, and Sister of Faith is sent there to ask the candidate questions and to instruct her. She addresses the candidate with "Sister of the Outer World" (p. 38) and asks about her motivation to come here. The Drill Leader answers in her place: "Like all others in the Outer World, she would know her Creator better, and she believes she will find that Way here." (p. 38). This is an openly expressed religious motive, the Masons, more obscurely, "seeking light" instead. Sister of Faith is asked by the Worthy Advisor to receive the candidate and conduct her on her way, whereupon Sister of Faith receives her "under the sign of Secrecy" (p. 39). When they arrive at the station of Sister of Hope, the latter grants the permission to travel to the Station of Sister of Charity, who likewise grants them to travel to the station of the Worthy Associate Advisor. The latter inquires what they are seeking, and is told "a Pot of Gold which an ancient tradition says is at the end of the rainbow" (p. 40). Since the Worthy Associate Advisor considers this search laudable, he allows them to pass to the Worthy Advisor in the East, who asks the candidate to pledge solemnly that she will obey the laws and obligations of this Assembly. Then, he commands Sister of Faith to travel with the candidate to the "White Altar of the Holy Promise," (p. 41), where the candidate kneels down, presses the Bible to her heart, and thus gives the obligation, while all other members of the Assembly equally kneel and face the altar. The Chaplain invokes God's blessing and asks God to "[g]o with this sister every step of this initiation, show her that we teach Thy Truth" (p. 43). Then, Sister of Faith extends her right hand to the new sister and says "Arise, Sister" (p. 43), which bears some resemblance to a Masonic raising. The Worthy Advisor holds a short lecture, stating that the Holy Bible is the rule of right living for all, and that its heroines are those "who in the past have stood for the Trinity of Home, Church and Nation" (p. 43). "To be a wife, mother, sister or daughter, and to honor these stations, has ever been the mission

of True Woman" (p. 43). Then, he announces the lectures by the Color Stations which await the new sister:

I bid you Godspeed in your travel, and beg you to heed the words of the Sisters of Love, Religion, Nature, Immortality, Fidelity, Patriotism and Service being assured as you hear their words of admonition that they have been culled from the treasure house of all the ages and those who will be guided by them are wise and they shall be happy and shine like the sun in the firmament. (p. 43/44)

In this address, we notice again the symbolism of the sun, as well as the hint of a "treasure," personified by the seven stations which represent high virtues and ideals, which will lead to the final light. Thus, the rainbow is merely the way towards the sun.

Sister Drill Leader now explains, if there are more but one candidate, that one sister is elected as the representative, and seats the others. The Worthy Advisor encourages the chosen sister that she will be led by Faith, who is "a girl's best friend." (p. 44). Sister of Faith conducts the candidate once around the room, entering the Bow from the North, passing back of the altar to the station of the Sister of Love, who rises as the two enter the Bow (cf. p. 45). Now begins the symbolical action. Sister of Love explains her station, whose color is red: "Ever since the first ray of light shone into the face of Woman, love has been a silken cord, strong as a chain of steel, binding creation together." (p. 45). She explains that God so loved the world that he gave his only Son to it, and asks the candidate to love her family and her Creator, because when she loves, she is like Him. The candidate has to affirm that she will remember this, and then Sister of Love hands her one end of the red color streamer which is on the pedestal in front of her station, a symbol of woman's love and devotion, to carry it to the Altar of the White Light, and the candidate attaches it to the altar cloth. After this lecture, a hymn is sung, and then Sister of Faith reports to the Worthy Advisor that she has obeyed her command. The Worthy Advisor orders her to conduct the sister to the station of Religion.

Sister of Faith and the candidate again make some travels (turning to the left, marching to Charity, thence East, South, West, North entering the Bow between the station of Faith and Service, arriving at the station of Religion, cf. p. 46). Sister of Religion rises and explains her color orange, which symbolizes the heroic in religion (p. 46). She likewise entrusts the candidate with this color for safekeeping (p. 47). Her lecture consists in the definition of religion in the New Testament by St. James, and the candidate promises to heed this lesson. Then, she takes one end of the orange color streamer, carries it to the Altar of the White Light, and attaches it to the altar cloth. Sister of Faith reports to the Worthy Advisor that she has obeyed her command, and is ordered to conduct the candidate to the Sister of Nature, who rises and explains her color, which the reader normally would have expected to be green:

Its color is yellow and I entrust you with this color for safekeeping. It represents Nature when she is in the very height of her glory and the transforming power symbolized by this color, begins her process of turning the landscape into gold. (p. 48)

We have to remember that the initiate is a young girl. She likewise obtains the advice that

[n]ature is out-of-doors and you must not forget that a portion of your time belongs there. [...] Get His lessons there [...]. Drink them into the very depths of your soul, for you will need them in the after years of responsibility. Do not let your social activities or any other claim deprive you of the joy of the open field and the out-of-doors. Nature has a healing power. She has wonderful secrets and she has them for you. (p. 48)

The candidate, upon having affirmed to learn those secrets while in her girlhood, is given one end of the yellow color streamer to carry it to the altar and fasten it there. Having given report to the Worthy Advisor, Sister of Faith leads the candidate to the station of Immortality, who rises and explains to her that her color is green, and holds a lecture about death who does not spare youth, but that even though her body may die, her soul shall live forever. She asks the candidate whether she will begin now to prepare for Life Eternal (p. 50), and this being affirmed, the candidate obtains one end of the green color streamer to lay it upon the Altar of the White Light.

Sister of Faith receives the order to lead the candidate to the station of Fidelity, whose color is blue which has, in all ages, been the symbol of loyalty (p. 50). Sister of Fidelity explains to the candidate that great confidence has been put in her when she was selected to become a member of this Assembly. Her family and friends believe in her fidelity, and she should give loyalty and faithfulness to God, which is a "foundation for true happiness" (p. 51). The candidate having affirmed to "begin that foundation now" (p. 51), obtains one end of the blue color streamer to lay it on the altar.

Then, the candidate is escorted by Sister Faith to the station of the Sister of Patriotism, whose color is indigo, an intensified color because it even demands the sister's life on the altar of sacrifice, if need be, for her country (p. 51). Sister of Patriotism evokes an image of a soldier brother going out to war, his sister remaining in silence to "fight the first battle": "Womanhood stands back of the ranks and holds up the Flag at home, for if it were not for Womanhood and the love that is centered in her realm, there would be nothing to incite him to deeds of bravery on the field of battle." (p. 52). After the candidate has promised to be true to her Flag and always defend it, she is given one end of the indigo color streamer and puts it on the altar.

The last station where she is led is the station of the Sister of Service, whose color is violet as "the only ray of light that has healing power" (p. 53). The

candidate learns that "they who give themselves to service are the crowned queens of every Assembly" (p. 53). She is told that she can never know the meaning of Love, Religion, Nature, Immortality, Fidelity, or Patriotism, until she has offered herself as a living sacrifice (p. 53), and having affirmed to do this, she obtains one end of the violet color streamer to attach it to the altar cloth.

Now, the seventh and final lesson is over, and Sister of Faith reports to the Worthy Advisor that she has obeyed her command. The latter addresses the candidate in metaphorical language:

My sister, you have now taken the seven vows representing seven mileposts in your journey to the end of the rainbow. You stand beside the Altar. On it is the White Light, representing the crystallization of all colors. It will shine on your pathway as you journey on. (p. 54)

The Worthy Advisor admonishes the candidate that previously, Faith has accompanied her in her travels, but that on her journey onward, with the help of Faith, she must depend on herself, for she "can never know the meaning of the treasure without individual effort" (p. 54). Then, Sister of Faith escorts her to the station of the Worthy Associate Advisor, while reciting Ezelkiel, the second part of verse 27, and 28. The Worthy Associate Advisor steps down from her station, places her hands firmly upon the candidate's shoulders and reminds her that

[...] thus in olden times did God show Himself to His people. [...] You seek to find the Pot of Gold; alas, so many do the same, and so few find it because they are unprepared. Since last you passed this station, many have gone by, but few have reached the Station of Hope. I have seen envy, hatred, jealousy, and false pride. I have seen flattery and deceit. All have failed. Between you and the Station of Hope the way is difficult. None but the pure in heart can pass. (p. 55)

This almost sounds like a fairy-tale in which many young princes have sought the treasure and failed. It is meant that a life without envy, hatred, and jealousy is hard to lead, and that but few achieve to lead a "pure" life. In order to be pure in heart, the candidate is asked to leave her burden and distress at this station (p. 55). Sister Faith affirms to the Worthy Associate Advisor that she can vouch for this girl, that she has heard her vows, and that she will be true, and thus obtains the permission to conduct the candidate to Sister of Hope. During this march, Sister of Faith recites a Biblical verse. Sister of Hope steps to the left from her station, places her left arm lovingly around the candidate shoulders and tells her that Hope is always there, even in times of doubt. She asks Sister of Faith to conduct the candidate once more past the station of the Worthy Associate Advisor, under the sign of the Rainbow as a symbol of victory (p. 56), and thence to the station of Charity. The Worthy Associate Advisor responds with the sign of the Rainbow, which gives them permission to pass by. While Sister of Faith recites the Biblical and Masonic verse ("Now abideth Faith, Hope

and Charity, these three, but the greatest of these is Charity", p. 56), they stop at the station of Charity, where the Drill Leader with the other candidates joins Faith.

The Sister of Charity receives the candidate as a member of this Assembly, steps down, shakes her hand, and explains to her the symbolism of the Order:

Ever since you were a little child you have heard the ancient tradition that at the end of the rainbow is a Pot of Gold. Across the plains and over the mountains, where the end of that mystic symbol seemed to touch the bosom of Mother Earth, countless hundreds have gone in search of its hiding place. None have ever discovered the actual spot where the rainbow touches the earth. It always vanishes as the searcher approaches, or its position changes, and it is seen farther on. Those who have sought the truth of this legend have grown weary and tired and have fainted along the journey. To us the Pot of Gold is none other than the heart of the American girl, deeply impressed in early life with its responsibilities. (p. 57)

On the station before the candidate there is a vessel representing the traditional Pot of Gold, and since she is now entitled to know its contents, Sister of Charity takes from it the "treasures of life" (p. 57) and expresses the hope that the candidate will always regard them as truly sacred. The first thing she brings forth is the Holy Bible, which the candidate is told to guard as a most precious treasure, because it will teach her how to live and how to die. Sister of Charity holds the Bible up in full view and hands it to Faith. The next treasure is the Flag of the country, the symbol of American Liberty and Independence. She holds it up and then gives it to Faith. The third treasure is the Declaration of Independence and the Constitution of the United States, both of which written by Freemasons (p. 58). She encourages the candidate to "Read and study them for they are priceless to the American girl, especially to her who is from a Masonic or Eastern Star home" (p. 58). Sister of Charity holds up these great charters of American civilization, and hands them to Faith. Another treasure she brings to the light is a list with the names of the Masonic Presidents of the U.S. She holds it up and then gives it to Faith. The last item brought forth is a miniature lambskin apron, in the center of which is a star, and Faith ties it on the left wrist of the new member, then handing back the other treasures to Charity. Sister of Charity says to the candidate:

I give it to you as your own. It is a sacred symbol that binds. To your father, if he were a Mason, the lambskin apron was sacred, and though you may never fully know its meaning, it will be dear to you because he loved it, and to him it was priceless. Keep it always. (p. 59)

Here, it is implied that the candidate, as a woman, may never "fully understand" the meaning of the white lambskin apron. Its symbolism is not

explained to her. She is told to love Masonry because her Masonic father loves it, even if she does not grasp its meaning, because women could not be Freemasons at that time. Sister of Charity predicts that the candidate will find other treasures in the Pot of Gold in a life of Service, and that she should keep in mind that the great Fraternity which has sponsored this Assembly has preserved them for her (p. 59). Then, the new sister is conducted to the station of the Worthy Advisor to be instructed in the secret work, i.e. the signs and passwords.

Hereafter, the candidate has to sign the By-Laws of the Assembly at the Recorder's desk, and finally, the Worthy Advisor presents the new member to the Mother Advisor, who welcomes her heartily and admonishes her to let the Order have a real place in her life: "Let it make you stronger and better every day and give you a new interest in your church and school" (p. 60). Her lesson terminates with a Christian advice:

We all love the pages of the Holy Bible, and as a Rainbow girl, I want you to open your Bible at the 9<sup>th</sup> Chapter of Genesis<sup>1518</sup> every night and leave it lying open in your room as a symbol of the thought that you are asking God to watch over you while you sleep. When you arise in the morning, after looking upon its open pages, you should close The Book. (p. 61)

Then, Sister of Faith causes the new member to face the West, the other members hail the sister with the sign of the Rainbow, and the candidate is prompted by Faith to respond with the same sign. Afterwards, she is seated in the Assembly.

### 7.2.6.3 Job's Daughters: The Trials of Job Symbolizing the Journey Through Life<sup>1519</sup>

After having inspected two "Masonic" youth orders that deal with legends - the quest for a treasure at the end of the rainbow, and the martyrdom of the last Grand Master of the Knights Templar, - we are going to analyze an order for girls that takes its examples from the Old Testament, because this order bears

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<sup>1518</sup> This is the chapter in which God establishes a covenant with Noah after the Flood: "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh."

<sup>1519</sup> If not otherwise noted, the quotations for this chapter are taken from *Ritual of International Order of Job's Daughters*, 1945.

more resemblance to the androgynous Masonic orders, e.g. the Eastern Star or the Heroines of Jericho, than the other youth orders analyzed here.

## In General

The International Order of Job's Daughters is the only "Masonic" youth order here discussed that was invented by a woman, Mrs. Ethel T. Wead Mick. She founded it in 1920 in Omaha, Nebraska, with the purpose of banding together girls aged 11 - 20 with Masonic relationship for character building through moral and spiritual development by teaching them a greater reverence for God, loyalty to the Flag, and respect for their parents.<sup>1520</sup> In contrast to the Rainbow Girls and the DeMolays, membership in the Job's Daughters requires Masonic family ties. As the other youth orders do, Job's Daughters offers a lot of fun activities like arts and crafts, photography, sewing, creative writing, and sports, including competitions. According to the homepage of the Job's Daughters, the girls play an important role in community service by visiting hospitals and homes for the elderly, organizing food drives, and sponsoring the Hearing Impaired Kid's Endowment Fund.<sup>1521</sup>

In the ritual of the Job's Daughters, the highest officer, i.e. the Honored Queen, thus explains the order's origin and aims, making a strict distinction from Masonry:

We read in the Book of Job, that "In all the land were no women found so fair as the Daughters of Job." This is the passage on which Job's Daughters is founded and in our lessons we strive to teach that to be "fair" is to do good. We are all daughters of one God, and by the most intimate ties we are related to the Masonic Fraternity, that organization which stands for the brotherhood of humanity.

While Job's Daughters is no part of this fraternity, there is a great work for it to do. We must learn and practice reverence for God, loyalty to our Flag, respect for our elders, and love for all the world. (p. 62)

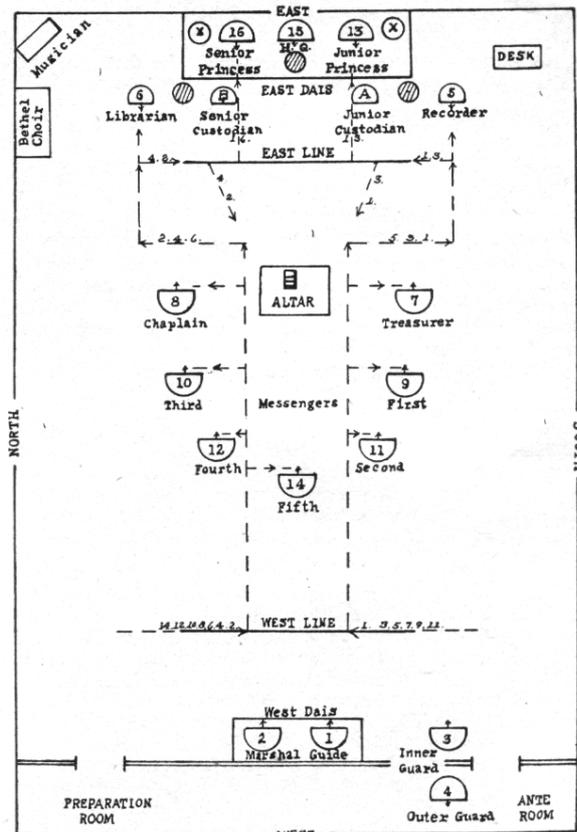
The passage in the Old Testament that the Honored Queen refers to is the Book of Job, chapter 42, verse 15. Administratively, the meeting room and also the convention of the Job's Daughters are called Bethel, which means "Holy Place" (cf. p. 4). In the other youth orders, this room is merely called Chapter without any reference to a symbolical or sacred place such as King Solomon's temple; however, the order of Job's Daughters shows by the name "Bethel" that the ground on which they tread is holy. The metaphor used in the ritual for Heaven is "great Bethel on high" (p. 46), an analogue word construction to the Masonic "Grand Lodge above." The Bethel stands under the direct supervision of

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<sup>1520</sup> Cf. <http://www.iojd.org/>

<sup>1521</sup> Cf. <http://www.iojd.org/>

a Bethel Guardian Council formed by nine members, who are either Master Masons or eligible women. Above that is the Jurisdictional Guardian Council, above that the Grand Guardian Council, and finally the Supreme Guardian Council holds jurisdiction over all.



Opening March. Officers take stations.  
 Plate -7- Guardian and Associate Guardian leave the East.  
 FLOOR PLAN

The officers of a Bethel are the Honored Queen, the Senior and the Junior Princesses, the First to the Fifth Messengers, the Treasurer, the Recorder, the Chaplain, the Librarian, the Senior and the Junior Custodians, the Inner and the Outer Guards, the Marshal, and the Guide. The only "new" office in comparison with the other youth orders analyzed is the one of a librarian; the others have more or less equivalent offices. We also notice from the floor plan that the semi-circular formation with seven pedestals placed around the altar is similar to the one of a Rainbow Girls' or DeMolays' Chapter. However, there are only five Messengers, the remaining two seats being occupied by the Chaplain and the

Treasurer. This time, the officer's stations are not an exemplification of the symbolism of the sacred number seven. However, as we shall see later, there is numeric symbolism involved with regard to three, five, and seven. The diagram depicted here shows a part of the formation during the opening march, the officers forming a Latin cross, which is a direct religious symbol, whereas the triangle, square, and shield formed in the DeMolay ceremonies are indirect religious signs, or even profane ones. It is consistent here since the Job's Daughters draw their examples from the Bible. However, they also use triangular, square, and circular formations, as well as squaring.

The candidates are called "Pilgrims," and they gain knowledge by their travels through three "Epochs," which are a parallel to the three stages of life (youth, manhood, old age), as exemplified in the DeMolay order and Craft Masonry. As to the symbolical clothing, the ritual explains that the Grecian robe of the officers was worn by the people in the days of Job, and that the cap also has a special significance: "The Mortar board cap which may be worn by the members of the Bethel Choir, means open book, calling attention to knowledge, thus the complete costume suggests a forward, upward and onward trend toward higher ideals." (p. 4).

Certain people are eligible to witness the meetings and ceremonies of a Bethel. These are Master Masons in good standing, and women of proper Masonic relationship, as would be supposed, but also, strangely enough, the parents or guardians of a member or candidate are admitted (cf. p. 9). This would mean that profane relatives can also listen to the ritual.

Parallel to Masonic orders - as exemplified in our chapter about the Red Cross of Constantine, for example - authorities of the Job's Daughters are entitled to different forms of honors. There exist three types of honors, the "Bethel Honors" (Sign of First Epoch), the "Grand Honors" (Sign of Second Epoch), and the "Supreme Honors" (Sign of Third Epoch).

Bethel Honors:	Honored Queens, Past Honored Queens
Grand Honors:	the Supreme Officers who are not entitled to receive the Supreme Honors; Associate Grand Guardians, Past Associate Grand Guardians
Supreme Honors:	Associate Supreme Guardians, Past Associate Supreme Guardians

The less important members or guests just receive a "Hearty Welcome," e.g. the Present and Past Princesses (p. 41 - 42).

## Opening Ceremony

Before the Opening Ceremony begins, the officers are lined up in the anteroom. The Bethel Guardian, the Associate Guardian, and the Custodians

march into the Bethel first, followed by the choir. When the Guardians have assumed their stations on the East dais, the Associate Guardian presents the gavel to the Bethel Guardian, who declares that the Bethel is about to convene, and proves that all present are entitled to remain. Then, the choir sings "Open the Gates of the Bethel," an adaptation of the church song "Open the Gates of the Temple" by a Mrs. Knapp, and the other officers enter. Again, symbolic formations are executed; for example, the Marshal turns a square corner to the South and makes a complete circle around the outside of the Messengers' stations. The Guide and the Marshal form an aisle through which the Honored Queen and the Princesses march towards their places in the East, which reminds us a little of the Masonic "Arch of Steel."

The Guardian presents the Honored Queen with the gavel, which symbolizes the transmission of power from him to her. The officers take their stations, and the Honored Queen greets the members who have assembled "as messengers of truth" (p. 22). We recognize "truth" as one of the Masonic key words. In the Jobs' Daughters, the other key word is "messenger." Thus, the "truth" is brought by messengers, and it is also the messengers who confront Job with the trials, and the lectures of the degree are handed down to the candidates by five messengers.

The Honored Queen asks the assembly to be attentive while the officers explain their duties, and the formula with which the members answer is "Behold, We are the Daughters of Job," which is a different construction from the Masonic "so mote it be." At first, the adult visitors have to give a pledge of secrecy, during which they symbolically place their right hand over their heart, which is a common symbol of pledging. Then follows the ceremony of "purging" the Bethel (cf. p. 24 - 26), accompanied by symbolical marches through the room, which corresponds to the Masonic procedure of taking up the grip and the password from the members. "Purging" is merely a more radical expression for assuring that only persons entitled to be there are present.

Hereafter, the roll call of the officers commences. In contrast to any other order analyzed in this paper, the Jobs' Daughters not only explain the function of the officers, but also add the symbolical meaning. Thus, the Inner Guard relieves the Outer Guard, who enters and states that her duty is to guard the outer door, in order to prevent interruptions, which "signifies that we must ever guard against outward sins and with hearts protected from the follies of the world, continue righteous to the end of our earthly journey" (p. 29). Having exchanged her place with the Outer Guard again, the Inner Guard explains that her duties consist in guarding the inner door, to respond to warnings from without, and to convey orders to the Outer Guard, which "signifies that we must be alert and watchful concerning the follies of the world which are ever pressing for admission to pure hearts and minds" (p. 30).

The Junior Custodian, who is stationed at the left and in front of the Junior Princess, has the duty to assist the latter during initiation ceremonies: "It signifies that the humblest task carefully performed is sometimes the stepping-stone to advancement and more important duties." (p. 30). The Senior Custodian, who is

placed at the right and in front of the Senior Princess, has the duty to assist the Marshal in caring for the properties of the Bethel, and the Senior Princess during initiation ceremonies: "It signifies that the humblest service merits the same attention as one of greater importance and should be promptly and cheerfully performed." (p. 31).

The First Messenger is stationed in the Messengers' semi-circle to the extreme Southeast, and she has to obey the Junior Princess and to assist her in the ceremony of the First Epoch: "It signifies that obedience to the wishes of our Parents and Guardians is a virtue to be cherished and practiced in our homes and daily lives, and that we should strive to so live that we shall be standards for our companions." (p. 31).

The Second Messenger, stationed in the semi-circle back of the altar between the First and Fifth Messenger, also has the duty to obey the Junior Princess and assist her in the First Epoch: "It signifies that as we journey around the world gathering knowledge here and there, we must always be mindful of the pitfalls of human life." (p. 31).

The Third Messenger has her pedestal in the semi-circle at the extreme Northeast, and her duty is to obey the Senior Princess and to assist the latter during the Second Epoch: "It signifies that however lowly may be our stations in life, our responsibility to God and to all mankind should ever prompt us to noble deeds." (p. 32).

The Fourth Messenger's station in the semi-circle is back of the altar between the Third and Fifth Messengers, her duty consisting in obeying the Senior Princess and assisting her during the ceremony of the Second Epoch: "It signifies that righteous service will lead to life eternal." (p. 23).

The Fifth and last Messenger is stationed at the center of the semi-circle immediately back of the altar, facing the altar and the Honored Queen. Her duties consist in obeying the lawful orders of the Honored Queen, and in assisting the latter in the ceremony of the Third Epoch: "It signifies that we should reflect on past actions and thoughtfully review our surroundings so that we may reach the highest attainments in life." (p. 32).

The next officer to explain her duties is the Librarian, a rather unusual officer with regard to fraternal orders. She is stationed at the right and in front of the Senior Princess, and her duty is to encourage a desire for "good literature, arts and sciences" (p. 33): "It signifies that since the Open Book is the foundation upon which this Order is built, we should develop our intellect so that we may be of the greatest use to ourselves and others as we assume our position in such duties as it may please God to call us." (p. 33). We remember that in the Order of DeMolay, schoolbooks were put on the altar. These youth orders emphasize the importance of a good education and make this one of their aims or tenets.

Then, the Musician, who is stationed at the piano or organ, explains the meaning of her duty: "It signifies that harmony is essential to all organizations and is a virtue for which we should all strive." (p. 33). This is a crucial point; the enactment of a ritual imparts knowledge through a mystical action that is lived through by the candidates. Music and noise intensify the solemnity and the

feeling the candidate gets. Here, the music is simply a means of expressing harmony, but as we have seen in other orders, striking some wild chords can also frighten the neophytes, or announce a principal transformation, such as the "shock of enlightenment." In none of the other orders analyzed here, the musicians and/or the choir are given a chance to take part in the role-play / dialogue by explaining their functions.

Now, the Recorder talks about her duty, which is comparable to the duty of the Secretaries, Recorders, and Scribes of the other orders, and explains it with a Biblical metaphor: "It signifies that my every act should be as the Recording Angel would have it in her Book of Life." (p. 33). After the Recorder, the Treasurer, who also appears in all the other fraternal orders, explains the meaning of her duty: "It signifies that honesty of purpose is the foundation upon which to build character." (p. 34). Here, it becomes evident that, like in Craft Masonry, the Jobs' Daughters try to improve their character (the "rough stone").

The next officer who states her place and duty is the Chaplain: "It signifies that piety, religion and reverence for sacred things are the beacon lights of life." (p. 34). The light metaphor used herein underlines the brightness which religion brings into life. However, it is not said which religion, because of the tolerance as practiced in Craft Masonry.

Then, the Marshal, stationed at the Northwest entrance, and responsible for the preparation of the initiation ceremonies and conducting the Pilgrims, explains that "[i]t signifies that good order, kind words, and noble actions are essential in our lives" (p. 34). The Guide in the West, who has to lead the Pilgrims through the three Epochs, reports that her duty "signifies that as God in His wisdom guided Job to restored health and prosperity so will He guide us to live uprightly if we follow His teachings" (p. 35). This is the first reference made to the Biblical legend of the order.

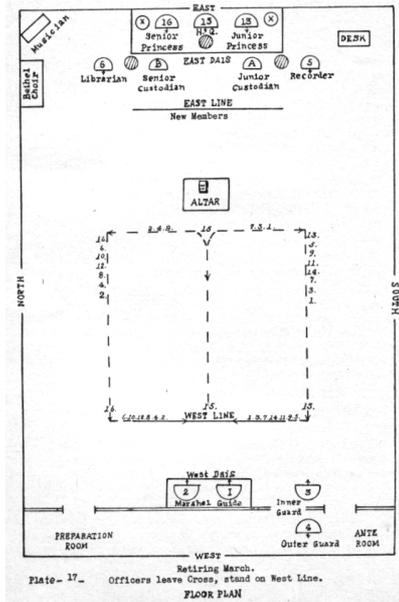
Now follows the roll call of the principal officers, whose duties are interwoven with the story of Job. Thus, the Junior Princess, whose place is at the left of the Honored Queen, has to preside during the First Epoch, and gives the following interpretation of her charges: "In the story of Job's happiness and prosperity and his loss of family and possessions, we are impressed with the need of improving our hours of prosperity with acts of kindness to our companions." (p. 35) The Senior Princess at the right of the Honored Queen presides during the Second Epoch: "In the story of Job's suffering, his faith in God and his utterances of wisdom, we learn that we will overcome our adversities if we put our trust in Him." (p. 35). The Honored Queen herself has the duty to preside at all convocations and to exercise supervision. To her charge also belong the essence and climax of the ritualistic ceremonies: "In the ceremony of the Third Epoch we are taught the triumph of faith in God as we journey through life." (p. 35).

The roll call being over, the Chaplain leads the members in the Lord's prayer, and opens the Bible on the altar at Chapter XLII of the Book of Job. Hereafter, the Honored Queen declares the Bethel "regularly opened" (not "duly" as in Craft Masonry, but meaning the same).

The Inner Guard informs the Outer Guard that the Bethel is in session, and the Marshal is ordered to display the national emblem, while "America the Beautiful" is sung (cf. p. 37). Parallel to the ceremonies of the DeMolays, the Rainbow Girls, most of the androgynous orders, and Craft Masonry, the Jobs' Daughters also pledge allegiance to the Flag of the country, which is carried through the Bethel and placed in the East, right of the Senior Princess. Then follows the usual order of business.

### Closing Ceremony

The Closing Ceremony is introduced by the Honored Queen who states that the labors are at an end. The term "labor" is also used in Masonry. The Honored Queen asks the Chaplain to lead the members in prayer, and the Chaplain talks about a reward to be received after practicing in daily life the trustful faith of Job, similar to the "wages" of Craft Masonry: "Teach us to be loyal to our companions and guard our words and actions that we may receive the honored reward" (p. 47). Then, the closing hymn is sung, the Inner Guard informs the Outer Guard that the Bethel is closed, and the officers and the choir prepare for a complicated retiring march, which is depicted in the ritual in five plates. For illustration we have chosen one stage of the retiring formation, because it resembles one of the symbols of the Job's Daughters, the "Open Book." It might be over-interpreted, and the stage directions do not verify this hypothesis, but the drawing strongly suggests that the officers assume the positions resembling an open Bible when they leave the Latin cross.



Finally, the Guardian sounds his gavel and declares the Bethel closed, the officers bow to the East and exit.

### Ceremony of Initiation

Prior to initiation, the candidates are told to remove their outer wraps, hats, and gloves. In the preparation room, a member of the committee reads the Lord's Prayer, the Golden Rule, and the Ten Commandments to the candidates (cf. p. 58). Then, the Honored Queen asks the Inner Guard whether there are candidates

in waiting. The Inner Guard demands the same question of the Outer Guard and is told that there are candidates waiting "to be instructed in our lessons" (not to "search for light" as in Craft Masonry). When the Recorder has affirmed that the candidates have complied with all rules and laws of the order, the Marshal is sent out to prepare them for the First Epoch.

The Honored Queen informs the Junior Princess that the lessons of the First Epoch are to be taught under her direction, and so the Junior Princess takes over the command. The Inner Guard gives four raps upon the door of the Preparation Room and reports to the Junior Princess that the candidates are ready for the First Epoch. The Guide informs the candidates that there is nothing in the ceremonies that will embarrass them, an assurance also given to the candidates of Craft Masonry. The candidates for the Job's Daughters also have to answer the usual questions, such as whether they believe in the "Almighty Power of the One Living God" (p. 61), the Ten Commandments, the Lord's Prayer, and whether they agree with the rules of the order and promise to keep the secrets. The candidates have previously been instructed to answer to all questions with "I do." Then, the Guide defines their role: "You are about to become Pilgrims traveling through our ceremonies. Be watchful and attentive to our lessons that they may be deeply engraved on your hearts and minds." (p. 61). Here, we see again that the purpose of the ritual is to intensify the moral lessons that are taught, and to "engrave" them upon the minds of the neophytes. The Guide presents the candidates to the Junior Princess, and the latter directs them towards the Honored Queen, who requires from them a solemn pledge.

Hereafter, the essential ritualistic ceremony begins, which is subdivided into the Three Epochs, with the five Messengers taking it in turn to tell the story of Job.

## First Epoch

The First Messenger relates how Job, who loves and fears God, is blessed with riches, seven sons, and three beautiful daughters, and how the Adversary<sup>1522</sup> declares that if God should take away the prosperity from Job, his piety would cease. God permits the Adversary to try Job's faith. The Second Messenger narrates how Job's flocks are destroyed, his servants and family killed, and how Job himself is stricken with disease and banished from the habitations of men, but how he still remains steadfast and worships God. After the candidates have thus passed through the ceremonies of the First Epoch, the Guide conducts the Pilgrims to the Junior Princess for "further instruction" (the exact Masonic term), who summarizes what the candidates are to learn from this lesson:

We learn from this Epoch always to remain faithful to God in our every thought, word and act, no matter what earthly trials we may be called

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<sup>1522</sup> In the Bible (e.g. Job, chapter 1, verse 6), the "adversary" is called Satan; however, this name is never mentioned in the ritual.

upon to endure. Be steadfast, practice love, dispense light, shun falsehood, and believe only in the truth. (p. 68)

Then, the Junior Princess exemplifies the sign of the First Epoch and the response, and explains that the mystic number of this Epoch is seven, alluding to the number of Job's sons and the measure of his flocks. She also explains that the emblem of the First Epoch is the white dove, symbolizing purity and truth (note the parallel to the Masonic white lambskin apron), and relating to one of Job's beautiful daughters<sup>1523</sup> (cf. p. 68). The Junior Princess extends her hand toward the emblem of the dove on the pedestal, belonging to the equipment of the Bethel, and the Junior Custodian draws the attention of the Pilgrims towards it by extending the emblem forward. The choir or members sing "Come Holy Spirit, Heavenly Dove" by Jerome (cf. p. 69).

## Second Epoch

After "travels" through the Bethel, the Guide faces the Pilgrims East and addresses the Honored Queen, who demands of the Pilgrims the response of the First Epoch. Then, they are allowed to be told the secrets of the Second Epoch, during which the Senior Princess presides. The Guide conducts the Pilgrims to the Third Messenger, who relates the temptations of Job: The torture-stricken Job, having become a companion of beggars and outcasts, is met by three men who came out of the east. They are the friends of his youth, El'-i-phaz, Bil'-dad, and Zo'-phar. They tell him that calamity destroys the wicked only, and that he is being punished for sinful acts, but Job maintains his purity.

The Fourth Messenger then continues the story by telling how Job's cries are heard by God, and how Job is ashamed and admits that God can do everything, and that no thought can be hidden from him. God's wrath is kindled against the three friends, who have not spoken the truth about God as Job did, and the Lord heals Job's wounds and restores to him twice as much of the world's goods as he had before. After this lecture, the Guide conducts the Pilgrims to the Senior Princess, who uses the crown symbolism, just as in the Order of DeMolay, the Order of the Rainbow, and the androgynous orders, to summarize the lesson:

The man whom God corrects should count himself happy, for his correction is meant to awaken him from his dream of evil and lead him into a broader, cleaner life, rich in blessings, and to be crowned with a ripe and peaceful end. (p. 74)

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<sup>1523</sup> According to Job, chapter 42, verse 14, the three beautiful daughters with whom God awards him after all the trials are called Je-mi'-ma, Ke-zi'-a, and Ker'-en-hap'-puch. Neither the *Authorized King James Version*, London and New York: Collins' Clear-Type Press, 1994, nor the "Masonic" Bible from 1960 (cf. Bibliography) offer a translation of these names.

Hereafter, the Senior Princess explains the sign of the Second Epoch and the response to it, and states that the mystic number of this Epoch is three, alluding to the three daughters and the three friends of Job. The emblem is the Urn of Incense, a common symbol of prayer and emblematical of the name of one of Job's three daughters (cf. p. 76). The Honored Queen extends her hand toward the emblem of the urn, which is extended forward by the Senior Custodian.

### Third Epoch

After the Guide has made the candidates "travel" through the Bethel, the Guide conducts them to the Honored Queen for the third and last lesson. The Honored Queen appreciates that the Pilgrims have been indeed steadfast in their "search for knowledge," which reminds us of the search for light and knowledge in Masonry. She now orders the Guide to escort the candidates to the Fifth Messenger. The latter completes the story of Job, which is "a lesson of life":

The members of this Order are just beginning the warfare of life - the trials of human existence. We are going forth on our pilgrimage filled with ambitions and hope. [...] There may come a time when through adversity we may be tried for our faith in the Great Creator of Heaven and earth. (p.78/80)

We see that the Job's Daughters conceive their existence as a pilgrimage, and thus name their candidates pilgrims. Corresponding to the "Great Architect of the Universe" of the Masons, they have the equally tolerant conception of a "Great Creator of Heaven and earth." The Fifth Messenger further admonishes the candidates to live so that the members of the order will be known throughout the land as true daughters of Job.

Then, the candidates are led to the Honored Queen for the closing lessons. She explains to them the significance of the three principal officers, who are placed side by side in the East to represent the three daughters of Job (cf. p. 82). This is a parallel to Masonry insofar that the Worshipful Master represents King Solomon. The mystic number of the Third Epoch is five, alluding to the messengers who informed Job of his misfortune<sup>1524</sup>, and to the five Messengers relating this story to the Pilgrims in Job's Daughters. The emblem is the Horn of Plenty, symbolizing the triumph of Job over the temptations of the Adversary and the reward for his faith. It is also symbolic of the name of one of Job's

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<sup>1524</sup> According to Job, chapter 1, verses 14 - 19, the first messenger relates how the Sa-be'-ans fell upon the oxen and asses of Job and took them away, and killed his servants; the second messenger says that the fire of God has fallen from heaven and burned the sheep and the servants; the third messenger tells Job that the Chal-de'-ans fell upon the camels, carried them away and murdered the servants; and the fourth messenger informs him that a great wind smote the house in which his sons and daughters were celebrating, and killed them. We can find no fifth "messenger." However, a fifth person to relate to Job the wisdom and power of God is E-li'-hu, the son of Ba-ra'-chel the Bu'-zite, of the kindred of Ram (cf. Job, Chapter 32, verse 1 ff).

daughters (cf. p. 82). The Honored Queen extends her hand towards the emblem. Next, she explains the emblematical flower of the order, which is the Lily of the Valley (a popular symbol in the androgynous orders, too). It is a symbol of humility because it grows in retired places, and a symbol of purity since it is white, just like the Masonic lambskin apron: "The Lily of the Valley teaches that beauty beams from purity throughout the vale of humility" (p. 82). This shows us that the beauty of the Daughters of Job consists of their pure and humble nature. The Honored Queen reveals the sign of the Third Epoch and the response, and then asks the Senior Custodian to show the candidates how to leave the Bethel while in session, and how to be re-admitted. Then, the Junior Princess pretends to be a visitor and is examined by the Senior Princess, in order to exemplify how to give the signs. Finally, the Chaplain offers a prayer, and the new members sign the By-laws at the Recorder's desk.

### 7.3 Imitative, Non-Masonic Rituals

In the following, we are going to deal with non-Masonic rituals in order to find out similarities with and oppositions to the Craft ritual, not only concerning the phraseology employed, but also with regard to the myths woven into their ceremonies, and their symbolism.

The imitative rituals that we have selected stem from and are typical of America, a country with a veritable fraternity boom:

There are the religious like the Freemasons, the Oddfellows, the Jesuits and the Knights of Pythias; the political like the Ku Klux Klan, the Knights of the Golden Circle, the Know Nothings and the Union League; the patriotic like the Grand Army of the Republic and the Sons of Veterans; the temperance like the Sons of Temperance, the Good Templars, etc.; the industrial like the railway brotherhoods and the mechanics' unions; the insurance lodges like the Modern Woodmen, the Royal Arcanum, etc.; and the social, of which college fraternities are an example.<sup>1525</sup>

Here, the question might be raised why secret societies were created in such a large number in the USA, and not in Europe or other countries. An American Christian, in 1903, uses the following quotation in his book on secret societies: "It would have been as easy to take the census of lice in Egypt as to name the lodges of our day,"<sup>1526</sup> and he gives the following reasons:

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<sup>1525</sup> Blanchard, p. 14/15.

<sup>1526</sup> Ibid, p. 13/14.

Various reasons may be assigned to account for this fact. We are a free people and men may unite with any lodge to which they can gain admission and may make a new lodge if they cannot enter one already formed. We have more money among the people than any other nation. Others may have had as much wealth as we, but in no nation was it ever so widely distributed. We have more leisure than the inhabitants of other countries. The hours of toil being shorter, the right of assembly unlimited, the instinct for companionship being strong, it is natural that men should organize and the same love of power and religious tendencies which caused the mysteries, operating freely upon larger masses of men have developed the more numerous secret orders of our time.<sup>1527</sup>

The reasons for the popularity of fraternities in the United States in the late 19<sup>th</sup> century are mainly economic. After the Civil War, the United States underwent fundamental economic changes, brought about by the building of railroads which created the potential for national markets, and by the creation of factories to satisfy those markets. This led to growing urbanism; people moved away from their farms or were losing them to satisfy their loans. The only financial security in those times were the Fraternal Benefit Societies, which sprung up all over and could boast growing membership. Their character distinguishes them from Freemasonry:

Masonry is not *per se*, a benevolent organization. It was not formed for the purpose of mutual relief from pecuniary distress, and its finances are neither gathered nor managed with that end in view. For those who wish fraternal insurance, a sick benefit organization, or a fraternal provision for old age, there are many orders, run with wisdom and excellent in execution.<sup>1528</sup>

In the following chapters, two benefit organizations will be analyzed, the Security Benefit Association of Topeka, Kansas, and the Modern Woodmen of America.

The exclusiveness of these societies was ensured by initiation rites, secret signs and passwords. Such rituals, using abbreviated or even mock initiation ceremonies, were worked out in several trades, and existed during the beginning of the industrial revolution. Charles Dickens satirized them in *Barnaby Rudge*. What were the motives that spurred people to join such fraternities? It could not have been the search for knowledge or "Divine Truth," spiritual values offered by Freemasonry. So what lured the applicants? On the one hand, if their motivations were not mere curiosity or the wish to belong to a certain elite or popular group, there was the desire to be insured and supported, but on the other hand, there were also psychological reasons for the crowds of people joining

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<sup>1527</sup> Ibid, p. 14.

<sup>1528</sup> Claudy, *A Master's Wages*, p. 73.

fraternal organizations. After the atrocities of the Civil War, the friendship propagated by the Knights of Pythias, for example, fulfilled a need in the population, and club evenings, frolic, and simply "having a good time" provided much relief. Then, of course, there were the temperance lodges as a peculiarity of the prohibition movement who had the doubtful aim to keep men away from liquor and boot-legging. It is hard to imagine that such lodges could attract any members except for some fanatic teetotalers and moralists. They must have been the total opposite of social clubs and "fun" orders.

The temperance orders, so called, are the Sons of Temperance, The Good Templars, The Knights of Honor and Temperance, etc. Their avowed object is to save men from the curse of drink. They adopt the secrecy, the regalia, and the ceremonies of the older lodges and profess that they do this in order to save men from the appetite for liquor. It would be useless to say that these temperance lodges have never done any good. It is quite evident, however, that if they have done helpful acts they have not accomplished them because of their lodgism. There is nothing in secrecy, regalia and ceremonies to save the souls of men and this is the help the man tempted or enslaved by drink needs.<sup>1529</sup>

Although there were plenty of "secrets" and outer forms to be copied from the oldest order, Freemasonry, the latter could sometimes be a hindrance to the up-coming imitative or similar fraternities, for example when Masonry had induced a hatred among the populace of a certain region (e.g. through the scandal of the Morgan abduction) where another fraternal order tried to settle. This was the case in Vermont, when an Odd Fellow lodge was instituted there in 1845 which had to overcome the resentment of the public against secret societies. The anti-secret society sentiment which had swept throughout the US was the most intense in Vermont, where this great political crusade culminated in the election of 1832, Vermont casting her vote for the anti-Masonic candidates for presidency and vice-presidency of the United States.

It must be remembered that Vermont was a strong anti-Masonic state at the time of the introduction of Odd Fellowship into it. [...] Therefore, when Odd Fellowship was introduced, it had a strong feeling against secret societies to overcome, in order to gain and flourish here [...].<sup>1530</sup>

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<sup>1529</sup> Blanchard, p. 175.

<sup>1530</sup> Stillson, *The History and Literature of Odd Fellowship*, p. 312.

### 7.3.1 Fun and Frolic on "the Master Mason's Playground" with Dantean Environs: M. O. V. P. E. R., Grotto Forms and Ceremonies<sup>1531</sup>

The *Mystic Order Veiled Prophets of the Enchanted Realm*, commonly called *Grotto*, an order with a membership limited to Master Masons, was founded by some members of Hamilton Lodge No. 120 at Hamilton, N.Y., among them Leroy Fairchild, in 1889. Their objectives were "closer social relations and frolic"<sup>1532</sup>, in a time where social activities were rare, and the group became first known as "Fairchild's Devils," assembling for playing cards and having fun, luring many profanes who wanted to know more about Freemasonry to become lodge members.

The first meeting of the "Devils" took place in 1889, and in the following year a Supreme Council was established. As we shall see later, the name "Devils" was quite appropriate since their ritual describes travels into the underworld and hell-fire scenes. According to *Coil's Masonic Encyclopedia*<sup>1533</sup>, in 1950, the M. O. V. P. E. R. had bodies in 44 states and a membership of 103,836. As a comparison, in 1992 this number was already reduced to approximately 31,000 Grotto members in 34 American states, four Canadian Provinces, and the District of Columbia.

In order to avoid misunderstanding, the ritual text states in the beginning in an explanation by the Orator to the candidates that

the Order of Veiled Prophets of the Enchanted Realm originated with Master Masons, good and true. It is therefore fundamentally Masonic. None but Master Masons in good standing are eligible to membership, and its superstructure is erected upon the enduring basis of Masonic moral precepts, but it is in no sense a part of Symbolic Craft Masonry, and makes no claim to be such. Its purpose is to foster the spirit of good fellowship among its members without infringing upon the solemn dignity of the Lodge. (p. 28)

Like the Shriners, the M. O. V. P. E. R. has a kind of recreational and leisure function; thus, the candidate is explained that "[t]he Grotto is termed 'The Master Mason's Playground' – and so it is. Let us play, but let us not forget the rules. A True Prophet is a Good Sport. It matters not to him whether he won or lost, but how he played the game" (p. 69). To sum up the aims of this order, the annotations in the ritual can speak for themselves:

<sup>1531</sup> If not otherwise noted, the quotations for this section are taken from *Grotto Forms and Ceremonies*, revised 1956.

<sup>1532</sup> Cf. *CME*, p. 196.

<sup>1533</sup> Cf. *ibid.*

Good Fellowship is the ideal for which the M. O. V. P. E. R. stands. That ideal breathed the breath of life into the Order; that ideal gave it a mission and a purpose which makes it worthy of continued life [...]. The Shrine of the Glowing Heart of Good Fellowship is an instrumentality through which we are enabled to beautifully and impressively exalt this life-giving ideal in the climax which closes our grand ceremonial.  
(p. 108)

The ritual states that its drama is not based on a myth or legend, but on the actual early history of Persia and on a romantic character, Mokanna, whose real name was Hakem ben Haschem, and who lived between the seventh and eight centuries during the Caliph's dynasty. Through dissention, the second dynasty had come into power, controlled by the Sassanian Kings under Chosroes II. Many strange fire-worshipper cults had evolved in Persia, one of these with a large number of faithful being that of the Prophet Mokanna. As a rebel and dissenter from the Islamic faith, Mokanna had raised his revolutionary religious standard in the city of Merou, surrounding himself with a crowd of discontented peoples who suffered under the caliph's yoke. He proclaimed himself as the only true successor of Mohammed, announced freedom to all the world, and preached the victory of mind over matter which would finally bring the Golden Age or so-called earthly millennium to his faithful. Mokanna had received this name because of the veil of silver gauze under which he hid his features from the public, apparently because it was too dangerous for unpurified humans to gaze upon his radiant face and into his dazzling eyes, but in truth because he had been afflicted with the black small pox.

The purpose of the drama is initiation. From the group of candidates seated in the front row of the audience, one is chosen to play the part of the neophyte who travels into the underworld on the quest for the "Priceless Jewel of the Enchanted Realm." His name is taken from an urn. The others follow the initiation ceremonial as spectators. The stage directions suggest special dramatic effects for the finding of the candidate by producing a little explosion of black powder with a cloud of smoke rising from an iron kettle, and pretending to read the name of the elected in the smoke. The pilgrim on the quest can either be a cast candidate or a real neophyte; in the latter case, another cast member answers for him in the third person, so that he only has to act, not to talk.

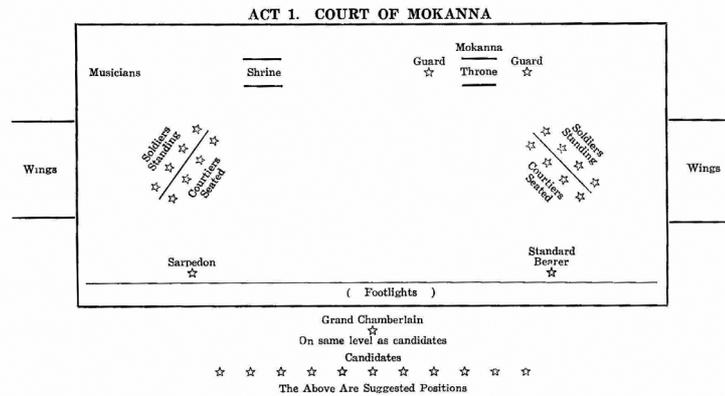
There is an option to employ a narrator, who explains the happenings to the audience once in the beginning, or a character called Goodfellow, who phantom-like appears and vanishes several times, especially during the scene changes to fill in the gap, in the center of a green spot-light to make his comments. The ritual gives alternative texts for each; in the following, the Goodfellow version has been chosen. This character is described thus:

This Goodfellow should be a rather tall fellow if possible, and dressed as DANTE – a long, greenish robe which covers the feet. There should be a hood on the robe with a slight peak in the rear and the front should

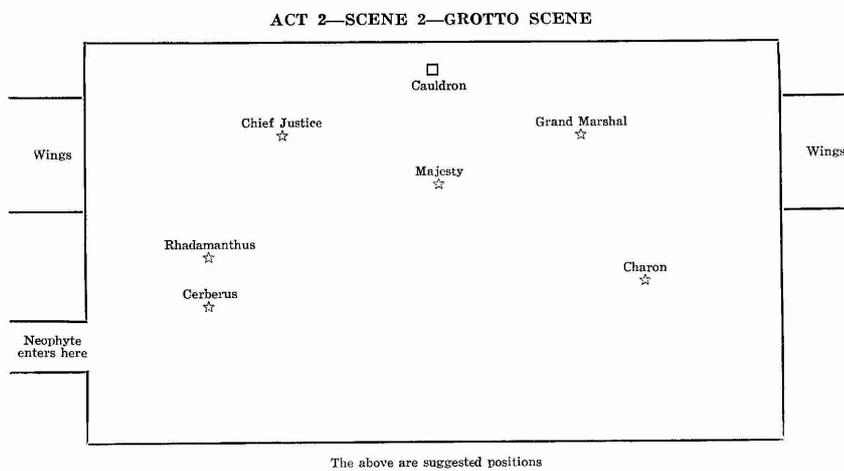
be so that merely the face shows. He should have a smile on his face, rather sardonic – a smooth face – no beard – perhaps make-up, rather light-brown on the lips. (p. 33)

Goodfellow welcomes the candidates with "Ha! Ha! Ho! Ho! So this is earth, where mortals dwell, The place they leave when they go to Hell! And there tonight, if you'd like to know, Is exactly where you (indicating all candidates) are going to go" (p. 34). This journey is imitated from the Eleusian mysteries; the Greek neophytes also being submitted to tests by air, water, and fire and temptations and threats in hellish landscapes by all kind of demons, before they received the light. Unlike the solemn Masonic ritual, the Grotto ceremonies stage the drama elaborately, with lightning and thunder effects, describing in detail the costumes of each character, the equipment, and the drops for the different scenes. There is a Prologue which contains the obligation of the candidates, and an Epilogue which comprises the bestowal of the Fez, whereas the true ceremonial drama is arranged in seven scenes, which are 1. Court of Mokanna, 2. The Haunted Forest, 3. Earthward Bank of the River Styx or Cauldron Scene, 4. The Silent Tomb, 5. Storm Scene, 6. The Imperial Chamber of Gehenna, 7. Court of Mokanna.

In the first scene, the candidates are led before the Veiled Prophet Mokanna by Sarpedon, and the cast is to fall on one of them, according to the ancient mysteries, to "make the quest through Earth and Air, through grisley paths of black despair, the flaming depths of Hell must dare," (p. 35) in order to find the Priceless Jewel of the Enchanted Realm. The selected one is invested with a robe. Before the candidate departs, he is presented by Mokanna with an amulet, a Grotto emblem on cord, which he wears like a necklace to be protected against danger. Then, Sarpedon conducts him to the Haunted Forest, "that mystic and gruesome domain, betwixt earth and hell" (p. 36). The following floor plan shows where the officers and candidates are stationed in the first scene:



The second scene plays in the Haunted Forest, where the wandering candidate is threatened by Melancholy and Despair, however, a Wizard chases Despair, and the other adversary is overcome by the candidate who is not held back from his quest by the frightening exclamations of Melancholy: "Thou fool, FOOL, blind and obstinate FOOL! On then, to thy destruction, I'll test well the mettle of thy will, and he of the skull and cross bones, he of the scythe and coffin will vanquish thee at last. On to thy doom, ON TO THY DOOM! ON TO THY DOOM!" (p. 39/40).



In scene three, the candidate, who has been found in the Haunted Forest by Cauldron, is led by the latter into a cavern or "grotto" with a cauldron back in the center, in which under flame and fire effects a human being is being tortured. In this cave, the "dwellers of the realm of shade" are assembled in grim mysterious council: various imps, the Grand Marshal, Chief Justice, Minos, Cerberus, Charon, Rhadamanthus, and His Majesty (the devil himself), mostly characters taken from Greek mythology. The candidate interrupts a rather macabre scene: "Drive deep your forks of F-I-R-E into his q-u-i-v-e-r-i-n-g flesh. Wind round him RED HOT CHAINS" (p. 41), "Heat up the Cauldron with flames of fire / And make this guilty wretch expire. We'll steam up his flesh and heat his bones / Laugh at his cries and hiss his groans" (p. 43). The candidate who also has dared to enter Hades is likely to be the next victim, because he came without "being avouched for" (a strange visiting brother is not allowed to enter a Masonic lodge without being vouched for, note the parallel), and he does not have hoof, horns, nor tail. Suddenly, Rhadamanthus comes to his aid by producing his record and stating that he "has stood in the Northeast Corner of the Lodge" (p. 45). This entitles the candidate to further trials, and he is released.

Scene four represents one of these trials; the neophyte enters a tomb which carries the inscription "Abandon hope all ye who enter here" (p. 48). This is taken from Dante where it appears as the inscription on the gate to hell through which Dante and Virgil enter the underworld: "Denn vor mir ward kein einzig Ding erschaffen als Ewiges, und ewig werd' ich dauern; ihr, die ihr herkommt, lasset alle Hoffnung."<sup>1534</sup> However, even in darkness and alone (note the resemblance to the Masonic anteroom or Chamber of Reflection), the candidate does not err from his original quest, and he pursues his travels which now consist in crossing the river Styx with the rower Charon.

The Storm Scene, number five, shows the fight with the elements; Charon and the candidate in their boat are opposed by Chaos. Being triumphant, the candidate enters scene six, the Imperial Chamber of Gehenna, where he confronts His Majesty, Lucifer himself.

His Majesty is impressed by the daring candidate and wishes to award him with "those rare endowments which adorn and distinguish the full-fledged Imps of our Realm, namely, a hoof, a pair of horns, and a tail" (p. 56), however, the uncorrupted candidate throws these rare endowments with disgust at his feet, demanding nothing else than the Priceless Jewel of the Enchanted Realm. Finally, the devil gives way to his wish (after he has in vain tried to tempt the candidate with dictatorship, with wealth, and with women – an alternative scene which is offered in the text), and hands over a soft-glowing casket to the candidate. In a dramatic climax, His Majesty bumps into the stand which held this Jewel, crying "Blinded! Blinded by that spark divine," (p. 61), notices that the Jewel is gone, remembers what he has lost, being a fallen angel, and dies with the words: "So, So, perish all whose heart ne'er learned to glow for others good or melt at others woe. This is the end for me. Hell, the Devil and all they stand for, have been finally conquered by that Priceless Jewel, Goodfellowship. [...] Conquered, Conquered, at last." (p. 62)

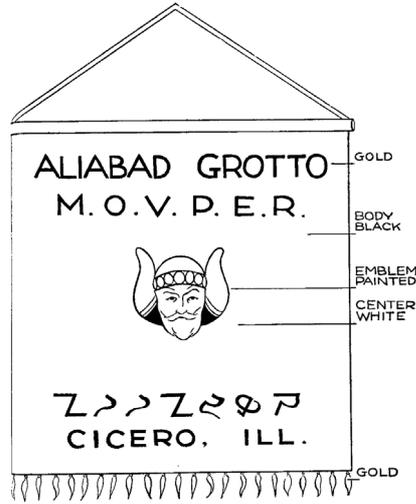
In the last scene, the candidate returns to the Court of Mokanna and hands over the Priceless Jewel, which is placed on the Shrine where the "Glowing Heart" is mounted, and a circuit makes the word GOOD-FELLOWSHIP shine out from the casket. Mokanna hails him as a Prophet, since he has ceased to be a neophyte, having his "valor shown, on earth, in depths below, and on the heights above" (p. 63). Thus ends the ceremonial drama, the character Goodfellow bidding adieu and repeating how important sympathy and good-fellowship are in life.

It is suggested that at the end of the candidate's journey, a Fez be presented to the one candidate who has acted, combined with a like-wise optional "Fez lecture." At the moment of placing the Fez on the candidate's head, one of the three principal Monarchs instructs him thus: "Prophet, as the white Lambskin Apron is the badge of the Mason, so is the Black Fez, with its Tassel of Red, emblematic of Good-fellowship and Good Cheer" (p. 69).

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<sup>1534</sup> Dante Alighieri, p. 69.

The Grotto Standard or Banner bears a Persian inscription which is to be read from right to left:



As to the differences and similarities with Masonic terminology, God is either called, in conformity with Craft Masonry and still employing Grotto phraseology, "Great Architect of the Universe, the only true Prophet, who hides not his face behind a veil, but allows the sunshine of his love to shine down upon us" (p. 27), or, in the terminology belonging to the Veiled Prophets, "Grand Monarch of the Universe" (p. 71).

### 7.3.2 Comparison of Masonry with the International Order of Odd Fellows

This internal, truly living spirit of Love and of **universal fraternity**, pervading all our rituals and ceremonies; recognized in **emblems, colors and regalia**; using every adjunct for strengthening its influence on the soul; speaking to ear and eye in every lecture, charge, **sign** and **token**, and to the touch in **grip** and pressure; and manifesting itself (silently, like rain, and sunshine, and electricity) in **beneficent organizations** and institutions; this soul of all its teachings and

workings is Odd-fellowship, the **hidden name** in the white stone, which he knoweth best who most truly possesses it.<sup>1535</sup>

Among all the non-Masonic orders reviewed in this dissertation, the International Order of Odd Fellows has been found to show the most striking resemblance to the Masonic institution. Among secret societies, the I.O.O.F. is probably the most important one next to Freemasonry. "This was the start of what is sometimes called 'poor man's Masonry' since the Odd Fellows have neither the influence, wealth, numbers, or antiquity of the Masonic Lodges."<sup>1536</sup> Masonry and Odd Fellowship bear a certain spiritual affinity to each other, a fact that has been observed by Masonic authorities and historians of the Odd Fellows alike. This similarity becomes evident when we consider the attempts to attribute to said organizations an ancient history and mythology by tracing both of them back to sources like the mysteries of Egypt, or even further back in time, to Noah or Paradise. Thus, we read in a critical statement appearing in an illustrated history of Odd Fellowship, dated 1897:

The learned men of the Masonic Fraternity have, for many years, written at great length upon the antiquities or early societies from which that organization is claimed by some to have descended. During the formative period of Odd Fellowship in America the "fathers" pursued a like investigation, and some of them put forth as preposterous claims for the Odd Fellows as ever adorned the pages of alleged histories of Freemasonry.<sup>1537</sup>

Since Freemasonry is the older institution (speculative Masonry dating back to 1717), Odd Fellowship (instituted in 1812) must be the one that has assimilated certain characteristics of the other. The similarity between Freemasonry and Odd Fellowship becomes already clear when comparing the symbols used in both orders, which are for a great part identical. Note also the resemblance of the two self-definitions of the institutions: the famous Masonic self-interpretation is to be "a peculiar system of morality veiled in allegory and illustrated by symbols." Equally, the Odd Fellows say of themselves: "Our

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<sup>1535</sup> Quoted from *Grosh's Manual* in *Revised Oddfellowship Illustrated*, p. 96. Note the keywords, which we have marked in bold print. These are the similarities that we will compare with Freemasonry. The symbol of the "white stone" on which appears the famous hidden name was also taken from Masonry.

<sup>1536</sup> Quoted after Whalen by Schmidt, p. 35.

<sup>1537</sup> Stillson, *The History and Literature of Odd Fellowship*, p. 38. For example, one of these ridiculous said "origins" of Oddfellowship was the "Roman Camp Legend," according to which the Order was first established by the Roman soldiers in camp during the reign of Nero, in the year 55. They were called "Fellow-citizens," and Titus Cæsar is said to have given them the name of Odd Fellows in the year 79 (cf. Stillson, p. 46). Even further back in time goes Wildey, the American founder of the order himself, by seeing Adam as the founder of the order (cf. *Revised Oddfellowship Illustrated*, p. 21-22).

institution is a science of symbols, conveying by striking emblems the most interesting and exalted truths."<sup>1538</sup>

The layout of the rituals is very similar. As we will see in the detailed description of the I.O.O.F. ritual, the brethren have adopted almost a true copy of the Masonic Opening and Closing Ceremonies, and of several phrases and expressions, such as the address for God, or the metaphor for heaven (e.g. "Grand Lodge Celestial", p. 136). The lecture of death, conferred in the third degree of Masonry through the character of Hiram Abiff, is taught in Odd Fellowship in the coffin scene of the first degree.

The administrative features almost correspond to each other, i.e. the hierarchical subdivision into Subordinate Lodge, Grand Lodge, Supreme Grand Lodge, etc., as well as the judicial ones, such as the laws of admission (e.g. the belief in one Supreme Being) and the exclusion of certain people (handicapped men, colored men, women, etc.).

There is also a certain conformity of technical vocabulary (such as the verbs of admission), and certain formulas are but slightly different (e.g. the Masonic "so mote it be" shifts to "so be it"). Even the nicknames of the two orders bear a certain resemblance; the Masons are called "Three Point Brothers" due to their custom to make three points as a sign of abbreviation, and the Odd Fellows are named "Three Link-Fraternity" for illustrating their three tenets, Friendship, Love, and Truth, by three connected links from a metal chain.

The ritualistic procedures, for example the travels through the lodge room, are a close imitation, as well as the spiritual aims of the order, for the candidates in the Odd Fellows also seek the "truth," are blindfolded and put in chains, to be finally "restored to light" just like the Masonic candidates. As the execution of the ceremonies is concerned, both orders repeatedly assure the candidate that nothing dangerous will happen to him, that the solemn ceremonies are no horse-play, and they forbid the officers to handle the candidate roughly.

Furthermore, the heatedly discussed procedure of "making Masons at sight" has a parallel in Odd Fellowship where "[t]he right of a lodge to grant two or more degrees to a brother at the same time is left for local legislation" (p. 77). It seems as if in Odd Fellowship it were no problem at all to advance the candidates faster in the higher degrees, without a proper time to elapse between acquiring the different ranks, whereas in Masonry this idea was viewed skeptically, mostly being applied when the initiates were of royalty or grand reputation, so as to be an additional advertisement for the order.

The addition of high degrees that crown the fundamental degrees and promise the discovery of even more "truth" is a further parallel development, and as in Freemasonry, the colored people who were by law excluded from the lodges founded their own order, taking out a charter for a Grand Lodge of I.O.O.F.A.D. (The Independent Order of Odd-fellows of African Descent) in the 1880s. Another resemblance is the invention of female degrees. Both male institutions repeat over and over again that there is no place for women in their orders, but that they had to do something to ensure that their female relatives

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<sup>1538</sup> *Revised Oddfellowship Illustrated*, p. 177.

could make themselves known in case of distress. Thus, we are told by an Odd-fellow pocket text book that

[n]o business whatever, except that of conferring, can be done in the Degree of Rebekah. The preliminaries must all be settled in the Subordinate Lodge. We particularly make this statement, because an erroneous impression has prevailed that 'women are to be introduced to the lodges!' [...]

The simple truth is: Woman is not entitled to and seeks not a place among us. Our institution was originally intended and framed exclusively for men, and the various modifications it has undergone have not adapted it to the other sex. They could not, with propriety, in conformity with the usages of the world, take part in our private assemblages, without exposing themselves to the censoriousness of the age.<sup>1539</sup>

Another similarity with Freemasonry is the love for decorations. As we will see in the analyses of the other fraternal orders, these organizations enthusiastically deck their members in regalia. In Freemasonry, these badges have a symbolic value, however, in several orders the neutral observer gets the impression that such decorations have been created in the first place to make the members feel special, proud, and belonging to that group, and to make them want to join for these reasons. There seems to be less spiritual sense behind these "symbols" as soon as a whole trade develops around them, and when they are worn on public processions or at lodge meetings for the mere show-off and pride in rank and reputation, we can assume that their original purpose got lost and they remain but a pretty, empty shell.

The exposure of the Odd Fellow ritual from 1888 mentions as a special function of an officer to care for the regalia: thus, it is the Warden's duty to place and replace the regalia "in a careful way," and to report "any damage it may have received" to the Noble Grand (cf. p. 40). This last duty sounds rather trivial and is not mentioned as a separate charge of an officer in Freemasonry. However, the Odd Fellows lay much stress on their regalia, which is heavily reproached by the Christian critic, Blanchard, who has written commentaries to each degree of this ritual. For example, when the Odd Fellow historian, Grosh, cites a Biblical passage of Mary anointing Jesus' feet with costly spikenard, as a parallel to and a defense of the Odd Fellows spending much money on regalia, Blanchard calls the jewels "trinkets, gewgaws and 'horse-collars',"<sup>1540</sup> and mocks their valuable educational influence thus claimed by Grosh:

When the humble and grateful Mary (Mark 14: 3-9, and John 12: 3-8) took a pound of spikenard, *very costly*, and anointed the head and feet of Jesus, there was complaint that the expensive article had not been sold

<sup>1539</sup> Revised Oddfellowship Illustrated, p. 236 - 237.

<sup>1540</sup> Revised Oddfellowship Illustrated, p. 33.

for the benefit of the poor. *But Jesus declared that the act had a utility worthy of its cost*, and reminded them that the poor could be remembered at any other time and in some other manner. So, if our regalia and emblems tend to *increase* our benevolence and stimulate us to *greater* activity in well-doing, then is their manufacture no idle work, their cost no useless expense. The food or raiment that money would have purchased would, in a few months, have been consumed or worn out.<sup>1541</sup>

Grosh argues that the cost of the decorations was employed in "giving needed labor (and *by* that labor honorable subsistence) to hundreds and thousands of industrious men, women and children."<sup>1542</sup> For Blanchard, this attempted defense is but a farce and "on a par with the most popular line of defense of the liquor traffic."<sup>1543</sup> We have to admit that Grosh's argument is rather weak. On the other hand, if the beautiful decorations have lured members into the ranks of Odd Fellowship, thus increasing its numbers, then there is also an increase of collected dues and a growth of the charity fund, this being a cycle. We shall see in the following what kind of symbolism there lies behind the badges of Odd Fellowship, besides their looking good, and whether it can compete with the sincere working-tool symbolism of Freemasonry.

The essential similarity, however, which we would like to outline is the claim of both institutions to be universal:

Odd-fellowship is founded upon that eternal principle which, recognizing man as a constituent of one **universal brotherhood**, teaches him that as he came from the hands of a common Parent he is bound to cherish and to protect his fellow man. [...] This is the great first principle of our fellowship, which we denominate fraternity; a **universal fraternity** in the family of man. Our fore-fathers have wisely made this principle the corner-stone of Odd-fellowship. Upon its solid basis the whole superstructure has securely rested [...].<sup>1544</sup>

This universality has made Odd Fellowship the victim of politics, just as Freemasonry which was frequently repressed in history. For example, one parallel is the persecution and prohibition under the Nazi regime in Germany. On April 2<sup>nd</sup>, 1933, the Odd Fellow Grand Lodge of Germany gave back its charter to the Sovereign Grand Lodge, because there was no possibility for a normal execution of lodge work any more. However, the activities of the order in Germany rose again after the end of WWII.

<sup>1541</sup> Quoted from *Grosh's Manual* in *Revised Oddfellowship Illustrated*, p. 33.

<sup>1542</sup> *Revised Oddfellowship Illustrated*, p. 33.

<sup>1543</sup> *Revised Oddfellowship Illustrated*, p. 33.

<sup>1544</sup> *Revised Oddfellowship Illustrated*, p. 62-63; bold print added. Note the operative Masonic vocabulary, "corner-stone," "basis," and "superstructure."

So what are the differences between Freemasonry and Odd Fellowship, if they have so much in common? First of all, the historical background is different. Freemasonry can look back on a development from operative towards speculative Masonry, and still employs the beautiful symbolism of the ancient craft. Odd Fellowship has taken over some Masonic terms and customs, but never really made up a technical terminology of its own. Therefore, although containing several Biblical images, the ritualistic diction of Odd Fellowship is obviously poorer.

Another important gap lies in the constellation of the orders' audiences. Although this is but a generalization, at least for the institutions in the U.S.A. during the beginning of the 20<sup>th</sup> century it can be argued that Freemasonry was composed by mercantile and professional members, whereas Odd Fellowship united brethren whose were more likely mechanics, farmers, etc. We are not going as far as to generalize and claim that Freemasonry was an order for the richer and better educated, while Odd Fellowship was for the less fortunate male population, but as Blanchard put it at his time,

Oddfellowship differs from Masonry in respect to the classes of men who unite with it. Both these lodges are English in origin, but Freemasonry though having mechanic societies as a basis, from the beginning courted the aristocracy, and has for years had the Prince of Wales, now Edward VII, as its Grand Master. The result has been that it has become aristocratic in its membership, while Oddfellowship, starting also among the wage-earning classes, has never made progress in that direction. Crossing the ocean the same difference in membership is apparent. In the United States Freemasons are of the professional and mercantile occupations, while Oddfellows are more largely mechanics, day laborers and farmers. Of course, there are exceptions, we speak only of the rule. It is also to be remembered that many men, especially those who seek for office, belong to both.<sup>1545</sup>

Further, the solemnity of the ceremonies is not comparable. Odd Fellowship is less solemn and employs "silly" costumes like masks, beards, and wigs to illustrate the age and honorability of the "Patriarchs." Also, horse-play like "riding the goat" was more common in Odd Fellow lodges while being a disgrace in Masonic ceremonies, if ever applied at all.

The difference that will become interesting to us is the variation of the relief system, which we will deal with more closely in our chapter on the categorization of fraternal rituals. This divergence is summarized by Blanchard as follows:

Another difference between the two orders is that in Masonry there is no established plan for the relief of the suffering members of the order, while in Oddfellowship each member knows exactly what to expect. He

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<sup>1545</sup> Blanchard, p. 153/154.

receives so many dollars as sick benefit and his family receive such and such aid in case of his death. It is true that Masons are sworn to aid and assist poor, penniless brethren, their widows and orphans wheresoever dispersed around the globe, etc., but this is a general and indefinite provision. The poor Mason may get something or nothing from his lodge, but the Oddfellow if square on the books receives help. [...] If dues are not paid before the time when the need occurs in either order there is no obligation to assist resting upon the lodges.<sup>1546</sup>

Finally, we would like to mention that Odd Fellowship, which now considers itself as an ethical organization,<sup>1547</sup> in its original conception was some kind of a beneficent organization, as we will get to know others like the Modern Woodmen of America. Thus, Schmidt cites a passage from *The International Odd Fellow*: "Lodges [IOOF] were originally formed by working men for social purposes and for giving the brethren aid and to assist them in obtaining employment when out of work."<sup>1548</sup> However, this idea of its founding times was overwhelmed by spiritual and symbolical influences which invaded the system, so that the order's "end" became its "means" to reach a higher target, the improvement of the character of man, which is the purpose of Freemasonry. This development can be supported by an introduction to the exposure of the Odd Fellow ritual:

The order as founded by Brother Wildey was simply a humane institution - its main objects were to relieve the brethren, bury the dead and care for the widow and orphan. But gradually [...], there was infused into its lectures and charges much moral and (unsectarian) religious instruction; and at each revision these principles were increased, and deepened and strengthened, until **its beneficial and relief measures, from being ends, have become means to a higher and greater end - to improve and elevate the character of man**; to imbue him with conceptions of his capability for good; to enlighten his mind; to enlarge the sphere of his affections, and thus to lead him to the cultivation of the true fraternal relations designed by the Great Author of his being!<sup>1549</sup>

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<sup>1546</sup> Ibid, p. 155/156.

<sup>1547</sup> Cf. homepage of the Grand Lodge of the Netherlands and Belgium at <http://www.ioof.nl/>

<sup>1548</sup> Schmidt, p. 35.

<sup>1549</sup> *Revised Oddfellowship Illustrated*, p. 22-23.

### 7.3.2.1 Ritual of the I.O.O.F.<sup>1550</sup>

#### In General

The I.O.O.F.<sup>1551</sup>, or Independent Order of Odd Fellows, came about in England in the time of the industrial revolution as a mutual benefit society, and was originally composed of travelling laborers, who could call on the nearest lodge for assistance. The earliest printed record of a lodge meeting dates back to 1748.

There are several references as to how the name of the society originated, but none is verified. For example, one history states that it was such a marked violation of the English trends in the 1700s that common laboring men should form a fraternity for fellowship and mutual help, that they became known as odd or peculiar. The institution of Odd Fellowship was founded in Manchester, England, in 1812, however, there have existed several isolated Odd Fellow lodges prior to this date.

The I.O.O.F. as it is known today in North America began in Baltimore, Maryland, where five brethren of the order from England founded a lodge on April 26<sup>th</sup>, 1819, which received a charter from England in 1820. One of these brethren, Thomas Wildey, who became the first Noble Grand, is revered as the founder. A women's degree, Rebekah, written by Schuyler Colfax, was accepted in 1851.

European immigrants who came to America in the late 19<sup>th</sup> century brought back Odd Fellowship to the European continent; thus, the first German Grand Lodge was founded in 1870 in Wurttemberg. From there, the organization spread to Scandinavia and Switzerland. Today, the International Order of Odd Fellows has approximately 600,000 members worldwide<sup>1552</sup>, with its top organization, the Sovereign Grand Lodge, situated in the U.S.A.

Trying to establish the main difference between Freemasonry and Odd Fellowship, we would have liked to state that Freemasonry is a spiritual and moral institution, while Odd Fellowship is a mere "fun" organization with its main target being sociability. The facts do not support this thesis, however, and the job is not that simple. Odd Fellowship has never been the same in history. It was invented in England with obviously another aim than at its later introduction into America, which is proven by Odd Fellow historians and Christian critics alike. Thus, in an introductory chapter to the exposure of the Odd Fellow ritual, J. Blanchard who endeavors to warn his readers of Odd Fellowship which for him comes close to devil worship argues that

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<sup>1550</sup> If not otherwise noted, the quotations for this chapter are taken from *Revised Oddfellowship Illustrated*, Chicago, 1888.

<sup>1551</sup> For history and data see internet home page at <http://www.IOOF.org/>, and related links on that site.

<sup>1552</sup> Cf. homepage of the Grand Lodge of the Netherlands and Belgium at <http://www.ioof.nl/>

[t]he main object of English Odd-fellowship seems from its own history to have been conviviality and sensual gratification. Its founder in America seems to have had a little higher aim, and these convivial proclivities being excluded, his professed object was to develop the humane traits of caring for the sick, the widow and the orphan.<sup>1553</sup>

However, there has been a further transformation. At first we have witnessed the change from a convivial club to a beneficial organization, brought about by Wildey, the American founder of the order. But time brought the American form of Odd Fellowship even closer to Freemasonry by widening the beneficent character of this institution by means of moral lessons aiming at the perfection of the characters of its members. This shift of a social organization towards a moral one is expressed in a quotation from *Grosh's Manual*, cited in *Revised Oddfellowship Illustrated* from 1888:

Brother Wildey planted the seed and cultivated the tree. It bore fruit richer and better than he had anticipated. 'He builded better than he knew.' But as Founder and Architect he dwelt in the temple which he had reared for more limited objects. His cherished aims and details were all retained, but directed beyond the merely social and physical to the moral and spiritual - to lift its members up to their proper position - to hold man to a strict standard of duty - to impress him with the value of character among his fellows, and lead him to a true appreciation of his whole duty, whether to God, himself, or to his brother man.<sup>1554</sup>

The metaphorical language employed in the quotation above illustrates the growth and success of the order by comparing it with planted seeds which grew into a tree, bearing rich fruit. Besides, it is noticeable that the Masonic terms "architect," "to build," and "temple" have been borrowed, just like so many Masonic formulas and expressions that have enriched the vocabulary of Odd Fellowship, as we shall see in the following analysis of the ritual.

The rules of admission into the International Order of Odd Fellows are quite similar to those of Freemasonry, and can be found even stricter: excluded are, according to the ritual exposé from 1888, "all women, all colored men, Polynesians, negroes, Chinese, Indians and half-breeds - all persons except free white Caucasian males; and of these it excludes [...] [a]ll afflicted with chronic diseases [...]; also the deaf, dumb and blind."<sup>1555</sup> Further excluded are men who on account of poverty are unable to pay the lodge dues. Obligatory is the belief in a deity.

Hierarchically, the collective bodies of Odd Fellowship are called Subordinate Lodge (also named "working lodge," since in it, initiations and moral instructions are exercised, cf. p. 151), Grand Lodge (legislative body),

<sup>1553</sup> *Revised Oddfellowship Illustrated*, p. 30.

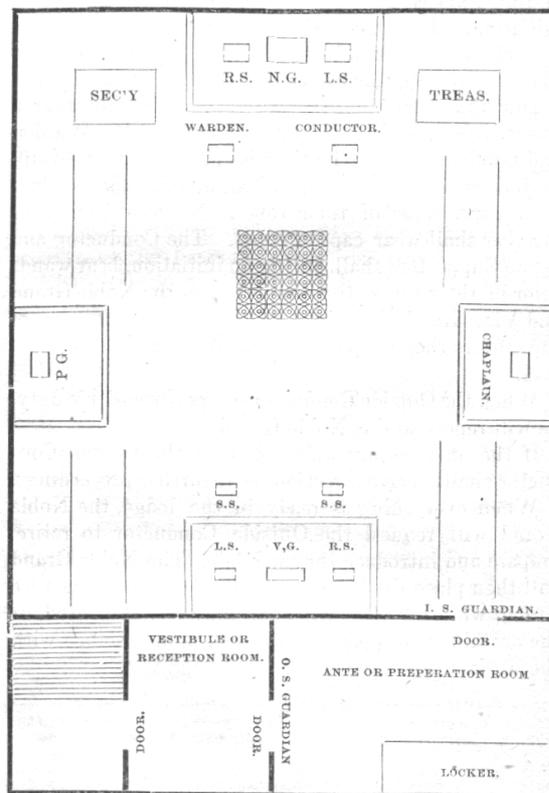
<sup>1554</sup> *Revised Oddfellowship Illustrated*, p. 23.

<sup>1555</sup> *Ibid.*, p. 32.

Supreme Grand Lodge, and Grand Encampment. There are three degrees to be conferred in a Subordinate Lodge (each of them illustrating one of the three tenets, **F.L.T.**), plus the initiatory degree at the beginning: 1) the First, or Degree of Friendship, 2) the Second, or Degree of Brotherly Love, and 3) the Third, or Degree of Truth. As in Freemasonry, there are also high degrees, called Encampment. The meeting place of the latter is not called lodge but Encampment room. There are three Encampment degrees: 1) the Patriarchal, or First Encampment Degree, 2) the Golden Rule, or Second Encampment Degree, and 3) the Royal Purple, or Third Encampment Degree.

The officers of a Subordinate Lodge are the Noble Grand, next to him the Right Supporter and the Left Supporter, then the Secretary, the Treasurer, the Warden, the Conductor, the Past Grand, the Chaplain, the Right Scene Supporter, the Left Scene Supporter, the Vice Grand and his two Supporters, the Inside Guardian, and the Outside Guardian. Thus, the officers correspond more or less to those of a Masonic lodge. There is also an anteroom or preparation room.

PLAN OF SUBORDINATE LODGE-ROOM.



### 7.3.2.1.1 Initiatory Degree and First Three Degrees

#### Opening Ceremonies

Blanchard, in his analysis of the initiatory degree, thus criticizes the opening ceremonies of Odd Fellowship: "[...] these '*opening ceremonies*,' which cover six or seven pages in describing them, - though a single paragraph might answer the ends of opening the lodge - are an initiatory drill of subjection, copied, in some parts, nearly verbatim from the opening of a Masonic lodge" (p. 71). In the following, we shall see the differences and similarities between Odd Fellow and Masonic openings of the lodge.

With one rap of the gavel, the Noble Grand asks the officers to take their stations and the Guardians to secure the doors, whereupon he orders the Warden to examine the brethren. Instead of the Masonic declaration that the lodge is duly tyled, the Warden reports that "all is right" (cf. p. 39). However, there is one difference to be noted in the purging ceremony: the Odd Fellow Warden demands the *explanation* of the current password from the members, and is not required to respond with any part of it himself (he may demand the password also if he thinks proper), while in Freemasonry, the Junior Deacon takes up the grip and the password.

As in Masonry, the presentation of the officers with an explanation of their duties follows; however, in Odd Fellowship the officers do not explain their stations according to the four symbolic points of the compass but merely define their tasks. Thus, the Vice Grand has to assist the Noble Grand, to enforce the observance of the laws during the absence of the latter, and to require the brethren to "be decorous during lodge hours" (p. 39). A further difference in comparison with Masonry is that the Vice Grand has to examine his own Supporters himself. Thus, he asks his Right Supporter about his duties, which consist in observing that the brethren give the signs correctly and behave properly, and to report all those who do not conduct themselves accordingly, and to occupy the chair of the Vice Grand temporarily when vacated by the latter during lodge hours. The Left Supporter has to act in conjunction with the Right Supporter and officiate for him during his absence. After this examination, the Vice Grand reports to the Noble Grand that his officers are correct.

Then, the Noble Grand asks the Secretary to explain his duties, which consist of keeping the minutes and collecting the dues and paying them to the Treasurer. Strangely, the definition of the Treasurer's charges are left out - maybe, because they are too obvious, or perhaps by mistake. The Warden's duty is to examine the brethren with circumspection, to give the charge of office during initiation, and to replace the regalia. The Right Supporter has to execute the commands of the Noble Grand, to assist at initiations, and to open and close the lodge in due form, while the Left Supporter has to see that the brethren enter in proper regalia and give the signs correctly, and to replace the Right Supporter. The Outside

Guardian prevents the admittance of persons when so directed and sees that candidates or brothers admitted are orderly and qualified. The Inside Guardian acts in conjunction with the Outside Guardian and is responsible for receiving the explanation of the password. He officiates for the Outside Guardian during his absence.

After this short presentation, without any symbolic explanation referring to the rising sun in the East, the sun at his height at noon, or the setting sun in the West, denoting the three stages of life, as in Masonry, the Noble Grand addresses the brethren and asks the two Supporters to open the lodge. Corresponding to the Masonic opening ode, the brethren sing a song which contains the tenets of the order, i.e. the uniting chain, which refers to the three links of Odd Fellowship (friendship, love, and truth), as well as harmony and honor, and life after death. The Right Supporter proclaims the lodge duly opened for the transaction of business, and the Noble Grand reminds the members, corresponding to the Masonic maxim, that during this time they admit "of no political, sectarian or other improper debate, under penalty" (p. 42/43).

The Chaplain offers the opening prayer, addressing God with formulas like "Thou King eternal, immortal, and invisible! the only wise God, our Saviour! Thou art the Sovereign of universal nature [...], "Heavenly Father," "thy One mysterious and glorious Name" (cf. p. 43), which shows that the Odd Fellows have a similar tolerant and liberal conception of the Supreme Being as the Masons. Afterwards, the Noble Grand proceeds to business with one rap of his gavel.

### **Closing Ceremonies**

With three raps of his gavel, the Noble Grand makes all members rise, and a song comparable to a Masonic closing ode is sung which contains again the tenets of the order and the admonition to "bear hence, and fully show Stamped [sic] on your breasts," the seal of friendship, love, and truth (cf. p. 68). Then, the Vice Grand performs his last duty and thanks the brethren for their attendance, inviting them to future meetings. The Noble Grand asks the Warden about his last duty, which consists in collecting the regalia and depositing it in its proper place, which duty he performs. The Guardians last duty is to open the door, "that the brothers may depart in peace," (cf. p. 69), and he does so after the Right Supporter has performed his last charge by proclaiming the lodge closed until the next lodge night, for which he states the date. Then, the Noble Grand raps his gavel once, which is repeated by the Vice Grand, and declares the lodge closed.

### **Initiation**

Prior to initiation, the candidate who has been accepted by vote of the brothers (generally, three black balls reject, but in some states, two are sufficient)

is catechized by the Vice Grand or a Past Grand in the anteroom. Having answered several questions, e.g. if he is in good health, and whether he believes in a "Supreme, Intelligent Being, the Creator and preserver of the Universe" (cf. p. 48), the candidate has to pledge his sacred honor to keep secret whatever may transpire during his initiation. While the Outside Conductor remains in the anteroom with the candidate, inside the lodge room the preparations are going on. A scarlet curtain hides the chair of the Noble Grand from view. The Venerable Warden puts on a long gray beard, a long gray wig, and a long black robe which shall give him the appearance of a very old man. The Right and Left Scene Supporters wear white robes and provide themselves with two flambeaus which they will light at a certain time. The Conductor wears a long black robe. All other members provide themselves with semi-masks over their faces. As in the Third Degree of Freemasonry, where a coffin is drawn on the Master's Carpet, there is a coffin containing a skeleton or an imitation placed in the center of the room, which is usually kept under the dais on which stands the Noble Grand's chair.

The Outside Conductor leads the blindfolded candidate to the door of the lodge and gives the alarm. The Inside Guardian asks who comes there, and the response is "a stranger" who desires to be initiated. Thus, we see that according to most of the fraternal orders analyzed here, the Odd Fellows also name their candidates "strangers" prior to their obligation. The Inside Guardian reports to the Vice Grand, and the candidate and his conductor are let in. The Conductor now gives his charge by first stating the change of environment:

You are now within a lodge of Odd-fellows - here the world is shut out - you are separated from its cares and distinctions, its dissensions [sic!] and its vices. Here Friendship and Love assert their mild dominion, while Faith and Charity combine to bless the mind with peace and soften the heart with sympathy. (p. 49)

The Conductor further promises to the candidate that he will pass through an initiatory ceremony that "will ultimately lead you to primary truth" (p. 49/50). This is the same object as Freemasonry outlines for its candidates. However, the scene changes and becomes less serene, but rather macabre: The Conductor admonishes the candidate to be patient and firm, because the mystic rites await him. Suddenly, the Right Scene Supporter calls out: "Then, at once, the chains prepare," whereupon the Left Scene Supporter shouts: "They are here! entwine their links about him!" (p. 50), while a chain is put around the candidate's shoulders, brought around under his arms and tied behind. This is to resemble the Masonic cable tow procedure, however, while in Masonry it is a symbol of the Mason's "distance to the lodge," and of course a symbol of bondage, in Odd Fellowship it gets out of control and degenerates into a violent action. The climax is the exclamation by the Left Scene Supporter, "Now! bind him to the stake!" whereupon the Conductor pacifies the band by calling: "Hold, brothers!

Shall we proceed with these, our mystic rites, or shall we mercy show?" (p. 50). The brethren mumble slowly and in a low tone "Mercy - mercy - show!" (p. 50).

All this is intended to frighten the candidate, but the whole situation and especially the inversion of words create a rather ridiculous atmosphere when the Conductor answers: "Then mercy I will show, but will first a solemn warning give" (p. 50). The Conductor addresses the candidate with "Man in darkness and in chains!" (p. 50), and tells him of a lesson that will be imparted to him "of great moment and deep solemnity; a faithful exhibition of the vanity of worldly things - of the instability of wealth and power - of the certain decay of all earthly greatness" (p. 50/51). This lesson consists in the exhibition of the corpse. Meanwhile, the two Scene Supporters have lightened their torches and placed themselves one at each end of the coffin. The blindfold of the candidate is taken off, and the Conductor and the Supporters hold a long speech on death and the vanity of life.

Hereafter, the candidate is again blindfolded and led to the Warden, who is disguised as an old man. Here, the blinds are removed again, and the Warden, with much ado about his old age (trembling limbs, wrinkled brow, etc.), admonishes the candidate to listen to the voice of wisdom and to practice friendship, love, and truth. The candidate is blindfolded once more and led to the Vice Grand, who orders him restored to light and liberty, which has a parallel in Freemasonry. Thus, the blinds are taken off again, and the candidate is finally obligated. The obligation, similar to the Masonic one, concerns mostly the secrecy of the lodge proceedings.

The obligated "friend" is now led to the Noble Grand, while the initiation ode is sung, which contains again the tenets of the order and stress the brotherly bond. Even after his obligation, the candidate is still referred to as a "stranger," and thus is presented to the highest officer. For this procedure, the curtain that hides the Noble Grand is thrown back, after the Right Supporter has passed behind it to hold a conversation with his superior on the admittance of the candidate. The Noble Grand now delivers his charge and explains the symbols and secret grips to the candidate.

The symbolic meaning of the blindfold is explained thus: "The eyes blinded by the darkness of a dungeon are nought to the blindness of the moral sense obscured by indulgence in selfishness and sensuality,"<sup>1556</sup> thus showing how vices can blind man. This symbol is clearly taken over from Freemasonry, as is the chain:

You were blindfolded to represent to you the darkness and doubt through which man gropes his way to a knowledge of himself, his duty, and his destiny; a darkness not only of reason, but of the moral nature. And you were bound with chains, to illustrate that slavery of soul to sense - that subjection to things outward and perishable, into which man is brought by his own passions. (p. 60)

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<sup>1556</sup> Quoted from *Grosh's Manual in Revised Oddfellowship Illustrated*, p. 56.

The masks of the brethren also have a moral meaning: "Under our disguise I have no doubt you took us for odd fellows indeed. Learn from this that men are not always to be taken for what they appear" (p. 56). Then, the candidate receives the four signs of the degree, which are the Entersign, the Countersign, the Password and its Explanation, and the Grip. The Countersign consists of three motions; first, with the thumb of the right hand in the palm thereof, the four fingers are placed across the mouth, the back of the hand outward. Second, the last three fingers are placed upon the thumb in the palm of the hand, while extending the index finger, and carrying it to the right eye, the back of the hand outward, forming a right angle with the nose. Third, the hand is dropped toward the ground open, with the palm outward, the thumb nearly parallel with the fingers and the hand about six inches from the body (cf. p. 57). This is a "speaking" sign, just like the Masonic signs which express the punishment of the obligations of the three degrees, for example, and has the following three meanings:

The first motion signifies silence, and reminds a brother that he must keep inviolate the secrets of the Order. The second motion signifies Omniscience, and reminds us that the all-seeing eye of God is continually watching over our actions. The third motion signifies fraternity, and reminds us that the hand of a brother should always be open to a brother of the Order. (p. 58)

The initiatory grip is also expressive of the tenets of the order, for it looks like the link of a chain made with the hands of two brethren. It is made by grasping with the first two fingers of the right hand the first two fingers of the brother's right hand, thus forming a link with them. The thumb touches the ends of the two fingers to close the link. There is no shaking of hands when this grip is made.

After this lecture, the candidate is escorted to the Past Grand, who gives his charge on the principles of the order, which fills four pages. Hereafter, the candidate is led to the Secretary, where he signs the Constitution. Then, the Noble Grand imparts further signs to the new member, the Sign of Distress<sup>1557</sup>, which can be imparted manually and/or orally as the Masonic one, and the answer to this sign, the Sign of Recognition, the Voting Sign, and the Honors of the Order. And herewith ends the initiatory degree of the Odd Fellows.

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<sup>1557</sup> The words to be spoken if the Sign of Distress can not be given manually are: "Give ear, O ye Heavens!" (p. 66).

## First, or Degree of Friendship

### Opening Ceremonies

First, it should be pointed out that there are two different kinds of lodges which can confer the degrees, the already mentioned "Subordinate Lodges," and the regularly constituted "Degree Lodges," in which the titles of the officers vary a bit: thus, the principal officer is called "Degree Master" instead of Noble Grand, the Vice Grand is called "Deputy Degree Master," and the Supporters at the right and left sides of these officers are named "First, Second, Third and Fourth Assistant Degree Masters" (cf. p. 77/78). The other officers retain their titles from the Subordinate Lodge.

The Opening Ceremonies in the three degrees are almost the same; therefore, we will but touch this topic briefly. The Noble Grand (or Degree Master) gives one rap with his gavel and asks any person not qualified to leave the lodge room, whereupon the Inside Guardian closes the door and the brethren put on their regalia. The Warden examines the brethren, and the Vice Grand and the Secretary are asked to define their duties. Hereafter, the Noble Grand (Degree Master) defines his own duty, which is to preserve order and obedience to the laws of the Grand Lodge. Then, the brothers rise and advance the sign of the First Degree, and the Warden is asked to declare the lodge opened.

As in Freemasonry, sometimes it becomes necessary to close the lodge in one degree, in order to open it in another one for the transaction of a special business. This is called "raising or reducing the lodge" (cf. p. 81), depending on whether it is re-opened in a higher or lower degree, and it is executed by the Noble Grand, who, for example, with three raps of the gavel declares that he is about to close the lodge in a certain degree, for the purpose of conferring the same (or to ballot for the degree). Law has it that for balloting, the lodge must be opened in the particular degree applied for (cf. p. 76).

### Initiation

The Degree of Friendship, as the name suggests, enacts the friendship between David and Jonathan.

The Noble Grand directs the Outside Conductor to retire to the anteroom to receive and introduce the candidate, who is not blindfolded. The Outside Conductor has to "salute the chair" (i.e. the Noble Grand ) as it is done in Freemasonry on his way out. Coming back with the candidate, he gives three raps on the door, the Inside Guardian attends to the alarm, opens the wicket and then reports to the Noble Grand that an initiated brother "seeks to obtain the mysteries" of the First Degree of Odd Fellowship. The Noble Grand demands a reason therefore, which is given to him as follows: "Because he wishes to be more fraternal" (p. 84). Then, the candidate is obligated, whereupon the Noble

Grand asks the Outside Conductor to take the candidate back to the anteroom, so that he can re-enter the lodge and take his "next step in fraternity" (p. 86).

Re-entering, the candidate assumes a new name; now, he is "David, the son of Jesse" (p. 87), and his goal is "to visit Saul, king of Israel." Thus, as in Craft Masonry and in several of the androgynous orders, the candidate plays the role of a certain Biblical or legendary character living in the corresponding time and environment. The candidate is admitted to the presence of the "king," who is represented by the Noble Grand. Since Saul has but slain his thousands, but David his tens of thousands, the king is jealous of David and intends to smite him with his sword. The lodge members, led by the Warden, advise the candidate (David) to fly away before he can be killed, when the Inside Conductor, acting the part of the king's son Jonathan, tells David about his plan: David has to hide himself by the stone Ezel, while Jonathan shoots three arrows and tells a lad to find them. When he says to the lad that the arrows are on this side, then there is peace between his father and David, but if he says that they are beyond, David has to flee. This scene is truly enacted, and the arrows are beyond the lad. The ritualistic climax consists in the mutual kneeling of Jonathan and David, their left knees touching, and their right hands clasped (cf. p. 89) - here we note a slight resemblance to Masonic symbolic forms of touching each other, like the "five points of fellowship" - while the Inside Conductor (Jonathan) and the Outside Conductor (for the candidate) solemnly utter the magic formula: "The Lord be between me and thee, and between my seed and thy seed forever" (p. 89). This maxim is emblematic for the First Degree and the brotherhood of Odd Fellows as a whole. The lodge members repeat it, and then exclaim: "Hail to the covenant of friendship!" (p. 89/90).

Thus end the ceremonies of the First Degree, and the candidate receives the password, the sign of the degree, the answer to it, the "memento", the Warning Sign, the Sign of Safety, the Sign of Danger, the grip, and the token. Hereafter, the Noble Grand confers the concluding charge and welcomes the new brother of the Degree of Friendship.

## Closing Ceremonies

These can be dealt with in a few words, as they fill but merely half a page of the ritual. Odd Fellow law has it that "after balloting in or conferring the First or Second degrees, the lodge must re-open in and close from the Third Degree" (p. 77). Thus, the Noble Grand or Degree Master asks the members to rise with three raps of his gavel, thanks them for their presence and makes them advance the sign of the Third Degree. Hereafter, he demands the Warden to proclaim the lodge duly closed, and that was it. In Freemasonry, there is no closing ceremony so short and unimpressive, and the brethren are not thanked for their attendance, either, which is a rather succinct formula. Then, the Noble Grand raps once, and the lodge is duly closed.

## Second, or Degree of Brotherly Love

The Degree of Brotherly Love, as we can already guess from its title, enacts a Biblical story of brotherly love, respectively the legend of the good Samaritan. The candidate hereby plays the role of the traveler who is assaulted by robbers, ignored by the popular, and finally saved by a despised one.

The Conductor leads the candidate, who is not blindfolded, to the inside door, giving the alarm of three raps, and reports to the Inside Guardian that a brother who has taken the covenant of the order seeks to advance further into its mysteries. Asked for the reason, he answers, "[b]ecause he would learn how to discharge his obligation" (p. 103). This is a parallel to his answer in the First Degree, where the candidate's desire was to be "more fraternal," while in Craft Masonry, the purpose is the quest for light. The Vice Grand admits him, that he may "be instructed in the divine lesson of humanity" (p. 103). We see from all these reasons given that the Odd Fellows aim at the perfection of the moral state of the candidate, and that from the original benefit organization there seems to be not much retained in the ceremonies. The candidate is obligated and has to return to the anteroom, in order to re-enter and take "another step in fraternity." This means that the candidate is going to play his role in the legend of the good Samaritan.

Giving the alarm at the inside door, the Conductor announces the candidate as a traveler from Jerusalem on his way to Jericho on a mission of humanity (cf. p. 105). The candidate is now blindfolded and wears a cloak. The Conductor walks around the room with him, which resembles the Masonic travels, and tells him how pleasant the way and how fine the weather is. Suddenly, he mentions that they are entering a narrow defile of the hills, and several members as robbers surround them, crying "Stand and deliver!," "Strike," or "Death!" (cf. p. 106). The Conductor strikes the candidate on the shoulder and causes him to lie down on a low bench. The ritual (as it is also done in Woodmen lodges, for example) says several times in annotations that no rough usage is allowed, and that nobody except for the Conductor may touch the candidate (cf. p. 106).

In the following, the Conductor speaks for the candidate, calls for help, and relates in a soliloquy how the priest and the Levite pass by and forsake him. Then, the Warden acts as Samaritan, takes hold of the candidate, puts a cloak upon him for protection, and asks him to lean on him. The candidate has to travel again around the lodge room, and is led to the side facing the Past Grand, where the Warden as Samaritan says there is an inn. The Past Grand acts as host and accepts money from the Warden to provide for the wounded traveler.

Then follows a pause, after which the candidate is assisted to rise and taken slowly around the room twice. The Conductor informs the Noble Grand that the traveler has returned, and the principal officer asks the candidate who of the three passers-by was his real brother. The Conductor answers for him that it was the one who had mercy, and the candidate is told to act likewise in his life. All the brethren have to repeat: "He is my brother and friend who had mercy on me" (p. 109), which summarizes the lecture of this degree. Hereafter, the blindfold is

removed, so that the candidate is able to see "a lodge of Brotherly Love" (p. 109).

Now, the arcana is imparted to the candidate. He is instructed in how to give the alarm and the password (which is lettered, as in Masonry), and receives the sign and token of the degree. The Noble Grand holds the lecture of the degree, which somehow resembles rather the aims of a mutual benefit association than moral perfection: "All Odd-fellows are now your comrades, your advisers and your friends. [...] The central link in the chain of Odd-fellowship is 'mutual assistance.' Fraternity, unless embodied in acts of humanity, is but an empty name." (p. 111). Having finished his speech, the Noble Grand declares the candidate "a brother of the Royal Blue," or Degree of Brotherly Love (this is a parallel to the "Blue Degrees" of Masonry).

### Third, or Degree of Truth

The Third Degree is an unexpected break of the parallel structure of the former degrees, since it does not enact any Biblical account at all, but consists instead of a lecture on the symbols of the two previous degrees and the present one. The candidate is seated while he has to listen to these explanations, which to the ritual-accustomed reader seems rather disappointing, for he has anticipated a climactic story. Blanchard, in his analysis of the Third Degree added to the ritual, strongly criticizes its content: "This is a 'Degree of Truth' in which no particular truth is taught [...]. It is decidedly insipid, even beyond the others, and bears the marks of exhausted invention like poetry written without inspiration." (p. 142).

However, the Third Degree astonishes through its symbolical vocabulary, since the Third Degree is also known as the "Priestly Order" (p. 136): the members represent the "Brethren of the Priestly Order" (p. 124), the Noble Grand is the "High Priest Aaron" (p. 125), the Left Supporter of the Vice Grand the "Priest of the Initiatory Degree" (p. 125), the Right Supporter of the Vice Grand the "Priest of the First Degree" (p. 126), the Left Supporter of the Noble Grand the "Priest of the Second Degree" (p. 130), and the Right Supporter of the Noble Grand the "Priest of the Third Degree" (p. 134).

The candidate is not blindfolded, as he has no symbolic travels to undergo. He does not assume a certain role, like the one of David or the traveler saved by the good Samaritan, and he has no destination of a special place, like Jericho. The Conductor announces him at the inside door as a brother "ready to receive the mysteries of this degree" (p. 123), which is the "Scarlet Degree" (cf. p. 124; this is a parallel to the "Red Degree" of Royal Arch Masonry). The color is explained in a footnote added to the ritual, being a quotation from *Grosh's Manual*: "Scarlet vestments, as allusive to the glory, dignity, and excellence of the sacerdotal office, are given to the Fifth, or Degree of the Priestly Order. God said to Moses, 'Thou shalt make holy garments for Aaron, thy brother for glory and for beauty.' [...]" (p. 124).

The candidate has to affirm that he desires to receive this degree for the purpose of promoting his "moral and intellectual welfare" (p. 124), which shows again the growing distance from a mutual benefit society and the approach to a spiritual organization, like Freemasonry. The Vice Grand asks the members whether they are satisfied with the candidate's answer, and when all have given their consent, the Conductor leads the candidate to the Noble Grand, who demands the officers to explain the symbols of the degrees. When this is done, he gives him the grip and signs of the degree, and the whole lodge welcomes him as a brother, which concludes the "ceremony," or rather "lecture."

In the following, we will give the symbols and their explanations with their proper illustrations out of the Odd Fellows' ritual, in order to compare them to the Masonic symbols. It has to be noted that not all synonymous symbols have been "stolen" from Freemasonry, since Masonry has also adopted more ancient emblems, e.g. from Egypt, or from the Bible.

### 7.3.2.1.2 Symbols of the Three Degrees

#### Initiatory Degree

There are four symbols of the Initiatory Degree, the All-Seeing Eye, the Three Links, the Skull and Cross-Bones, and the Scythe.

At first there is the All-Seeing Eye, which also figures in Freemasonry but already belonged to the ancient mysteries. It is the special emblem of the initiate and should remind him that, enveloped in a blaze of light and glory, the scrutinizing gaze of God is ever upon him. It also teaches him that God in his sleepless goodness looks kindly and pityingly upon him (cf. p. 125/126).



The Three Links are a peculiar emblem of the Odd Fellows (thence their nickname) and represent the motto of the order, Friendship, Love, and Truth: "They belong to that long chain of moral principles that bind us together as a fraternity. They are welded in the fires of purity by the sacred hands of Jehovah." (p. 126/127). Bound with this chain, the brethren are to live in the bonds of peace and harmony, in order to pursue their labors "for the amelioration of our race" (p.

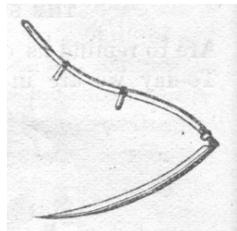
127). The Masons have the "Mystic Chain" or "Chain of Brotherhood" as a ritualistic formation in their closing ceremonies, and sometimes use chains or cable tows as the "endless cord" on their carpets and certificates, etc., but not connected with the symbolism of three and certain initials.



The Skull and Cross-Bones constitute a common emblem of mortality and are also used in Freemasonry, for example on the Master's Carpet. This symbol teaches the vanity of worldly things, the instability of wealth and power, and shall humble the pride of man and awaken compassion for others: "Thus is inspired us to labor for the spread of that great law of human brotherhood, which shall yet bind all nations, kindreds, tongues, and peoples, in the bonds of benevolence and peace" (p. 127).



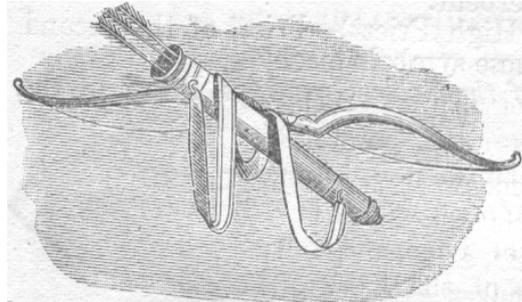
The Scythe as a symbol of death also occurs in Freemasonry, for example in the chamber of reflection, or in connection with the weeping virgin. It reminds the Odd Fellows that as the grass falls before the mower's scythe; man must wither beneath the touch of time, and only through mortality can be gained immortality (cf. p 128).



## First Degree

The symbols of the First Degree of Odd Fellowship are the Bow and Arrows, the Quiver, and the Bundle of Sticks.

The Bow, Arrows, and the Quiver are a reminder of the covenant between Jonathan and David, the Biblical story enacted in the First Degree. They are to teach the brethren that they have to put forth every effort to save a brother from the wrath of an enemy, and that they should always be ready to fight in the cause of truth and justice (cf. p. 129). These symbols are unknown to Masonry.



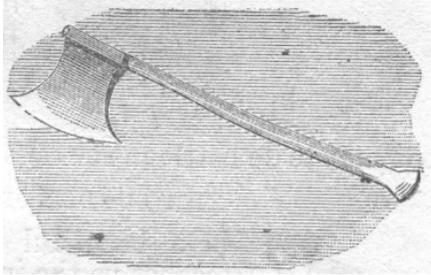
The Bundle of Sticks is an emblem of strength in union, taken from the Bible and not used in Masonry. If the sticks are separated, the strength of a child may destroy them, but united they are not easily broken. Thus it is with man: "Separated, we should be speedily broken and destroyed by the accumulating tide of worldly selfishness; but united as brothers we bid defiance to all opposition, and triumph over the greatest difficulties." (p. 129). This metaphor would also be appropriate to Freemasonry. It is the peculiar emblem of the "Covenant Degree" of Odd Fellowship: "This memento of a dying father, to teach his children the value of union, speaks no less impressively to our larger brotherhood." (p. 129).

## Second Degree

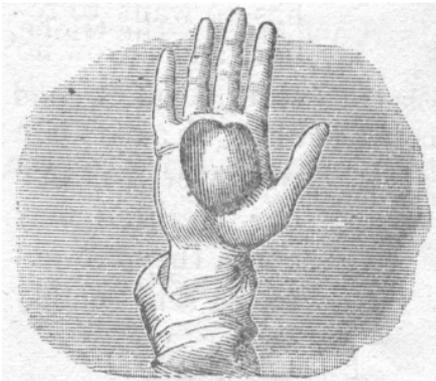
The symbols of the Second Degree are the Axe, the Heart and Hand, the Globe, the Ark, and the Serpent.

The Axe as an ancient implement of the artisan is an emblem of pioneering and progress, standing for the advancement through the forest for the spread of civilization. This symbol is used in the same context in the Modern Woodmen of America, for example, but not in Freemasonry. It is intended to remind the Odd Fellows that ere the sunlight can disperse its gloom to make the land fruitful, "Divine Truth" has to be applied to every "cumbering tree and poisonous vine,"

before man can realize the ingenuity of the fraternity (cf. p. 130). This emblem also teaches the brethren that they have to "clear away" blinding prejudice and passion. Further, an annotation to the ritual taken from *Grosh's Manual* remarks that in many lodges, it was customary to collect donations for the needy and distressed on the Warden's axe, "which has painted on the side presented for the donation the expressive *Heart in Hand*" (p. 130).



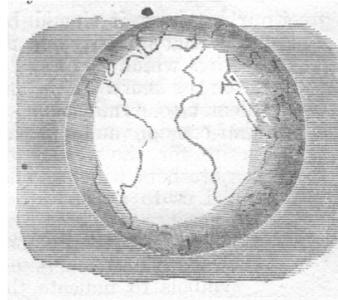
The Heart in Hand is an emblem of sincerity, candor, and frankness, and implies that when greeting one's brethren, one should do it with that sincerity and affection that comes from the heart. It also teaches that the hand of a brother should always be open to help the other one in distress, and that he ought to be a cheerful giver. Further, it denotes that "with pure hearts and clean hands" the mission of the order has to be performed, an order which is dedicated to trust in God, friendship, love, and truth (cf. p. 130). Both emblems connected form no part of Freemasonry, but the single symbols do exist there, for example, the heart to which is pointing a drawn sword.



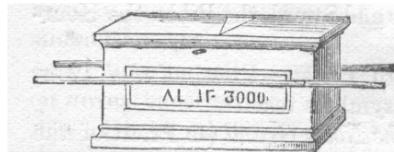
The Globe also occurs in Masonry, e.g. the celestial and the terrestrial globes topping the columns Jachin and Boaz. In Odd Fellowship, the globe represents the extensive field of labors and teaches that man has to move onward, and also that brethren, from whatever nation they come, are not to be sent away empty (cf. p. 131/132). The globe can be illustrated in two different surroundings. Odd Fellows sometimes depict the "Globe in Clouds," which as an emblem of the world of mankind denotes that the world in which mankind has advanced is still

partly in clouds, and that there remains much to learn: "[i]t teaches us that as light is dispersing those clouds, so may our light aid in dissipating the ignorance which yet obscures those true relations that bind man to his Creator and to his fellow-man." (p. 131, in a footnote quoted from *Grosh's Manual*). Thus, the Odd Fellows interpret their mission of advancing knowledge through their fraternal order.

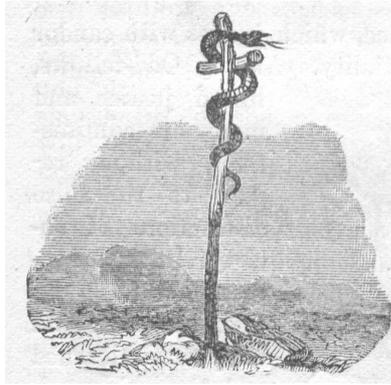
On the other hand, there is the "Globe in Full Light," an emblem of the regenerated world, as beheld in the Creator's purpose: "By contrast with the world in clouds, it reminds us of the world *as it is*, with the world *as it should be*, and of our solemn duty to 'go on,' and still 'onward,' under such guidance as will bring us through all darkness, temptation and trial, to light, and virtue, and victory, at last." (p. 131, in a footnote quoted from *Grosh's Manual*).



The Ark of the Covenant is an emblem of the presence of God, and is also employed in Freemasonry. In Odd Fellowship, it is a reminder of the tables of stone upon which the ten commandments were written, that were placed in the ark. This symbol denotes that, as the prosperity of the Israelites depended upon their observance of the ten commandments, so the happiness of the Odd Fellows depends upon the observance of their laws (cf. p. 133).



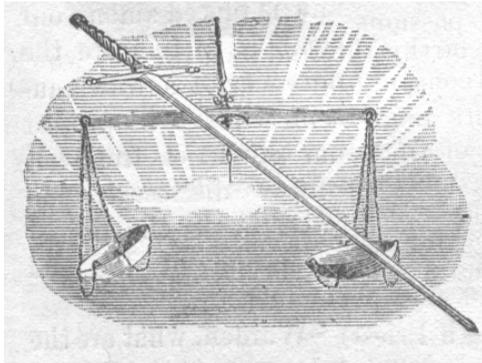
The Serpent, depicted together with a rod, commonly known as a medical symbol (caduceus), represents as an emblem of wisdom the brazen serpent erected by Moses to heal the Israelites bitten by poisonous serpents in order to chastise them for their sins. Thus, as an ancient symbol of wisdom connected with healing, it also denotes salvation. It figures among the Odd Fellow symbols to indicate the necessity of wise caution, which shall protect their mysteries from disclosure (cf. p. 133). The emblem is further meant to guide the brethren in the proper regulation of life and conduct.



### Third Degree

The symbols belonging to the Degree of Truth are the Scales and Sword, the Bible, the Hour-Glass, and the Coffin. All of these symbols also figure in Freemasonry, although the scales do not appear in connection with the sword but are merely used as a non-Masonic symbol, denoting justice, for illustration.

The Scales and Sword in Odd Fellowship constitute a combined emblem of equity and justice, "which judges with candor and rewards with impartiality" (p. 134). The brethren of an Odd Fellow lodge, like the Freemasons, are considered as equal, whether they are rich or poor, high or low, learned or unlearned, for they "unitedly engage in the promotion of benevolence and truth" (cf. p. 135).



The Bible is the "Emblem of Revealed (Spiritual) Truth" (p. 135), and the ritual states that no lodge can be held without it, for it is "placed among our emblems, because it is the fountain whence we draw instruction, the storehouse whence our precepts are derived, and most of our emblems are found in its pages" (p. 135, in a footnote quoted from *Grosh's Manual*). Here, we notice a difference with regard to Masonry, because in a Masonic lodge, also the Koran

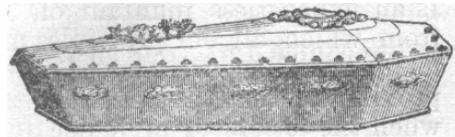
or any other religious book may be placed on the altar, whereas the Odd Fellows underline that they rely on the Bible alone - although they claim to be tolerant.



The Hour-Glass, just as in Masonry, is an emblem of death and indicates the march of time, bringing before the brethren the great contrast between time and eternity and the vanity of human life.



The Coffin is the "Emblem of Certain Truth" (p. 136) and points to the last resting-place of man, where all have to meet on a common level. It also anticipates the immortality of life and mainly figures in the Initiatory Degree of Odd Fellowship and in the Third Degree of Craft Masonry. While it is merely a symbol of death in the former, there is a legend woven around it in the latter, that of the murder of Hiram Abiff. In Odd Fellowship, the candidate is placed before a coffin that contains a skeleton for instruction, whereas in Masonry, the candidate assumes the role of the murdered and experiences death and resurrection himself.



### 7.3.2.1.3 The Three "High Degrees" of Odd Fellowship

The patriarchal branch of the Order is, in the estimation of many, far more desirable than the initiatory branch. Every Odd-fellow should make it his aim to reach the 'topmost round of the ladder of Odd-fellowship,' the Royal Purple Degree.<sup>1558</sup>

Like the Masons, the Odd Fellows also have their higher degrees, but not such a large scale of them. There are three altogether, called Encampment Degrees: 1. Patriarchal Degree, 2. Golden Rule Degree, and 3. Royal Purple Degree. The I.O.O.F. Encampment ritual claims in a footnote taken from *Grosh's Manual* that it assumes military forms:

Though teaching peaceful lessons, the Encampment assumes military forms. The candidate is therefore met with a more rigid scrutiny and in a sterner manner than on his entrance into the Subordinate Lodge. He need not wonder, then, at the strict watch which will be kept over him, nor the restraints that will be imposed on him until he has passed the ordeal, and proved himself to be no enemy in disguise, but a true Odd-fellow. (p. 151)

The reader will have difficulties to find the slightest resemblance to a military order, like the Masonic and Military Order of the Red Cross of Constantine, for example.

The Encampment has always to be opened in the Third, viz. the Royal Purple Degree, and all business must be transacted in that degree (cf. p. 152). The officers, as has been stated before, assume new names, and are clothed correspondingly. Thus, the Chief Patriarch wears a purple gown with a yellow belt, and a turban with a black band and a yellow top, and bears a crook. The Senior and Junior Wardens, as well as the subordinate officers, all wear the same clothes but do not carry a crook. The High Priest wears a robe made of royal purple fabric, trimmed with ermine or white fabric, with a white surplice of muslin and a mitre and breastplate (cf. p. 158). To the furniture of the Encampment room belongs a tent, in front of which two Guards are placed, who are clothed with a pilgrim's blouse and a cap, and each of them bears a spear and shield.

There is one interesting linguistic parallel to Freemasonry as far as the vocabulary of admission is concerned. Masonic candidates are "entered" as Apprentices, "passed" as Fellow Crafts, and "raised" as Master Masons, while Odd Fellows are "admitted" to the Patriarchal Degree, "advanced" to the Golden

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<sup>1558</sup> P. 161; quoted from *Donaldson's Pocket Companion*.

Rule Degree, and "Exalted" to the Royal Purple Degree (cf. p. 157). The last term, "exalted," is used as a verb of admission in Royal Arch Masonry.

## Opening Ceremonies

With one rap of the gavel, the Chief Patriarch calls the members to order and asks the Junior Warden to examine whether all present are Patriarchs, and if the Sentinels are at their stations. After having taken the passwords, the Junior Warden reports to the Chief Patriarch, and affirms that the High Priest has assumed his station. Giving two raps of the gavel, the Chief Patriarch makes the members rise and the Junior Warden declares the Encampment open in the Royal Purple Degree.

Then follows the usual recapitulation of the duties of the single officers. Thus, the Senior Warden has to support the Chief Patriarch and the High Priest, the Junior Warden has the same duties and plus the task to examine the Patriarchs, and the Scribe fulfills the ordinary function of a secretary. The duties of the Outside and Inside Sentinels are self-explanatory. The "Most Excellent High Priest" has the duty to counsel the members to improve themselves in the lectures and charges, to conform to the General Regulations and preserve the uniform mode of working, and to instruct the initiates. The Chief Patriarch, being in charge of the Encampment, has to see that the brethren perform their duties in a proper manner. Hereafter, the High Priest offers a prayer, and the brethren are seated with one rap, whereupon the common order of business follows.

## Patriarchal, or First Encampment Degree

In the First Degree, the candidate is made a Patriarch by playing Isaac who is almost sacrificed by Abraham. The following ceremony may seem to the reader a mixture of a comedy, an adventure trip, and a Biblical play, totally lacking the solemnity of a Masonic ritual. Sometimes, it seems as if the members are rather in the mood of fighting Indians and proving themselves in the *American* wilderness, instead of the Biblical or moral one, which makes this ritual from 1881 an interesting witness of its times. The initiate is dressed in a brown gown, a rope tied around his waist, a brown turban on his head and a staff in his hand. He is blindfolded and has a sack on his back and sandals upon his feet. The light in the Encampment room is but dim, and a curtain conceals the altar. The Watches act as "wilderness sentinels" and "torch bearers." However, the ritual strictly forbids all rough usage (cf. p. 162).

The Junior Warden, dressed likewise, enters the Encampment with the candidate and shouts "Halloo! Halloo!," whereupon the Inside Sentinel cries, "The camp is assailed" (p. 162). The blindfold of the candidate is temporarily removed, long enough for him to see the First and Second Sentinels of the Wilderness pointing to him with their spears. However, the Junior Warden calms

them down by stating that they are just friends who want to see the Chief Patriarch in order to be instructed and to become herdsmen, and at the proper time Patriarchs. Thus, we see that the candidate acts as a wayfaring stranger who desires to become a herdsman, that is he assumes a certain role and has a certain destination.

The First Sentinel informs the travelers that they cannot pass except as captives, and they are bound in chains, while the candidate is again blindfolded. They are allowed to approach the Chief Patriarch with a Guide. This Guide now takes over the candidate and the Junior Warden and crosses with them the "wilderness of Paran," leading from "Mt. Horeb" to the residence of the Chief Patriarch. They pass the Third and Fourth Sentinels, who direct them towards the tent to get some rest. The First Guard of the tent reports to the Chief Patriarch that he has visitors, and he allows them to enter and take a seat. The bandage and blindfold of the candidate are now removed, and he is given bread, salt, and water as a sign of hospitality. Then, he is examined whether he knows the password and grip of the three degrees of a Subordinate Lodge. Hereafter, the candidate is obligated, in order to become a novitiate Patriarch.

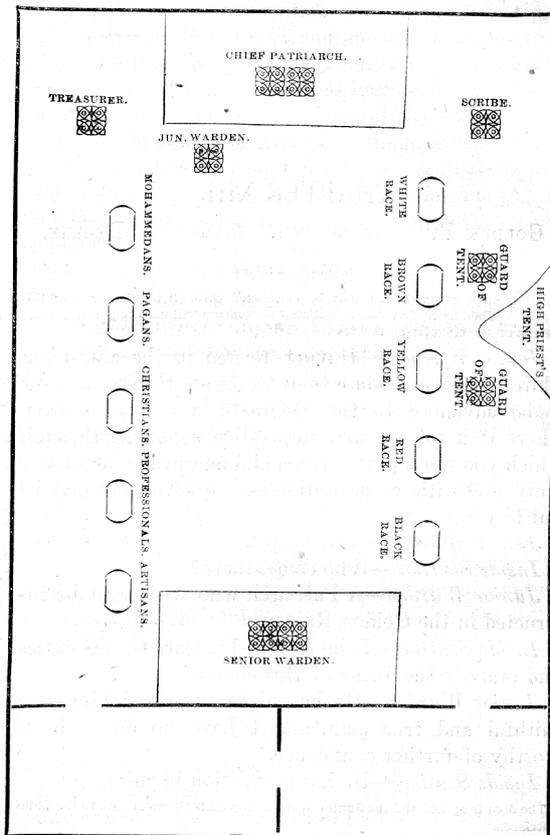
After his obligation, the candidate is qualified to be a shepherd, and he has three days to prepare himself, before he has to report to the Chief Patriarch for employment. Now, the Junior Warden reveals the candidate's true character: he is Isaac, the son of Abraham at Beersheba, and he wants to return to his father in order to receive his blessing. The Senior Warden provides him with a pass, which is "Chosen Friends," so that he may cross the wilderness safely. Then, the candidate is led back to the anteroom, where he is blindfolded again.

Meanwhile, the High Priest assumes the role of Abraham and is seated at the entrance of the tent. The Junior Warden announces the candidate at the door as a novitiate Patriarch on his way to Beersheba. On their travels, they meet one after the other the First, Second, and Third Sentinel to whom they give the pass. The last sentinel gives them the "words of exhortation," which are "A wise son maketh a glad father" (p. 169). Then, they meet the Fourth Sentinel, who admits them to the tent. There, Abraham welcomes his son and offers him bread, salt, and water as before. Then, the father takes his son on a "three days' journey to the land of Moriah," where he intends to make a sacrifice to the Lord. The blindfolded candidate is made to carry a bundle of sticks, a procession is formed, and then follows the situation described in the Bible, God asking for Isaac as sacrifice on the altar. The whole ceremony is frightening, torches are lighted, a muffled gong is struck three times, and there is imitation thunder. Of course, Isaac is not sacrificed, but restored to light and accepted a member of the "Patriarchal family." Afterwards, the candidate receives the secret work of the degree.

### Golden Rule, or Second Encampment Degree

The Second Degree is much more impressive, not being a Biblical play but rather a lesson of toleration. Since tolerance is also the principle of Freemasonry, we would like to outline several characteristics of this Odd Fellow degree, beginning with the Encampment room diagram. We already see from the formation that the Patriarchs assume the roles of different races, for which they are furnished with special national costumes. Thus, the "white race" wears the usual dress, the "brown race" wears a single-breasted frock coat or gown of black material and a turban or red, or of India-shawl material. The "red race" is clothed like the North American Indian, the "black race" wears the Nubian or other African dress, the "Pagans" wear Chinese costumes, the "Mohammedans" dress as Turks, Arabs, or Persians, with white turbans. There are also the roles of artisans and professional characters, but these may be omitted.

DIAGRAM FOR GOLDEN RULE DEGREE.



The candidate is introduced to the Chief Patriarch by the Junior Warden as a herdsman who has faithfully served in the field, who has been admitted to the rank of a Patriarch, and who has learned to offer hospitality, now being desirous to be taught the principle of toleration. Then, he is obligated and instructed in the "golden rule," which consists of the maxim to do unto others as we would have them do unto us. The very lesson commences quite roughly: the candidate is assaulted by the First and Second Watches, who play the character of Mohammedans, while the Third and Fourth Watches rush to the candidate's help, for they represent men of his own faith. The Junior Warden explains the situation to him:

Before him have gathered the different peoples of the earth: The white race, stemming from ancient Asia, the region "once occupied by Adam, Noah and Abraham" (p. 189), has been overrun many times in history by semi-barbarous hordes of different religions and customs. Some of these whites cling to Judaism, some to the crescent, and some to the cross, the latter prevailing "where civilization exists" (sic!, p. 190). In spite of this, its devotees are subdivided into many sects.

The following description of the races is rather a rough generalization more marked with prejudice than being a lesson of toleration, and mirrors the limited view Americans had of other peoples in the late 19<sup>th</sup> century: The brown race living in parts of southern Asia with its far advanced arts and sciences has a "Paganistic religion" (sic!, p. 190), a social system defined by strict and rigid caste, and beautiful temples of worship. The yellow race, the Mongolians of Asia, is represented as "votaries of Pagan rites, according to the teachings of Confucius" (p. 190), with great mental power and skill at handiwork. The red race consists of "unlettered savages," roaming the pathless wilderness and chasing the deer with quiver and bow (the Odd Fellows' symbols!), adoring the myriad of stars as symbols of an eternal Great Spirit (cf. p. 190). The funniest and most intolerant description is reserved for the black race:

And there you behold the BLACK RACE. It inhabits, as hordes, the wilds of Africa. In general they are barbarians and monsters in the practice of the most dire rapine; yet some of them are more gentle - as the Nubians, who dwell upon the burning sands of the Equator and dance to the music of a reed beneath the spreading palm. (p. 190)

The candidate learns that here have assembled men of different creeds, like Christians, Pagans, and "the intolerant and persecuting Mohammedans, who are ever ready to immolate the man of another creed upon the altar of their own peculiar faith" (p. 191). To illustrate this better, one of the "Mohammedans" approaches the candidate, asks him about his mother country and religion, and then his band cries out, "Seize him! Bind him in chains! Cast him into prison! Put him to the sword!" (p. 191). The Mohammedans attack the poor candidate, a like number of the "Christians" rushes to save him, and a general confusion ensues, which is broken by the Chief Patriarch, who calls them to order with his

gavel. The candidate is bound in chains. The Chief Patriarch demands to see the candidate and the disturbers of peace, who form a circle in front of his chair. He orders the chains and blindfold to be removed, and holds a beautiful speech on tolerance, because now, the followers of the crescent are commingled with those of the cross as one happy family.

An ode is sung that talks about peace, justice, and white-robed innocence, during which a procession may be formed, so that the representatives of the different races pass slowly around the Encampment room, the candidate in the rear. This ends the ceremony of toleration, and the candidate receives the final instruction, which is the secret work of the degree. He is admonished to always act according to the "golden rule," and is invested with a black apron trimmed with yellow, which is said to be emblematical of this degree. Thus, as in Freemasonry, the candidate receives an apron, however, its meaning is not explained to him, and it is not a "white badge of innocence" as the one he obtains in the Initiatory Degree of Odd Fellowship (cf. p. 58).

The whole degree is very self-contradictory, which leads Blanchard, in his critical analysis of the Golden Rule Degree, to call this proclamation of spiritual oneness of all God's children a hypocrisy:

They meet as a sect or lodge which excludes more than nineteen-twentieth of mankind. They admit only "free white males" over twenty-one and under sixty; and those only when hale and able-bodied, and with this badgered, blindfolded and bewildered handful of humanity they set themselves to unify mankind. They cant and deplore over the sects of Christianity, and teach their own little sect, divided from other secret sects and the outside world by walls of secrecy, and excluding all who inherit the least tinge of brown or yellow in their complexion, they boast [...]: 'Here no artificial distinctions of nation, sect, or tribe are known!' (p. 200)

### **Royal Purple, or Third Encampment Degree**

In this degree, the emphasis is put on troublesome travels. Therefore, to the furniture of the Encampment room are added a bridge which is level with the floor, at least two feet wide, with rough poles as railing, and a rough road made of stone, pieces of wood, stumps, limbs of trees or brushwood.

The Junior Warden announces the candidate, who is called "Pilgrim," at the door as follows:

[...] a Patriarch who has served as a herdsman on the mountains of Horeb and in the wilderness of Paran, has suffered persecution by the prejudices of selfish and bigoted men, and now seeks further instruction, teaching him the good and evil that beset the pathway of life. (p. 204)

This introduction summarizes all the candidate has learned in the two previous degrees, this textual structure being common to many of the fraternal orders analyzed here. The Junior Warden presents the candidate to the Senior Warden who tells him that from the cradle to the grave, all is turmoil. The candidate has to take his obligation, and afterwards is provided with a "Guide of the wilderness" to conduct him on the journey through life. The blindfolded candidate might feel a little at unease for his guide is of bad reputation, however, the latter assures him that "though if you hear me spoken of, no terms of flattery will be used" (p. 208), he will lead him safely. The candidate later learns that it was but prejudice, because men find it difficult to consider the beam in their own eyes (cf. p. 213) and rather criticize others.

We can shorten a discussion of the following travels by the observation that the candidate and his Guide have to pass several obstacles and Four Watches, accompanied by the Guide's solemn descriptions of how beset with dangers the paths are before them. From every corner there are lurking mirth and revelry, lust, intemperance, sensuality - briefly, vices in all their odious forms, which manifest themselves in physical burdens, like dangerous bridges and roads. Suddenly, the candidate hears sweet music, which comes from the harvesters who keep their annual festival, and he arrives at the High Priest's tent. The High Priest explains to the candidate that this journey was symbolic of life, his "earthly pilgrimage," at the end of which stands the eternal joy of heaven. Then, he imparts to the candidate the secret work of this degree, as well as new symbols.

To summarize the teachings of this degree and in order to give a last parallel to the Masonic fraternity, it is helpful to hear Blanchard's criticism of the Royal Purple Degree, in which he compares the mimicry journey through life with the ceremonies of all "secret religious orders," including Masonry:

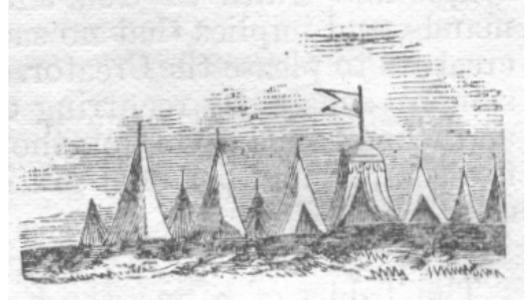
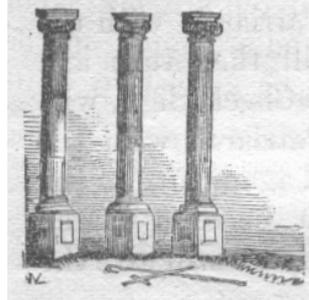
And when the candidate has been badgered and bamboozled over the 'stones, brush, stumps,' etc., in the night, across a 'bridge two feet wide, with rough poles as railings,' over a swollen stream, amid home-made 'thunder' and other frights, he is brought by the guide into the Odd-fellows' mimic heaven, his ears filled with sweet music, and he is told that he is among 'people full of joy!'

It is not a happen-so that, from the old Egyptian and Greek Mysteries down through Freemasonry and Odd-fellowship to little secret college clubs, this 'mimicry' of the struggle with sin and sorrow through to peace with God is kept up. 'Our rites,' says Grosh, 'begin in gloom and end in joy.' And in this he says Odd-fellowship is a copy of all secret religious orders. (p. 226/227)

### 7.3.2.1.4 Symbols of the Third Encampment Degree

The symbols of the Royal Purple Degree are the Three Pillars; the Tent; the Pilgrim's Scrip, Sandals, and Staff; the Tables of Stone, Crescent, and Cross; and the Altar of Incense.

The Three Pillars are clearly taken from Freemasonry, as they also denote faith, hope, and charity, or wisdom, strength, and beauty (cf. p. 218). According to *Grosh's Manual*, they are "the supporters and ornaments of our Temple of Universal Brotherhood" (quoted in the ritual, p. 218).



The Tent is a typical Odd Fellow symbol, and an emblem of hospitality. It is always presented open to remind the brethren that they should ever be ready to grant hospitality to others, just as they received it themselves. It is of greater significance than a costly mansion, although being but a humble dwelling, because already the ancient patriarchs dwelt in tents and esteemed hospitality as one of the greatest of virtues. Another metaphorical meaning of the tent is the wayfaring, nomadic character of the living, who with each day come closer to death:

This emblem [...] teaches us, 'that in this world we have no continuing city,' but are 'pilgrims and sojourners' who seek one to come. 'Soon will our earthly tents be struck, and we pass beyond the swelling waters.'

'Here, in this body pent,  
Absent from heaven I roam,  
Yet nightly pitch my tent  
A day's march nearer home.'<sup>1559</sup>

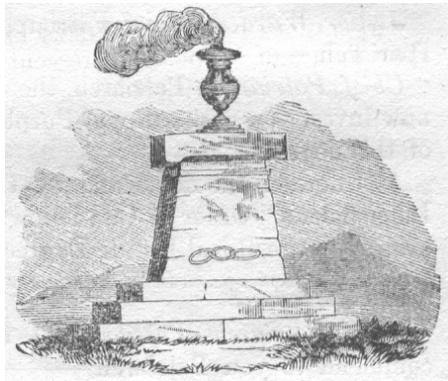
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<sup>1559</sup> P. 219, quoted from *Grosh's Manual*.

The Pilgrim's Scrip, Sandals, and Staff are also emblems peculiar to Odd Fellowship, and symbolize the journey of life. The scrip contains the food, the sandals protect the feet, and the staff supports the weary limbs. They teach the brethren how important it is to make provisions for life, which consist in industry, perseverance in good works, and reliance upon God (cf. p. 219/220).

The Tables of Stone, Crescent, and Cross signify to Odd Fellows universal toleration, and denote that in works of humanity, all differences in politics and creeds should be forgotten. We have already seen how far Odd Fellowship tolerance reaches, but in their fundamental conception they come quite close to Freemasonry. The tables of the law are an emblem of divine government and represent to Odd Fellows the common basis of the three great religions of the world (Judaism, Christianity, Mohammedanism), who all worship the One, True God (cf. p. 220).

The Altar of Incense, an emblem of worship, is also employed in Freemasonry. It reminds the Odd Fellows of the simplicity of the true worship at a rude altar as practiced by the ancient patriarchs. This emblem, according to the ritual, represents the "universality of the spiritual instinct in men to 'seek the Lord [...]' and to worship, whether on an altar of earth or of stone, or of the living heart only." (p. 221, quoted from *Grosh's Manual*).



### 7.3.3 Comparison of Masonry with Rituals of Fraternal Insurance Organizations

As stated in previous chapters, Masonic charity should reach as far as the Mason's "cabletow's length," which means that it is universal. It has also been shown that Masons maintain homes for their widows and orphans, and are obliged to help a brother in distress. Is Masonry, therefore, comparable with profane insurance companies? It would be easier to confirm that Masonry is not a mutual benefit association if the Masonic sources would not so often contradict each other on this topic. Thus, the *Masonic Review* of 1879 states that Freemasonry could do much more for its members in the sector of mutual benefit:

The Masonic Institution is, in principle, a Mutual Benefit Association, but in practice it is so to but a very limited extent, - limited to what it *should* be, and is *capable* of being. In this feature of the Order it is excelled by other associations, when it ought to be foremost in all efforts to ameliorate misfortune. Every lodge *could* and *ought* to secure a certain benefit to its members, in case of misfortune, sickness, or death. There is no reason why such provision should not be made in the by laws of every lodge, and we should be glad to see one lead off in such a noble effort. It would win for itself a reputation and popularity that would be envied by all the Craft, and accomplish a good that enters into the very design of the Institution. Who will move in such a 'noble and glorious undertaking?'<sup>1560</sup>

The above-mentioned article further states that since the lodges do not make these provisions, their members have "associated themselves together, outside of lodge organizations, to secure these benefits: hence the numerous 'Mutual Benefit Associations' among members in almost every State."<sup>1561</sup> The author of that article then refers to the distinguished example of the Odd Fellows in the United States, who are advanced in the field of insurance and have "appointed a committee charged with the duty of inquiring into the true relations that should subsist between dues and benefits."<sup>1562</sup> Hereafter, the author gives an example of how the relations could be in a Masonic lodge. It has to be considered that the text of the following calculation stems from the end of the 19<sup>th</sup> century:

Now suppose we consider the ratio as 1 in a 100. Then say there are 500 members in the association. Then, at the ratio of 1 death in 100, there would be 5 deaths in a year. This would cost each member \$5,00, while

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<sup>1560</sup> *The Masonic Review*, vol. XXXVII, from 1870, p. 57.

<sup>1561</sup> *Ibid.*

<sup>1562</sup> *Ibid.*, p. 59.

each widow would receive \$500. It would cost two or three times that much to secure \$500 - in any Life Insurance Company in the land.

Besides, its influence in binding the Craft together, and creating an interest in each other's welfare, is worth all it costs.<sup>1563</sup>

It has been shown that the International Order of Odd Fellows began in England as a fraternal benefit association, and developed towards a rather spiritual organization with a dues and benefit system when imported to the United States. However, there are fraternal orders that are truly designed for the mere purpose of mutual financial support. One of such is the Security Benefit Association from Topeka, Kansas, which ranks about America's earliest insurance companies. The homepage<sup>1564</sup> of SBG, the Security Benefit Life Insurance Company, names 1892 as the date of foundation, when eleven men contributed a dollar each to form a fraternal benefit society. The members called themselves the Knights and Ladies of Security, and their goals consisted in caring for and protecting others, helping each other in business, and providing a beneficiary fund. According to the homepage, "[f]or Topeka, Kansas and the rest of the United States, the concept was considered remarkable for its day because it provided life insurance to people who could not otherwise afford it, and it admitted women on the same basis as men."<sup>1565</sup> The company has survived the Great Depression, two World Wars, and several recessions, and has grown into a \$10.3 billion international financial organization. Its ritual from the 1890s lent many features from Masonry. Thus, the Security Benefit Association initiates men and women, and calls the candidate "Pilgrims." The outer form, i.e. the meeting room, the officers, and the layout of the ritual, is very similar to Masonry. The lodge room is called "Council Chamber." As in Masonry, symbolical colors are used for paraphernalia and clothes. Even King Solomon, a central character in Freemasonry, is cited, and the crown - popular in many quasi-Masonic orders like the female, boys' and girls's orders - is used as a symbol.

The rich symbolism of Freemasonry is left out completely. The association merely illustrates its four tenets, wisdom, protection, security, and fraternity, without employing any symbolic working tools. Strangely enough, its language contains a few phrases taken from operative Masonry, for example:

The most secure structure is no stronger than its foundation. The foundation of our Order is broad and deep, and we are secure within its walls.

We, co-workers in the building of this Order, are laying securely its foundation and walls, as we build it, stone by stone - walls, ornamented by social features, made massive and strong by its equitable reserve

<sup>1563</sup> *The Masonic Review*, vol. XXXVII, from 1870, p. 59.

<sup>1564</sup> <https://www.securitybenefit.com/Common/AboutSBG/history.asp>

<sup>1565</sup> *Ibid.*

fund plan, the broad and deep foundation upon which the structure stands.

Our reserve fund is the leading feature of our Fraternity, which protects us from the storms without, and brings confidence, peace and Security to those within.<sup>1566</sup>

In other words, the Security Benefit Association does not build a Masonic "Temple of Humanity," but a fraternal temple of security by providing a reserve fund plan, which guarantees security to those within the temple, that is, the in-group. The foundation stone laid by this association is financial, not ideological or mystical, and the walls of the building are "ornamented by social features," that is by providing a safe future for its members. Another benefit association of this kind with a much more esoteric ritual will be evaluated in the following section.

### 7.3.3.1 Ritual of Modern Woodmen of America<sup>1567</sup>

The society of Modern Woodmen of America was founded in 1883 by Joseph Cullen Root in Lyons, Iowa. The idea for the title was formed after a Congregationalist Church sermon which the founder had heard, and in which the minister had talked about "the work of pioneer woodmen clearing away the forest," which occurred to Root a fitting metaphor for the task of "clearing away" a man's financial burden in the case of death.<sup>1568</sup> Root envisioned a self-governing fraternal benefit society, with a lodge system nurturing community spirit and uniting families for recreational, as well as service activities.

In 1888, the unofficial women's auxiliary of Modern Woodmen of America, called Royal Neighbors of America, was established. During the tuberculosis epidemic of the early 1900's, a Modern Woodmen Sanatorium (cf. p. 44) outside Colorado Springs in the foothills of the Rocky Mountains was opened, which from 1909 until 1947 provided free treatment to over 12,000 members.

The Woodmen seem to have been very popular between 1890 and the early 1930's, with Rainbow parades marching their way into the Americans' hearts. President Hoover honored the Foresters at the White House. Until the middle of the 20<sup>th</sup> century, Woodmen members wore their fraternal charms just like the Masons, and they also had their secret ritual and By-Laws. They were famous for their colorful uniforms, shiny axes, and meticulous drills. However, they have

<sup>1566</sup> *Ritual of the Security Benefit Association*, Topeka, Kansas, no date given (presumably 1892), p. 29.

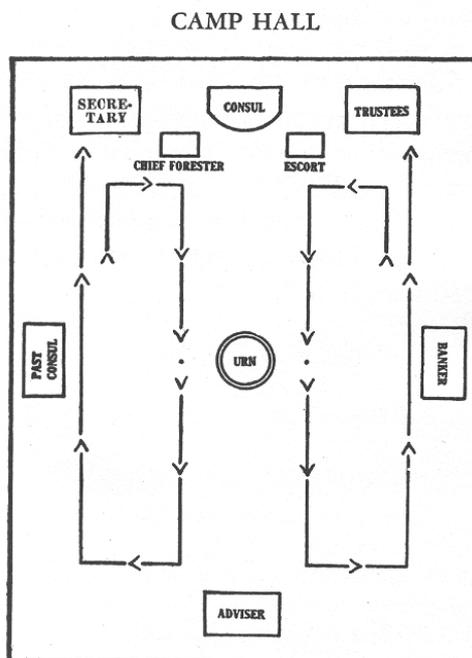
<sup>1567</sup> If not otherwise noted, quotations for this section are taken from *Official Ritual of Modern Woodmen of America*, 1945.

<sup>1568</sup> Cf. the Modern Woodmen homepage and related links on that page at <http://www.modern-woodmen.org/PubRel/AboutUs/AFewWordsOnHistory.htm>

ceased to perform after WW I, and "all that's left of the Foresters are the faded uniforms and photographs stored in the archives of Modern Woodmen's Home Office"<sup>1569</sup>.

Today, Modern Woodmen is said to rank in the top 10 of all life insurers in the United States based on assets and life insurance in force.<sup>1570</sup> Among its product lines are life insurance and annuity products designed for the family market. The current Home Office is in Rock Island, Ill. There are more than 2,000 local camps across the United States which provide community service, and almost 750 youth clubs which teach cooperation and respect for self and others.

The meeting room of the Woodmen is called Camp Hall, or simply Camp. The chief officer is the Consul; the remaining officers are the Past Consul, the Adviser, the Banker, the Secretary, the Trustees, the Chief Forester, the Escort, the Watchman (who corresponds to the Masonic Inner Guard), and the Sentry (who corresponds to the Masonic Tyler). The members are called Neighbors, and the guests are Visiting Neighbors (just like the Masonic "visiting brethren"). The candidate is called "Stranger."



<sup>1569</sup> Cf. the Modern Woodmen homepage and related links on that page at <http://www.modern-woodmen.org/PubRel/AboutUs/AFewWordsOnHistory.htm>

<sup>1570</sup> Ibid.

Like the Masonic ritual, the Woodmen ritual also contains an Opening and a Closing Ceremony. The initiation ceremony, in which the candidate obtains the rank of Neighbor, is called Ceremony of Adoption. The full form comprises a Fraternal and a Dramatic Degree, the former containing the explications of the signs and passwords, the obligation and several tests, the latter being composed of three scenes, the Street Scene, the Forest Scene, and the Death Scene. Then follows a Lecture.

The Opening Ceremony begins with the Consul addressing his men with "Officers, assume your respective stations" (p. 5), where a Worshipful Master would have said "Officers, take your respective stations and places"<sup>1571</sup>. Then, the Consul gives one rap with the beetle, the Adviser one rap with the axe, and the Banker one rap with the wedge. This corresponds to the one rap with the gavel given by the Masonic Worshipful Master.<sup>1572</sup> When the Neighbors are seated, the Consul orders the Watchman to see that the Sentry is at his post, and to direct him to close the outer door, just like the Worshipful Master commands the Junior Deacon to see that the lodge is duly tyled, and to inform the Tyler that no unauthorized person is to be let in, because the Master is going to open the lodge. After the Watchman has carried out this order, the Consul asks the Escort to satisfy himself that all present are members of Modern Woodmen of America (p. 5), similar to the Masonic Senior Warden who has to ensure that all present are Master Masons<sup>1573</sup>. After the verification that all present are Woodmen, the Consul orders the Escort to present the Flag of America (p. 6), which is also done in Craft Masonry. The Escort retires to the ante-room to fetch it, and at its arrival the Consul gives three raps and commands the Neighbors to salute the Flag of their country with the Woodmen's Honors, which are not nearer described.

Then, the Adviser calls the Neighbors to attention by giving three raps and asks them to advance and deposit a pebble in the urn, white expressing happiness, and black, sorrow or trouble. This ceremony is also unknown to Freemasonry. The Neighbors march to the urn in a prescribed order, of which a diagram is depicted in the ritual (p. 14). When the Neighbors have deposited their pebbles, the urn is investigated, and a record is entered upon the minutes to show the attendance. If black pebbles appear, inquiry as to the cause is to be made. It is said to have been an ancient custom of the Tracians to cast a white pebble into an urn every evening when their day had been pleasant, and a black one, if not. At their death, their lives were judged to have been happy or otherwise (cf. p. 38/39). The Woodmen took over this ceremony in order to give their aid and sympathy to those who make known their need. The balloting for decisions like the admission of new candidates is carried out like this as well, in conformity with the Masonic ceremony.

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<sup>1571</sup> Nizzardini (publ.; Masonic ritual from New York, 1980), p. 5.

<sup>1572</sup> Ibid.

<sup>1573</sup> Cf. Nizzardini, p. 6.

The peculiar language of the Woodmen ritual contains metaphors and illusions to the life in the forest. Thus, instead of being assembled in a lodge room, the Neighbors are gathered around their camp-fire (cf. p. 7). The symbolism of the working-tools is described thus: "As the Beetle, the Axe and the Wedge in the hands of pioneer woodmen have cleared away the forests for the benefit of mankind [...]" (p. 9). Just like the Masons salute their Master, the Neighbors greet their Consul with the exclamation: "We hail thee, Consul, with the Woodmen's Sign" (p. 7). In correspondence with Masonry, the Woodmen also have an Opening Ode, which illustrates the aims of the Camp and its working tools, contains thanks to the "Giver," as well as an advice to support the poor. The second of the three stanzas (p. 8) runs like this:

The Officers in station,  
 The camp-fire all ablaze,  
 And every wandering stranger  
 On it with joy may gaze.  
 The working tools are ready -  
 The Beetle, Axe, and Wedge.  
 The Perfume, Fruit, and Water,  
 We to the strangers pledge.

The ode already anticipates the hospitality towards the stranger who approaches the camp. In this context, we will observe the arrival of an intruder in the following scene.

The "Dramatic Degree" of the Ceremony of Adoption, which is given in long and short form in the ritual, begins with the Escort retiring to the ante-room and ascertaining that there is a candidate waiting, who desires to be adopted into the society. The Consul asks the Secretary, whether the "Camp records show that all requirements have been met for admission" (cf. p. 18), which resembles the question of the Masonic Senior Deacon: "[...] is he worthy and well qualified? [...] Duly and truly prepared?"<sup>1574</sup> The Escort presents the candidate, who is dressed in usual attire and without hoodwink (cf. p. 19), to the Consul, who explains to him that before he can become one of them, he has to be regularly adopted as a Neighbor. Therefore, "valuable lessons" will be taught to him. Then follows a curious calming which is not found in Masonry, and which immediately weakens the prophecy of "valuable lessons," in order to assure the candidate that nothing bad will happen to him: "I assure you, however, that nothing shall be done to violate your political or religious beliefs, or lower your self respect" (p. 20). Then the candidate is made to raise his right hand and render his obligation, which is almost word for word the same as in Masonry. The beginning is as follows (p. 20):

I, ....., promise and declare that I will not in any manner -  
 reveal or communicate to mortal ear or sight - any of the secrets of

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<sup>1574</sup> Ibid, p. 31.

Modern Woodmen of America - which I have already seen or heard - or which I may hereafter see, hear or experience - unless it be to a Neighbor whom I know to be a member - and entitled to receive the same.

No cruel oath ends this obligation. Instead, the only punishment inflicted to the candidate in case of betrayal is that he is "cast out of this Society and from the company of all good people" (p. 21). Due to the striking similarity of the obligation, as well as the general structure of the ritual, it may be presumed that the founder of the Modern Woodmen of America ritual, Joseph Cullen Root, was familiar with Freemasonry<sup>1575</sup>.

After the obligation, the Past Consul tells the candidate that he must remember that true happiness can only be attained when one makes others happy. In a false French, he explains the motto of the Woodmen: "The motto of our Society, 'Pur Autre Vie,' (sic) means 'For the life of another.' Your devotion to this sentiment will measure your value as a member of this Society and your usefulness as a citizen" (p. 21). From now on, there is no resemblance with the earnestness of a Masonic ritual, but there follows rather a social drama.

The candidate is told that in the next scene, he is going to impersonate a poor and unfortunate individual who is seeking charity upon the streets of a great city. He is ascertained that the garb he will wear "is not a badge of degradation, but on the back of an honest person is good evidence of suffering and self-denial" (p. 22). To say it in the language of the Foresters, the Escort is going to attend the candidate now "in his further steps in Woodcraft" (cf. p. 22). The directions indicate that the Escort and the candidate before their exit march in rear of the Foresters once around the hall to the outer door, the Foresters "presenting their axes" (p. 22). This brings to mind the Freemasons presenting their swords on other occasions. Inserted at this point is an annotation worthy of note:

Fun in the Adoption ceremony is highly commendable, but it must always be kept clean, must never include anything vulgar, obscene, or dangerous, nor should it ever be too humiliating to the candidate. A list of suggested and approved stunts for the Fraternal Degree will be found on pages 61-63. Camps may feel free to introduce stunts of their own so long as they comply with the provisions of this paragraph. (p. 22)

The above-mentioned "stunts" will be dealt with at the end of this chapter. Returning to our candidate and the Escort who, in the meantime, have both been clothed in the ante-room as beggars, with hats on their heads, we observe the Street Scene: The Escort, who leads the now hoodwinked candidate, is brought to a halt by the Watchman, who asks them "Who comes here?" (p. 23). The Escort explains that they are two unfortunate persons wishing to go upon the streets of the city to appeal for aid, and they are let in. However, the Watchman

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<sup>1575</sup> According to <http://www.nowfbs.com/history.htm>, Root was a member of "several fraternal organizations," one of which being the Ancient Order of United Workmen.

warns them that the people "engaged in the busy vocations of life are not inclined to heed the unfortunate" (p. 23). The directions note that the Neighbors have to appear busily engaged in buying and selling. When the two wanderers enter, all noise ceases, and the stage directions underline that "in this scene there must be no interference with the candidate, and all tripping, shoving, or striking the candidate is positively forbidden" (p. 23).

The Escort tells the candidate that their poverty remains unnoticed in the busy world, but that they should enter a great banking house to recite their story. The first character with whom they are confronted is the Banker, who, as expected, tries to send them away: "Move on, beggars, I have no time to waste on you! Move on, I say, or I will call the police!" (p. 24). The Escort manages to tell a very pitiful and theatrical story:

We are, indeed, poor, and my friend is blind, but for ourselves we seek no charity. We ask only a few dollars for the widow and family of a friend who suddenly lost his life while in the vigor of manhood, leaving his family without even a roof to cover their heads, raiment to clothe them, or food to sustain their lives. We, in our poverty, sympathize with them, but we have no money to aid them in their distress. (p. 24)

In spite of this histrionic plea, which appears a little embarrassing because of all the exaggerations, the Banker drives them away, giving an answer which is not unlike the one many people nowadays would give in a similar situation:

Bosh! What do I care for paupers! I pay my taxes regularly, and they include all I am compelled to do for the poor. If people will die without laying up something for a rainy day, it is no fault of mine that their families suffer. Not a cent will I give to relieve such people! (p. 25)

The Escort, passing around the hall with the candidate, addresses several Neighbors, but they all decline their help. After this disheartening experience as charity-seekers, the Escort holds a monologue about the "cold, unsympathizing world" (p. 25) and the fears about the thought of the future. Then, he and the candidate approach the Adviser, who has the solution for them:

The wise seek to forestall such a calamity, and thus are brought into being organizations to protect the home when the wage-earner is stricken by death. In yonder forest is a Camp of Modern Woodmen of America. In it you will find not only the protection for your home, but also true brotherly love. (p. 27)

This quote is contrary to Freemasonry, sounding almost like the advertising for a life insurance company, whereas the membership in a Masonic order should not be based on social advantages or security, but on the searching for light. The

privileges are to be considered a positive side effect only, while they are the reason for joining the Woodmen.

The next scene is the Forest Scene. According to the directions, the lights are dimmed, the Past Consul, Adviser, and Banker wear long robes and wigs, in order to represent Forest Patriarchs, and the Escort and the candidate wear black robes. Upon their three raps on the inner door, the Watchmen opens and admits them thus: "You may enter, but remember the way is one of secrecy" (p. 28). The Escort describes the surrounding in an antithesis to the before-mentioned Street Scene:

My friend, we are no longer in the busy world. We have left its turmoil, strife and selfishness. We are now in the primeval forest, amid God's first temples. Here in solitude, man adores Nature, and worships Nature's God. Here humanity has scope and breathing space. Here the uncrowded individual grows in strength and grandeur as the sturdy oak. Among the Neighbors of this forest we will find true brotherly love.  
(p. 28)

This quiet niche is described as a Garden of Eden, a utopia where an eternal, freethinking neighborhood worships the God of Nature, and where each individual can develop freely like a proud sturdy oak. The image of the oak is a popular metaphor among the Woodmen, to which a song is dedicated, "The Brave Old Oak" (p. 72/73).

The first character the intruders meet is "Youth." Youth is the personification of thoughtlessness, a take-it-easy and *carpe diem* type. When the strangers tell him that they seek the Camp in order to join in the practice of brotherly love and also for the protection of their homes, he replies: "What folly! Turn away and let us enjoy ourselves for a while! [...] Afraid of death? At your age and with your vigor? You are a coward!" (p. 29). He tries to lure the two wanderers away from their aim, in order to have a good time, but they are steadfast and continue their journey, until they meet Death.

Death holds a frightening monologue, antithetic to the foolishness of Youth: "I am Death! Relentless and unsparing! [...] I strike where I like, when I please, and whom I desire" (p. 30). He raises his hand as though to strike the candidate but is held back by the Escort, who pleads him not to strike the stranger, because they are on their way to protect their families: "If you demand our lives now our loved ones will be objects of charity" (p. 31). It is not very logical that Death relents and lets them pass, Death would rather not withdraw to allow the pleading human more time, but here it has to be so to give sense to this story. He lets them part with the reminder, "Be ready when next I come" (p. 31.). The wanderers then advance to the Adviser's station, and this Forest Patriarch once again explains to them the aims of the Camp, summarized by "friendly council, mutual benefit, and protection" (cf. p. 32), and sends them to the Consul's station.

The next scene is the Death Scene, in which the strangers are confronted with Neighbors either arranged in a funeral procession or forming Death Watch. One of them representing the dead Woodman lies upon a stretcher, and the funeral bell is slowly tolled. The Forest Patriarch who is in his ordinary office the Banker orders the Neighbors to sing the hymn "Nearer My God, to Thee." The Past Consul, also playing a Forest Patriarch, invites the strangers to join the ceremony and explains to them the devotion of the Neighbors to one another: the widow and orphans of the deceased will be cared for.

Then the lesson is over, the procession has disappeared into the ante-room, the room is lighted, the Patriarchs remove their wigs, and the candidate is instructed in the secret work. He receives the grip and password of a Modern Woodman, which again corresponds to the Masonic procedure. Just as the Masons use abbreviations and ciphers, the answer of the candidate whether he is a Modern Woodman is given in the following cipher: \$ £ ( \$ [ ] )

There are two signs which are only used in a meeting of the Camp, the Woodmen's sign and the Working or Wedge sign. The first mentioned teaches that the Neighbors should be ready at all times to strike a blow in defense of the honor of a worthy Neighbor. The answer signifies that they are mindful of their obligations. The Working or Wedge sign is used in addressing the Consul and Adviser, and in voting. Corresponding to Freemasonry, the Woodmen have a Distress sign, also called Fraternal or Warning sign, which is used to attract the attention of a Neighbor. If a Neighbor is in distress and unable to attract attention by using this sign, he is allowed to cry out in a loud voice "I. A. L. I. T. F."<sup>1576</sup>; it will then be the duty of a Modern Woodman to go to his relief, if he finds him deserving.

After the title of Neighbor is conferred upon the candidate, a certificate of insurance is issued by Modern Woodmen of America as their guarantee to protect and shield his loved ones from possible poverty (cf. p. 39). A Mason who is raised for example obtains a certificate which proves that he is a Master Mason; the whole Woodmen affair instead resembles an insurance company campaign. Of course, there are also Masonic life insurance associations, however, this has never been part of the ritual but a voluntary and personal decision. There are Masonic homes for widows and orphans who are cared for by the brethren, but this goes rather under the aspect of charity than of insurance.

There are a great many good organizations which are founded upon, and live by, a system of mutual help. There are insurance societies, purchasing societies, legal aid societies, charity societies, all excellent of their kind and in their place. Masonry is none of these, apes none of these, attempts to do the work of none of these.<sup>1577</sup>

Masonry does not contemplate that its followers lean on each other, but expects them to stand upon their own feet. Masonry does not

<sup>1576</sup> As an uninitiated, we would translate this at a guess with "I am lost in the forest."

<sup>1577</sup> Claudy, *A Master's Wages*, p. 98.

contemplate that the strong shall carry the weak, the able supply ability for the feeble. Masonry is not a panacea for social ills. My blood brother will help me while I will help myself [...], [b]ut my blood brother will not, because of our mutual parentage, support me if I am a wastrel, lend to me if I am dishonest, or prop me up if I stumble if I am not man enough to learn to walk alone.<sup>1578</sup>

The Lecture which follows then is similar to the Masonic lectures after each degree. It resolves at first the forest metaphor: the great forest is seen as a symbol of life (cf. p. 40). The trees of the forest (the strong, the weak, the giants, the pygmies, the beautiful, and the coarse) resemble the human beings. All are dependent upon the same Mother Earth for life, just as the humans are dependent on the "God of Nature." The fraternity of the Woodmen is compared to the "fraternity of nature" (p. 41) in which all the elements live in symbiosis. The big trees that spread their branches to shelter the tender shoots are equal to the favored Neighbors who help their Neighbors in distress. The hurricane and hurling tempest is a metaphor for adversity of life, which is overcome by brotherly love.

Then, the tools and emblems of the society are defined (cf. p. 42). The working tools, the beetle, axe, and wedge represent industry, power, and progress, having been used to clear the forests to make way for civilization, commerce, and the arts. The beetle belongs to the Consul, the axe to the Adviser, and the wedge to the Banker. The tools also appear on the official emblem which is a design representing the cross section of a log. Other emblems of the Woodmen are the branches of palm (i.e., peace), the five stars (i.e., light), and shield (i.e., safety). The colors of the society are red (Consul's station; symbolizes life, action, and the nourishing blood), white (Advisor's station; symbolizes innocence and purity of intentions), and green (Banker's station; symbolizes immortality, reminds Neighbors that the influence of their acts never dies).

Just like the Grotto hails "goodfellowship" as their highest ideal, the Woodmen have an ode to "brotherhood" by Edwin Markham (p. 45):

The crest and crowning of all good,  
Life's final star, is BROTHERHOOD;  
For it will bring again to Earth  
Her long-lost poesy and Mirth;  
Will send new light on every face,  
A kingly power upon the race,  
And till it comes we men are slaves,  
And travel downward to the dust of graves.  
Come, clear the way, then, clear the way;  
Blind creeds and kings have had their day;  
Break the dead branches from the path,

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<sup>1578</sup> Ibid, p. 70/71.

Our hope is in the aftermath -  
 Our hope is in HEROIC MEN,  
 Star-led to build the world again.  
 To this event the ages ran;  
 Make way for BROTHERHOOD - make way for Man<sup>1579</sup>.

The symbol of "building the world again" is an idea which the Woodmen have in common with the Masons. The metaphors "clearing the way" and "breaking the dead branches from the path" stems from the Woodmen terminology and mean to purge and prepare for a new world created by heroes/brethren led by a star, i.e. under God's guidance.

Contrary to Freemasonry, the Closing Ceremony of the Woodmen is held in a rather casual tone. Thus, the closing of the Camp is executed with the fraternal greeting "Good night! Good night!" (p. 13), a familiarity not to be found in Masonry. Likewise, the often encountered exclamation "All is well" (p. 9) is opposed by the serene "So mote it be" of the Masons. Corresponding to a Masonic lodge, the Woodmen also have a Closing Ode:

Long live our order bright,  
 Offspring of truth and right,  
 Sent from above.  
 Long may our Neighbors stand,  
 A firm, united band,  
 Strong pillars in our land,  
 Our pride and love.

The image of a brotherly band and of being the pillars of society is conform with the Masonic imagery. The order also conceives itself as being God-given and the offspring of truth and right, which are tenets of Freemasonry.

Opposed to Freemasonry, the Camp of the Woodmen is a place of fun and frolic, thus bearing slight resemblance to the Grotto and the Shrine. In the Fraternal Degree, several tests are made with the candidate, however, the use of the Ferris-wheel goat, of spankers, judgment stand, trick chair, electrical appliances, and other appliances which could harm the candidate are strictly forbidden (cf. p. 50). The candidate is placed upon the Camp goat (cf. illustration in chapter 9.3, "Riding the Goat") and ridden around the hall. Then there is the sawing test, which is to demonstrate the candidate's ability to earn his living by manual labor: he is placed at a sawbuck with a tough stick of wood which he has to saw as quickly as possible. Afterwards, he is tested as to his ability to act wisely in danger: the candidate is given an iron wedge which he has to place upon a hook attached to a rope running through a suspended pulley. Then the candidate is placed beneath it, however, the metal wedge has secretly been

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<sup>1579</sup> It might seem as if the ritual were a little sexist; this is not the case. According to p. 17, it is prepared "for use in men's Camps. However, it may be used in mixed Camps by changing the pronouns [...]."

exchanged for a light papier-mâché wedge. Another test is to teach the "deceptiveness of the wine-cup" and aims to teach the candidate temperance and sobriety: A false wineglass is given to the candidate which can be held upside down without spilling its contents. There also is a photograph test in which an imitation camera on a pedestal, covered with ordinary black cloth, is used, from which a comic picture instead of the candidate's photo is procured.

There are three optional tests appended to the ritual (cf. p. 61-63), one being the lung test, in which the candidate has to blow into a mouthpiece to show the capacity of his lungs, but is instead covered with flour. Another test is the boxing test, where two boxers are blindfolded and wear belts which are fastened on the floor, so that they cannot approach one another too closely. A referee makes all the hits, while the boxers just strike the air. The third test is the trick gun test which evokes the Wilhelm Tell scene, it is to teach the confidence in his fellow Neighbors. An apple is placed on the candidate's head which a member has to shoot down, but instead, he shoots water out of the front-action rifle in the face of the candidate. Then it is the turn of the candidate to shoot down the apple, but this time it is a back-action rifle, and the candidate gets a free bath again.

All these tests are rather infantile and may have been regarded hilarious in 1945 when this ritual was published. A final trial is applied which is of a more severe notion. It is to prove the trustworthiness of the candidate:

it is the custom of Modern Woodmen of America, after the candidate has passed through the ceremonies of his adoption, to administer to him a final test [...]. A trap is purposely laid to induce him to divulge the Passwords, which, in his obligation, he has especially promised not to give. (p. 59)

After the candidate is caught in this trap, the Consul builds up suspense by stating that he is going to expel the unworthy candidate for a definite time, during which his membership shall be null and void: "The term of your suspension during which you shall be dropped will be for the full period (*slowly*) of -- one -- second! (*One rap with gavel.*) The time is up" (cf. p. 59).

This comic interplay is an efficient lesson for the candidate to be careful as to whom he gives the secrets of the society. In this case no harm was done since the receiver already was in possession of the same.

### 7.3.4 Knights of Pythias (K.O.P.) Ritual<sup>1580</sup>: Funny Tests and Knightly Games

Since Supreme Chancellor van Valkenburg, the author of the *Knights of Pythias Complete Manual and Text-Book*, published in 1886, remarked that "Masonry, Odd-Fellowship, and Pythian Knighthood are all links of one chain, and powerful agencies in the refinement, culture, and elevation of fallen man,"<sup>1581</sup> it is worth comparing the Knights of Pythias and the Masonic rituals and customs. We will find several similarities between the orders, which is not surprising, for it is generally acknowledged that "[m]en from the Masonic lodge frequently founded new fraternal groups, and in doing so they borrowed various elements of Freemasonry ritual and other customs. For example, Justus H. Rathbone, founder of the Knights of Pythias, borrowed ritualistic practices from the Masons."<sup>1582</sup>

As one of the oldest fraternal organizations in North America, the Knights of Pythias, dedicated to universal peace and goodwill, are still in existence, and at last count, there were 624 lodges in 44 states of the U.S. and in five Canadian provinces.<sup>1583</sup> The order was founded in Washington, DC, on February 19<sup>th</sup>, 1864, by Justus H. Rathbone, a member of the Masons and the Red Men.<sup>1584</sup> The founder, when only 19 years of age, had read the celebrated tragedy "Damon and Pythias" by the Irish novelist John Banim, and, without delving into Grecian history to verify the precise facts, he based his original ritual on this plot.<sup>1585</sup> The German poet Schiller had employed the story a century before in his ballad "Die Bürgschaft." It is the story of the friendship between Damon and Pythias, two members of the Pythagorean Brotherhood. Damon has opposed the pretensions of the tyrant of Syracuse, Dyonysius, who had gained the throne by fraud. Therefore, Damon is condemned to death. However, the tyrant grants him three days to see his wife and child for a last time (in the ritual; in Schiller's poem Damon has to wed his sister). Pythias remains a hostage for Damon. In the last minute, against the tyrant's expectations, Damon returns from his dangerous travels and saves his true friend. The tyrant is struck by this loyalty, spares both and asks to be accepted into their noble brotherhood, summarized by Schiller with: "Ich sei, gewährt mir die Bitte, in Eurem Bunde der Dritte".

The Pythian Knights quickly gained popularity, and just two decades after the establishment of the order, van Valkenburg was able to say in his Manual that "our *annual* revenue is more than one million of dollars."<sup>1586</sup> Similar to the

<sup>1580</sup> If not otherwise noted, quotations for this section are taken from *Knights of Pythias Ritual*, 1924.

<sup>1581</sup> Cited from van Valkenburg, *The Knights of Pythias Complete Manual and Text-Book*, Preface, p. v.

<sup>1582</sup> Quoted after Whalen by Schmidt, p. 23.

<sup>1583</sup> cf. <http://www.missouripythians.org/>

<sup>1584</sup> Cf. Schmidt, p. 38. The "Red Men" or "Improved Order of Red Men" is a fraternal organization working its degrees in American Indian dress.

<sup>1585</sup> van Valkenburg, p. 353.

<sup>1586</sup> Van Valkenburg, Preface, p. vii.

Modern Woodmen of America, this order offered financial security to its members:

The Endowment Rank, with its beautiful Ritual, provides safe and economical insurance for every Knight. It has already paid over two and one-half millions of dollars to the widows and orphans of our deceased brothers, and our members are now carrying over forty-five millions of dollars of life insurance in the Endowment Rank.<sup>1587</sup>

There are two further parallels between Masonry and the Knights of Pythias - both have established rites for their female relatives, and both have a "fun" order. Thus, in August 1888, the ritual and organization of the Pythian Sisters was approved by the Knights of Pythias. Interestingly, there were two different rituals created for the ladies, one by Joseph Addison Hill, and the other one by Mrs. Alva A. Young. This brought about two rivaling organizations, the Pythian Sisters of the World and the Pythian Sisterhood. One of the differences was that the former also admitted men, while the latter was exclusively for women. In 1907 these two women groups consolidated and adopted the name of Pythian Sisters.<sup>1588</sup> Schmidt sums up the main similarities of the Pythian Sisters, the Rebekahs (female order of the Odd Fellows), and the Eastern Star Masons:

By comparison, the Pythian Sisters have several things in common with the Order of the Eastern Star and the Rebekah Assembly: (1) neither group is accorded the status that is given to male lodges, even though each of these female orders was organized by a Mason, Odd Fellow, and Knight of Pythias, respectively; (2) neither group may initiate someone who is not related to a male lodge member [...]; (3) all three have a ritual patterned to some extent after the male rituals; (4) all three support their respective male lodges.<sup>1589</sup>

According to Schmidt, the Pythian Sisters, like other fraternal associations, are characterized by a decreasing membership. Thus, the Grand Temple of Nebraska boasted 1,595 Sisters in 1925, of whom were but left 918 in 1958, a number that sank in 1967 to 725.<sup>1590</sup> As the Masons have their "Master Mason's playground," the Shrine, the Knights of Pythias also have their past-time order: "The Pythians, like some of the other Lodges, have their 'fun' group, the Dramatic Order of the Knights of Khorassan (DOKK, referred to as 'Doakes' by the members). This order was founded in 1894."<sup>1591</sup> Membership is limited to Knights of Pythias, just as the Shrine is reserved for Master Masons, and the

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<sup>1587</sup> Ibid.

<sup>1588</sup> Cf. Schmidt, p. 40/41.

<sup>1589</sup> Ibid, p. 41.

<sup>1590</sup> Schmidt, p. 41.

<sup>1591</sup> Ibid, p. 39.

dress of the Doakes resembles in many ways that of the Shriners. For their public appearances, the Knights of Pythias had a special rank:

In public parades and processions some members of the society, similar to the Masonic Knights Templar and the Patriarchs in the Independent Order of Odd fellows, are clothed in the military costume of the Uniform Rank. This rank is under the control of the Supreme Lodge, and only members with the rank of Knight are eligible.<sup>1592</sup>

Another, not so positive parallel between Freemasonry and the Knights of Pythias is the question of admitting colored people. We have seen the problem of recognition of Prince Hall Masonry. In the fraternity of the Knights of Pythias, "[m]embership is open to any white man in good health, if he accepts a Supreme Being. Black applicants were denied membership (Supreme Lodge sessions of 1869 and 1871) [...]"<sup>1593</sup> In 1870 an amendment was passed that allowed maimed persons to become members. The race question was left over to appropriate committees when some members expressed the wish to delete the wording "white male" during the Supreme Lodge session of 1964. However, the matter failed to appear on the agenda of a later convention.<sup>1594</sup>

The high pretensions of van Valkenburg, however, "Soon our Pythian banner, with our motto of Friendship, Charity, and Benevolence inscribed upon its ample folds and waving lines of beauty, will be kissed by the breezes of every land beneath the circuit of the sun."<sup>1595</sup> have not been fulfilled. It remains an American peculiarity, with reclining membership in the course of time. At their peak, the Pythian Knights had several thousand lodges spread across every state of the U.S. and Canadian Province, with a membership of nearly one million.<sup>1596</sup>

The K.O.P. fraternity is similar to Freemasonry, there also being a Grand Lodge at state level, and Subordinate Lodges at local level. The outer form of the ritual has many features in common with a Masonic ritual, and the stations of the officers resemble those of a Masonic lodge. Further, the candidate receives a lesson on death and is confronted with a coffin, like in Masonry and Odd Fellowship. As in Masonry, there are Opening and Closing Ceremonies, as well as three advancing ceremonies, comprising the rank of Page, Esquire, and Knight. There are also ceremonial directions included in the ritual for official visits (p. 26-28). The vocabulary, instead of belonging to the art of stonecutting, this time is taken from knighthood. Military orders are given, such as "Attention! Give the Grand Honors." (p. 28), "Recover! [...] Return swords!" (p. 28), or "Attention! Lower your visors." (p. 19). The signs are also emblematic of chivalry:

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<sup>1592</sup> Ibid.

<sup>1593</sup> Ibid, p. 38.

<sup>1594</sup> Cf. *ibid.*, p. 39.

<sup>1595</sup> Van Valkenburg, Preface, p. vii.

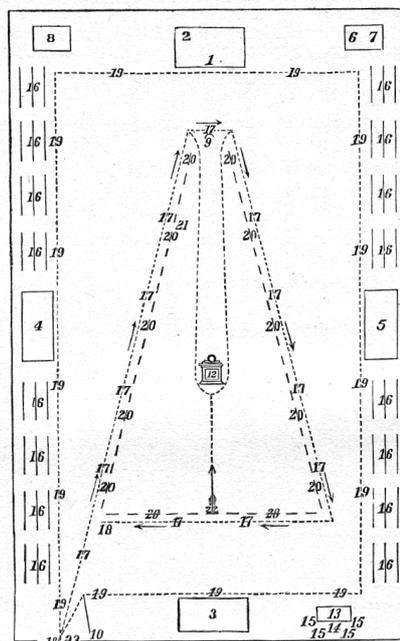
<sup>1596</sup> Cf. <http://www.missouripythians.org/>

[...] your fingers represent the bars of an open-barred visor, such as knights formerly wore on their helmets. As, in ancient times, a knight, entering a castle or camp of his friends, raised his visor to disclose his identity, so you, entering a Pythian castle hall, make this sign: \_\_\_\_\_. When going outside, where he would surely meet strangers and possibly enemies, he lowered his visor, to protect his face and to conceal his identity; so you, when leaving a castle hall, make this sign: \_\_\_\_\_. (p. 106; Rank of Knight signs)

On the altar are placed, instead of compass and square, one or two swords resting on the Bible ("book of law"). God is addressed as "Supreme Ruler of the Universe." The American Flag is saluted with the right hand military salute, similar to Craft Masonry (Allegiance to the Flag), and to the Modern Woodmen of America ("Woodmen's Honors"). The application prescriptions for candidate of the Knights of Pythias can also be compared to Masonic requirements. In order to join the K.O.P., a man has to be "of sound bodily health" and to "believe in the existence of a Supreme Being" (p. 29).

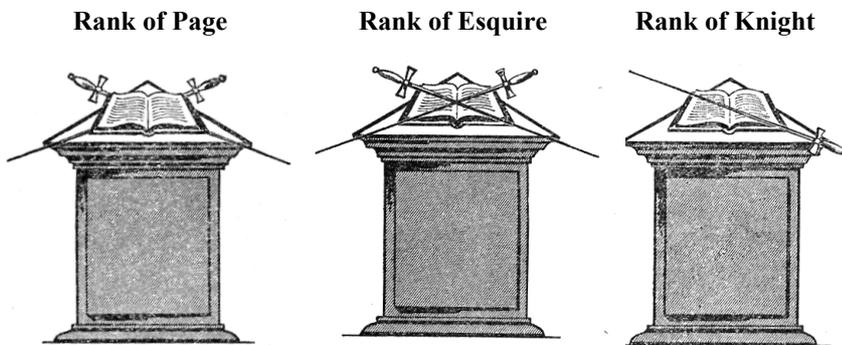
The meeting room of the Knights of Pythias is not called lodge, but Castle

Hall. The chief officer of a Castle Hall is the Chancellor Commander. The other officers are the Vice Chancellor, the Past Chancellor, the Master of Finance, the Master of Exchequer, the Keeper of Records and Seals (who corresponds to the Masonic Secretary), the Prelate, the Orator, the Master-at-Arms, the Inner Guard, and the Outer Guard. The members are called "Knights," the candidate is called "Stranger," and after his obligation, "friend."



- |  |   |                      |              |
|--|---|----------------------|--------------|
| 1 Station of Chancellor Commander.       | 12 Altar.                                   | 13 Organ.            | 14 Organist. |
| 2 Orator's station.                      | 15 Quartette choir.                         | 16 Seats for guests. |              |
| 3 Station of Vice Chancellor.            | 17 Route of procession of Knights entering  |                      |              |
| 4 Station of Past Chancellor.            | Castle Hall.                                |                      |              |
| 5 Station of Prelate.                    | 18 Point at which procession halts.         |                      |              |
| 6 Station of Master of Finance.          | 19 Route of procession of officers entering |                      |              |
| 7 Station of Master of Exchequer.        | Castle Hall.                                |                      |              |
| 8 Station of Keeper of Records and Seal. | 20 Chairs for Knights.                      |                      |              |
| 9 Station of Master-at-Arms.             | 21 Vacant chair.                            |                      |              |
| 10 Station of Inner Guard.               | 22 Point at which Knights enter triangle.   |                      |              |
| 11 Station of Outer Guard.               | 23 Inner door.                              |                      |              |

The Opening Ceremony, in conformity with the Masonic ritual, begins with the Chancellor Commander calling the members to order in the rank of Knight, and asking the Inner Guard to order the Outer Guard to clear the anteroom, close the door and allow no one to enter. The Master at Arms, just like the Senior Warden in Masonry, has the task to examine all present whether they are in the possession of the semi-annual password (which also exists in parts of Masonry) and the password of the rank of Knight. Then, like in Freemasonry, each officer's lieu of station and functions are explained. However, the four points of the compass are not crucial to Pythian Knights; the officers merely state that their place is left or right of somebody, not in the South or West. Contrary to Masonry, when all stations and duties have been explained, the Chancellor Commander asks, "What is the duty of every member of this order?", to which all reply: "To avoid anger and dissension; to work together in the spirit of fraternity; to exemplify the friendship of Damon and Pythias" (p. 14/15). Thus, the objectives of the order are outlined in the beginning. As the Chaplain now holds a prayer in Masonry<sup>1597</sup>, the Prelate "invokes divine assistance" (p. 15). Hereafter, the Opening Ode is sung ("God bless our knightly band! [...] God save the knights!", p. 15). Then follows a new ceremony: the Master at Arms is ordered to display the shield and arrange the altar. Since the lodge is open in the rank of Knight, he places upon the inner door a shield of the emblematic color of the rank. Then he opens the book of law about the middle and places the sword of defence in proper position. The arrangement is different in each rank:



In the Rank of Page, a blue shield is hung on the outer side of the inner door, and the book of law rests on the two swords crossed, with the hilts toward the station of the Chancellor Commander. In the Rank of Esquire, it is a yellow shield, and this time the two swords crossed rest on the book, the hilts again toward the station of the Chancellor Commander. In the Rank of Knight, the shield is red, and one sword is lying diagonally across the book, the hilt now toward the station of the Vice Chancellor. This bears resemblance to the Masonic custom to place the compass under the square in the First Degree (matter over spirit), to interlace square and compass in the Second Degree (balance), and to

<sup>1597</sup> Cf. Nizzardini (publ.), p. 11.

place the compass above the square in the Third Degree (spirit over matter). However, neither in the Pythian Knights ritual, nor in the manual and hand-book, an explanation for the arrangement of the swords could be found.

The preparations for the Rank of Page are more elaborate than for the First Degree. In Masonry, the coffin (as a drawing on the carpet) is used in the Third Degree, however, in the first rank of the K.O.P., an open coffin, containing a skeleton, is placed on two trestles, covered by a black pall reaching to the floor. On the coffins are laid two crossed swords, with the hilts toward the Prelate, and on these the open book of law (just like the sword and Bible arrangement on the altar in the Rank of Page). According to the directions (p. 29), robes appropriate to the official stations can be worn. When the lodge-room is thus equipped, the Keeper of Records and Seal and the Master at Arms enter the ante-room, where the candidate is waiting, and ask him several questions which are similar to the sometimes practiced Masonic inquiry in the Chamber of Reflection. The Keeper of Records and Seal writes the answers into a book, and returns to the lodge-room, where they have to be approved of. If they are found satisfactory, the Master at Arms retires to the ante-room and prepares the candidate by placing on him a white sash and blindfolding him.

The entry into the lodge-room corresponds to the Masonic procedure; the Inner Guard asks who comes, and the Master of Arms replies that it is he with "a stranger who desires to be initiated into the mysteries of the rank of Page" (p. 30), which in Masonry would have been "a poor blind candidate who is desirous of having and receiving a part in the rights, light and benefits of this worshipful Lodge"<sup>1598</sup>. The Chancellor Commander informs the stranger about the foundation day and the aims of the order, and then he is led to the Prelate who is to administer to him the obligation. The Prelate explains the meaning of the white sash, which reminds us of the white lambskin apron given to an Entered Apprentice: "White has ever been an emblem of purity; and to the members of this order it represents that purity of purpose essential to admission here." (p. 33). Hereafter, the stranger is required to kneel on both knees and to put his right hand on the book of law. Before the stranger repeats the obligation, the hoodwink is removed to give him back all his faculties. The text resembles the Masonic one:

I solemnly promise that I will never reveal the password, grip, signs or any other secret or mystery of this rank, except in a lodge of this order, recognized by and under the control of the Supreme Lodge Knights of Pythias, or when being examined by the proper officer of a lodge, or to one whom I know to be a member of this rank.<sup>1599</sup>

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<sup>1598</sup> Cf. Masonic Ritual from New York, 1980, p. 30/31.

<sup>1599</sup> For comparison of this first paragraph of the obligation with Masonry, see Section 4.4.2, "Alphabets and Cipher Writing".

There is no cruel oath and no punishment in case of betrayal mentioned, only the stranger by this vow is "bound until death" (p. 36). The Prelate presents to him a sprig of myrtle which reminds us of the acacia of the Freemasons. However, the symbolism is not yet explained to the stranger, and he is conducted back to the ante-room for further instruction. There, the white sash is removed. Under the direction of the Master of the Work, the paraphernalia are removed as well. Then, the Master at Arms with the candidate approaches again the wicket of the Inner Guard. This time, he announces him with "a friend who desires to receive further instruction in the mysteries" (p. 38). The Vice Chancellor asks how he is to know that the "friend" has taken the obligation of the Rank of Page, and the answer is that he possesses the sprig of myrtle, which symbolizes the friendship which bound Damon and Pythias. The Vice Chancellor accepts this emblem and takes it from him, and instructs him in the secret work, comprising the knocks, the password, the signs, the motto, and the grip. After reciting the story of Damon and Pythias, the Vice Chancellor invests the "friend" with the blue jewel of a Page, bearing the letter F for friendship, and confers upon him the rank.

The second rank is much more dramatic. The entry procedure is the same as for the first rank, but the candidate is escorted twice around the lodge-room by the Master at Arms, before he is presented at the altar. Then, the Prelate prompts him: "Advance your left foot, place your left hand on your left breast, close your right hand, raise your right arm as if to strike a downward blow, and repeat after me." (p. 48). In this "chivalric" pose, the candidate delivers the obligation of the Rank of Esquire. After that, he is explained that the jewel of the second rank is yellow and bears a C for charity; he likewise obtains the signs, motto, password, knocks, and grip. Then, he is led into the ante-room, where a test is applied: The Keeper of Records and Seal takes him to his station and directs him to fill out a form containing blanks for name, age, residence, occupation and mottos. The trap consists in the prohibition to write down the motto. If the candidate remembers his obligation, the Chancellor Commander praises him for his caution and confers the rank of Esquire on him. If the candidate has attempted, however, to fill in the blank, the Chancellor Commander holds an earnest speech about security that lulls to sleep, and the mistake he has made, and finally burns the sheet: "And now, as this, the only evidence of your error, turns to ashes, these friends blot from their memories all unpleasant recollections of the mistake by you made." (p. 59/60). The candidate is then invested with the jewel and obtains the rank.

For the conferral of the third rank, the Master at Arms is clad in armor with sword at a "carry," when he enters the ante-room to fetch the candidate. The latter has to pledge that he will not reveal anything he may see or hear this night, and then he is likewise disguised, which has a symbolic meaning:

To typify the protection which this lodge assures to all who worthily enter its castle hall, I place this shield upon your breast and this helmet

on your head; and, that you may not witness mysteries to which as yet you are not entitled, I lower this visor before your face. (p. 61)

Thus "blindfolded," the candidate is conducted to the "armory" or some other suitable room, which must be in absolute darkness. The monitor previously has taken his station in one end of the room, or an adjacent chamber connected by a speaking-tube or opening. The candidate is ordered to raise the visor when he hears three strokes upon the bell, and is left alone. After two or three minutes, the Master at Arms gives slowly three strokes upon a gong. Meanwhile, the monitor holds a metaphorical monologue:

The darkness which surrounds you is symbolic of life. Man sits in gloom, and the purpose of his existence is a mystery. [...] As you are now, helpless, alone, an unmanned barque upon an unknown sea, your heart-beats the only chart and log-book, hear what I would say [...].  
(p. 62)

Out of "the silence which entombs" him (p. 63), the monitor talks to the candidate about his duty to his fellowman, which consists in "pointing out the stars that shine beyond" to the relatives of a deceased brother after the "darkness of death" has come. When this pathetic speech is finished, the Master at Arms leads the candidate into the adjacent room. There, he meets "Pythagoras," clothed in a suitable costume, who instructs him that "he who seeks to discover must first learn to imagine" (p. 65). The wise man warns him that

[t]he journey which is before you is to you unknown. It lies, perhaps, through flower-bespangled plains and verdant meads, where summer sunshine sifts through interlacing boughs, and perfumed zephyrs sigh, and music-throated birds entrance the listening air. It per-adventure winds its devious and uncertain way along the mountain side, where unscaled peaks their towering summits lift amid the thunder's sullen roar, and depths abysmal yawn beyond the treacherous precipice; or else where darkling rivers run, 'mid rayless gloom, through caverns measureless to man, down to a sunless sea. Mayhap it leads through bog and fen and foul morass, where hideous creatures climb and crawl, and slimy serpents cling and coil, and nameless, countless horrors lurk unseen. (p. 65)

The description of the lurking horrors reminds us strongly of the Grotto's Cauldron Scene, but however fairytale-like it may seem, this address is to be taken earnest by the candidate. Resuming knighthood terminology, Pythagoras advises him that "You go to claim the golden spur that knighthood wears. To wear it, you must win it." (p. 66). Hereafter, the candidate is led to the Senate chamber by the Master at Arms. The candidate is seated. The Scribe, appropriately clad, takes his position at his desk and seems busy with his records,

the Headsman in an appropriate costume and armed with an axe enters and also takes his position. The Senators, clothed in costumes, enter, marching in rows of twos, escorted by spearmen or a detachment of knights in uniform. In their left hands, the Senators hold a parchment scroll which are identical externally, but that of the first Senator must be blue on the inside, that of the second yellow, and all the others red. The Senators take their seats, while the escort retires and comes back with the King, who is announced by the Herald.

The King greets the Senators with knightly courtesy and calls them "chosen guardians of the portals" (p. 68) through which all candidates must pass. The Master at Arms presents the Esquire who "seeks the right to wear the golden spur" (p. 69). The Senators are now each to name a test whereby the candidate's valor may be put to proof. The First Senator suggests a test by an oath which he thinks far better than any mere physical test. The Second Senator is of the opinion that such a test will not suffice and proposes to put on him the armor of a knight, give him a sword, and let him prove his skill. The Third Senator proposes a secret test which he names in cryptic language: "And so, let him be made to \_\_\_ upon a \_\_\_ of \_\_\_ of \_\_\_, set firmly in a solid slab of oak; and as he does, let each one look and listen, to see if in his face he show the pallid flag of fear, or by a groan give token of a coward soul." (p. 72). The Fourth Senator suggests to admit the candidate upon their faith in his integrity, and the Fifth Senator opposes this by stating that one must not give anybody one's perfect confidence until he is proven worthy. The Sixth Senator is different from the others: "I am, as all of you do know, a plain, blunt soldier. Trope and metaphor flow not readily from my tongue [...]" (p. 74). He tells the story of how the candidate once has saved his life when he lay wounded on a battlefield, and out of gratitude, he wants to meet any test imposed on the candidate. The Seventh and Eight Senators insist that this knightly offer be courteously refused, and the King does so. The Ninth Senator also wants to submit the candidate to a test, in order to teach him the crowning virtue of the order. Finally, the king lets the Senators vote: as they display their scrolls, so he will decide. Those who want a test have to display the blue, those who prefer that the candidate fight with his sword, have to show the yellow, and those who demand the test of steel, the red scroll.

The test of steel is chosen. The Sixth Senator has declined to vote. Now, a trick test is applied, as we have seen so many in the Modern Woodmen of America. At first, the real construction is placed in front of the King, and the Master of the Work causes the floor-cloth and steps to be placed in position. It is thus described to the candidate: "You see that it is a solid slab of oak, in which are firmly set sharp \_\_\_ of \_\_\_" (p. 79). The candidate examines this instrument. Then, without him noticing it, it is exchanged for the fictitious test. He is required to remove his shoes and stand on the top step. The King insists that "[t]hat decision is supreme; from that edict, thus formally pronounced, there is no appeal. Therefore, I bid you instantly to \_\_\_, \_\_\_ \_\_\_, \_\_\_, \_\_\_ \_\_\_!" (p. 80/81). In case the candidate refuses to obey, the attendants firmly seize him and place both his feet on the test. By this time, we have

guessed that the candidate is made to stand with his bare feet on the points of sharp swords, which, of course, are only made of rubber.

The lesson has ended, and the candidate has to hear some more expositions. The proffer of the Sixth Senator to suffer in his stead was an example of the highest type of friendship, such as Damon and Pythias had for one another. Confidence, as the candidate had by undertaking the test of steel, is an outgrowth of friendship. Now, the candidate has to grasp the hilt of the sword which rests on the book of law, and repeat the obligation. After that, he receives the necessary instruction and passwords, all printed in a very secure cipher, \_\_\_\_\_. He is explained the sign of B, which stands for benevolence. Finally, he is made to kneel on his right knee and created a Pythian knight. The Chancellor Commander strikes him lightly on the left shoulder with the flat of the sword blade, saying "Be friendly (one blow), be cautious (one blow), be brave (one blow)".<sup>1600</sup> He then is invested with the "insignia of Knighthood" (p. 111).

### Jewels of a Subordinate Court of Knights of Pythias

Chancellor Commander



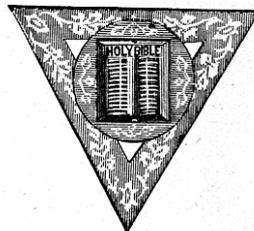
Vice Chancellor



Past Chancellor



Prelate



Keeper of Records and Seal



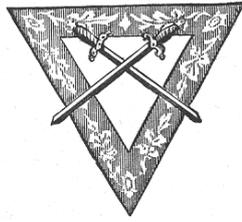
Master of Exchequer



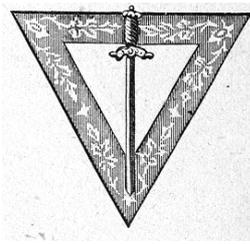
<sup>1600</sup> Although we understand from the manual and text-book that F, C, and B designate friendship, charity, and benevolence, here another, more "knightly" interpretation is given.



**Master-at-Arms**

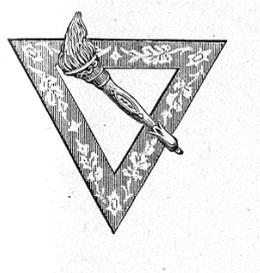


**Inner Guard**



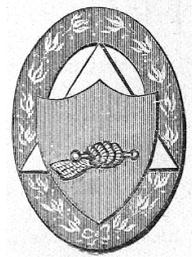
**Outer Guard**

**Attendants**

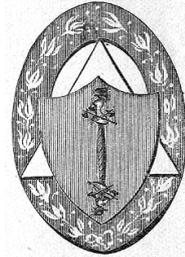


**Jewels of a Grand Lodge of Knights of Pythias**

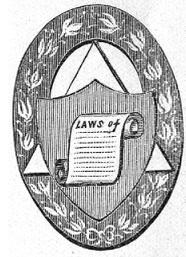
**Grand Chancellor**



**Grand Vice Chancellor**



**District Deputy Grand Chancellor**



**Past Grand Chancellor**



**Grand Prelate**



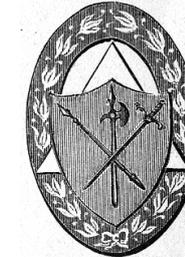
**Grand Keeper of Records and Seal**



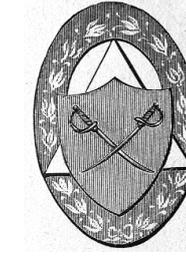
**Grand Master of Exchequer**



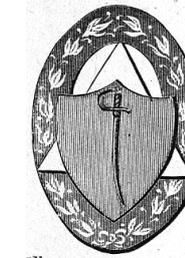
**Grand Master-at-Arms**



**Grand Inner Guard**

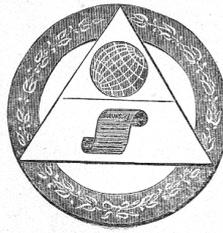
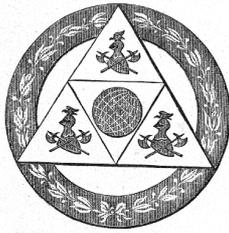


**Grand Outer Guard**

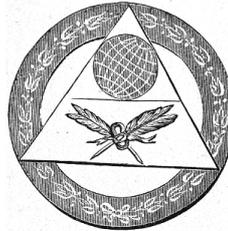
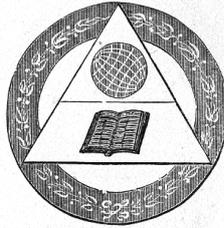


### Jewels of a Supreme Lodge of Knights of Pythias of the World

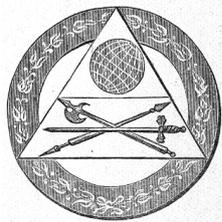
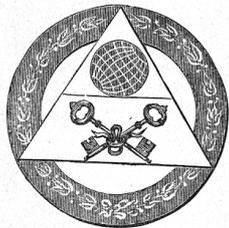
Supreme Chancellor    Supreme Vice Chancellor    Deputy Supreme Chancellor



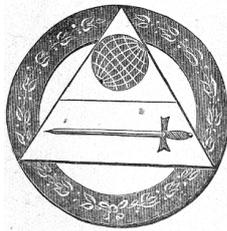
Past Supreme Chancellor    Supreme Prelate    Supreme Keeper of Records and Seal



Supreme Master of Exchequer    Supreme Master-at-Arms    Supreme Inner Guard



Supreme Outer Guard    Supreme Representative



## 8. Categorization of Fraternal Rituals in Social Context

The following classification of fraternities will show that they have evolved around a special purpose, such as charity, insurance, sociability, etc. Sometimes, their activities comprise more than one of these categories. The outcome will prove that the Masonic institution differs from the worldly aims of the imitative orders, because it is rather ritual-oriented. Insofar, it is astonishing that "profane" dictionaries do not seem to see this difference and often equate Freemasonry with other, more issue-oriented "secret societies." At least this was the case in the past. But even some of the modern ordinary dictionaries apparently do not provide much information on the "real" aims of the Craft.

The great American Lexicographer, Noah Webster, gives us this definition in his unrivalled Dictionary: 'FREEMASON, - One of an ancient and secret association or fraternity, said to have been at first composed of masons or builders in stone, **but now consisting of persons who are united for social enjoyment and mutual assistance.**'<sup>1601</sup>

The differentiation of Freemasonry from the competitive fraternities will show its distinction due to its high moral aims. However, in the following analysis also the dark side of Masonry shall be inspected, the infiltration of marketing strategies and the abuse as entertainment or cheap provider of benefit and insurance. *The Debunker* of 1929 expresses a rather pessimistic point of view when commenting on the reasons why people want to join a fraternity:

[W]e find that the majority of members join an order through curiosity, with which is combined the self satisfaction of being able to wear the insignia and, after this has worn off, gradually develop into sustaining members who pay their dues and do not take any active interest in the affairs of the order. The new members who [...] have developed the "fraternal complex" become members of the uniformed bodies or regular lodge attendants with a view to getting into line for the offices or, as it is called, "going through the chairs." I venture to say that not one percent of the membership of fraternal orders attend meetings or work for the order in any way without some ulterior personal motive, whether it be vanity, ostentation, politics, personal gain or anything else.<sup>1602</sup>

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<sup>1601</sup> Quoted from *The Masonic Review*, vol. XXXI, from 1866, p. 303. The *Merriam Webster's Collegiate Dictionary*, 10<sup>th</sup> edition, from 1996, p. 465, has not more to say on the subject than "a member of a major fraternal organization called Free and Accepted Masons or Ancient Free and Accepted Masons that has certain secret rituals."

<sup>1602</sup> Haldeman-Julius (ed.), p. 60.

Wearing the insignia of a popular order can influence business opportunities, as has been shown in Section 3.3 on Prince Hall Masonry: "[...] [M]embership was acquired through balloting after investigation and determination of moral worth. And hence the badge in the buttonhole meant, 'I am a gentleman patented after investigation and probation and guaranteed by my membership.' Again, this meant, in business life above all, tested *credit worthiness*."<sup>1603</sup>

## 8.1 Charity

Take for example the argument that secret societies are to be justified because of their charities. It is true that a provision for sick and death benefits is part of the bait which most lodges of our day throw to those whose oaths, influence and money they wish to obtain. It is also true that some of these orders pay out large sums to their members annually in pursuance of these agreements. And these payments are said to be charitable! [...].

And yet all persons who choose to be informed know that accident and insurance companies are doing the same thing every day, call it business, not charity, and thank people for allowing them to transact the business for them. If the insurance companies should pose as benevolent organizations they would be laughed at, yet lodge men call their orders charitable institutions.<sup>1604</sup>

The previous sections have explained that Freemasonry is not intended to be a religious institution, and it is not conceived to be a charitable institution per se, either. In the ritualistic chapters, it was shown that three tenets of Craft Masonry are "Faith," "Hope," and "Charity." These tenets are personalized in many early paintings and on certificates of the order, often being illustrated as three angles descending Jacob's Ladder which rests on the Bible (cf. Section 4.6.2). They are guide-lines of Masonry as a moral and social institution.

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<sup>1603</sup> Cited from Weber in Schmidt, p. 45.

<sup>1604</sup> Blanchard, p. 47/48.

**Faith, Hope, and Charity**<sup>1605</sup>

However, charity is not the main target of the brotherhood. It is a virtue expected of good men who have assembled to work on the "temple of humanity" and improve their own character. It is a fact that Masonry provides beneficial services for its members. These services cannot be called "charity," they simply mean that a brother has to help a destitute brother, and initiates who have joined the order for the purpose of receiving such advantages have a wrong conception of the fraternity's true moral aims: "Charity begins for Freemasons with their duty to aid other Masons at times of acute stress. These are usually during periods of sickness and death, or when a Masonic widow or orphan is in need."<sup>1606</sup> The same assertion is expressed by the following French quotation from a bulletin of the Grande Loge Nationale Française, dated 1963, which employs the famous metaphor of Freemasonry being a "widow" and the Masons the "widow's sons":

La traditionnelle vocation à la défense de la Veuve et de l'Orphelin dont notre siècle parfois, serait-ce aimablement, prend pour nous Maçons, 'Enfants de la Veuve', une signification qui peut sans doute échapper aux profanes, mais qui dépasse pourtant singulièrement le plan de l'anecdote. Notre Mère Universelle déplore la perte d'Hiram, comme,

<sup>1605</sup> Illustration taken from *EOF*, vol. I, introductory page.

<sup>1606</sup> Muraskin, p 134.

identiquement ou en d'autres termes Isis, sans relâche, cherchait à retrouver Osiris...<sup>1607</sup>

This proves that the defense of widows and orphans is inherent to Masonry and its symbolism. However, there are also black sheep in Masonry who use Masonic charity for business reasons, for example too eager brethren who want to draw members or misunderstand the intentions of the Craft. It is true that the Masonic benefit system enabled the fraternity to compete favorably with "secular" organizations like sickness and burial societies, or insurance companies. In history, several Masonic leaders have tried to introduce compulsory relief systems but met with opposition among the brethren who thought it un-Masonic: "[...] [T]he fact that the new relief fund idea was similar to the practices of non-Masonic organizations, and promised to make Masonry more competitive with those organizations, was repulsive to many opponents of the plan; innovations in Masonry which resulted from imitation of other groups they considered degrading to the fraternity."<sup>1608</sup>

As an example, we would like to mention the actions of the black jurisdictions of Alabama and Georgia in the early 1900s. Both jurisdictions worked out endowment plans which were opposed by members who rightly claimed that Masonry preached the idea of free-will giving with no thought of return, and that a *compulsory* system of charity was not a *voluntary* act of giving, and therefore no charity at all. The Masonic jurisdictions of Alabama and Georgia

[...] attempted to run their systems as if they were insurance companies, with members choosing whatever level of benefit they wished and paying higher or lower dues depending upon the amount they chose. Alabama Masonry, which was extremely concerned about training businessmen and acting in a businesslike fashion, succeeded in setting up a viable plan in a way that Georgia Masonry did not.<sup>1609</sup>

In fact, when the Grand Lodge of Georgia proposed the idea of a Grand Lodge Relief System in 1906, the committee rejected this proposal as un-Masonic. Only a year later, when this idea was revived, the proposal was passed, but the system failed because it was defective. Somehow the actions of these black constitutions can be excused, for - as we have stated in our chapter on "Negro Freemasonry" - there was a deficiency in black charity, institutionalized philanthropy and insurance: "some action was mandatory because during those early years the Negro in Georgia was totally unable to secure insurance from

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<sup>1607</sup> *Adhuc Stat.* 1913-1963. Numéro spécial du Bulletin intérieur de la GLNF pour la commémoration de son cinquantième anniversaire, p. 23.

<sup>1608</sup> Muraskin, p. 136.

<sup>1609</sup> *Ibid.*, p. 138.

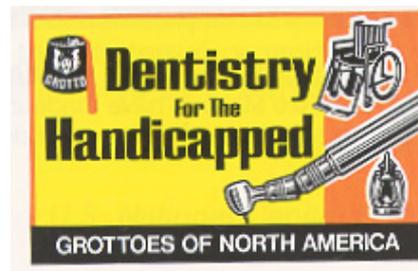
stable and recognized insurance companies.<sup>1610</sup> Freemasonry in black society thus merely filled a gap where a major social function was missing.

People who became Masons for the purpose of engaging in charity made a mistake. They should have become active in church or have joined other fraternal orders explicitly created for this purpose. Common charity, for example, is openly enacted by the "Master Mason's playground," the Shriners, who are dedicated to helping all kinds of people, which also serves as an advertising for this very extroverted order in the public. When we look at the framed certificate illustrated in the following, for example, we will notice the glorifying of the good deeds of the Shrine with regard to hospitals for crippled children. The little girl on crutches walks towards the emblem of the Shrine from which almost godly rays of good-will and generosity are emanating.

**Certificate for a Shriner who became a permanent contributing member of the Shriners' Hospitals for Crippled Children**



one of the Shriners' projects

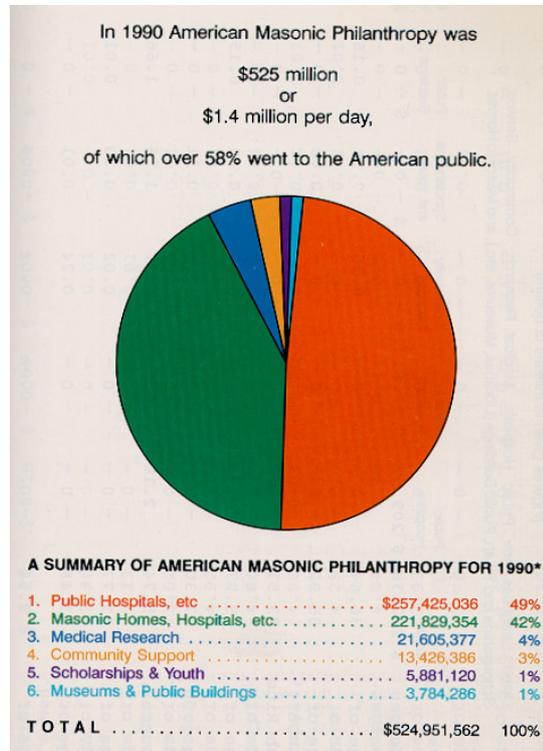


<sup>1610</sup> Muraskin, p. 139.

below: a Shriner wearing his fez and a Shrine clown making handicapped children happy



Masonic charity depends strongly on the country and the form of Masonry that prevails there. As our background information chapter 2. has shown, Freemasonry in England, for example, is extremely dedicated to charity. The same is true for North American Masonry. Although it is against the Masons' customs to laud themselves for their good acts, there exist publications on Masonic charity in order to show the public how good the Masons are. One example is a small book by S. Brent Morris, *Masonic Philanthropies. A Tradition of Caring*, that gives profusely illustrated information on the investment of Masonic moneys for burns centers, crippled children's hospitals, childhood language disorder projects, treatment for birth defects, schizophrenia research, shoe programs and Christmas dinners for the poor. The summary on the right shows in a diagram how Masonic finances were distributed in 1990 to Masonic and profane institutions and programs alike. The data is based on figures compiled by the Masonic Service Association of the United States.



Finally, to illustrate Masonic charity - which is strongly connected with the Masonic insurance and benefit system - as it worked nearly a century ago, we would like to insert an advertisement for sponsors of a Masonic hospital from the 1920s. It announces low membership costs for Masons, Eastern Stars, and Amaranths. Brethren and sisters from their own ranks have made this institution possible. Members will receive 6% on their investment. All surplus finances will go into a charity fund. The hospital professes that its object is service.

**Charity and benefit: advertisement for Mount Moriah Hospital (for the symbolic meaning of Mount Moriah see our chapter on technical terminology, Elements and Nature)**

<h1 style="margin: 0;">Masons, Eastern Stars, Amaranths!</h1> <p style="margin: 0;">THEIR FAMILIES AND DEPENDENTS</p> <p style="margin: 0;">GET ACQUAINTED WITH THE REAL FACTS</p> <hr style="width: 20%; margin: 10px auto;"/> <p style="margin: 0;">PROTECTION COSTS YOU ONLY 5c TO 10c A DAY</p> <hr style="width: 20%; margin: 10px auto;"/>		
<p style="text-align: center; font-weight: bold; margin: 0;">Investigate for Yourself!</p> <p style="text-align: center; font-weight: bold; margin: 5px 0;">Our Service Record!</p> <p style="margin: 0;">From October 1, 1922, to July 1, 1923</p> <p style="margin: 0; font-size: small;">Our members made 2853 calls at our doctors' office.</p> <p style="margin: 0; font-size: small;">Our doctors made 1006 calls at our members' homes, and 475 calls on members in the hospital.</p> <p style="margin: 0; font-size: small;">We paid for 502 days of hospital service, and 84 days of nursing service.</p> <p style="margin: 0; font-size: small;">Our doctors performed 16 major operations and 28 minor operations at the hospitals.</p> <p style="margin: 0; font-size: small;">Our druggists filled 2464 prescriptions for our members.</p>	<p style="text-align: center; font-weight: bold; margin: 0;">Now Over 2700 Members</p> <hr style="width: 20%; margin: 5px auto;"/> <p style="text-align: center; font-weight: bold; margin: 0;">"SERVICE" IS OUR OBJECT</p> <hr style="width: 20%; margin: 5px auto;"/> <p style="margin: 0; font-size: small;">Many of your own brothers and sisters have made this service possible by providing the finances. They will be allowed 6% on their investments. All profits over this go to provide a charity fund for the care of our indigents who need medical and hospital care. Do you not feel this is worth while?</p> <p style="text-align: center; font-weight: bold; margin: 5px 0;">The Mount Moriah Hospital</p> <p style="margin: 0; font-size: small;">324 Phelan Building    Douglas 7244</p>	<p style="text-align: center; font-weight: bold; margin: 0;">Send for Information!</p> <p style="text-align: center; font-weight: bold; margin: 5px 0;">Use this Coupon</p> <p style="margin: 0; font-size: small;">The Mount Moriah Hospital, 324 Phelan Building, San Francisco, California.</p> <p style="margin: 0; font-size: small;">Please send me complete information.</p> <p style="margin: 0; font-size: small;">Name.....</p> <p style="margin: 0; font-size: small;">Address.....</p> <p style="margin: 0; font-size: small;">Phone.....</p> <p style="margin: 0; font-size: small;">Lodge or Affiliations.....</p>

This information shall suffice with regard to North American Masonic charity. In other countries, the Masons are less present in public, and therefore are less well known for their good deeds, for example in Germany. The situation is also different in France where the beneficial system raises other problems:

Modern France is a welfare state, and there is little scope for organised charity on the scale adopted by American Masonry. Such organized charity as there is in French Masonry is devoted to widows and orphans of Masons, and indigent Masons. Despite the divisions in French Masonry, five grand bodies combined to support a Masonic orphanage and other in-house charities: GLNF, GLdF, GOdF, GLTSO and the women-only GLFF. Contributions are based per capita on membership figures. This presented a problem. The GLNF and GOdF base their figures on returns of membership from lodges, not on an actual head-count of Masons within the Obedience - and individual members often belong to several lodges. These two bodies withdrew support, and the orphanage is now maintained by the combined contributions of GLdF, GLTSO and GLFF.<sup>1611</sup>

Now let us leave the Masons for a moment and consider a similar fraternal organization, the Oddfellows. Here, we will notice a striking difference to the Masonic order as far as charity is concerned. The social conditions of the country during the advent of Oddfellowship are very important: Oddfellowship originated in England, and when it was introduced to North America, it arrived just at a blessed time: its birth fell into the first quarter of the nineteenth century, when the country had seen fundamental positive changes. It was the era of growing independence and self-determination. For the second time, North America had maintained her independence of Great Britain, and the newly born Republic had achieved a strong position among the nations of the earth. The social conditions of the people had improved, and the Republic was considered "the country offering the best homes, shelter, and advantages to the oppressed and the poor."<sup>1612</sup> The first presidential term of Monroe and the popularity of his doctrine had blessed the whole nation with a "tide of good feeling," and an "era of prosperity"<sup>1613</sup>:

The coëval blessings attending the American people made it a most fitting period for the advent of American Odd Fellowship. Almost born in a manger, like many others of the truly great its birth was unhonored and unsung. Nursed in secrecy, performing its deeds of charity in the modest manner recommended by Divine law, its growth was unnoticed [...].<sup>1614</sup>

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<sup>1611</sup> Henderson and Pope, vol. II, p. 192.

<sup>1612</sup> Stillson, *The History and Literature of Odd Fellowship*, p. 66.

<sup>1613</sup> *Ibid.*

<sup>1614</sup> Stillson, *The History and Literature of Odd Fellowship*, p. 66.

North American Oddfellowship immediately dedicated itself to charity performed in secrecy. It thus is a child of its time, helping to improve the social conditions like an early labor union. Not only the male degree, but also the female affiliation, the degree of Rebekah, was aligned with charity. Clearer than in the female Masonic degrees, we can distinguish the role of the women dedicating themselves to benevolence, modesty, and constancy, thus following the Biblical example of Rebekah. While the androgynous Masonic degrees are still resplendent with mysticism, attractive ceremonies, and dangerous, troublesome, or joyous "travels," these are lacking completely in the Rebekah degree. Candidates of the Rebekah degree do not have to act or undergo any tests. They are only presented with certain female Biblical characters to accept them as their ideals. The following ode taken from a Rebekah ritual published in 1928 shows that the stress is laid on the "social graces," which means that the "gentle sisterhood" is admonished to do good:

Welcome, welcome, to a shrine,  
Where the social graces twine,  
Hallowed by a work divine,  
Blest in charity!  
Seal the promise, fraught with good,  
To the gentle sisterhood;  
Thus, of old, Rebekah stood,  
Type of constancy.<sup>1615</sup>

The same purpose of the order is found in the Opening Ode of the Rebekah degree: "Charity that faileth never, Calls to worship at her shrine, Here we bow and pledge forever, Labor in her cause divine."<sup>1616</sup> The Rebekah ritual declares its first and second objects to be to visit and care for the sick, to relieve the distressed, to bury the dead, to assist their members and families when in trouble, sickness, or want, to aid in the establishment and maintenance of homes for aged and indigent members of the I.O.O.F. and their wives, and homes for their orphans.<sup>1617</sup> Only as the third object is mentioned the cultivation of social and fraternal relations, which ranks among the categorization of sociability and conviviality. This is a main difference with regard to Freemasonry. Masonry's first object is *not* charity. It is the symbolic work at the "rough stone," the character of its members.

At this point, we would like to comment shortly on the abuse of fraternal charity which has taken place in history. We have already heard about "tramping Masons" in our chapter on technical vocabulary. Like these false Masons who tried to unjustly receive brotherly charity, there were people who pretended to be Oddfellows in order to obtain benefit. The true Oddfellows had to defend themselves. In 1895, The Grand Lodge of Odd Fellows adopted a telegraphic

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<sup>1615</sup> The Sovereign Grand Lodge of the I.O.O.F. (publ.), *Ritual of a Rebekah Lodge*, p. 36.

<sup>1616</sup> *Ibid*, p. 21.

<sup>1617</sup> *Ibid*, p. 7.

cipher and key to be used for detection of impostors seeking to receive charity from the order, in the hope that this means might land some of these venturers in robbery and scoundrelism behind the bars and make an end of these begging "brothers":

**Telegraph Cipher and Key:**<sup>1618</sup>

HOUSE	Is in our city, holding a visiting card from your lodge, and asking of us financial assistance.
FUNDS	Shall we aid him, and draw on you to the extent of ...
CASH	Is in our city asking financial assistance, and claims membership in your lodge in good standing.
RIVER	Has your lodge a member in good standing by the name of ...
BOAT	He is an expelled member and has not been in good standing for...
WHITE	We don't know any such party, and he does not belong to our lodge.
GRIP	Draw on us for the amount of expenses incurred.
CAUTION	Look out for a fraud named ...
SECRETARY	He has a fraudulent card.
FINAL	A member of your lodge died here.
BLOCK	He is a fraud, and if he has a card or other papers from this lodge they are forgeries.
RED	Holding a visiting card from your lodge, died here.
GREEN	Wire instructions to us at once as to the disposition of his remains.
YELLOW	Is in our city and very sick. Claims membership in your lodge. Shall we give him attendance on your account?
PURPLE	We think best to bury him there.
LODGE	Forward remains to this place by...
REGALIA	Assist him and we will honor draft to the extent of...
HELP	Will your lodge pay nurse hire, and how much per day?

## 8.2 Commercialization and Marketing Strategies

Hold Masonry high; keep its dignity, its reputation unsullied. Do not mix it up with money and with barter. For it is written 'Render therefore unto Cæsar the things that be Cæsar's and unto God the things which be God's.'

Money and trade belong to Cæsar.

Masonry in men's hearts belongs to God.<sup>1619</sup>

Comparable to Jesus' *tabula rasa* when purging the temple of the merchants, Claudy makes a clean sweep with regard to Masons who take advantage of their brotherhood in the name of commercial success. Therewith, he hints at a very interesting point also for profanes. For, talking about trade in connection with Freemasonry, the first question we must ask ourselves is whether there exists an

<sup>1618</sup> Stillson, *The History and Literature of Odd Fellowship*, p. 173.

<sup>1619</sup> Claudy, *A Master's Wages*, p. 67.

internal market, that is trade between the brethren which could exclude and economically damage non-Masons. Does a strong fraternal bond induce nepotism? Is a brother obliged to deal with another because of the common oath at the altar? Claudy, in *A Master's Wages*, gives the following information to young and inexperienced brethren:

The young Mason is faced with a problem [...]; 'must I trade only with Masons? Is it unMasonic to trade with the profane?' [...] **Masonry is not a mutual benefit society**, in the sense that the Rochedale Cooperative Society is one. That, and similar organizations, are formed for the purpose of promoting trade among members; they offer financial inducements to trade with their members. There is nothing like that in Masonry. There is no Masonic obligation taken at the Altar which even hints that a Mason must deal only with Masons. There is no Grand Lodge law, nor any lodge by-law, which compels such trading. It is therefore, *not* a violation of any Masonic law or obligation not to trade with a Mason.<sup>1620</sup>

This sounds almost too positive to be credible. However, Claudy continues: "But there is the obligation of brotherhood."<sup>1621</sup> This would suggest in-group preferences again. With unbiased logic, Claudy argues that every individual brother has to decide for himself how far the obligation of brotherhood is to be applied. In his eyes, when a brother has the choice between two merchants, he should follow his common sense. That is, when he has an offer from a profane selling the same article as a Mason but at lower cost, then the profane's offer ought to be accepted, of course. However, Claudy also states clearly that "[a]s between two merchants, one a profane, the other Masonic, both giving the same goods at the same price [...], the Mason should receive the Mason's trade."<sup>1622</sup>

The trade which has developed around fraternal societies and their outfit and emblems is amazing. A vast amount of Masonic book traders exists, and dealers for regalia offer their products in elaborate catalogues. Petty articles like (bumper) stickers, t-shirts with fraternal logos, lighters, suspenders, etc. are sold at auctions, in esoteric shops, or by online trading. This includes fun articles like tie tacks or cooking aprons with the emblem of the "Knife & Fork Degree," or humorous postcards, depicted elsewhere in this paper, to name the least sincere products. Let us view some bumper stickers acquired at a German store for Masonic goods:

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<sup>1620</sup> Ibid, p. 65; bold print added.

<sup>1621</sup> Claudy, *A Master's Wages*, p. 65.

<sup>1622</sup> Ibid.



The publicity slogans are sometimes very effective. Eye-catching slogans are used, like the triple motto "one world - on mankind - one brotherhood," or the phrase taken from the German national anthem, "Brüderlich mit Herz und Hand," on the German car sticker. The forget-me-not was a sign of recognition among the Masons during the Nazi regime, where the square and the compass could not be displayed in public without danger. Today, this symbol is known to German Masons like the "Two Ball Cane" wordplay is common to their American brothers.

Advertising for Masonic products is one thing. Despite our aversion towards this form of trade, as the author of this paper we had to take refuge to such dealers in order to gain material. However, sometimes the Masonic logo, the square and the compass, or other symbols are used to advertise for profane goods, which is totally against the philosophy of Freemasonry. Masonic authors have expressed their disgust at such "un-Masonic conduct," and warned the neophytes thereof. As Claudy puts it,

[...] there are a horde of abuses committed in the name of Masonic business [...]. One of these is the use of the words "Mason" or "Masonry" or "Masonic" or any similar expression, in advertisement, literature, or business. It is against the laws of Masonry to use its influence, its words, its symbols, for business purposes. The square and compasses is your pride on your coat lapel; it is your shame upon your business card.<sup>1623</sup>

A further abuse, according to Claudy, is the demand, in the name of Masonry, for business favors that would not have been granted without a Masonic background. Freemasonry has high tenets and is no gathering place for money makers and speculators. Insofar, Masonry distances itself from other fraternal orders that welcome in-group commercialism.

The Masons have tried to prevent a misuse of their name and symbols by including corresponding restrictive articles in their By-Laws. In the following, four different books of constitutions will be observed as to how they deal with the commercialization of the Craft - the laws of the Grand Lodge of Pennsylvania, those of the Grand Lodge of California, of the Grand Lodge of

<sup>1623</sup> Claudy, *A Master's Wages*, p. 68.

Iowa, and of the Grand Lodge of Tennessee. Thus, as stated in *The Ahiman Rezon or Book of the Constitution* of the Right Worshipful Grand Lodge of Free and Accepted Masons of Pennsylvania, dating 1916,

Sec. 7. No Brother shall use his Masonic connection or Lodge Certificate, or expose any Masonic emblem as a sign, in his business transactions.<sup>1624</sup>

Painting or placing emblems on sign-boards, business cards, or circulars, or the use of Masonic devices to obtain customers, by those who have more faith in Freemasonry than in their wares, is prohibited.

Proceedings of 1870

[...]

All schemes in business affairs to attract patronage or support by the use of Masonic emblems are contrary to the teachings of Freemasonry.

Proceedings of 1892

[...]<sup>1625</sup>

As to the protection of Masonic emblems, the *Constitution* of the Grand Lodge F. & A. M. of the Jurisdiction of California states in its 1923 edition, Section 167c., that "[t]he use of Masonic emblems and devices on business or political cards or signs, or by way of advertisement, except for legitimate Masonic purposes, is strictly forbidden. (1920.)"<sup>1626</sup> And with regard to the protection of the Masonic name, the same Grand Lodge maintains in Section 167d. that "[n]o Mason shall give the Masonic name to any business, concern, association, or calling, organized or prosecuted for profit or for a livelihood. [1920.]"<sup>1627</sup> The Californian laws prohibit in detail:

167e. No Mason shall use or be a party to the using of the word Masonic as a part of the style and title or designation of any business firm, concern, company, association, or enterprise whatever, unless such business shall be the printing or publication of Masonic books, papers or periodicals, or the manufacture and sale of Masonic supplies, or unless it shall be a cemetery or burial association, temple association, hospital, employment bureau, or relief association, or Masonic club, conducted wholly by Masons and only for the use and benefit of Masons or Masonry.<sup>1628</sup>

<sup>1624</sup> Grand Lodge of Pennsylvania, *The Ahiman Rezon or Book of the Constitution*, p. 63.

<sup>1625</sup> *Ibid.*, p. 196.

<sup>1626</sup> Grand Lodge F. & A. M. of the Jurisdiction of California, *Constitution*, p. 147.

<sup>1627</sup> *Ibid.*

<sup>1628</sup> *Ibid.*

The quotation above shows a number of exceptions insofar, as advertising within the Masons' own circle and solely for the benefit of Masonry is allowed. For example, a printer of Masonic books may use the Masonic name or emblems as a logo, an example of which will be added on one of the following pages of this section. Advertisements for employment are illustrated in Section 3.3.5, and an ad for a hospital is depicted in Section 8.4.1. *The Constitution and Code* of the Grand Lodge of Iowa, 1928, makes a similar distinction between allowed and non-allowed marketing strategies:

f. Use of Word 'Masonic.'

No Mason shall use or be a party either as principal or employee to the use of the word 'Masonic' as a part of the style or title of designation, or any business firm, concern, company, corporation, association or enterprise whatsoever; unless such business shall be for the authorized printing or publication of Masonic books, papers or periodicals, or for the manufacture and sale of Masonic supplies; or unless it be a cemetery, burial association, temple association, hospital, employment bureau, or relief association controlled and conducted wholly by Masons or Masonry. The same rule shall apply to the use of Masonic symbols and phraseology peculiar to Masonry.

The solicitation of business in violation of this section is prohibited.<sup>1629</sup>

An example for "phraseology peculiar to Masonry" will be furnished in this section with regard to an advertisement for a Bank with the title "He Has Taken Three Degrees." Finally, the last book of constitution examined is *The Masonic Code* of the Grand Lodge of Tennessee, in its seventh and revised edition from 1958. The Tennessee laws do not make any exceptions but declare that misusing Masonry as a commercial institution is un-Masonic:

12. Masonry is not a commercial institution, and it is unmasonic [sic] for any member to use his Masonic membership or his membership in any organization requiring Masonic membership as a prerequisite, as a basis for promoting the sale of a commercial product or for soliciting funds or other contributions in connection with an advertising campaign or commercial enterprise.<sup>1630</sup>

Oddfellowship seems to have the same high demands as Freemasonry and likewise reproaches traders who misuse the abbreviation I.O.O.F. or the initials of the order's tenets, "friendship, love, truth," for marketing purposes:

Odd Fellowship was growing in popularity as the Order increased in wealth and influence. Odd Fellows were to be met on every hand, and

<sup>1629</sup> Grand Lodge of Iowa, *The Constitution and Code*, p. 141.

<sup>1630</sup> Grand Lodge of Tennessee, *The Masonic Code*, p. 83/84.

the knowledge of the fact that a man in business was a member of the Order, or likely to become one, brought a most desirable class of patronage to his door. Members began to resort to a use of the emblems of the Order in advertising. Even the aristocratic saloon keeper put a three-link pin conspicuously in the centre of his spotless white shirtfront, hung up a sheet of pink paper cambric decorated with the cabalistic letters "F.L.T." or "I.O.O.F.," and talked Odd Fellowship for patronage. The Grand Lodge heard of this speculation in its symbols, and promptly enacted a law, the enforcement of which punished those who used, or sanctioned the use of, any of the emblems, name, or mottoes of the Order, in the prosecution of a private enterprise.<sup>1631</sup>

Odd Fellowship and Freemasonry are not the only secretive societies that were and are abused for commercial strategies. Another group suffers from advertisements on its costs: the American college fraternities who, allegedly, have Masonic ancestry (cf. our chapter 8.5 on sociability). Several clever firms have used these popular youth associations and their names and symbols for marketing their products - from shoe companies, producers of cram outlines for students, to make-up manufacturers. Thus, Paul Rich, professor of International Relations and History at the University of the Americas, Puebla, Mexico, states in his paper "Freemasonry and other Secret Ritualistic Societies: Problems in Inter-Cultural and International Research":

As for the honor fraternities [...], they still retain the Greek and key motifs of their predecessors, but perhaps the line of descent has become tenuous. The profane world has intruded. In the early 1950s the Bates Shoe Company began advertising a line of Phi Bates, but the attorneys for Phi Beta Kappa advised against bringing suit. Upsetting were the Fybate Lecture Notes, a commercial venture of cram outlines that enabled students to pass exams without taking classes. Equally annoying was a line of Phi Beta panties and brassieres that was introduced in 1963. A letter of complaint from Phi Beta Kappa was dismissed with the company's reply that 'I am sure you will agree, however, that there was no trade mark infringement involved because of the dissimilarities of the goods and services involved.' Max Factor makeup followed with an eye makeup promoted as Eye Beta Kappa and Bloomingdale's opened boutiques its stores under the name of Phi Beta Caper.

When Cappuchino High School in San Bruno, California, started an honor society named Phi Beta Cap, Phi Beta Kappa protests fell on deaf ears.<sup>1632</sup>

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<sup>1631</sup> Stillson, *The History of Odd Fellowship*, p. 143.

<sup>1632</sup> Quoted from <http://mailweb.udlap.mx/~rich/papers/phibetadelta.html>

Masonry as a name can also be abused. For instance, let us look at Freemasonry for the blacks in the United States, Prince Hall Masonry. This type of the order has experienced the same economic advantages as the white fraternity, but as a suppressed minority group, Afro-Americans needed them more badly than the whites. The Afro-Americans wanted to become like the whites, and one way to achieve this was money. Therefore, black Masonry - next to its fundamental moral teachings - also provided teachings in business management. Naturally, there were no courses offered or things like that, but it was passed from brother onto brother quietly in form of brotherly love: "One of the skills Masonry tries to instill in its devotees is an appreciation of and ability in business management. This ideal receives practical expression in the determination of the leaders of the fraternity to teach governing officials, if they do not already possess it, the rudiments of 'sound' business procedure."<sup>1633</sup> Specific data of the misuse of Masonry for economic improvement are rare since the Masons are ashamed of these facts, however, it cannot be denied that black Masons were and are active in securing jobs for their brethren and training them in business practice:

While the Order has provided formal channels for aiding members to obtain employment, more significant has been its function as a meeting place where individual members can cooperate on an informal basis. In a manner similar to the white Masons, members of the fraternity have used the organization to improve their economic status. Exactly how often they have made use of the Order for this purpose is impossible to determine, not simply because the activity is unofficial but because Masons are reluctant to discuss it because of its apparent manipulative, and therefore 'un-Masonic,' character.<sup>1634</sup>

As a social institution, black Masonry has trained its adherents in different professions. The members were able to acquire knowledge as lawyers, orators, journalists, etc. These skills could be useful in their life out of Masonry as well, and their pride to be Masons often enough opened them the way to work in certain companies, even white ones, since "Masonry" was a good reference for them. To be a Mason means to be full of integrity. Masons are tested, and consequently, somebody who is a Mason and applies for a job must have a proven good character, too.

As an economic empire, black Masonry also had its own banks. The ego-boosting effect goes so far that Grand Lodge leaders declared their moral institution a business: "The Grand Lodge of Alabama has always been ready to laud its own business acumen. The Grand Master of that state in 1939 proudly boasted that through the endowment fund 'the Masonic Grand Lodge has become a business as well as a Fraternal organization.' "<sup>1635</sup> Thus, it is not astonishing

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<sup>1633</sup> Muraskin, p. 128.

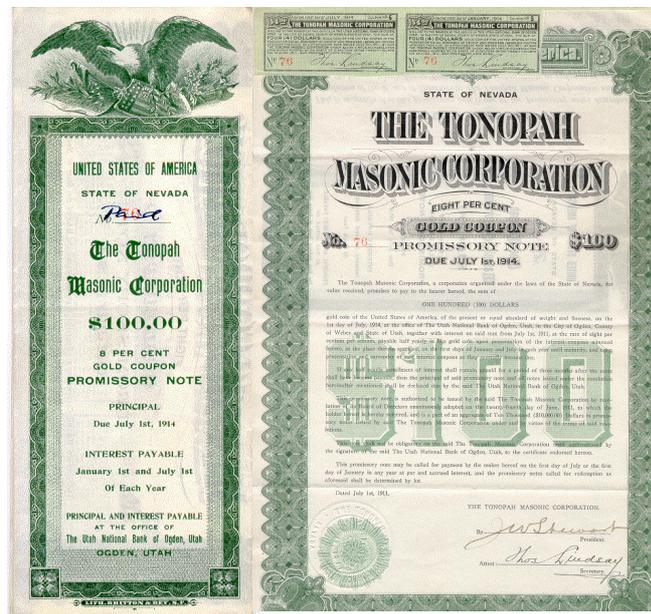
<sup>1634</sup> Muraskin, p. 154.

<sup>1635</sup> Ibid, p. 129.

that the profane world, noticing the things going on, connect Masonry with capitalism: "Masonry's enthusiasm for business and its efforts to create a business sector is part of the black middle class's general optimism about 'black capitalism.'"<sup>1636</sup>

Masonry also deals with building or buying Masonic temples, sometimes in conjunction with nearby lodges in order to buy a district temple. Sometimes, Masonic lodges buy buildings in which they also house commercial or rental property in order to be better able to pay for the building: "The necessity of choosing and renting to tenants, and supervising their operation provides other jobs and experience for entrepreneurially-oriented Masons."<sup>1637</sup> Another important point is the stock market. As Muraskin states with regard to the estate business, "[t]he preferred form for such ventures is a public corporation with ownership of the stock in the hands of individual members and the lodges as units. The whole process provides countless opportunities for acquiring business acumen."<sup>1638</sup> Talking about stocks, for those interested in seeing a genuine Masonic share below is illustrated a security the author of this dissertation has bought at an online auction. It is a promissory note of the Tonopah Masonic Corporation from the mining sector and stems from the year 1914.

### promissory note of Tonopah Masonic Corporation, 1914



<sup>1636</sup> Ibid, p. 146.

<sup>1637</sup> Ibid, p. 130.

<sup>1638</sup> Ibid, p. 130.

The rich deposits of Tonopah, Nevada were discovered in 1901. The district soon developed into a consistent producer of gold and silver, luring many adventurers to seek their fortune there, and among them were the Masons. Some historical information on the Masonic activity during the Nevada gold rush is provided on the Internet:

[...] with the influx of the excited throng came members of the Masonic craft to seek their fortunes in this new El Dorado, heralded over the country as another possible 'Comstock.' However enthusiastic the sojourning brethren in Tonopah may have been, and with whatever eagerness they may have anticipated the organization of a Masonic lodge in the town of their adoption, their plans were doomed to miscarry [...] through natural causes [...]. This agent was first known as the 'Tonopah Sickness' [...]; eventually the disease was designated as 'The Black Plague.'<sup>1639</sup>

As an annex, several ads are included that show the abuse of the Craft for commercial reasons: firstly, an ad for Mumm champagne playing with the Masonic symbolic term "a Mason's word." This word is very secret, denoting the Divine name. It got lost with the death of Grand Master Hiram Abiff, and is re-found in the Royal Arch Degree. The inventor of this thoughtful advertisement has found another interpretation of the "Ineffable Name": it is "Mumm." The word "Mumm" can be seen as a homonym to "murmuring," or "mumbling," terms underlining the secrecy of Masonry, whose dark ritualistic words - in the eyes of certain profanes - must be whispered. Further, the square and compass symbol, including the letter G, is displayed on this ad.

#### Masonic Postcard advertising for Mumm champagne (auction photo)



<sup>1639</sup> Cf. <http://store.yahoo.com/scruphily/nevboygolmin.html> by © 1996 - 2001 Scruphily.com ®

The symbol of the square and compass is also displayed in the *Virginia Text Book, containing 'The Book of Constitutions', Illustrations of the Work, Forms and Ceremonies, with a Digest of the Laws of the Grand Lodge of Virginia*, in its 19<sup>th</sup> edition from 1944. Here, the symbol is an advertising for the Masonic Home Press who printed this text book. The initials of the company's name are set in the space between the compass and the square<sup>1640</sup>. This is almost a sacrilege since in Masonry, this space is reserved for the letter G (on Masonic jewels, sometimes for the sun or the moon):

**ad for a printing press for Masonic books**




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**MASONIC HOME PRESS, INC., HIGHLAND SPRINGS, VIRGINIA**

In the following, ads from Masonic and Eastern Star magazines that are all bad examples for what Masons should not do - advertise for profane goods or services using Masonic emblems or titles for reference. One of these ads promises special conditions to Masonic purchasers of its products, another invites brothers and sisters to deal with the seller. Some even use elaborate word plays with reference to the Craft to attract the attention of Freemasons. A special note to advertisers in one of the magazines promises to the sellers high-class buyers and to the buyers reliable merchandise - as if Masons were more trustworthy than profane dealers. To the Masons who read these pages we would like to say that this is not against their institution - we have merely tried to support the theory that there exists preferential treatment among fraternal members, even if the righteous ones distance themselves from turning their valuable institution into a business.

Freemasonry has tried to defend against such advertisers by forbidding them to use Masonic names or symbols. Thus, in Pollard's book on Masonic humor appears the story, according to the "Wisconsin proceedings," i.e. the written minutes of lodge sessions, a Masonic youth order, the Job's Daughters, were not allowed to use the name of the Craft for their baby sitters bureau advertisement:

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<sup>1640</sup> Illustration taken from Dove, p. 2.

Commercial Enterprize [sic]

The Wisconsin proceedings record the fact that a brother desired authority to have a group of Job's Daughters use the following statement on printed cards:

'Baby Sitters Bureau  
for Masonic families'

It was ruled that the word 'Masonic' was being used for commercial gain by individuals or outside organizations.<sup>1641</sup>

### Ads for goods, services, or institutions, respectively sold, offered, or run by Masons, employing Masonic symbols or titles for means of reference

Ad for a funeral director and embalmer, mentioning that he and his wife are members of Imperial Chapter; found in *The Masonic World*, March, 1924, p. 51.

<p><b>JULIUS S. GODEAU</b>  <b>Funeral Director &amp; Embalmer</b>          Mr. and Mrs. Godeau are Members          of Imperial Chapter  <b>41 Van Ness Avenue</b>          Private Exchange Market 711          San Francisco          Oakland      Stockton      Los Angeles</p>
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Ad for hair dresser and manicurist, inviting Eastern Star sisters to visit. Taken from *The Eastern Star World*, May, 1926, p. 24.

### Would Be Pleased to See All Sister Members

BEAUTY IS A WOMAN'S BEST ASSET  
 SKILFUL OPERATORS ARE READY  
 TO SERVE YOU AT ANY TIME

Permanent Waving      Facial  
 Marcel Waving          Manicuring  
 Scalp Treatment        Shampooing

*A Specialty*

Something New in a Milk Pack

ADALINE F. THOMAS

420 BOYLSTON STREET (Room 617) BOSTON

<sup>1641</sup> Pollard, p. 38.

Advertisement for real estate business, taken from a magazine of the Ligue Universelle de Francs-Maçons, 1980.

**S.A. COGEDI**  
 P.D.G. LEFAUCHEUX - F. : Ligueur

COMPAGNIE de GESTION  
 et d'ACHATS IMMOBILIERS

ACHATS et VENTES - Immeubles  
 - Appartements

GÉRANCE - SYNDICAT de Copropriété  
 ADMINISTRATEUR de BIENS

Siège Social : 31, rue Saint-Georges  
 75009 PARIS  
 Tél. : 281.26.22

Masonic symbol of joined hands in a triangle

i.e. member of the Ligue Universelle de Francs-Maçons

Masonic symbol of three points

Ad for regalia, presents, and decorations, employing the Masonic square, compass, and acacia branches. Taken from *le carré long*, N° 4, 1982, p. 40.

BRODERIES - MÉDAILLES - BIJOUX  
 CADEAUX - ARTICLES POUR ATELIER  
 LIBRAIRIE

*Pour tous vos décors,  
 réservez vos commandes à*



**S. E. P. P.**  
 Société d'Exploitation  
 des Productions Péchoin

Les broderies les plus belles.  
 Les décors les moins chers  
 La maison sérieuse

108, Rue Truffaut  
 75017 PARIS  
 Tél. : 229.22.18

below on the left: ad for a three-year course in physical education for women, found in *The Eastern Star World*, May, 1926, p. 42. It employs the Masonic symbol of the three points.

**Posse-Nissen School**  
OF  
**Physical Education  
for Women ∴ ∴**

36th year. 3-year regular course. One year special medical gymnastics and Swedish massage. Playground work. Intensive summer courses and camp. Dormitories. Apply to Secretary.

779 Beacon Street      Boston, Mass.

O△R△E△M



**OUTILLAGE ET RÉALISATION  
D'ENSEMBLES MÉCANIQUES**

FRAISEUSE HURON - RECTIFIEUSE - MACHINE A POINTER  
MÉCANIQUE GÉNÉRALE DE PRÉCISION - PROTOTYPES  
USINAGE AVIATION - MACHINES SPÉCIALES  
SERVICE CONTRÔLE DE QUALITÉ

71, rue Armand-Silvestre - 92400 COURBEVOIE  
Tél. : 333.33.32

above on the right:  
ad for mechanical service (aviation) using the Masonic symbol of a square (which can also figure as a profane sign), combined with a technical sign (gear wheel) and a symbol alluding to aviation (a dove somehow resembling the Holy Ghost symbol). Printed in *le carré long*, N° 3, 1982, p. 7.

on the right:  
ad for a car repair shop and tire seller, offering "best reception, best conditions, and best service" to members of the Ligue Universelle de Francs-Maçons. Found in a magazine of the Ligue from 1980 (no page numbers given).

*Pour votre SECURITE*

**STEIER**

**PNEUS s. a.**  
213-219, avenue Jean-Lolive  
(Nationale 3)  
93500 PANTIN  
\* \* \*

**844-36-80**

DE 8 HEURES A 18 HEURES 30 SANS INTERRUPTION  
SAMEDI DE 8 HEURES A 12 HEURES A VOTRE SERVICE

**STATION DIAGNOSTIC**

**correspondant de la  
Prévention Routière  
norme AFNOR X.50.201**

10.000 PNEUS EN STOCK  
(Concessionnaires Toutes Marques)  
**MONTAGE - EQUILIBRAGE - CLOUTAGE**

**STATION SECURITE AGREEE**

**CONTROLE - REGLAGE et VENTE**  
BANC MULLER OPTIQUE — PARALLELISME  
BANC HYDRAULIQUE — FREINAGE  
REGLOSCOPE CIBIE — PHARES  
BANC AMORTISSEURS  
TEST BATTERIES — CLE MINUTE

VENTE, LOCATION : PNEUS-NEIGE, PNEUS-CLOUTES

Meilleur accueil réservé aux amis Ligueurs, aux meilleures conditions, les meilleurs services

Ad found in *The Masonic World*, March, 1924, p. 52.

Word play: Masonic Masters or master tailoring specialists? The words "high grade" remind us of "high degrees" (hauts grades), and "select" alludes to "Select Master." Masonry is the "Royal Art," of which the reader is reminded by the adjective "artistic."

## EVERY SPECIALIST IS A MASTER

We are Tailoring Specialists, we specialize on Custom Work that is High Grade, Select, Artistic and of Splendid Merit, as Masters, we guarantee our Fine Tailoring.

S. LESMAN

474 Geary Street

Telephone Prospect 2405

Word play on the Three Degrees of Masonry and the working tools: ad for a bank in *The Masonic World*, March, 1924, p. 2

Page Two

THE MASONIC WORLD for MARCH, 1924

## He Has Taken Three Degrees

His First Degree—building a Savings balance.

He passed it years ago. This made possible his Second Degree, an investment made after consultation with one of our officers. Later he opened a Checking Account and checks became part of his "working tools." We have many customers who have passed these Three Degrees.

### HUMBOLDT BANK

Founded 1869

Head Office, 783 MARKET STREET, Near Fourth  
Bush-Montgomery Branch, Mills Building  
SAN FRANCISCO, CALIF.

SAVINGS COMMERCIAL TRUST SAFE DEPOSIT VAULTS

To the advertisers in *The Eastern Star World*, May, 1926, p. 52: an "exceptional quality in purchasing power" is promised since the readers of this Masonic magazine constitute "potential, high-class buyers of reliable merchandise."

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To Advertisers:—Do you want to reach potential, high-class buyers of reliable merchandise? THE WORLD'S subscription list is in the A-1 class for appeal. Every number of THE WORLD is not only read by its subscribers, but is treasured, preserved, and passed along to others, by reason of the value of its contents and the information contained in no other Eastern Star Magazine. It is without a doubt the only truly Eastern Star Magazine covering the entire Eastern Star General Grand Jurisdiction with its 2,000,000 members.

An advertisement in THE WORLD will reach an exclusive constituency of exceptional quality in purchasing power.

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### 8.3 Insurance and Financial Support

It was obvious when the principle of life insurance had become established that lodgism would seize upon it to popularize secret society methods. That has been done and hundreds of insurance orders have been organized, have taxed their members for a few years and then died, while scores of them still exist, some tottering to their fall and all of them destined to extinction. While they last, most of them have men elected to read prayers, have solemn lectures given, and along with this have the initiations in order that they may have fun at the expense of the men they invite to join.<sup>1642</sup>

In order to deal with the problem of insurance fraternities, the history of economy in America in the late 1800's has to be considered, especially the social conditions. Since the state did not provide insurance for the population, and the development of private insurance companies was still in its infancy, the fraternities tried to fill this market niche. It is not astonishing that many people were drawn into fraternal orders that had thrown out this bait. The question remains, why the necessity of secret rituals and oaths? Blanchard has raised this problem at the beginning of the 20<sup>th</sup> century:

Why does mutual insurance need secrecy? It does not need secrecy, secrecy needs mutual insurance. [...] If secret societies wish to act as insurance companies why do they not pull down their blinds, open offices instead of lodgerooms, print statements instead of rituals, prayers and burial services, and go into business like honest men?<sup>1643</sup>

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<sup>1642</sup> Blanchard, p. 182.

<sup>1643</sup> Ibid, p. 50.

In a way, he is right, however, Blanchard forgets that there were no or not many competitive ordinary insurance companies yet, when the fraternal ones opened their market. And when these arose, we can imagine that the secrecy *then* made sense, because now the fraternal organizations had not only their *service* to compete with the ordinary insurance companies, but were able to offer something more, something special: *mysteries*. Or so-called mysteries, as we have seen in our chapter on non-Masonic rituals. When we compare the Masonic ritual to the other fraternal rituals, it becomes evident that the so-called "ceremonies" of the benefit associations are less elaborate, less beautiful, and contain lesser or imitated symbolism. This is quite obvious, because the "rituals" were not the principal aim of these beneficial societies, and therefore, less work was invested in inventing a special terminology and symbolism. Their "ceremonies" really were a marketing strategy and advertisement to join their order. That proud titles, glittering decorations, and costumes were a lure to join such fraternal orders, is also expressed in *Revised Oddfellowship Illustrated*:

The secret orders have exhausted the vocabulary of kingcraft and priestcraft, which have scourged our race for six thousand years and still scourge it. And, during all that time, regalia, mock mysteries and sounding titles have been their stock in trade and tools of incantation.<sup>1644</sup>

It cannot be said often enough that we have to distinguish between fraternal societies that were founded for the one and only purpose to provide insurance, their "rituals" being a merely ornamental side-effect and secondary aim, and those fraternal orders which see their essence in moral and ethical lessons, and simply provide some sort of optional insurance for their members. Freemasonry is one of the latter. The Security Benefit Association and the Modern Woodmen of America belong to the former. The International Order of Odd Fellows is not so easy to classify, for in its beginning in England it was still a benefit association, but acquired more and more spiritual contents after its introduction into America. However, it offers an organized beneficial system, not just some optional measures, has never lost its true character in spite of some transcendental acquisitions, and therefore we are strongly inclined to list it among the first group.

The next question is, were the fraternal benefit or insurance societies of the last 115 years successful? Did they really give their members what they sought when they became initiated? We find in a Christian book from 1903, intended to be a "brief treatise for busy people and specially intended for ministers and teachers," a discussion of the fraternal organizations prevalent in America at that time, such as temperance lodges, insurance lodges, industrial orders, patriotic lodges, and college fraternities. Although this book, *Modern Secret Societies*, was written from a radical Christian point of view, it accurately describes the economic and social conditions in the late 1800's. Therefore, we want to pick out

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<sup>1644</sup> Cook (publ.), *Revised Oddfellowship Illustrated*, p. 225.

the author's analysis of the efficiency of Insurance Lodges. He names a few of those who were active then, e.g. "The Golden Lion," "The Iron Hall," "The Foresters," "The Home Forum."

One of the crying evils of our time is that men live out their income each day and have no reserve for investment or a time of trial. The result of this imprudence is that multitudes who might accumulate a competence never do so and that other multitudes come to actual want. As a protection against such a tragedy some sort of life insurance might be justified, but it were a thousandfold better that men should save and invest than that they should be compelled to get sick or die in order to secure a part or the whole of their savings. I knew a man who received a good salary, had only two in his family, and yet belonged to several of these insurance orders. When, after fifteen years he lost a position, before he had been out a month he had applied to two of the lodges for relief. For some reason he shortly after drank carbolic acid and died.<sup>1645</sup>

This statement raises strong doubts as to the efficiency of fraternal insurance companies. Even the membership in several of them was of no help to the poor man mentioned above. Of course, we have to keep in mind that the Christian writer of this evaluation is an enemy of fraternal organizations and therefore does not argue objectively. However, he is not the only contemporary who advises against said organizations. Ezra A. Cook, the publisher of the exposés *Freemasonry Illustrated* (copyrighted 1904) and *Revised Oddfellowship Illustrated* (1888) expresses the same thought with regard to Odd Fellowship, several comments being on the failure of the I.O.O.F. to be a good benefit association:

That there is no benevolence in the payment of the benefits of the order is further shown by two brief quotations from [...] *Grosh's Manual*: 'That we require the poorest applicant to contribute as much as the wealthiest, is true.' 'We pay the rich member, when sick, the same amount per week that we pay to our poorer brethren.' This ought to forever settle the question of the 'benevolence' of the order.<sup>1646</sup>

*Revised Oddfellowship Illustrated* also mentions the social injustice that benefits were only paid in Odd Fellowship when the brother was in good standing, that is when he had paid his dues regularly. Sometimes, there might have been the case that a member failed to pay the dues before his sudden death, and therefore, his funeral was refused by the fraternity: "Those men may have paid dues regularly for twenty-five or thirty years, and drawn out nothing; but dying five cents in debt, after paying hundreds of dollars, would deprive them of

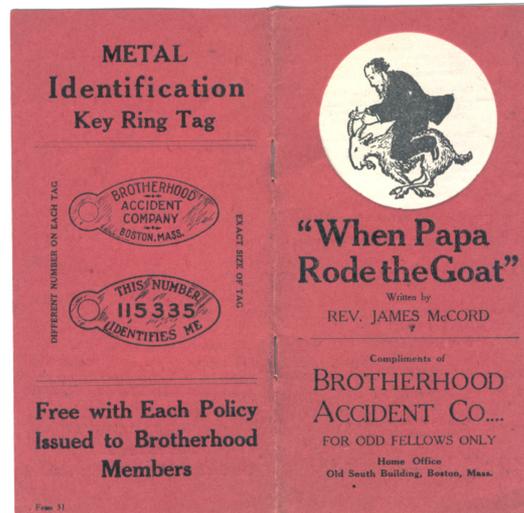
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<sup>1645</sup> Blanchard, p. 184.

<sup>1646</sup> Cook (publ.), *Revised Oddfellowship Illustrated*, p. 34.

the funeral benefit!"<sup>1647</sup> It seems that the benefit system of the order was not without faults. But then, we have to keep in mind that the above-mentioned two exposés were also published with the intention to keep Christians out of such orders. Presumably, the warnings against fraternal benefit association result from religious reasons, and not clear economic analysis. Let us look at the other side, which is not less subjective.

The insurance fraternities themselves in their advertisements tell a completely different story, of course. We want to pick out only one of these brochures, illustrated on the left. It is from the Brotherhood Accident Company,



incorporated in August 1892, for Odd Fellows only. This leaflet bears no date, but we estimate that it stems from the 1920's. It is of special interest here for two reasons: first, because it employs the myth of "riding the goat," which will be dealt with later in our corresponding chapter on trivialization. Second, because it uses the ceremony of the Degree of Brotherly Love of Odd Fellowship for advertising purposes. As to its layout, on the back it shows the key

ring tag, comparable to the Masonic tag also illustrated in this chapter. Its number could identify the bearer. As an additional stimulation, this ad promises a free tag with each purchased insurance policy.

Inside the brochure, there are three poems. One is a very clumsy poem about how "Papa rode the goat" in an Odd Fellow lodge - but luckily, the Brotherhood Accident Company exists, so no matter whatever the brethren do with you in their initiation ceremonies, if you are insured, nothing can go wrong. This gives the impression that Odd Fellowship is a "fun" society without any high moral standards, which is denied so anxiously in the ritual.

The next poem, entitled "Jericho Road," describes the happenings in the Second or Degree of Brotherly Love, that is the story of the good Samaritan. The last two stanzas contain the advertising for the insurance company, and the marketing strategy here consists in an equation of the Brotherhood Accident Company (B.A.C.) with the good Samaritan. As we have seen in the chapter on the I.O.O.F. ritual, the Second Degree teaches that the one who has mercy on you and helps you in your difficulties is your only true friend. Therefore, since

<sup>1647</sup> Ibid, p. 184.

the priest and the Levite have passed by the wounded traveler, the Samaritan proves his friend by saving him. The fifth stanza of the poem thus ends with "You are greatly encouraged, a friend you have found," and continues in the last two stanzas by making the B.A.C. a synonym of the good Samaritan:

And now my dear brother, as you are  
 passing to Jericho,  
 Just halt long enough and hear what  
 you ought to know,  
 For one dollar per month, or only three cents per day,  
 We protect you and yours as you  
 pass down the way.

The Brotherhood of Boston, is your  
 friend indeed,  
 Because when you are helpless it  
 comes to your need,  
 Then apply for a policy, for you  
 cannot but see  
 You are unprotected, without insur-  
 ance in the B. A. C.

In our chapter "Commercialization and Marketing Strategies" we have hinted at the disgust of Masons and Odd Fellows alike for traders who misused their sacred symbols for advertising. The Grand Lodge of the I.O.O.F. even sanctioned the speculation with its symbols and tried to punish this abuse. However, it is not difficult to believe that such forms of advertisement were rather successful, because they talked directly to the consumer, mentioning his own experiences in the fraternity, and doing this with humor. The initiate has just learned in the Degree of Brotherly Love how important it is to have friends in his life, and now there is an insurance company that offers to be his friend. Why should he say no? The loud color and layout of this little brochure, depicting Papa riding the goat, is a further bait to open it, read it, and maybe purchase a policy. However, the climax is the third poem, which due to its black humor appears very macabre, not to say tasteless. In any case, it is an eye-catcher:

### The "Brotherhood" Pays the Bills

Yes I lost my leg by trolley,  
 And a hand and arm eloped  
 In a head-to-head collision,  
 When the trains were telescoped.

In a hotel conflagration  
 All my hair was burned away,  
 And they found me 'mid the ruins  
 Bald as on my natal day.

By a premature explosion,  
 When I happened to be nigh,  
 I was shot across some houses,  
 And came down without an eye.

Rendered somewhat slow of motion  
 By these accidents, I failed  
 To escape an automobile,  
 And my *left* toes were de-nailed.

And since then I've made my progress,	Though I'm weary sore and battered,
Remembering these daring feats,	There's one comfort 'midst my ills
In a carriage which a servant	For I'm a "Brotherhood" member
Pushes slowly thro' the streets.	And the "Brotherhood" <i>pays the bills.</i>

It will be an interesting future task for some student of economy or sociology to find out whether fraternal insurance companies or ordinary ones were more popular among the American population in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. Certainly, this is also a question of the region, for in big cities the clients of insurance companies certainly differed from the ones in rural areas, having different ambitions and predilections (secrecy, brotherhood, etc.). For many brethren, membership in such a fraternal organization surely meant nothing but having a jolly good time, with some goat-riding, and we can imagine that this was rather the case in rural districts. It is also clear that "profane" insurance companies were competing with Masonry, causing the latter a loss of membership. The Masons were in a dilemma, since on the one hand, they had to defend their confessed purpose to belong to an ethical institution designed for self-improvement, and on the other hand they had to fight for attractiveness by offering security. The following statement, although formulated with regard to Prince Hall Masonry for the colored people, certainly is valid for Freemasonry in general:

In their attempt to maintain standards, the Masons were reluctant to add the type of insurance feature that other fraternities used to attract a membership. They did not want to appear to be competing for adherents, nor to be forced to lower their requirements in order to maintain the system. Ultimately, many Masonic jurisdictions did give in to the pressure but worked hard to prevent the subordination of their social functions to their insurance role.<sup>1648</sup>

Another side of insurance fraternities, which cannot be neglected here although this problem leaves plenty of room for prejudice and speculation, is the case of abuse. Thus, Blanchard enumerates a case that allegedly happened among the Modern Woodmen of America, where dead bodies were invented in order to receive benefit. We are not able to verify this special case, but most certainly there were some "black sheep" among many righteous brethren.

Another fact which has to do with the question, is that insurance lodges have a relation to the crimes of murder and suicide. It is true that all life insurance is liable to the same objection, but that does not avoid the difficulty. It is a misfortune that any one should ever have a money interest in the death of another. When it is the case that one has such an interest the temptation to murder on the one hand and suicide on the other springs into being. Along with these comes another, viz., the temptation to buy a corpse and attempt to defraud the order. Those

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<sup>1648</sup> Muraskin, p. 40.

familiar with the history of the Modern Woodmen will remember the facts unearthed by Dr. P.L. McKinnie, respecting the founder and head of the order. He seemed to invent dead men in order to realize on their bodies.<sup>1649</sup>

Masonry is not and has never been a benefit organization. Its main purpose, as we have seen in the rituals, is to improve the character of its members, the stones to complete the temple of humanity. However, Masonic history is replete with instances where brethren joined for other reasons than "working the rough stone." For example, Daniel Wilson has formulated the thesis that Goethe got himself initiated with the purpose of watching and regulating the Masonic order from a political and administrative point of view.<sup>1650</sup> Others joined the order out of curiosity, or in the hope of getting a higher rank in their profession. Another point which in the past has undoubtedly attracted and possibly still lures some profanes to become members in the Masonic fraternity is the fact that insurance for the members is provided, as well as support for their widows and orphans, homes for the old and crippled, and funeral service. The creation of Masonic relief systems has the consequence that the Masons do not donate their tributes voluntarily as a sign of charity and goodwill, but pay in a fixed sum with the expectation of receiving corresponding aid when in need themselves. This is contrary to the order's tenet of benevolence:

The relief systems have had negative as well as positive effects [...]. [...] [I]t is important to point out that organized, compulsory relief plans may very well have damaged Masonry's ability to create a viable tradition of philanthropy among its membership. No matter what Masonic leaders have liked to believe, their systems have been a form of impersonal insurance, not unlike that purchased from private insurance companies. Men pay and ultimately expect, as their right, a return on their money. It is a rational form of investment in the future, not a free-will, selfless act of charity.<sup>1651</sup>

tag of the Masonic Protective Association



<sup>1649</sup> Blanchard, p. 185.

<sup>1650</sup> Cf. Wilson, p. 15 ff.

<sup>1651</sup> Muraskin, p. 141.

The illustration above shows a medal of The Masonic Protective Association, Worcester, Mass. The tag was worn by a Mason and says on its back that the one who finds it should telegraph the number 331779 to the M.P.A. when the holder is injured or unconscious, because it will identify him. This association paid sickness and accident indemnity to Masons only. However, we have to repeat here that in Freemasonry, insurance is rather a side product and not the principal purpose of the society. Of course, it is a convenient concomitant and might have been the reason for less sincere persons to join the order. The satirical brochure "The Debunker" from 1929 states in an article on fraternities in general, including the Masons, that "[t]he insurance salesmen are, of course, regular attendants at all meetings and solicit new members, before the novelty of the order has worn off and while they are still in the frame of mind to go to all lengths to help in every way their newly discovered 'brothers.'"<sup>1652</sup> This observation proves that certain individuals abused fraternal organizations to sell their products and to gain a new, illustrious clientèle. We cannot exclude that this might also have been the case in Freemasonry, especially in the last 150 years when people were less enlightened with regard to the true principles of the order due to secrecy and a lack of public relations work.

When we consider Prince Hall Masonry for colored people, history shows that the black Craft was and is strongly connected with insurance. For example, the founding fathers of black Masonry in Philadelphia had established the Free African Society, one of the oldest mutual benefit associations for blacks. Muraskin defends the black Masonic institution, claiming that its achievements in improving the social conditions of black citizens were great, and reproaches such critics who try to reduce Masonry to the insurance feature while its true purposes lie elsewhere:

While ultimately dues-paying insurance did become a widespread feature of Masonic life, the reluctance of the Masons to make charity impersonal and automatic shows that the Order was not simply an immature form of insurance company. Too many scholars have ignored fraternities such as Masonry except insofar as they were the precursors of 'secular' insurance companies. Insurance, and business generally, are key elements of Prince Hall Freemasonry, but the fraternity cannot be reduced to it.<sup>1653</sup>

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<sup>1652</sup> Haldeman-Julius (ed.), "The Debunker" (1929), article: "Debunking Fraternal Lodges," written by an anonymous calling himself Past Master, p. 60.

<sup>1653</sup> Muraskin, in a footnote, p. 136.

Ad for the Monarch Accident Insurance Company, taken from the back of the title page from *The Masonic World*, March, 1924

# As a Mason

**Y**OU are eligible for membership in a nation-wide organization that pays Masons an income while sick or disabled. The benefits are from \$100 to \$300 a month. The cost is from five (5) cents to thirty (30) cents a day. *✍*

The Monarch Accident Insurance Company, formerly Masonic Accident Insurance Company, was organized twenty-three years ago under the laws of the State of Massachusetts for the purpose of furnishing health and accident insurance to members of the Masonic Fraternity exclusively. It has grown rapidly and substantially because it has served well. May we serve you?

For Particulars Address:

JOHN T. ROBBINS  
1041 PHELAN BLDG.  
Phone Douglas 2986  
San Francisco

Please send particulars regarding the organization that takes care of Masons while sick or disabled.

Name .....  
Business Address .....  
Home Address .....  
Occupation .....  
Member of.....Lodge No.....F. & A. M.

Advertisement for the Massachusetts Protective Association, taken from *The Masonic World*, March, 1924, from the back of the magazine

## When Winter Comes

then pneumonia is prevalent, or influenza abounds or icy streets and sidewalks and slippery steps swell the list of accidents. If a man is disabled he still has all his usual expenses to meet, and in addition the cost of being laid up, for doctor and medicines, for nurse or hospital or surgeon's fee. A man's earnings insure his livelihood and his comforts. We insure his earnings, so that his income will be continued even if he cannot work. If his salary continues while he is disabled, he needs accident and health insurance to meet the extra expense. If his income ceases when he is unable to work, this type of insurance is indispensable.

Every man who depends upon his earnings for his own maintenance or that of his family should carry non-cancellable accident and health insurance in some sound company.

*The*  
**Massachusetts Protective  
Association**

Non-cancellable Insurance for Masons Exclusively

Financial Statement December 31, 1922

Assets .....	\$3,262,459.45
Premium and Claim Reserves, etc. ....	2,301,884.26
Capital and Surplus.....	960,575.19
Premium Income during 1922.....	4,286,251.39

**H. C. BRADBURY**

Pacific Coast Manager

SAN FRANCISCO OFFICE:

531 Pacific Bldg. Phone Sutter 3543

LOS ANGELES OFFICE:

310 Bryson Bldg. Phone Pico 4384

## 8.4 Patriotism and Politics

Anderson's *Constitutions* of 1723, which contain the landmarks that constitute for many Masons the "basic law" of Freemasonry (whether such a law exists or not will be dealt with in our conclusion), mention under the heading "Of the Civil Magistrate *Supreme and Subordinate*" the following statement with regards to politics:

A Mason is a peaceable Subject to the Civil Powers, wherever he resides or works, and is never to be concern'd in Plots and Conspiracies against the Peace and Welfare of the Nation, nor to behave himself undutifully to inferior Magistrates [...]. So that if a Brother should be a Rebel against the State, he is not to be countenanc'd in his Rebellion, however he may be pitied as an unhappy Man; and, if convicted of no other Crime, though the loyal Brotherhood must and ought to disown his Rebellion, and give no Umbrage or Ground of political Jealousy to the Government for the time being; they cannot expel him from the *Lodge*, and his Relation to it remains indefeasible.<sup>1654</sup>

This shows that a Mason has to be a good citizen, in whatever country he lives, and that he has to keep out of plots, conspiracies, and rebellions. This is one of the "universal" principles of Masonry. However, it has been shown in the introductory Chapter 2 how differently the particular countries deal with this problem. Thus, in France and Italy for example, politics have well merged with lodge affairs, but this will not be debated again in this document. We have also seen in the chapter on Negro Freemasonry that Masonic journals have given their readers recommendations to vote for Masonic politicians, and that Prince Hall Masonry for the blacks has fought for the civil rights. As the German Masonic dictionary states, Masonry is in favor of legality and abhors illegality, therefore obliging its members to obey the laws of their country. The *IFL* further states that Masonry is not responsible for individual members behaving contrarily to the Masonic maxims, because such actions are not supported by the fraternity as a whole. Moreover, Masonry distances itself from power politics, while on the other hand urging cultural politics, which are not the same: "Kulturpolitik, welche die Freimaurerei im Sinne der Aufklärung, des Fortschrittes, der Humanität betreibt, hat mit Machtpolitik, Tagespolitik im gewöhnlichen Sinne des Wortes nicht das geringste zu tun."<sup>1655</sup> Although political and religious discussions are not allowed in the lodge for reasons of tolerance and harmony among the brethren of different creed and nation, a general liberalism in Freemasonry can be observed:

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<sup>1654</sup> Cited in The Masonic Service Association of the United States, *Anderson's Constitutions of 1723*, p. 80.

<sup>1655</sup> *IFL*, p. 1222.

Die freimaurerische Auffassung des Wesens der [Politik] fußt auf der ethischen Idee der Gerechtigkeit, da die Freimaurerei eine ethisch-philosophische Gesellschaft ist. An sich befaßt sie sich überhaupt nicht mit [Politik]; die Satzungen der Großlogen schließen jede Bemengung der Körperschaften, des Bundes als solchen, mit politischer Einflußnahme aus, den Logen ist Beschäftigung mit [Politik] nicht gestattet. Soweit sich aus den Grundgesetzen staatsphilosophische Ableitungen ergeben, anerkennt die Freimaurerei selbstverständlich das Primat des Rechtes vor der Gewalt und steht infolgedessen vielfach weltanschaulich den Ideen des Liberalismus [...] nahe. Die Freimaurerei tritt entschieden für Legalität, gegen Illegalität ein und macht es demgemäß ihren Mitgliedern zur unbedingten Pflicht, die Landesgesetze zu beachten.<sup>1656</sup>

Therefore, there appear no political influences in the *rituals* of Freemasonry, e.g. no statements about or criticism of state leaders. Consequently, there will be no traces of such in imitative orders, either. However, *patriotism* is strongly connected with politics. Are patriotic sentiments allowed in Masonic rituals? Do they exist at all? Are they not against the professed universality of Freemasonry, since they underline a special nationality? How are patriotic values treated in the various fraternal orders? Our next topic will be whether there are traceable patriotic ceremonies or at least patriotic feelings in the *rituals* of the fraternal orders analyzed in this paper. We assume that patriotism occurs only in the *American* rituals. Therefore, in this evaluation the Flag of the United States will serve as our key symbol, since it is a very obvious and visible patriotic emblem, not a mere allusion. *Coil's Masonic Encyclopedia* critically comments on the appropriateness of a Flag Ceremony:

Following World War I, many Grand Lodges authorized and [...] required lodges to make formal introduction and presentation of the National Colors at each meeting. The Flag, when introduced, is placed in the East. In some places, a ceremony for the retirement of the Colors has also been adopted, and the pledge of allegiance may be given. **This is another instance where the universality of Freemasonry suffers**, for an alien could not be very comfortable in a lodge where everybody else pledged allegiance to a flag for which the visitor had no duty whatever. It has been reported that, in some lodges near the United States-Canada boundary, both national flags have been introduced into the lodges. It remains a debatable question whether a Masonic lodge should invade such domains and undertake to pick and choose between nations or emphasize nationality of the brethren.<sup>1657</sup>

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<sup>1656</sup> *IFL*, p. 1222.

<sup>1657</sup> *CME*, p. 252; bold print added.

Whereas Coil doubts the appropriateness of a Flag Ceremony for reasons of tolerance, Henderson and Pope in their reliable work *Freemasonry Universal* from 2000 describe "Flag Ceremonies" as a *must*: "All American lodges must display the American Flag within the lodge room. The ceremony involves certain lodge officers retiring from the lodge to collect the Flag, and re-entering to present it to the Master. The Master then leads those present in a Pledge of Allegiance, which is usually accompanied by the singing of *America* or *The Star-Spangled Banner*."<sup>1658</sup> According to Henderson and Pope, in American Masonic opening ceremonies, the Flag is represented, and in the closing ceremonies, it is retired with a similar ceremony. In many North American jurisdictions, the Flag Ceremony takes only place at certain meetings such as the annual election. But in every jurisdiction, a Flag Ceremony is obligatory in the opening and closing ceremonies of Grand Lodges.<sup>1659</sup>

In the following, the different rituals dealt with in Chapter 8. will be examined as to their inclusion of patriotic values. When referring to American Masonic rituals we will define "patriotic ceremonies" as executing particular formations, processions, or ritualistic actions that deal with the Flag. In opposition to this, we shall define "patriotic feeling" as the sentimental mentioning of the mother country, of national heroes, of wars and battles, or the singing of national anthems, etc. The result is that we can distinguish four groups: group 1 has no Flag present during its ceremonies, and does not evoke patriotic feelings; group 2 has no Flag present but evokes patriotic feelings in a different way; group 3 has a Flag present and pledges honor to the Flag, group 4 has a Flag present and has in addition a more elaborate Flag Ceremony, consisting of a special song, a procession, a particular formation of officers, an obvious ritualistic quest for patriotic values, etc. The results are as follows:

- 1) To the **first group (no Flag, no patriotic sentiments)** belong
  - the **Heroines of Jericho**;
  - the **Security Benefit Association**.
  
- 2) To the **second group (no Flag, but patriotic sentiments)** belong
  - the **American Masonry of Adoption** by Albert Pike (the officers who labor in "Asia", i.e. the Venerable Master and the Admirable Mistress, are to teach there "Truth, Justice and Love of Country")<sup>1660</sup>

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<sup>1658</sup> Henderson and Pope, vol. I, p. 67.

<sup>1659</sup> Cf. *Ibid*.

<sup>1660</sup> Pike, *The Masonry of Adoption. Masonic Rituals for Women Complete with the Verbatim Degree Lectures and the "Secret Work,"* p. 2.

- 3) To the **third group (Flag present)** belong
- the **American Craft Masonry**<sup>1661</sup> (Flag Ceremony; Allegiance to the Flag; patriotic songs and remarks).
  - The **Holy Royal Arch** (American Flag on the right of the Treasurer)<sup>1662</sup>
  - the **Order of the Eastern Star** (which leaves it open for the Chapter to decide whether after the Opening Ceremony, the Flag is to be presented: "If the Flag of the Country is presented, it should be presented at this time, and should be placed in the East, at the right of the presiding officer."<sup>1663</sup>);
  - the **Amaranth** (pledging Allegiance to the Flag<sup>1664</sup>);
  - the White Shrine of Jerusalem (displays national Flag, whether of the U.S.A. or Canada);
  - the **Modern Woodmen of America** (Flag is saluted with "Woodmen's Honors");
  - the **Knights of Pythias** (Flag is saluted with military salute).
- 4) To the **fourth group (special Flag Ceremony or ritualistic procedure)** belong
- the **Grotto (M.O.V. P.E.R.)**:  
The opening of every Grotto should be preceded by the posting of the National Flag with appropriate ceremonies. It is suggested that, if the Grotto has a Patrol, a Color Guard in uniform be used and at a given signal the Band, Orchestra, or a Pianist play a patriotic march [...]. The Colors will then be posted in the usual manner, followed by the singing of the National Anthem. This may in turn be followed by the Pledge of Allegiance.<sup>1665</sup>
  - the **Order of DeMolay** (the Flag is presented near the altar; the Standard Bearer walks the Flag through the "Chapter;" one of the "seven jewels" and one of the "seven candles" on the altar are called "patriotism");

<sup>1661</sup> Although in the rituals employed for this paper, the stage directions do not mention the Flag or Flag Ceremonies, we here rely on the statement by Henderson and Pope that each American lodge must display the American Flag.

<sup>1662</sup> Cf. Grand Chapter of Royal Arch Masons of the State of California, *Ritual of the Grand Chapter of Royal Arch Masons of the State of California*, 1993 edition, p. 112.

<sup>1663</sup> General Grand Chapter, Order of the Eastern Star, *New Ritual of the Order Eastern Star*, 1940, p. 35.

<sup>1664</sup> Cf. Macoy, *The Amaranth*, 1963, p. 41 (U.S. Flag), p. 53 (Allegiance to the Flag).

<sup>1665</sup> Supreme Council M. O. V. P. E. R. (ed.). *Grotto Forms and Ceremonies*, p. 6.

- the **Order of the Rainbow for Girls** (the Flag is placed at the station of the officer "Patriotism; " among the "treasures" hidden in the "Pot of Gold" that the candidate finds are a little Flag, a copy of the Declaration of Independence and of the Constitution, and a list of the names of Masonic Presidents of the U.S.A.);
- **Job's Daughters** (the Flag is carried through the "Bethel" in a procession; "America the Beautiful" is sung).

It is not easy to draw conclusions out of this chart. Let us view group 1 first. Here, it is surprising that the Security Benefit Association has no Flag Ceremonies, whereas the Woodmen have, while both orders are benefit fraternities. However, the Modern Woodmen of America have a more elaborate ritual, more content, more metaphors, etc., while the Security Benefit Association has only a very short and dry ritual, coming immediately to the main point, protection. It is rather an advertising ceremony containing few moral thoughts, mainly established for insurance purposes. The ritual of the Security Benefit Association is merely a marketing trick to gain members, and it is not even a good one. Maybe this is the reason why this organization did not bother to include a Flag Ceremony. The Woodmen have much suspense in their ceremonies, almost like a social club performing a theater play, and therefore can afford to act as true Americans and give the "Woodmen 's Honors" to the national emblem.

It is further astonishing that the colored women of the Heroines of Jericho do not mention a Flag in their ritual. Perhaps they wanted to distance themselves from the U.S.A. as another race, but there is no evidence to support this thesis. Here, too, it may be due to simple negligence. One would have to compare different rituals to check whether it was intended not to pledge Alliance to the Flag, or whether it was left out by mistake.

In order to support the thesis that the American Masonic Craft ritual evokes patriotic feelings, we are going to enumerate two instances where patriotic sentiments are expressed in the ceremonies by means of songs and remarks. Thus, in a relatively modern American Masonic ritual (published 1980 in New York) there occurs a passage that evokes strong patriotic feelings through the soft playing of background music. This takes place in the Fellow Craft degree, just after the candidate has received a lecture on the "seven arts and sciences," arriving at the science of music. This part, in which "The Star Spangled Banner" is played, proves the patriotic sentiments of the Masons. Moreover, "Home Sweet Home" is played, which adds to the patriotism a tint of sentimentality. The scene that is described is the one of a soldier who has fallen on the field of honor for his mother country, and dying, hears in the distance the melody of "Home Sweet Home":

Music is the art which affects the passions by sound. [...] It is a language of delightful sensations far more eloquent than words; [...] it dissolves and inflames; it melts us in tenderness, and excites us to war.

(Organ plays Star Spangled Banner)

The martial strains of national airs heard on the field of battle have thrilled the soldier's heart, causing him to burn with an emulous desire to lead the perilous advance, and animating him to deeds of heroic valor and sublime devotion; amidst the roar of canon, the din of musketry, and the carnage of battle, he sinks to the dust. Raising himself to take one long last look of life, he hears in the distance that plaintive strain: Home, Sweet Home.

(Organ plays Home Sweet Home, first softy and then louder.)<sup>1666</sup>

The phraseology, "it melts us in tenderness, and excites us to war" already anticipates the feelings that are to be evoked in the candidate, mediated by the power of music. And this peculiarity is not prevalent exclusively in the Craft ritual from 1980. It seems to have been inherent to American Craft Masonry from the 19<sup>th</sup> century on, or maybe right from the beginning. The pathos is even greater in the older rituals. When we look at the corresponding lecture in Simons' *Standard Masonic Monitor* from 1888, we will find very romantic directions for the organist:

The Organist will now commence playing with tremolo, as soft as possible, gradually increasing and diminishing, until the word "WAR," then play two strains of "Marseilles Hymn" with full organ; then very soft until the words "plaintive strain," then play four lines of "Home Sweet Home," with tremolo; then very soft and plaintive until the word "universe" when the entire Lodge will unite in singing "Be thou O God [...]"<sup>1667</sup>

The text about the dying soldier is the same as in the modern Craft ritual. However, in the manual of 1888, there is a supplementary accompanying text to the song "Home Sweet Home," which evokes sentimental feelings connected with childhood: "It was our mother's evening hymn, that lulled us to sleep in infancy [...]"<sup>1668</sup> Hereafter, in both the ancient manual and the modern ritual, a hymn dedicated to the Deity is sung, which is considered the climax of the musical power: "but it never sounds with such seraphic harmony, as when employed in singing hymns of gratitude, to the Creator of the universe."<sup>1669</sup> There are numerous prayers and hymns to God in the Masonic Craft ritual, but religious aspects will not be considered at the moment.

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<sup>1666</sup> Nizzardini (publ.), p. 114/115.

<sup>1667</sup> Simons, p. 85.

<sup>1668</sup> Simons, p. 86.

<sup>1669</sup> Simons, p. 87, and Nizzardini, p. 115.

There is another hint at patriotism in the charge of the Third Degree that gives the candidate guidelines for his behavior, referring to the "greatness" of the U.S.A.:

Make others know always that a gentleman stands before them. The teaching of this degree, then, is that it is your duty to make the most and the best of yourself. It is your duty as a man among men; as a son, or husband, or father; **as a citizen of this great Republic**; as a duly obligated Master Mason; as the most glorious climax of all created things; for the true man is the human image of the Mason's God.<sup>1670</sup>

Group 3 tells us that most androgynous orders have a Flag present and pledge allegiance to it, without making a great fuss about it. The same is valid for other fraternal orders, like the Woodmen and the Knights of Pythias. The Flag belongs to the furniture of their meeting places, but it is not treated in a very special way, since the focus lies on other symbols.

Group 4 is very interesting. It shows that "fun" organizations stress their "Americanism," to underline that their Illustrious Potentates are all good folks and good Americans, mostly with great pomp. These are also the orders which like to show off in processions through the streets, where the members can boast their shiny jewels, badges, and uniforms. Such formations are similar to military marches and therefore have a flair of patriotism about them - even when the "Knights" do not fight real battles any more. But what is most striking is the fact that quasi-Masonic youth organizations create a real to-do about Flag processions and ceremonies. The Rainbow Girls find hidden treasures like the Flag, the Declaration of Independence, and the Constitution of the U.S., and both the Rainbow Girls and the DeMolay boys have objects (e.g. jewels, candles) or officers named "Patriotism." This proves that the rituals are intended to teach the young people to be good Americans. If there were not so many other religious and moral tenets of these youth orders, one could suspect that they are abused for infiltrating political schemes (even if only positive ones) in the children's minds.

There remains the question, what about Masonic rituals from other nations, do they equally contain allusions to patriotism? A survey referring to all the other countries is beyond the scope of this dissertation. We can only speak for the few European rituals we have acquired for comparative purposes, namely a Scottish Craft ritual from 1915, a Mark Ritual printed in London, and a German Craft ritual that was worked some time between 1874 and 1935 by the "Grand Lodge of the Sun" at Bayreuth.<sup>1671</sup> In none of them occur any patriotic sentiments, neither in songs, nor in the ceremonies, and there is no Flag displayed, as expected. Without being able to furnish any more material from other countries and times, we would like to put up the hypothesis that patriotism

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<sup>1670</sup> Nizzardini (publ.), p. 192.

<sup>1671</sup> We have consulted *The 'Standard' Ritual of Scottish Freemasonry* (1915) and Kessinger Publishing Company (ed.), *The Secret Rituals of the Masonic Grand Lodge of the Sun*. For the other "non-patriotic" rituals, see bibliography.

is typical of American rituals. There is little of it in Craft Masonry, but quite a lot in quasi-Masonic, Co-Masonic, and other fraternal orders, especially in youth organizations. Obviously, such youth orders were seen as an opportunity to educate the children in accordance with patriotic values.

Finally, we would like to take a short glance at European Masonry for comparison. Without being able to prove any patriotic expressions in the ritualistic wording, we can find a trace of patriotism in European lodges during the lodge *after-proceedings*: Thus, in English lodges where banquets including Masonic fire and toasts are common, the first toast is called "Loyal Toast" and is dedicated to "the Queen and the Craft." It is proposed by the Master and is often followed by singing the first stanza of the National Anthem.<sup>1672</sup> Likewise, at the supper taking place in Irish lodges, "toasts are limited to 'Ireland' ('The Queen' in Northern Ireland), the Grand Master and Grand Lodge, and any toast appropriate to the occasion."<sup>1673</sup> This proves that the political situation, i.e. the belonging of Northern Ireland to the United Kingdom, has an influence on the toasts dedicated to the political authorities of the country.

## 8.5 Publicity and Sociability

It seems paradoxical that a secretive society should carry its procedures into the public. However, in the 18<sup>th</sup> century, Masonic processions with the members wearing full regalia were common. Such events were sometimes ridiculed by non-Masons, for example the Gormogons who organized a mock procession of which there exists a satirical painting by Hogarth. Today, in the United States there are still a few public Masonic ceremonies, for example funerals, installations, laying of cornerstones, and the dedication of Masonic buildings. In countries that are more secretive about Freemasonry (e.g., Germany) they do not exist or are not propagated that much. Public Masonic activities have one advantage and one disadvantage - on the one hand, they earn the Freemasons a good reputation because of their good deeds, and on the other hand, they provide anti-Masons with a target when exhibiting some of their unusual customs.

Masonic symbols can be found in urban development and city planning, as well as in architecture. That Masons should give their temples a Masonic appearance is quite obvious and cannot be disputed. They are free to exhibit their emblems on their monuments and buildings just like any other culture, religion, or community. But that the plans of whole cities should be made according to Masonic geometry seems almost a conspiracy to many non-initiates. This might have to do with the ancient superstition of the people in relation to "holy

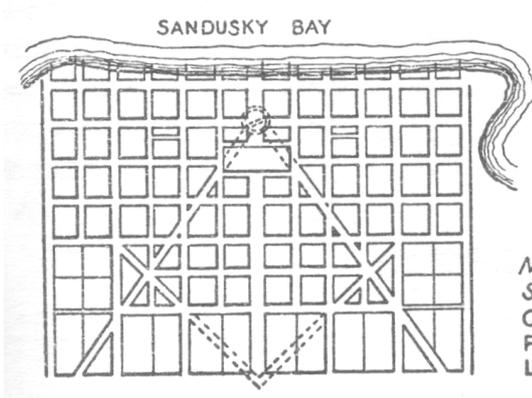
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<sup>1672</sup> Cf. Henderson and Pope, vol. II, p. 103.

<sup>1673</sup> Henderson and Pope, vol. II, p. 123.

grounds" or drawn circles when calling the devil who will not hurt the person standing within the circle. The Masons equally seem to claim "their ground." Thus, several people believe that Washington, D.C., was laid out according to Masonic principles (see also Section 10.3 on anti-Masonic comics). Whether this is true or not - it should not raise conspiracy theories among the population. Geometrical figures have always been appointed some mythological sense or another in the past, but the city planners and architects of today surely did not mean to attribute any devilish symbolism to buildings like the Pentagon. It may also be that squares, circles, and triangles occurring in the formation of streets on a town map are merely incidentally. However, there exist some obvious evidences of Masonic influence on urban development, for example with regard to Sandusky in Ohio, whose town map shows the symbol of the square and the compass<sup>1674</sup>.

**Streets of Sandusky, Ohio, in the shape of square & compass**



IT IS OBVIOUS THAT A MASON LAID THE PLAN FOR SANDUSKY, OHIO, HE WAS COL. HECTOR KILBOURNE, FIRST MASTER OF SCIENCE LODGE NO. 50 OF SANDUSKY.

**entrance to the Deutsches Freimaurer-Museum at Bayreuth, displaying the square & compass**



<sup>1674</sup> Cook (ed.), *Did You Know?*, p. 21.

façade of an Art Nouveau house in Wuppertal-Vohwinkel, showing mystical symbols (virgin, sprig of acacia, globe, helmet, book, etc.)



same façade displaying compass over a triangle (photographs taken in 2000)



How wide-spread and popular Masonry was is also documented in the old names of streets and places. Thus, in Vienna, Austria, the author of this dissertation visited a Masonic book store located in a street named "Rauhensteingasse," which means "rough stone alley," the "rough ashlar" being the stone to work upon with his tools for the Entered Apprentice. In 1967, the Masonic Service Association published an article on Masonic place and street names that may be merely a coincidence or may have been named for Masonic connections, for example: Anchor (Illinois), Beehive (Montana), Boaz (Alabama), Charity (Missouri), Circle (Montana), Cowan (Tennessee), False Pass (Alaska), Five Points (Alabama and Tennessee), Grand Pass (Missouri), Hiram (Maine and Ohio), Jachin (Alabama), Lodge (South Carolina), Mason (Kentucky), Mason City (Iowa), Masonic Home (Kentucky), Masontown (West Virginia), Mount Moriah (Missouri), Square (Montana), Symbol (Kentucky), Tyler (Michigan), Wisdom (Montana). Further mentioned are "Acacia Road" (Milwaukee, Wisconsin), "Mason Street" (Boise, Idaho; Chicago, Illinois;

Evanston, Illinois; and others), "Freemasons Street" (Norfolk, Virginia), and "Masonic Avenue" (San Francisco, California).<sup>1675</sup>

Now we shall proceed to visible Masonic traits of the social life. Examples of the past for Masonic activities that were open to the public are, for example, Masonic balls - great social events advertised for in many papers. Analyzing public social gatherings of the Masons of today, we come across the word "club" again. In the United States there are countless Masonic clubs which give official color to activities that are not entirely Masonic. Some of these clubs are united in the National League of Masonic Clubs. For example, there are the "Masonic Luncheon Clubs" that are similar to the Rotary's or Lion's Clubs. They are composed of Master Masons but are not secret, and they often invite non-Masonic speakers. To name one of such clubs that bears a metaphorical Masonic title, we would like to mention the "High Twelve International," founded in 1921. In our chapter on the technical language of Freemasonry we have seen that "high twelve" is the positive expression for the noon of life, man being in full flower and enjoying the good things of the world. Among others, this institution has the object to "unite Masons in the happy bond of a social hour,"<sup>1676</sup> but it also engages in charity projects such as sponsoring educational facilities.

Another category is the "Sojourners Club," consisting of members of the army and the navy, which was founded in the Philippines in 1900 and revived in Chicago in 1917. It has Masonic forms and even works its own degree, that of "The Heroes of 76."<sup>1677</sup> With regard to charity, there are the "Square and Compass Clubs" for social purposes composed of Master Masons. Other clubs are uniting members with talent for Masonic writing, such as the "Philatelethes Society," i.e. the "Lovers of Truth," an organization founded in 1928. There are also the "Low Twelve Clubs" - we remember that "Low Twelve" is a Masonic symbol for death - sometimes called the "Widow's Mite," that are informal organizations providing death benefits and burial expenses. However, here we encounter the problem already mentioned in our chapter 8.4.3 "Insurance" - Grand Lodges<sup>1678</sup> are sceptical about insurance orders connected in any kind with Freemasonry, and therefore, in 1956, the Grand Lodge of California forbade the Widow's Mite Club in connection with any lodge.<sup>1679</sup>

Now we will proceed to an interesting group of nation-wide quasi-Masonic clubs that are plainly visible in public - the famous American college fraternities. In *Baird's Manual of American College Fraternities* the idea is expressed that such fraternities represent a microcosm of the country itself: "The American college fraternity is an American institution and the chapter [...] is a miniature of

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<sup>1675</sup> Cf. as quoted in Pollard, p. 60/61.

<sup>1676</sup> *CME*, p. 137.

<sup>1677</sup> Cf. *IFL*, p. 184.

<sup>1678</sup> Grand Lodges also fear that the popularity of clubs might reduce lodge attendance: "Die amerikanischen Großlogen betrachten die Entwicklung der C[lubs] mit großer Reserve, weil sie nicht mit Unrecht befürchten, daß die C[lubs] dem Logenbesuch Einbuße tun." *IFL*, p. 284.

<sup>1679</sup> Cf. *CME*, p. 138.

the larger American democracy."<sup>1680</sup> In other countries, there also exist students' societies, but they are not as dominantly prevalent each and everywhere as in the U.S.A. Every visitor to the United States will have noticed the many Greek letter societies on the campus. Do those fraternities have some connection with the Masons or are entirely independent of them? They also have initiation ceremonies, "secret" sessions, pins, "rituals," and constitutions. We learn from *CME* that some of these college fraternities were indeed founded by Masons or Knights Templar, that some united with or were absorbed by ordinary college fraternities, and that some are even limited to Masonic members.<sup>1681</sup>

The idea was born when a club of Master Masons started the Square and Compass college societies at Washington and Lee University at Lexington, Virginia, in 1897.<sup>1682</sup> In 1917, this first college society, the "Square and Compass Fraternity," received a charter. In the following years, it began to form many collegiate chapters called "Squares," which included college presidents, Grand Lodge officers, professionals, and public officials. A parallel organization was the "Sigma Mu Sigma", formed in 1921 by three Knights Templar at Tri-State College, Angola, Indiana. It amalgamated with the "Square and Compass Fraternity" in 1952 and became the "Square and Compass - Sigma Mu Sigma." Another example is the "Order of the Golden Key" formed in 1925 at Norman, Oklahoma, which apparently grew from an organization of Master Masons at the University of Oklahoma. It is limited to Freemasons and is composed of two degrees: "Chief Craftsman, or Pledge Degree," and "Knight of the Golden Key, or Initiatory Degree." It has two other classes, the "Order of Pentalpha," which is honorary, and the "Order of the Golden Circle" for the officers. In Illinois, there is the "Tau Kappa Epsilon" (TKE) which started at Illinois Wesleyan University in 1899 under the name of "The Knights of Classic Lore," and which in 1934 absorbed some of the Sigma Mu Sigma chapters.

It is a fact that there is little to the activities of college fraternities today which suggests their ties with Freemasonry. Nor are they particularly social organizations. Their honorary fraternities are devoted to scholarship and attempt to foster intellectual activity on campuses. However, we still can observe several similarities of these "college frats" with Freemasonry. For example, college fraternities also promote the idea of self-perfection, which we find so emblematically expressed by the "working on the rough stone" in Craft Masonry: "It is said that no one can be educated; he can only educate himself. The great glory of the American college fraternity is that throughout a chaotic era of

<sup>1680</sup> Robson (ed.), p. 1.

<sup>1681</sup> Paul Rich (University of the Americas-Puebla and Hoover Institution, Stanford University) in his paper "Researching Grandfather's Secrets: Rummaging in the Odd Fellow and Masonic Attics" goes even further when discussing the Greeks' honor or recognition societies for educators, i.e. Pi Lamda Theta, Delta Phi Epsilon, Phi Beta Delta, etc.: "**All of them**, and there are now hundreds, **can trace their origins to Phi Beta Kappa and hence to eighteenth-century Freemasonry**, - as of course do the Greeks [sic] social fraternities that are so characterisitic of another portion of academia. Phi Beta Kappa originally was a ritualistic society par excellence [...]."

Quoted from [http://mailweb.udlap.mx/~rich/papers/grandfathers\\_secrets.html](http://mailweb.udlap.mx/~rich/papers/grandfathers_secrets.html) Bold print added.

<sup>1682</sup> For a more detailed description of the different college fraternities mentioned in this chapter, see *CME*, p. 137.

educational experimentation and throughout its own groping for its proper place and function, it has remained the one last stronghold where youth did for itself and by itself."<sup>1683</sup> Moreover, the institution of college fraternities in the U.S., just like Masonry, is extremely long-lived. This is explained by Baird as a consequence of the moral aims: "It is an enduring institution because the values of the good college fraternity chapter are enduring"<sup>1684</sup>. Furthermore, in *Baird's Manual* it is argued that religion is fostered in the college fraternities, which bears striking resemblance with "mainstream" Masonic features. And similar to the Masons, who are admonished by their *Constitutions* that they ought to be peaceful subjects, the college fraternity members have to accept and obey their authority: "Fraternity undergraduates are, first of all, believers in their Creator; they may not be agnostics, pagans, or atheists; and they must be loyal students of their college, so long as their college is itself loyal to the Creator."<sup>1685</sup> Baird in his *Manual* sees religion as principal for the duration of a college fraternity - once the religious aspect is removed, it grows into a fun club and is liable to cease to exist after a short time: "Frequently only after a fraternity chapter dies or has turned into a club is it observed that there has been no altar in the house and that is why it has died or turned into a club."<sup>1686</sup>

For comparison, we will now take a closer look at a specific college fraternity, the Phi Kappa Psi. This fraternity was founded on February 19<sup>th</sup>, 1852, at Jefferson College, Canonsburg, Pennsylvania, by Charles Page Thomas Moore and William Henry Letterman (formerly Letherman).<sup>1687</sup> As is written in their manual, the Phi Kappa Psi have a constitution, by-laws, rules, and a ritual<sup>1688</sup>, features we also find in Masonry. Further, they have a similar administration, divided into "Chapters," "District Councils," and "Grand Arch Councils,"<sup>1689</sup> the last expression resembling the term "Royal Arch Masonry."

In contrast to Masonry, the requirements of the candidates are less severe - while Masons reject handicapped candidates and eunuchs, the Phi Kappa Psi initiate any male undergraduate "possessing talent, ambition, and a good moral character," as long as he has not been expelled from another college fraternity or is already a member of a rivaling fraternity, such as Quo Vadis or Kappa Beta Phi.<sup>1690</sup> Also in contrast to Freemasonry, this college fraternity has a two-thirds vote<sup>1691</sup>, and not the Masonic blackballing, whereby one black ball rejects the cause brought up for election.

The Phi Kappa Psi use titles for their officers that are similar to the Masonic titles: they have a President, a Vice President, a Treasurer, an Executive

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<sup>1683</sup> Robson (ed.), p. 5.

<sup>1684</sup> Ibid.

<sup>1685</sup> Ibid, p. 2.

<sup>1686</sup> Ibid, p. 9.

<sup>1687</sup> *The Manual of Phi Kappa Psi Fraternity*, p. 221.

<sup>1688</sup> Ibid, p. 234.

<sup>1689</sup> Ibid, p. 225.

<sup>1690</sup> Ibid, p. 221.

<sup>1691</sup> Cf. *ibid*, p. 224.

Secretary, a Secretary, etc.<sup>1692</sup> They also demand a pledge fee, like the Masonic initiation fee, and they provide an official badge, a membership certificate, and a membership card. Furthermore, the Phi Kappa Psi prohibit the same things that are not allowed in a Masonic lodge, like discussing politics and religion, or "riding the goat" and such humbug: "The discussion of political or religious topics is prohibited at all meetings of members of this Fraternity. The Ritual prohibits indulgence in 'horse play' in connection with any of the ceremonies of the Fraternity."<sup>1693</sup>

Another resemblance with Masonry is the strange phraseology: the Phi Beta Psi use Masonic technical terms like "in good standing," and they have an expression for a chapter whose charter has been withdrawn, which is "inactive Chapter"<sup>1694</sup>. They also use terms not found in Masonry but belonging to their own argot, as we can see with regard to their "colonies": "A colony is a local fraternity which has petitioned Phi Kappa Psi for a charter [...], and has been officially recognized on a provisional basis by the Executive Council or Grand Arch Council."<sup>1695</sup> They further have titles that are not found in Masonry, for example the "Archon," who is the presiding officer of the District and the custodian of its archives, records, and other property.<sup>1696</sup> Of course, there also exists a "Deputy Archon." Moreover, the Phi Kappa Psi love to use abbreviations like the Masons, e.g. A.A. (Alumni Associations), G.A.C. (Grand Arch Council), and others. This college fraternity also has its passwords and a motto, the latter being strikingly similar to the Masonic tenets. The motto from about 1854 is: "Conjugati Amicitia, / Vindicati Honore / Et Ducti Vero, / Vivimus Et Vigemus." (United by Friendship, / Sustained by Honor / And Led by Truth, / We Live and Flourish.)<sup>1697</sup>

As to symbolism, the Phi Kappa Psi have their fraternity colors, which are deep red and dark green, the particular shades being cardinal red and hunter green.<sup>1698</sup> We have learned that Craft Masonry has blue as its official color, and Royal Arch Masonry red. In addition, the Phi Kappa Psi have a special flower symbol, a habit we meet in the female Masonic orders and the Masonic youth orders: "[t]he Jacqueminot rose, which embodies the proper shades of the colors, red and green."<sup>1699</sup>

Similar to Freemasonry, this college fraternity has its special pins, and its peculiar signs. We have already encountered the Masonic Hailing Sign, as well as certain ejaculations. The Phi Kappa Psi, on the contrary, have their "Fraternity whistle," "the tones of the scale represented by the syllables Sol-Me-Fa-La-Sol-Me-Do, whistled to the cadence which would come natural in speaking the

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<sup>1692</sup> Ibid, p. 229/230.

<sup>1693</sup> Ibid, p. 234.

<sup>1694</sup> Ibid, p. 223.

<sup>1695</sup> *The Manual of Phi Kappa Psi Fraternity*, p. 222.

<sup>1696</sup> Ibid, p. 227.

<sup>1697</sup> Ibid, p. VI.

<sup>1698</sup> Ibid, p. 236.

<sup>1699</sup> Ibid.

words, 'Oh, my! What a boy am I!' "<sup>1700</sup> They also have a "Fraternity yell": "High! High! High! Phi Kappa Psi! Live Ever! Die Never! Phi Kappa Psi!"<sup>1701</sup>

The Phi Kappa Psi, like Freemasonry, have their own literature, which, although, is very limited, consisting of *The Shield*, *The Mystic Friend*, *The History*, *The Grand Catalog*, the *Manual*, and *The Song Book*, a *Colonization Manual: "A Guide for Growth"*, and some other manuals and brochures.<sup>1702</sup> Charity also plays a role in the Phi Kappa Psi - as the Masons have their relief system for widows and orphans, they have their Endowment Fund raised by voluntary subscription for the purpose of assisting worthy students to complete their college courses. They further have a Grievance Committee and a badge of mourning, similar to the Masons who use the broken column as a symbol for death, enact special funeral ceremonies and hold "lodges of sorrow."

As a last point for comparison, we have added an illustration of the Grand Arch Council of the Phi Kappa Psi fraternity, which shows the Masonic all-seeing eye, emanating divine rays, in the center of a six-pointed star, all surrounded by a kind of "endless cord" of brotherly love:

#### Seal of the Grand Arch Council of Phi Kappa Psi



Our topic is not to immerse into the secrets and customs of the Phi Kappa Psi here, and therefore, this discussion is representative rather than exhaustive. But we were able to show that the Masonic fraternity - similar to its engagement for youth orders like the DeMolay and the Order of the Rainbow for Girls - once created, and now sponsors and organizes certain college fraternities, with the moral aim to teach the young people to become better children, students, and

<sup>1700</sup> Ibid.

<sup>1701</sup> Ibid.

<sup>1702</sup> Cf. *ibid.*, p. 230 and 232.

citizens. Maybe without knowing, the parents of such children hand them over into "Masonic" hands - which must not be negative - when letting them join such college societies. There is much more "Masonry" prevailing in public than most people think, because it goes unrecognized as social institutions. DeMolay boys are not ordinary boy scouts. They acquire a kind of moral teaching. The Masons thus defend their right to do youth work:

Is the farmer who adds fertilizer to his crops soliciting their growth from the seed? No, he is assisting that growth.

DeMolay, in fact, is not a junior Masonic organization. It is sponsored only by Masonic-affiliated organizations. Its membership is influenced by Masonry through contact with Masons. DeMolays are instructed in ideals and principles by a ritual based on the ideals and principles found in Masonic work. To impart light in Masonry is but a logical and moral extension of our assumed duty and obligation to these fine young men.

The same support should be given to the Order of Rainbow and to Job's Daughters. These girls can and will exert more influence on the membership of Masonic Lodges than any other human factor. They will be the wives, sweethearts and mothers, the sisters and aunts of the future members of our Fraternity.<sup>1703</sup>

Here, we shall leave the college fraternities and youth groups and return to the sociability and publicity of Freemasonry for men, more precisely, to the "social brother." Roe Fulkerson has mirrored the character of a convivial Mason in his satirical "Portrait Gallery." This is a funny story on a museum guide showing to his audience a number of Masonic character portraits, explaining the different types of Masons there are - for example the "Parrot Mason" who can but repeat the ritual. Let us view with what an amount of humor and self-criticism Fulkerson writes on his institution when ridiculing the "social brother":

Next picture, please notice, covered with swinging door of wood. Necessary to keep picture from coming to life and wrecking plans of entertainment committee. Picture beneath is of enthusiastic social Brother.

Firmly believes chief end of Masonry is to promote brotherly love through smokers, ladies' nights, bowling teams, lodge dramatics, societies, picnics, barbecues, automobile excursions, debates, dog-fights and free-for-alls.

Has pet plan for holding Master Mason Degree on roller skates in local rink. [...] Wants Master to entertain visiting Deputy Grand Master after Lodge closes with Imitation Cock Fight, between two brethren dressed in Latest New York Rooster Make Up. Offers to be one game-cock himself. Believes Our Lodge should put itself on the map by

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<sup>1703</sup> *The New Age Magazine*, March, 1966, vol. LXXIV, No. 3, p. 42/43.

staging entertainment which will make Grand Lodge officers want to visit.<sup>1704</sup>

The "swinging door" with its allusion to taverns already anticipates the drinking involved in fun "Masonic" activities, and the exaggerations of "roller skates" and "cock fight" remind us of the goat riding in lodges to make them more attractive for candidates. This social brother certainly has confused Masonry with its "playground," the Shrine - with which we will introduce our next topic, the publicity of the Shrine and Grottoes.

### the Shriners - as the American public knows them



They are a favorite of the American public (cf. our chapter 8.4.1 on "Charity"), composed of Master Masons and well-known for their dedication to social purposes on the one hand and their funny escapades, mirrored by processions, hilarious social events, etc. on the other.

A French Masonic dictionary sees this institution as typical of America with its unlimited generosity and its unhidden infantilism:

L'ordre est paramaçonnique, et s'est fait une réputation tant par ses défilés et cavalcades publiques, souvent tapageuses, que par son réel esprit de charité, notamment en faveur des enfants infirmes. Un certain infantilisme, associé à une générosité sans bornes, lui donne un caractère nettement américain.<sup>1705</sup>

<sup>1704</sup> Commission on Masonic Education, Masonic Temple, Detroit, Mich. And Board of General Activities, Masonic Hall, New York (ed.), *Dollar Masonic Library In Ten Volumes*, vol. IV: *Our Lodge Portrait Gallery* by Roe Fulkerson, p. 12/13.

<sup>1705</sup> *DFM*, p. 202.

Ray Stevens has written a satirical pop song called "Shriner's Convention" which we will give in full here because it neatly mirrors the impression the Shriners - supposed to be the "pillars of the community" - leave before the American public. It is about an exasperated Illustrious Potentate trying to keep a lid on his overzealous party animal lodgemate. The song has the outer form of a telephone conversation during different times of the day between two Shriners, the Illustrious Potentate, called Bubba, and the Noble Lumpkin, called Coy, during the 43<sup>rd</sup> Annual Convention of the Grand Mystic Royal Order of the Nobles of the Ali Baba Temple of the Shrine. The audience only gets to hear the Illustrious Potentate, whose language gets worse each time, but knows exactly what abominable things the Shriner on the other side of the line is just doing. For these acts he is going to be excluded from the Shrine ("blackballed"). But having to give back his ring and tie-tack seemingly does not affect Coy very much since he can still join the "Hell's Angels" in order to have even more fun.

Ray Stevens recorded this song in 1980. He has written it from actual experience: finishing a concert in Atlanta, Stevens and his band had booked rooms at a local hotel where the Shriners were headquartering for their convention, occupying 99% of the hotel rooms. The Shriners kept Stevens up all night rocking and rolling, so that the song writer took revenge:

They had motorcycles in the halls and all this kind of stuff. I thought to myself, these guys - I'm going to get them. I'm going to write a song about them. I called them up when I finished the song, and said, 'I'm going to put this record out, and I don't want you to be offended, as a matter of fact, I'll donate a portion of the artists' royalties to your charities, and if you'll support the record, I think it'll help your visibility and increase the success of your charities.' And they went for it.<sup>1706</sup>

Stevens was often asked whether the Shriners were mad at him for putting out that record, but he could always answer: "Heck no, they loved it, and they still do to this day."<sup>1707</sup> He confesses that he is neither a Shriner, nor a big joiner. About his popularity among the Shriners, Stevens proudly states: "I don't know if I ever played in a Shriner hall before 1980, but after the 'Shriner's Convention' record came out, I played a *lot* of Shriner halls."<sup>1708</sup>

In his song, Ray Stevens plays with the antithesis of the high pretensions and the base vocabulary and activities of this "typical American phenomenon":

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<sup>1706</sup> Quoted from <http://members.aol.com/boardwalk7/stevens/stevens.html>

<sup>1707</sup> Ibid.

<sup>1708</sup> Ibid.

***Shriner's Convention*** <sup>1709</sup>

Here they come down main street, drums a flailing and the sirens  
 A wailin', what a roar  
 Bands are a playin' and flags are a wavin', and the Vanguard's and  
 Motorcycle Corps  
 Clowns are a-clownin' to the crowd and pinchin' every pretty girl who  
 dares to smile  
 It's a glorious mess, everybody wears a fez the parade stretches out for a  
 mile

*Chorus*

It's a typical American phenomenon where all the members  
 have a fine old time  
 It's the forty-third annual Convention of the Grand Mystic  
 Royal Order  
 Of the Nobles of the Ali Baba Temple of the Shrine

*Girls*

Meanwhile back at the Motel...

*Spoken*

"Hello, Operator, give me room 321, please, thank you  
 Hello, Noble Lumpkin? This here is the illustrious  
 Potentate. I said it's the illustrious Potentate. The  
 illustrious... Coy! Dad blame it! This here's Bubba! Coy, why  
 an't you at the parade?! What?! Well, how'd you get that big  
 Harley up there in your room? What?! I cain't hear ya' Coy!  
 Quit revvin' it up, son! Turn it off! Listen I just want you to  
 know one thing. You have embarrassed us all, the whole  
 Hahira Delegation! Now I'll see you at the banquet tonight,  
 Son. And you be there Coy, you hear me? Black tie! Seven  
 o'clock! Be there! And Coy, don't answer the phone, udden  
 udden! Mercy"

Well, it was all arranged by the Ladies Auxiliary in the downtown  
 Convention Hall  
 Cold Roast Beef, String Beans, Mashed Potatoes and nine boring  
 speeches in all  
 And all the tables looked fine with their Mogan David Wine and  
 Chrysanthemums on each side  
 And the Hahira leaders in their rented Tuxedos made the local hearts  
 swell with pride

*Chorus*

It's a typical American phenomenon where all the members  
 have a fine old time  
 It's the forty-third annual Convention of the Grand Mystic  
 Royal Order

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<sup>1709</sup> <http://www.raystevens.com/SongLyrics/ShrinersConventionLyrics.html>

## Of the Nobles of the Ali Baba Temple of the Shrine

*Girls*

Meanwhile back at the Motel.....

*Spoken*

"Operator, 321, please. Thank You. Hello, Coy? What are you doin'?! What do you mean, who is this! This is Bubba? Why wasn't you at the banquet? What do you mean all you had to wear was a Hawaiian fowerdy shirt? Well, you may think you're foolin' some people, but I know what's goin' on. Yeah, Ever'body seen the little redhead. That's right, ever'body! Why she come runnin' right through the dinner, right in the middle of the pineapple sherbet. Didn't have nothin' on but your fez, Coy! Coy, you the only one's got a fez with a propeller on top!! Yeah, yeah and she was a yellin' out the secret code, too, Coy. Dad blame it we gonna have to change it now, Coy! We gonna have to have a special meetin', we get back to Hahira, about your conduct at this here convention. Embarrassin'!! Now Coy, you be at the secret conclave tonight! You hear me?! And Coy, keep it a secret! Hah!"

Well, it was a secret meeting in the dead of the night with mysterious Sanctimony

In accordance with prescribed rituals of time honored ceremony  
Matters of grave concern were weighed with dedicated caution  
Like whether or not to raise at stud or draw or spit in the ocean

*Chorus*

It's a typical American phenomenon where all the members  
Have a fine old time  
It's the forty-third annual Convention of the Grand Mystic  
Royal Order  
Of the Nobles of the Ali Baba Temple of the Shrine

*Girls*

Meanwhile back at the Motel.....

*Spoken*

"Operator, room three-twenty...How'd you know? Oh!  
Hello! Coy? Where have you been? No, you wasn't at the Meeting! Well, I found out that at three o'clock this mornin' you was out there in your Fruit of the Loom's in the motel swimmin' pool with a bunch of them waitresses from the cocktail lounge! I just hope your mama don't find out about this, Coy! What? Well, how'd you get that big motorcycle up there on the high dive, Coy? Now Coy, dad blame it, that ain't no way to act. We supposed to be pillars of the community. When we get back to Hahira you can just turn in your ring and your tie tack 'cause Coy, heh-heh, you are out of the Shrine! You gonna be blackballed, boy! That's

right! You might even have to pack your bags and leave town! What do you mean you might join the Hell's Angels? Coy! Don't you hang up on me! Hello, hello...Don't you crank that motorcycle! Who's that gigglin' in the background, Coy? Hello, hello operator! Yeah, we's cut off! Room 321. Dad blame it Coy! You don't hang up on the illustrious Potentate! I said the illustrious Potentate! This is Bubba! Bubba! Coy!....."

This satire shows that the pompous and grandiose names like "Grand Mystic Royal Order," "Nobles," and "Illustrious Potentate," are merely a façade for trivial social amusement, illustrated by a "fez with a propeller on top," etc. The colorful clothing of the Shriners, the parade, the Motorcycle Corps make the "local hearts swell," the Americans are proud of their "typical phenomenon." The sincerity demanded of the members by the Illustrious Potentate, the highest officer, is only a fake since he himself uses vulgar language, curses, and swears. The main activities of the so-called "pillars of the community" seem to be eating, drinking, riding motorcycles, and having sex. The fact that the secret password has been betrayed to a "cowan," even to a girl, appears less a crime since the secret code can be changed in the next meeting. Thus, it becomes obvious that the alleged "secrecy" does not veil anything of importance; the arcana is replacable and consists merely of a word. Likewise, the secret meeting "in the dead of the night," where mysterious sanctimony and dedicated caution accompany a time-honored ritual, is the stage for banality - the "grave matters" that are discussed consist of nonsense like whether or not to "spit in the ocean." The misbehaving Noble is threatened to be expelled from the Order of the Mystic Shrine, but his expulsion is described as a procedure of "having to turn in his ring and tie tack" - as if there were no moral value within the organization, just outward appearance, decorations, and worldly things. For the Noble himself who is going to be "blackballed," this punishment is of no real importance, for he already considers joining a bikers' gang instead. All in all, Ray Stevens has rather created character assassination with his persiflage, but he did it with enough humor so as to receive but friendly reviews from the Shriners themselves.

## 8.6 Secularization

Religion touches everything, but it must be understood that Freemasonry is not 'a religion.' As a whole it has no dogma, nor theology. It has no plan of salvation and most importantly it claims no divine origin. To tear out the religious threads from the fabric of Freemasonry would almost destroy the garment just as removing all religious and philosophical thoughts, works, and ideas from any library would empty the shelves. Freemasonry is a learning place open to all men of good report and inventions. It teaches universal moral principles.

It has a vast depository of religious history and teachings. It is a powerful influence for good in the world. Thousands of clergy, of all faiths, have been and are Freemasons. They see it not as 'a religion' but as a firm foundation stone upon which they can continue to build.<sup>1710</sup>

While the non-Masonic fraternal rituals freely employ Biblical images and tenets, a symbolism fit for the Christian American population of the 19<sup>th</sup> century and onward, the situation is more difficult in Freemasonry, an institution declaring itself to be tolerant and not having a special creed. Religion has always been the most disuniting feature about Freemasonry. Partly, Freemasonry adheres to the belief in a Supreme Being and calls itself "mainstream Masonry," claiming the right to exclude all Masonic "unbelievers" from its ranks; partly, it is humanitarian and initiates freethinkers and atheists, and is punished for its tolerance by being not recognized by "mainstream Masonry." As shown in the previous chapters, Freemasonry is neither a religion, nor a substitute for one. But can one speak about a "religion of Masonry"? Some Masonic authorities maintain it, others deny it. A plausible explanation is the following by Joseph Fort Newton, who conceives the "religion" of Freemasonry as a "living wisdom" with inherent tolerance towards creed:

There is, then, a Religion of Masonry - old, simple, wise - as profound as it is practical; a religion of faith, freedom, and fellowship, talking the truths of faith and revelation, but allowing each man to read and interpret those truths as his heart elects, thus avoiding the envies and debates which so often disfigure the religious life. It is not a theology in the technical sense, nor a philosophy like the philosophy of Plato or Kant, but, rather, a living wisdom, a practical moral mysticism [...], veiled in allegory and illustrated by signs, symbols and dramas.<sup>1711</sup>

Thus should Masonry be - as the quotation above states, allowing each member an individual interpretation of its truths. And thus, it was written in Anderson's *Constitutions* from 1723, that all Masons are "obliged to that religion in which all men agree".<sup>1712</sup> This was the highest ideal of tolerance, according to which there really could exist a "universal Freemasonry," brought about by the belief in a "universal religion": "Indeed, the Religion of Masonry is Universe Religion, in which all men can unite: its principles are as wide as the world and as high as the sky. Nature and Revelation blend in its faith; its morality is rooted in the order of the world, and its roof is the blue vault above. The lodge [...] is always open to the sky [...]."<sup>1713</sup>

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<sup>1710</sup> *CME*, p. 518.

<sup>1711</sup> Bro. Joseph Fort Newton, in: "The Religion of Masonry," printed in *The Master Mason*, Sept., 1925, p. 725.

<sup>1712</sup> The Masonic Service Association of the U.S., *Little Masonic Library*, vol. I, p. 172.

<sup>1713</sup> Bro. Joseph Fort Newton, in: "The Religion of Masonry," printed in *The Master Mason*, Sept., 1925, p. 727.

However, Anderson's vague expression contradicted the Christian conception of the Trinity as it prevailed in England, and this led to a reinterpretation of Anderson's text in 1815 with the consequence that the belief in a Supreme Being became the dogma of English Freemasonry. Since the Grand Lodge of England was the Mother Lodge of Freemasonry, it could exercise a certain pressure upon other jurisdictions, in order to make them adhere to this new requirement. Thus, adogmatic Freemasonry became Christianized: North America, Germany, and other countries adopted the English dogma. The following quotation from an American Masonic monitor underlines the extent to which Masons of the English Masonic stream stress their belief in the Bible:

[...] and as the operative workman erects his temporal building agreeably to the rules and designs laid down by the Master on his Trestle-board, so should we, both operative and speculative, endeavor to erect our spiritual building **in accordance with the designs laid down by the Supreme Architect of the Universe, in the Great Book of Nature and Revelation, which is our spiritual, moral, and Masonic Trestle-board.**<sup>1714</sup>

The same metaphor occurs in the *The Text Book of Freemasonry* from 1881: "[...] so may the Volume of the Sacred Law be justly deemed the Spiritual Tracing Board of the Great Architect of the Universe, in which are laid down [...] Divine Laws and Moral Plans [...]."<sup>1715</sup> The metaphor for the Bible, "Masonic Trestle-board," shows how tightly the conceptions of these Masons are connected with the Volume of the Sacred Law (VSL), since their working plans are to be found in this book. Another metaphor depicts the Bible as the "altar light of Masonry":

[...] Masonry [...] is like one of the Cathedrals which our brethren built in the olden time: Faith its foundation, Righteousness its cornerstone, Strength and Wisdom its walls, Beauty its form and fashion, Brotherly Love its clasped arches, Reverence its roof, the Bible its altar light, Mysticism its music, Relief its ritual; its Symbols windows nobly wrought, half-revealing and half-concealing a Truth too elusive for words, too vast for dogma, and too bright for eyes unveiled, and only hinted to us until we are ready and worthy to behold it with other and clearer eyes than now we know [...].<sup>1716</sup>

Furthermore, as shown in Section 4.6.2, a symbol of the First Degree, "Jacob's Ladder," is illustrated in Masonic manuals and text books as resting upon the Bible as a firm ground. This symbolism would not apply to the

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<sup>1714</sup> Simons, p. 39. Bold print added.

<sup>1715</sup> Anonymous ("Compiled by a member of the Craft."), *The Text Book of Freemasonry*, p. 82.

<sup>1716</sup> Bro. Joseph Fort Newton, in: "The Religion of Masonry," printed in *The Master Mason*, Sept., 1925, p. 725.

"humanitarian" Masonic stream exercising tolerance with regard to the creed or unbelief of its members. Many misleading statements were made in Masonic manuals, for example by calling Freemasonry the "oldest Catholic religion." Masonry is far from being any religion at all, and by no means, of a Catholic confession. However, a section on behavior in the Lodge while open, found in the *Virginia Text Book*, reads:

No private piques, or quarrels about nations, families, religions or politics, must be brought within the doors of the Lodge, as being directly contrary to the rules already laid down - **Masons being declared of the oldest Catholic religion, universally acknowledged as such** and of all nations, bound to live upon the square, level and plumb with each other, following the steps of their predecessors in cultivating the peace and harmony of the Lodge, without distinction of sect or political party.<sup>1717</sup>

The additional information given in the quotation above shows that with the term "Catholic," there cannot be meant what people generally associate with Catholicism, that is, the Roman Catholic Church. Considering the many bulls of the Pope against the fraternity, any connection of Freemasonry with Catholicism would sound absurd. Here, it denotes universality, monotheism, the belief in a Supreme Being that can be valid for all nations, without quarrels of sect. Otherwise, the author of this quotation would belong to a group of orthodox American Christian Masons. In any case, such statements may have given rise to feelings of superiority of Christian Masons as prevalent in America, who think that they alone have the only true form of Freemasonry, while forms of Masonry like the Grand Orient de France remain unrecognized and "irregular" in their eyes. Furthermore, misleading statements were transmitted by esteemed Masonic authorities and historians, for example by Dr. George Oliver, who lived in the 19<sup>th</sup> century and published voluminous works on the Craft. Masons who purchased his books were confronted with or accepted his false conclusions, such as the Christianity of Freemasonry: "He believed in what may be called the *Patriarchal* theory of *Antediluvian*, *Preinundation*, *Pure* Masonry supposedly taught by Seth and Noah, which descended to King Solomon and from him to the Christian Dispensation of the present day. His resolute conclusion was that Freemasonry was Christian or it was nothing."<sup>1718</sup> What is even worse, American Masonic encyclopedias propagated this "Catholicism" of Freemasonry by printing Dr. Oliver's personal view. Thus, the *GHCDF* includes *A Dictionary of Symbolical Masonry* by Dr. Oliver, of which it prints the following article:

Symbolic Masonry, under whatever form it may be propounded, **is a catholic institution**, democratic in its form and government, and universal in its operation. This is demonstrable from any of the

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<sup>1717</sup> Dove, p. 30. Bold print added.

<sup>1718</sup> *CME*, p. 457.

definitions of the Order, from the free election of its chief magistrate, and the inferior governors of every private lodge, annually and by universal suffrage, and from the reputed form and extent of its lodges. If it were deprived of any of the above attributes, **it would be no longer Freemasonry**; and all its beneficial effects upon the mind and manners of men, would be scattered to the winds of heaven.<sup>1719</sup>

The writers of Masonic manuals and textbooks have often copied paragraphs from such well-known and widely circulated Masonic encyclopedias (this is obvious since all manuals treated in this paper, whether the one by Simons, Sickels, Dove, *The Text Book of Freemasonry*, and many others, contain almost literally the same descriptions of symbols and tenets). Also, many dictionaries have used other dictionaries that were printed before, such as *Masonry Defined* from the 1920's which is a compilation of more or less fantastic views and paragraphs found in earlier Masonic encyclopedias. It becomes evident that a false doctrine, once let loose and being repeated over and over again, makes its way through generations of credulous Masons.

If Freemasonry professes to be an undenominational institution open to any creed, this is a Utopian view and only partly true. For in 1773, the Grand Orient developed in France, which openly confessed its political and humanitarian standpoint. It admitted women as well as men, and abolished the belief in a Supreme Being. Both the English and this new French orientation expanded and formed international lodges, so that today, there exist two streams of Masonry:

[...][L]e monde connaît deux maçonneries. L'une, conduite par les Anglo-Saxons, l'autre, conduite par les Français. L'une, centrée sur l'existence de Dieu, le Livre de la Loi Sacrée, la prière et le conservatisme politique et social, l'autre, axée [...] sur la liberté de pensée, sur le progrès et la justice sociale et politique.<sup>1720</sup>

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<sup>1719</sup> *GHCDF*, p. 681.

<sup>1720</sup> Mitterrand, p. 58.

## 9. Masonic and Anti-Masonic Literature

Freemasonry has its literature, which has been rapidly developed [...]. This literature is not to be found in the working of its degrees, in the institution of its Lodges, in the diffusion of its charities, or in the extension of its fraternal ties. Of all these [...], its literature is wholly independent. This is connected with its **ethics** as a science of **moral, social, and religious philosophy**; with its **history** and **archeology** [...]; and with its **bibliography** [...]. It is connected, too, incidentally, with many other arts and sciences. **Mythology** affords an ample field for discussion in the effort to collate the analogies of classic myths and symbols with its own. **Philology** submits its laws for application to the origin of its mystic words [...]. It has, in fine, its science and its philosophy, its **poetry** and **romance**.<sup>1721</sup>

This chapter gives an overview of the Masonic books that were employed for this dissertation. As stated by a Masonic author, "[i]t is not surprising that an institution which has occupied so important a place and played so large a part in human affairs for more than two centuries should have developed a literature of it [sic] own."<sup>1722</sup> Albert G. Mackey proudly states in his encyclopedia that "[n]o one who has not studied the literature of Masonry can even dream of its beauty and extent; no one who has studied it can have failed to receive the reward that it bestows."<sup>1723</sup>

We are not going to deal here with profane literature that makes references to Freemasonry. When dealing with profane literature, the question rises whether Masonry is just a frame used to support an otherwise non-Masonic book, or whether it forms a meaningful part of it. Neither will the topic of this section revolve around the works of famous poets or writers who were Masons. This has repeatedly been done in Masonic research, for example in *Freiheit / Gleichheit / Brüderlichkeit. Deutschsprachige Dichter und Denker zur Freimaurerei*, edited by Appel and Oberheide. A valuable study to refer to is *The Mystic Tie and Men of Letters* by Robin L. Carr. This study deals with the literary works of Robert Burns, Jonathan Swift, Sir Walter Scott, Patrick Branwell Bronte, Rudyard Kipling, Sir Arthur Conan Doyle, Voltaire, Goethe, Edgar Allen Poe, Mark Twain, Will Rogers, Roscoe Pound, Lew Wallace, and others. Further references to Freemasonry in fiction can be found in the Internet.<sup>1724</sup> We will confine our studies to Masonic books used for and written by the common brother.

How many Masonic books are there, and what are they about? According to the German bibliography called Wolfstieg's *Bibliography*, there exist 80,000 titles of Masonic books in Europe alone. Together with the American Masonic books, there would be about 100,000, including Grand Lodge Proceedings, lodge

<sup>1721</sup> EOF, p. 448/449. The different components of Masonic literature are bold-printed.

<sup>1722</sup> Quoted from William Leon Cummings in *Nocalore*, vol. III, p. 219.

<sup>1723</sup> EOF, p. 449.

<sup>1724</sup> For example, at <http://www.freemasonry.bcy.ca/fiction/literature/html>

and local histories, brochures, privately printed books, etc.<sup>1725</sup> This enumeration shows that many of the books are reports and minutes of the happenings in Masonic conventions, business sessions, or degree work. However, there also exists Masonic fiction. It is unavoidable to question the role fiction can play in Masonry.

But, fiction? Can it have Masonic significance?

To propagate the belief in the Brotherhood of Man under the Fatherhood of God is one of the prime motivations of Freemasonry, a basic tenet. What better way to talk to the general population about Brotherly love, Relief, and Truth than to use the palatable vehicle of storytelling.<sup>1726</sup>

The quotation above demonstrates that several brethren conceive it as a Masonic vocation to propagate "brotherly love, relief, and truth," the three famous Masonic tenets taught to the Entered Apprentice candidate in the lesson of the First Degree. This might be one component of the Masonic literary work. Under this category fall especially books on Masonic philanthropy, which can be classified into fiction and non-fiction. To the first group belong, for example, *Masonic Home Boy* by Frederick R. Warburton, and "*bittersweet*" by Betty Kaufman Stover. Both books are the stories of the lives of orphans raised and educated in a Masonic home. Each is a mixture of novel and autobiography and tends to glorify Freemasonry for its good deeds. To the group of non-fiction belongs *Masonic Philanthropies. A Tradition of Caring* by S. Brent Morris. This illustrated book is a really good advertisement for Masonic charity and especially for the generosity of the Shriners, who help crippled children, etc.

In the beginnings of Freemasonry, and especially in politically insecure times, Masonic lodge literature contains revolutionary and humanistic ideas, because the lodges were almost the only places where the persecuted intellectuals could exercise freedom of thought and speech. Thus, Carr states that

[...] although Freemasonry did not advocate the overthrow of governments by force or otherwise, it did provide the foundation on which the people acted, for a study of events and philosophies just prior to and during the 'revolutionary period' indicates that the first place in which the ideas of freedom of speech, freedom of religion and the ideas of the separation of church and state with a free educational system was the Masonic Lodge room! Only the literature, minute books and other recorded materials of the Masonic fraternity reflect these sentiments at first!<sup>1727</sup>

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<sup>1725</sup> Cf. *CME*, p. 380.

<sup>1726</sup> Carr, p. 14.

<sup>1727</sup> Carr, p. 15.

One focus of this dissertation is the non-political literature of Freemasonry that treats different aspects of philology. It deserves special attention for one reason - the question whether it is reliable. First, the reader of Masonic writings will notice that - especially in the literature from the 18<sup>th</sup> and 19<sup>th</sup> centuries - there is hardly a work that does not deal in one way or another with magic and mysticism. There rarely can be found a matter-of-fact text, because many Masonic authors got carried away and falsified their history by delving in legends and adding decorations. They were also prone to dig too deep in the mysteries of ancient Egypt, and employed pseudo-Hebraic terms abundantly: "Ancient Symbolism, Egyptology, Ancient Mysteries and the like had an immense vogue in the United States."<sup>1728</sup> Coil calls this phenomenon the " 'deeper depth beyond the deepest depth' to which Masonic authorship has declined."<sup>1729</sup>

One should think that at least Masonic history books, dictionaries, and encyclopedias contain the truth - but such is not the case. Even celebrated and learned Masonic authorities assumed that Masonry had its origins at the time of the creation of the world, during the Flood, or in ancient Egypt, etc. Reasonable and dependable tools of reference are Henderson and Pope's *Freemasonry Universal* from 2000, *Coil's Masonic Encyclopedia*, and the *Internationales Freimaurerlexikon*. Most of the other dictionaries employed were very useful for describing Masonic symbolism and strange phraseology (e.g., the *EOF*, *TRMC*, *Masonry Defined*), but their argumentation is not always neutral and far too often drifts off into mysticism. Coil thus characterizes Albert G. Mackey, the author of the *EOF*:

Dr. Mackey was one of the most voluminous of Masonic writers [...]. Mackey was easily the most influential writer in America, many of his works being accepted as unquestionable authority [...], although they contained much error and some of it pronounced. [...] His books ran the whole gamut of Freemasonry and arrived at just the period when they filled something of a vacuum. [...] [N]ew questions of all kinds were pressing for answers, and Mackey had them in every field, clear, ringing, positive; nothing unknown, nothing doubtful. [...] His words came faster than his reading could supply facts for them [...]. Mackey's *Encyclopedia* was somewhat appropriately named *An Encyclopaedia of Freemasonry and Its Kindred Sciences; Comprising the Whole Range of Arts* [...], being as it was heavily weighted with much non-Masonic material and, it may be said, practically specializing in ancient cults and superstitions.<sup>1730</sup>

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<sup>1728</sup> *CME*, p. 382.

<sup>1729</sup> *Ibid.*, p. 417.

<sup>1730</sup> *CME*, p. 394/395.

The literature of Freemasonry used in this dissertation can be categorized into the following sub-groups:

**1. books used in the lodge room**

- "Volume of the Sacred Law"
- minute books
- book of constitution or "Ahiman Rezon"
- song books (in some lodges; cf. Section 11.)

**2. books used for education and research**

- encyclopedias and dictionaries
- histories, centennials
- manuals, monitors, textbooks
- rituals or cipher
- anti-Masonic literature and defense of Masonry
- exposés

**3. books used for entertainment**

- novels, short stories, and tales
- journey reports
- joke books and satires
- periodicals, magazines
- dramas
- song books

**4. books used for image-building**

- philanthropic books

**5. books for advertising**

- catalogues of regalia and lodge equipment

A great number of the books employed stem from the 19<sup>th</sup> century, are very verbose and contain a lot of romance and mysticism. According to *CME*, "Masonic literature had its greatest vogue during the 19<sup>th</sup> century. Prior to that, there was very little and the sale and circulation of Masonic books seem to have declined down to the middle of the 20<sup>th</sup> century, notwithstanding the largely increased numbers of the Craft. Masonic magazines are fewer than formerly."<sup>1731</sup> Each century has its special topics that are infused into Masonic literature. The time between 1850 and 1900 constitutes the bloom of Masonic publications, and was marked by special contents of Masonic writings:

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<sup>1731</sup> *CME*, p. 381.

This period was one of the richest in Masonic literature, a number of the productions being epochal. Three of the dominant lines were the accomplishments of the English school of realism, which evidently settled the origin of the Society; the increased vogue of symbolism, pagan mysteries, Egyptology, magism, and like vagaries; and, in the United States, the development of Masonic law and the unfortunate landmarks.<sup>1732</sup>

According to Coil, in the first half of the twentieth century, Masonic literature has shown no outstanding character.<sup>1733</sup> As stated in the *IFL*, publishers solely for Masonic books are few, because this market is not profitable: "Die Zahl der rein freimaurerischen Verlagsanstalten ist gering. [...] Freimaurer sind im allgemeinen auch schlechte Buchkäufer, die Zahl derjenigen Brr., die sich eine eigene Bücherei freimaurerischen Inhalts anlegen, ist immer eine sehr kleine gewesen."<sup>1734</sup> On the contrary, Freemasons seem to buy anti-Masonic literature more often.<sup>1735</sup> As Coil states bitterly, "[m]ost books have been on special subjects or phases and not infrequently have done little but thresh old straw. The Fraternity seems to have reached the state of slow, uneventful, growth with few thrills, except the common ones afforded by two World Wars."<sup>1736</sup>

In the following, we are going to analyze Masonic drama, Anti-Masonic writings, and the role of Masonry in folk-art in the form of jokes, trivialization, and satire.

## 9.1 Masonry & Theater

It is astonishing that in the 18<sup>th</sup> century, plays and operas dealing with such a secret institution as Freemasonry were performed publicly: "[O]ne would scarcely expect to find Freemasonry connected or concerned with the theatre or legitimate stage or to see Masonic themes presented for public entertainment. Yet, such events seem to have been fairly common in the 18<sup>th</sup> century [...]."<sup>1737</sup> In England, for example, an early Masonic opera was *The Generous Freemason* by William Rufus Chetwood, performed at London in 1730.<sup>1738</sup> There were also several prologues and epilogues delivered at theatrical productions as late as 1735, which contained Masonic references. In 1781, a pantomime called *Harlequin Freemason* was performed at Covent Garden, England, as well as an oratorio entitled *Solomon's Temple*. In Paris, *Les Frimaçons* was performed in

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<sup>1732</sup> Ibid, p. 382.

<sup>1733</sup> Cf. *ibid*, p. 383.

<sup>1734</sup> *IFL*, p. 1641.

<sup>1735</sup> Stated in *ibid*. See also for a list of European Masonic publishers.

<sup>1736</sup> *CME*, p. 383.

<sup>1737</sup> *CME*, p. 651.

<sup>1738</sup> For a list of early Masonic plays, cf. *CME*, p. 216/217.

1739; the melodram *The Grand Master of the Templars* in 1806; another melodram, *Jacques Molai*, in 1807; and the tragedy *The Death of James Molai* in 1812.

In Frankfurt and Leipzig, *The Freemason's Secret* was performed in 1741. Denmark knew a Masonic play in 1745, and Italy in 1785. European Masonry, being generally more tight-lipped than its American fellow organizations, was really not behind with regard to exposing Masonic contents on the theater stage. Thus, Elisabeth Großegger describes several Masonic dramas performed in the 18<sup>th</sup> and 19<sup>th</sup> centuries in Austria in her book *Freimaurerei und Theater. 1770-1800. Freimaurerdramen an den k.k. privilegierten Theatern in Wien*. According to Großegger, Freemasonry was not very secretive in Vienna, belonging to the daily topics.<sup>1739</sup> Masonic songs were composed, published, and sung in public; people wore Masonic symbols as "joujoux" on their watch chains; and several fashion accessories, such as the white muffs with blue hems, were called "à la franc-maçon." The Masonic theater plays, or such that contained Masonic references, are a witness of the development of Freemasonry in Austria and the reaction of the Emperors and the profane population towards it. Furthermore, these dramas helped the Freemasons to find a self-definition and to look for their roots - a Masonic problem already mentioned in the Introduction.<sup>1740</sup> Großegger came to the following conclusion:

Die Bühne wurde nicht nur von freimaurerischen Tendenzen durchtränkt, sie wurde geradezu Spiegel des sich wandelnden Schicksales der Freimaurerei. So wurden [...] Stücke aufgezigt, die von zaghafter Erwähnung der Freimaurerei in der Frühphase, bis zur Darstellung von Aufnahmearten in der Spätphase reichten. Damit verbunden war der Versuch darzustellen, daß freimaurerischer Einfluß nicht nur an den Ideen und Symbolen ablesbar ist, sondern sich auch dort bemerkbar macht, wo es um Themen- und Stoffwahl geht. Die dem Selbstverständnis der Freimaurer dienenden Ursprungsforschungen blieben nicht ohne Prägung auf das Theater.<sup>1741</sup>

Under different Emperors, the Austrian Masons experienced rise and decline. The Emperor Joseph II had a positive opinion of the Craft and delivered a patent on Freemasonry in 1785 according to which Masons were not only tolerated in silence but acknowledged by the state. However, the liberties and duties of the Masons were re-arranged and limited. In 1784, Schröder's drama *Die Freymaurer* was performed, which openly discussed the problems of Freemasonry on a profane stage: "Vorwürfe, die den Freimaurern immer wieder gemacht wurden, werden diskutiert, argumentiert, widerlegt. Was hier an

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<sup>1739</sup> Cf. Großegger, p. 103.

<sup>1740</sup> It has been shown that several American Masonic authorities of the 18<sup>th</sup> and 19<sup>th</sup> centuries tried to trace Freemasonry back to impossible times (creation of the world, the Flood, etc.). In Hensler's play "Die Tempelherren," they are traced back to the Knights Templar of the crusades.

<sup>1741</sup> Großegger, p. 122.

Gedanken anklingt, waren die Gedanken der Wiener der Mitte des josephinischen Jahrzehnts. Genauso wie man das Problem auf der Bühne darstelle, genauso war es Bestandteil des täglichen Lebens."<sup>1742</sup> Emperor Leopold II (1790-1792) maintained a good relationship with the Freemasons. In the years under his reign, several theater plays were performed that did not mention the word "Freemasonry," but contained Masonic ideas and symbols, and thus showed Masonic influence. One of these plays, *Der Geisterseher* by Perinet, leaning on Schiller's fragment with the same title and performed in 1790, seems to have had an educational function. Its author was skeptical with regard to secret societies, displayed stage equipment resembling a lodge room, and dealt with necromancy, creating an anti-Rosicrucian propaganda and a warning against alchemy.<sup>1743</sup> In 1791, three months prior to Mozart's opera, *The Magic Flute*, the play *Die Tempelherren (The Templars)* by Kalchberg was performed, which contained the hypothesis that the Knights Templar were the predecessors of the Freemasons.

Under Emperor Franz II (1792-1801), censorship was introduced against Freemasonry which forbade Masonic emblems and texts: "Bei Opern, Singspielen und dergleichen war der Text, bei Musikalien außerdem Bildschmuck oder auch Widmungen zu zensurieren."<sup>1744</sup> Anti-Masonic propaganda became so strong that in 1794, the lodges in Vienna ceased to work. The few plays performed under these circumstances contained many allusions and symbols and remained an "outer space" for the profane audience: "Die in dieser Phase untersuchten Stücke sind vor allem mit Sinnbildern angereichert; eine geheimnisvolle und fremde Welt für das allgemeine Publikum. Die Humanideen sind gerahmt, und in einer Spätphase sogar getrennt von Symbolik erkennbar."<sup>1745</sup>

What is the content of Masonic plays? As has been shown, some try to recapture the historical development of Freemasonry. Others expose "secret" Masonic initiation rites. Some plays denounce Rosicrucianism and magism that have nothing to do with Masonry, and thus wrongly show Freemasonry in an unfavorable light. Only a few discuss the problems of Freemasonry in the historical context, or contain humanistic ideas mingled with Masonic symbolism. Certain are shallow or hilarious plays on curious women seeking entrance into the secret order and being detected. Some comedies ridicule women inventing their own female Masonry, such as the American play *Sister Masons. A Burlesque in One Act*, by Frank Dumont, 1894. In this burlesque, the female Masons fail to perform a solemn initiation ceremony because the hysterical ladies are afraid of a mouse, and the female candidate runs off before she can be made to "ride the goat."<sup>1746</sup> Other plays were restricted by censorship, and some even caused a scandal, such as the comedy *Der Freimaurer* (1818) by the

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<sup>1742</sup> Ibid, p. 104.

<sup>1743</sup> Cf. ibid, p. 112.

<sup>1744</sup> Quoted from Marx Julius, *Die österreichische Zensur im Vormärz*, by Großegger, p. 119.

<sup>1745</sup> Großegger, p. 123.

<sup>1746</sup> Burlesque printed in *The Lodge Goat* by Pettibone, p. 587-596.

German August Friedrich Ferdinand von Kotzebue: "Als Schriftsteller [...] hat er zahlreiche recht oberflächliche und seichte Theaterstücke verfaßt [...]. K. schrieb auch ein seichtes Lustspiel "Der Freimaurer" [...]. Bei dessen Erstaufführung kam es in Graz 1818 zu einem großen Theaterskandal. [...] Die Folge war, daß [...] die Theaterzensur von nun an der Polizei übertragen wurde."<sup>1747</sup>

Coil argues that there is no indication whether any of the early Masonic plays or operas, except for Mozart's *Magic Flute* which has some Masonic overtones, were ever remarkably successful, but he refers to Claudy's plays of the 20<sup>th</sup> century as being quite en vogue among the American Masonic audience. These will therefore will be the topic of a more detailed analysis in the following sections.

[...] [I]t must not be assumed that the production of Masonic plays has ceased, at least, of those designed for presentation to the Craft alone or to androgynous gatherings. Of these, Carl H. Claudy of the Masonic Service Association, Washington, D.C., produced no less than a dozen playlets of a kind which can be performed in a lodge room and which in recent years have delighted innumerable Masonic groups.<sup>1748</sup>

### 9.1.1 Carl Claudy's Masonic Plays (1934 - 1945): Trespassing "Masonic Law" in Isolated American Country Lodge

Carl Claudy (1879-1957) was a Masonic author and playwright, and Executive Secretary of the Masonic Service Association from 1930-1957. He edited *The Master Mason* from 1924-31, the *Short Talks Bulletin* (a monthly, beginning in 1920), the 20 volume *Little Masonic Library*, and several novels, e.g. *The Lion's Paw*, *Old Tiler Talks*, *Foreign Countries*, *A Master's Wages*, etc. *Coil's Masonic Encyclopedia* characterizes him as follows:

It is especially noteworthy that Bro. Claudy, though having a lively imagination, never exercised poetic license in Masonic matters intended to be factual. On the contrary he belonged to the realistic school of writers believing that Freemasonry had enough to teach without distorting the truth. This was a valuable feature of the great mass of informal material sent out to lodges by Masonic Service Association. To him stories were stories and facts were facts.<sup>1749</sup>

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<sup>1747</sup> *IFL*, p. 867.

<sup>1748</sup> *CME*, p. 217.

<sup>1749</sup> *Ibid*, p. 134.

If Claudy as a writer of the realistic school has not intended his plays to be mere stories but the description of facts, he is, at least, most daring in describing violations of the so-called "Masonic law" and custom - even if it is for a good cause. As to the popularity of Claudy's twelve Masonic playlets, published under the title "*Where Your Treasure Is...*," in the foreword of the 1946 edition, the Past Grand Master of North Carolina states that "[t]hese plays have been presented in hundreds of Lodges all over the country, since the publication of the first of the series, [...] and thousands of letters sent to the author bear eloquent testimony to the joy and inspiration they have brought to American Craftsmen."<sup>1750</sup>

The title of his book containing the plays<sup>1751</sup>, as well as the title of eleven of the twelve dramas therein were taken from the Bible: "The Greatest of These," "He That Believeth," "Greater Love Hath No Man," "Judge Not!," "The Hearts of the Fathers," "... To Entertain Strangers," "A Gift in Secret," "Treasures of Darkness," "He Which Is Accused," "If A Man Die," "... And Not Forsake Them." Furthermore, on the dust jacket of this volume there is depicted a rainbow with a pot full of gold coins at its one end - the emblem of the Order of the Rainbow for Girls, and also the Biblical symbol of God's covenant with the people.

What makes Claudy's Masonic plays so easy to perform is the fact that they do not require any special scenery, costumes, or expenses, since the dramas play in a simple lodge hall of a small American town, with the officers and brethren occupying their usual stations and seats. Ten of the twelve dramas contained in this volume belong to a series of plays about one special lodge called Doric Lodge, and employ the same cast, besides visiting brethren and the exception of one or two strangers.

Doric Lodge is characterized in a preface<sup>1752</sup> as being a small country lodge in the town of Aaronton, somewhere in the middle east, off the main line railroad, the nearest town being five miles away. Accordingly, the lodge members are country people, farmers, and small town business men, who take Masonry very serious and try their best to live it. What makes the plays so interesting is the fact that the kind of Masonry practiced in this lodge sometimes does not conform to Masonic law: "A small Lodge in an isolated community, Doric Lodge has a certain informality of procedure. If it is lacking at times in true Masonic dignity, it is touchingly confident of the friendliness which permits much give and take."<sup>1753</sup> With regard to the so-called universality of Masonry, we have to understand that Doric Lodge is different, and is typical of many small and isolated country lodges where "certain informalities of procedure creep in to Lodge practices until they become commonplace and natural to the members."<sup>1754</sup> Doric Lodge thus is a kind of *pars pro toto*, despite of its

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<sup>1750</sup> Claudy, "Foreword," p. vii.

<sup>1751</sup> Bible, Luke, chapter 12, verse 34: "Where your treasure is, there will your heart be also."

<sup>1752</sup> Claudy, p. 13/14.

<sup>1753</sup> Ibid, p. 13.

<sup>1754</sup> Ibid, p. 153.

individualism. Claudy informs us in some prefacing paragraphs that Doric Lodge is of no particular Grand Jurisdiction, and that "the Grand Lodge under which Doric Lodge is holden is as mythical as is 'Aaronton.'" <sup>1755</sup> In order to defend himself, the author underlines that neither he nor the publisher condones or approves any act or speech contrary to law or custom in any Grand Jurisdiction.

It is almost surprising that no "goat riding" takes place; but the freedom of including such silly entertainment customs would have destroyed the serious undertone of Claudy's plays. The violations of "Masonic law" which take place in Doric Lodge are always induced and made necessary by severe problems of the community or single lodge members, and the lodge always comes out as the rescuing angel.

It is noteworthy that the author has written most of these plays in a similar isolation, namely in a lodge cabin in Montana, where, "in sight of hoary-headed old Emigrant Peak, highest in the Absorakas, surrounded by the peace and quiet of mountains and forest, the never ending song of Big Creek, clear cold snow water tumbling down its rocky course to the Yellowstone River, 'Blue Lodge in the Gallatins' became truly a playwright's heaven." <sup>1756</sup> These environs were Claudy's inspiration to show Freemasonry as a vital force in the lives of men.

A final word has to be said with regard to the presentation of the plays before a special audience. With exception of "... And Not Forsake Them," all plays were conceived for purely Masonic spectators. Their popularity resulted in frequent requests by casts of players to permit a staging before ladies and the general public, or at least before Eastern Star Chapters, which, however, was always refused. Claudy explains this rejection with the statement that "[...] the staging of any Lodge room scene before non-Masons could but result in drastic criticism." <sup>1757</sup> We would argue that this excuse treats the Eastern Stars rather harshly, who are nonetheless Masons. The reason could have been that the plays repeat certain lodge actions, e.g. the opening and closing ceremony, the reading of the minutes, and one even contains a short form of the initiation to the third degree with an account of the Hiram legend, which certainly was not intended for profane ears and Eastern Star members alike, who have a completely different ritual.

Since the desire for a Masonic play suitable for a mixed audience was repeatedly expressed, Claudy wrote with "... And Not Forsake Them" (1940) a drama of Masonic nature, playing in a Mason's widow's living room and not in a lodge. We would call it a "charity play," because its topic is the help extended by a Masonic country lodge to the widow of one of their brethren, a young and educated lady from the city left in distress with two babies. Although she sarcastically expresses her belief that "Masons are just children, playing. Men never grow up [...], there's always the little boy in them. [...] They call each other 'Worshipful' and there is a *Grand* Master and they take it all very seriously," <sup>1758</sup>

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<sup>1755</sup> Ibid.

<sup>1756</sup> Claudy, "For the Record," p. ix.

<sup>1757</sup> Ibid, "Apologia," p. 253.

<sup>1758</sup> Claudy, p. 264.

the brethren pay the rent of her room and supply her with food, asking her in turn to educate and care for their half-orphan and neglected children. This play does not reveal any lodge setting or action, but with unhidden self-praise demonstrates the support given by the lodge to women who are entitled to receive it - here we have again the reason for creating women's orders like the Eastern Star - confining the ladies to their proper task: charity. Claudy admits his uneasiness when creating this story for profane theater:

Well does the author realize that in departing from the particular form of vehicle which has demonstrated both its need and its success, he has crawled out on a limb which even gentle criticism may easily saw off behind him! The field of Lodge room plays is small and particularly (if not exclusively) his own; the field of the stage play is as wide as the world and in it the greatest of playwrights have labored.<sup>1759</sup>

We consider it a rather ineffective play, which, nevertheless, describes the Masonic reality of supporting widows and orphans of Craft members, and also the realistic behavior of the widow who does not believe that these "boys who never grow up" could ever support her. In the following, three dramas for Masonic audience will be briefly analyzed, which have been selected either for being based upon special technical terminology, or because of their content bearing relevance to history of the country and customs of the fraternity. Thus, we have chosen the drama "Greater Love Hath No Man" for the purpose of demonstrating the trespasses of Doric Lodge concerning initiation rules prescribed by the Grand Lodge. "The Hearts of the Fathers" evolves around special Masonic phraseology, the ceremony of "healing," while "A Gift in Secret" fits in this row because it describes the Masonic treatment of Jews in WW II America.

### 9.1.1.2 Masonic "Healing" in "Greater Love Hath No Man..."

This particular drama has been chosen here because it illustrates the "technical Masonic term which signifies to make valid or legal"<sup>1760</sup>, namely "healing." The play is the second of the Doric Lodge series and originates from a short story. It consists of three acts and was copyrighted in September 1936. According to *CME*, to heal Masonically means "to cure the illegality of a body or individual unlawfully created or made."<sup>1761</sup> Who can be healed, and why is it that healing may be necessary in certain circumstances? The answer is given by the

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<sup>1759</sup> Claudy, "Apologia," p. 253.

<sup>1760</sup> *EFKS*, p. 320.

<sup>1761</sup> *CME*, p. 311.

encyclopedia *Masonry Defined*, according to which healing is an act of a legally constituted Masonic body and is done to a person who has been irregularly admitted to the mysteries of Freemasonry, in order to make him a lawful Mason.<sup>1762</sup> When this person has been initiated into a self-constituted or false lodge, the only way to heal him is re-initiation. However, if the person in question has been made a member in a schismatic lodge, he might be recognized as legitimate by the action of a Grand Lodge. The encyclopedia states that there is a difference between simply schismatic lodges and clandestine or sham lodges. The founders of the latter are impostors, whereas schismatic lodges are regular lodges, which "from some cause or other, are not recognized by legitimate Masonic authorities."<sup>1763</sup>

Sometimes, the healing consists in merely exacting a new obligation to a lawful body.<sup>1764</sup> This is explained in Mackey's *Encyclopædia of Freemasonry and Its Kindred Sciences* as follows: "If the authority which conferred the degree was only irregular, and the question was merely a technical one of legal competence, it has been supposed that it was only necessary to exact an obligation of allegiance, or in other words to renew the covenant."<sup>1765</sup> In cases where the defects are only slight, the person can be healed by a general declaration after removal of the illegality of the initiating Masonic body. When we believe *Coil's Masonic Encyclopedia*, "the kinds of irregularities and the surrounding circumstances are innumerable; the methods of healing are also numerous and no general rules can be laid down to fit all occasions."<sup>1766</sup>

One of these innumerable cases of irregularity and a trick of repairing the damage is described in Claudy's playlet "Greater Love Hath No Man," which relates the story of how Hank Higgins, a poor and uneducated, but much beloved and newly-passed Fellow Craft, lies on his deathbed before he can obtain the Master's Degree, because he has saved 53 children out of a burning movie theater, receiving fatal burns himself. When the Worshipful Master of Doric Lodge learns that Higgins is going to die, he fulfils his only wish and confers the third degree on him. By this act, he violates five Masonic rules: the first transgression of Masonic law consists in the fact that the prescribed time between the conferral of the second and the third degrees has not elapsed, Higgins having received the second degree only five days earlier. The second violation is that Higgins does not fulfill the requirements for initiation since a candidate has to be in full possession of his physical abilities: he is heavily bandaged, lies on a stretcher and cannot perform the staging of the degree correctly. The third transgression of Masonic law is that the conferral of the degree takes place in a much shortened procedure due to the candidate's physical condition. The fourth violation of Masonic custom is that not all of the brethren have been informed and summoned, because the time was pressing. The fifth

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<sup>1762</sup> *MD*, p. 272.

<sup>1763</sup> *Ibid.*

<sup>1764</sup> Cf. *CME*, p. 311.

<sup>1765</sup> *EFKS*, p. 320.

<sup>1766</sup> *CME*, p. 311.

faux-pas is that Higgins has neither been properly instructed, nor duly examined in open lodge previously whether he was fit to be a candidate, although everybody knows that he is slow of learning his catechism.

The situation is aggravated by the visit of a stern and very much disliked Masonic authority, the District Deputy Vandermark, described as "a new broom [...] [who] wants to sweep clean"<sup>1767</sup>. Towards the end of the play, Vandermark improves in character and saves the Worshipful Master from suspension and Doric Lodge from having its Charter arrested through a generous and tricky act of understanding.

As to typical Masonic procedures, we witness an emergency meeting, called Special Communication in Masonic terms. Here, the brethren decide that they want to confer the degree. Afterwards, it is done, and Higgins resembles a bit the legendary Hiram Abiff as a noble victim for a great cause: "Brother Higgins, Masons are taught that fidelity to a trust is among the noblest of the virtues. [...] But [...] you, you have taught Doric Lodge a new meaning of fidelity."<sup>1768</sup> The Secretary describes the unlawful ceremony in his minutes. The lodge chaplain uses the Biblical words appearing in the title of the play: "It is written in the Great Light [...], "Greater love hath no man than this, that a man lay down his life for his friends."<sup>1769</sup>

The third act shows the unexpected reaction of the District Deputy Vandermark when he hears the minutes of the special meeting read by the Secretary. The Worshipful Master ponders upon a possible legality to be established later: "If there were time, doubtless the Grand East would order the degree conferred again. ... I have heard of "healing" a brother whose degree did not wholly conform to the laws and edicts of Grand Lodge. But there is no time [...] before Brother Higgins passes on."<sup>1770</sup> Unexpectedly, the District Deputy with a broad grin informs the brethren that they have not committed any Masonic offense at all, because the Grand Master knew about the whole affair, since one of the brethren had telegraphed him. The "Grand East" had found a trick to "heal" Higgins by granting a dispensation, dated back to the day prior to the illegitimate degree conferral:

The Most Worshipful Grand Master granted you a Dispensation, permitting you to raise Brother Hank Higgins to the Sublime Degree, at a meeting called by telephone without due notice to all the brethren [...] in a period less than the statutory time, and without examination of the candidate as to proficiency. The Grand Master was pleased to date this back to last Tuesday, the day before you actually did all these things. Therefore, all that you did was legal.<sup>1771</sup>

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<sup>1767</sup> Claudy, p. 47.

<sup>1768</sup> Ibid, p. 48.

<sup>1769</sup> Ibid.

<sup>1770</sup> Claudy, p. 53.

<sup>1771</sup> Claudy, p. 55.

Thus, the law has not been broken at all, and all Masons are satisfied. To make the happy ending complete, Higgins is also healed physically, since a friend has donated skin. This story shows that sometimes, it is commendable to break Masonic law if it is for a good cause - but only if "law" can be reestablished later.

### **9.1.1.3 Admitting a "Cowan" into Lodge: "The Hearts of the Fathers"**

The sixth play of the series was published in 1939 and consists of one act. There are two reasons for discussing it here: Doric Lodge again violates two principal Masonic "laws" or customs. First, the play deals with the antithesis of initiate and profane, using the Masonic technical term "cowan" for eavesdropper. A cowan must never enter a lodge, and normally, the tyler with his drawn sword is placed outside the door to guard it, so that the lodge is "properly tyled." In this case, there will be made an exception. The cowan is even a women - that is, a little girl. Second, this play is the only one of the set that requires a costume, as its story evolves about a peculiar Masonic custom: to be "properly clothed." We can observe the uneasiness of the properly clothed brethren at the intervention of an intruder "not properly clothed," which makes him an outsider, although he is a brother.

The story goes as follows: Doric Lodge celebrates Home Coming Night the same day a circus is at Aaronton. The lodge awaits a visiting brother, Bro. Henry Dyke, Junior, a wealthy businessman who has been invited to join his Mother Lodge on this special evening. Of course, without admitting it the members hope that this rich man will contribute generously to the lodge fund. But the brethren fear that there is going to be some discord, since there is also a visiting brother working for the circus. Bro. Dyke was once married to a beautiful tight rope dancer from the circus, who had committed adultery, wasted his money, disgraced his name, and finally deserted him with his baby. The circus now has a special program in which Elias the Clown catches a pretty, five-year-old tight rope dancer who falls off the wire. As we can already anticipate, this is Bro. Dyke's daughter.

Another circus man is brought into the lodge by his companion - it is Elias the Clown. His function is to ask the real father of the child to take her back, which Dyke refuses since he has financially cared for mother and child when he divorced the circus woman, and thinks that the girl goes to school somewhere instead of acting in a circus. He does not know the mother has died, and he has cut all bonds with his former family. However, when Elias the Clown asks the Worshipful Master to call the lodge from labor to refreshment, in order to introduce a "cowan," and as the father sees his little girl whom he has denied, and who is to be given into a Masonic home, he clasps her to his breast. The title

of this drama is taken from Luke: "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children." Thus, Elias the Clown symbolizes Christ, who has turned the heart of Bro. Dyke to his daughter.

The interesting part of the drama is the entry of Elias the Clown into the lodge room. The Junior Deacon hears the alarm, given on the door by the Tiler, and reports to the Worshipful Master that the visiting brother of the circus is there. The Worshipful Master orders him to admit the guest, but the Junior Deacon objects: "But, Worshipful, he's got a - a - there's someone with him."<sup>1772</sup> He admits that the second guest is a vouched-for Master Mason, and the Worshipful Master commands him once again to let them in. "But, Worshipful! He's not - he aint [sic]- he's - (stops)". The Worshipful Master gets impatient and asks the Junior Deacon to continue. "The Tiler says - well, all I can get out of him is that the vouched-for brother isn't - isn't dressed right!"<sup>1773</sup> When the Worshipful Master hears that the guest is "not Masonically clothed," he sends the Junior Deacon to verify that, and the latter returns with the report: "He's - he's got an apron on all right, Worshipful, but - but - he - but..."<sup>1774</sup> Finally, the Junior Deacon gets it out that the visiting brother still has his circus clothes on under the apron. The Worshipful Master is very liberal, and - what other, stricter lodges possibly would not have done - admits him by stating that "Doric Lodge has never denied *any* brother, properly vouched for. It is not for us to criticize a brother's apparel."<sup>1775</sup> The other brethren also have difficulties to accept their guest's outward appearance; thus, Bro. Dyke exclaims: "Why do you come here, dressed like a - like a ..." - "Dressed like a clown, sir. I'm sorry. I'm 'shamed I had to come in my workin' clothes, sir."<sup>1776</sup> Then follows the recital of the family drama. When all pleas to Bro. Dyke to assume responsibility for his child fail, the clown, in conformity with Masonic law, asks the lodge be called from labor to refreshment, and brings in the girl: "Excuse me, Worshipful [...], for bringing a cowan into the Lodge like this - but she's asleep."<sup>1777</sup>

As to Masonic phraseology, it is evident that the technical term "cowan," denoting eavesdropper or profane, is in no wise antiquated, being used in this play dated 1939. We learn from this play that the great tolerance of the Master of this country lodge has made it possible again to trespass Masonic customs. Although it has to be admitted that the offense was not so big since the girl was sleeping and even when she awoke she could not cause any damage since she was too young to understand any of the "secrets" going on in lodge. Besides, the lodge was not in action but was called to refreshment, which also lessens the offense.

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<sup>1772</sup> Ibid, p. 122.

<sup>1773</sup> Ibid.

<sup>1774</sup> Ibid.

<sup>1775</sup> Ibid, p. 123.

<sup>1776</sup> Claudy, p. 124.

<sup>1777</sup> Ibid, p. 127.

### 9.1.1.4 "A Gift in Secret...": Balloting for a Jew

The seventh drama of the Doric Lodge series, also a one-act play, was published and copyrighted in September, 1942, and is of interest here because it discusses the admittance of a Jew into the lodge. Even though Doric Lodge is situated in rural America, and not in fascist Germany, and even though it is in Masonry, the Jews were dealt with differently. Claudy is aware that not all lodges think alike in this matter, and, in order to avoid offending any Grand Jurisdiction practice, he apologizes for his drama of tolerance by stating: "The story is set forth only for the human values, and with no intent of argument for or against any idea or practice therein developed. If readers will think of the drama as belonging to the mythology of humanity, rather than to Masonic reality, its spirit will be preserved."<sup>1778</sup>

Thus, it merely teaches a lesson of humanity, without wanting to hurt other Masonic viewpoints. Although Claudy, for sake of his objectivity, pretends that this drama is rather intended to be fiction than fact, the reader can well imagine that such discussions have actually taken place among Masons.

The play begins with the Opening Ceremony in Doric Lodge, and the Worshipful Master announces that his nephew, who is an agent of the FBI, will be a visiting brother that night (here, it is mentioned in passing that "Brother Hoover" is the chief of the FBI). This nephew is to present an unusual "entertainment" to the members, but their Master does not reveal any further details. The Secretary reads the lodge minutes which deal with the "Unknown Benefactor," famous for his anonymous gifts both to the community and the lodge, who has sent a check to the lodge's charity committee, so that it was able to purchase an artificial leg for a maimed brother. These secret money orders come in envelopes with type-written addresses, each signed by a different name and giving different hotel address of the sender. The strange thing is that the amount is always just enough to purchase that what is needed. The brethren have already supposed that the strange benefactor is a lodge member who exactly knows their needs, and that he must be a citizen of Aaronton. But since they believe that typewriting is not traceable, they are afraid that they will never be able to resolve this mystery.

The Master invites his nephew to begin with his promised entertainment, but there is protest from the brethren, since they believe the correct order of business at Stated Communications is that balloting on petitions comes before communications and new business, and there is a petition for the Entered Apprentice Degree of a certain Otto Lubeck to be made. However, the Worshipful Master cites the by-laws from the code book which say that the lodge has to yield to the Master's inherent right to arrange the communications. Then there follows a short discussion on this Otto Lubeck, the owner of a store of out-

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<sup>1778</sup> Ibid, p. 153.

dated goods, who has already applied for the first degree of Masonry twelve times, but was always blackballed. The laws of Doric Lodge say that a rejected candidate has to wait six months until he can apply again, which Otto Lubeck has always done. The committees who have examined him have reported favorably each time, and he has an unblemished reputation. So what is the reason for him being rejected ever anew? One of the lesser educated brethren, who almost betrays himself (it is Masonically forbidden to reveal how one has balloted) gives the answer:

[b]ut he's a Jew! I don't care whether his grandfather or his father married a Christian or not. He's a Jew and that's why... [...]  
 No matter how thin you slice it, it's still balony. And no matter how good you say he is, he's still a Jew! [...]  
 But every one knows Otto Lubeck aint agoin' [sic] to get to be a member of this Lodge, not if he applies for a hundred years! [...]  
 And I ain't saying I got anything to do with blackballing him, nor I ain't tellin' what I know, but I do know balloting on Lubeck is a waste of time!<sup>1779</sup>

The other reproaches against Otto Lubeck are that he has disowned his son (for which he may have had good reasons), that he does not go to a Christian church, and that he does not contribute to the Community Chest of Aaronton, saying "I haf mine own charidies!"<sup>1780</sup> This statement already gives a clue to the outcome of this story.

Next, the Worshipful Master makes use of his special right and orders his nephew to begin with his entertainment. The climax of this drama is predictable and briefly told: the FBI agent compares the envelopes of the mysterious benefactor with a letter containing a bill by a shop owner, Otto Lubeck. He proves that the letters were all written on the same typewriter of which several keys were slightly damaged, and the brethren have to accept that the Jew, Otto Lubeck, whom they have blackballed all the time, is the unknown benefactor. Of course, this is why the Master wanted to have this kind of entertainment before the balloting, which now commences. While all brethren advance to the altar to ballot, the one of them who had produced the most objections asks to be excused from balloting, but the Master strictly commands that he either ballot or retire. So he votes, too, and soon after the Junior Warden declares the ballot fair in the South, the Senior Warden says it stands clear in the West, and the Master comments that it is bright in the East, and that Otto Lubeck is elected to receive the degrees of Freemasonry. The obstinate brother excuses himself for having "done held a wrong idea of a certain man," and as a mild "punishment" he has to read Proverbs 21, verse 14: "A gift in secret pacifieth anger," which explains the title of the drama.

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<sup>1779</sup> Claudy, p. 163-165.

<sup>1780</sup> Ibid, p. 165.

It is obvious that although the brethren of Doric Lodge cannot be called racists or fascists in the strictest sense of the word, they have a certain prejudice against Jews. The Chaplain of Doric Lodge admonishes them that it is forbidden to raise racial or religious issues in lodge, and reminds them that Freemasonry welcomes and admits worthy men of every country, sect, and opinion.<sup>1781</sup> This is the idealistic and theoretical view-point of Freemasonry, laid down in the landmarks of the Ancient Charges of Anderson's *Constitutions* from 1723, according to which a candidate must only profess a belief in a Supreme Being, while no subjects of sectarian or political character must be discussed in lodge. However, in Masonic reality these tenets have not always been obeyed. The Doric Lodge dramas take place in the 1940's. Already in the late 1800's there were debates whether or not to initiate Jews, which will be described at the crucial example of Germany.

Thus, the *IFL* states that at the time of the English Princess Victoria's engagement with the German Prince Friedrich Wilhelm, Jews were admitted to English lodges, but not to German ones.<sup>1782</sup> English brethren of Jewish faith were not allowed as visiting brethren in German lodges. Thus, when Friedrich Wilhelm, a Mason, came to London in 1857, the English brethren made it clear that they would not admit German Masons to visit them as long as the latter rejected English brethren of Jewish faith. The prince promised to abolish this out-dated German Grand Lodge decision upon his return to his mother country. However, in 1874 the Grosse National-Mutterloge "Zu den drei Weltkugeln" only granted Jewish Masons the right to visit Christian lodges, still rejecting the initiation of Jews. This caused its Grand Master, who saw his liberal thoughts fail, to demit from Freemasonry.

In 1881, the Grand Master of the German Grand Lodge "Royal York" wrote to the Grand Master of the Dutch Grand Orient: "Wir erkennen mit Ihnen im Prinzip, daß die Ausschließung der Israeliten von der Aufnahme in unseren Logen nicht vereinbar mit dem Grundwesen der Freimaurerei ist [...]"<sup>1783</sup>, and expressed his hope that this barrier would soon fall. In fact, he achieved the modification of the constitution that the religion of the candidate was no obstacle for his initiation. In 1889, the Grand Master of "Royal York" resigned from his office because he feared that Jewish neophytes would have to encounter unjustified difficulties. To sum up the situation in Germany before WW I, two of the old Prussian Grand Lodges, i.e. the "Große Landesloge" and the "Große National-Mutterloge Zu den drei Weltkugeln" allowed Jewish brethren to visit them, but refused the initiation of Jews, whereas the Grand Lodge "Royal York zur Freundschaft" permitted the initiation of Jews to the first three degrees. The "humanitarian" German Grand Lodges had Jewish members. That the German lodges were most liable to follow the spirit of time is proven during the rise of antisemitism in the pre-war era, when the Grand Lodge "Royal York" returned to

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<sup>1781</sup> Ibid, p. 164.

<sup>1782</sup> For a detailed description of Jews in German Freemasonry see *IFL*, p. 795-796.

<sup>1783</sup> *IFL*, p. 795.

its former Christian way. Many German lodges, even the "humanitarian" ones, modified their statutes in this direction.

Die Haltung der deutschen Großlogen [...] ist immer von Zeitströmungen beeinflusst gewesen. Zur Zeit der Hochflut des Vorkriegsantisemitismus [...] und schon früher war auch die deutsche Freimaurerei nicht frei von diesen Strömungen. In den gesammelten Schriften von [...] Findel [...] finden sich sogar Aufsätze, die von den jüdischen Suchenden einen eigenen Eid wie im tiefsten Mittelalter verlangten. Die stark rassenantisemitische völkische Bewegung seit dem Weltkrieg hat selbstverständlich auch die deutsche Freimaurerei nicht unberührt gelassen [...]. Da alle gegnerischen Angriffe die Freimaurer als Werkzeuge Alljudas charakterisieren, glaubten und glauben manche Großlogen und Logen, teilweise wohl weniger aus Überzeugung als aus Opportunismus, dem Zeitgeiste Rechnung tragen zu müssen.<sup>1784</sup>

The British *Encyclopædia of Freemasonry and its Kindred Sciences* in its 1921 edition refers to the disqualification of Jews in Germany, regretting that the great principles of religious and political toleration which characterize Freemasonry have not always been regarded, and hinting at the thus resulting bad reputation of German lodges abroad:

[...] from an early period the German Lodges, and especially the Prussian, were reluctant to accord admission to Jews. This action has given great offense to the Grand Lodges of other countries which were more liberal in their views, and were more in accord with the Masonic spirit, and was productive of dissensions [sic] among the Masons of Germany, many of whom were opposed to this intolerant policy. But a better spirit now prevails; and very recently the Grand Lodge of the Three Globes at Berlin, the leading Masonic body of Prussia, has removed the interdict, and Judaism is there no longer a disqualification for initiation.<sup>1785</sup>

The British praise comes too early, for the German Grand Lodges returned to their Christian perspective in the years preceding WW II. The aggravation of this development under the Nazi regime has been dealt with in another chapter. The *IFL* from 1932 also deals with the dissemination of Jews in Masonic lodges, stating that the percentage of Jews in big German city lodges was relatively high, whereas the percentage of Jews in Freemasonry altogether was comparatively low, as a result of the Jewish brethren preferring certain lodges open to them. According to the *IFL*, there were almost no Jews in the three old Prussian Grand Lodges of about 60,000 members, and only a few in the Grand Lodges of cities like Darmstadt, while certain lodges could boast a Jewish "boom." The same

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<sup>1784</sup> *IFL*, p. 795-796.

<sup>1785</sup> *EFKS*, p. 370.

proportion could be observed in America, where in some big cities the Jews constituted the majority of certain lodges, whereas, for example, Palestine Lodge in Detroit had not a single Jew among its more than 1,000 members.<sup>1786</sup>

The situation of the Jews in America relative to Masonry in the times prior to WW I is described in an article in the *Masonic Review* of 1870 headed "Jews and Freemasonry."<sup>1787</sup> This article states that the Jews were allowed into and initiated into American lodges (although the article does not say whether this was true for *all* American States and *all* Masonic jurisdictions). On the one hand, this article is very tolerant and liberal with regard to the Jewish question, but on the other hand, it is the more intolerant and bigoted regarding the Prince Hall question. Thus, it claims that the Grand Orient of France in its "special love for the descendents of Africa" has ventured to violate the laws of Masonic comity by recognizing "a spurious organization in Louisiana." This refers to the foundation of Prince Hall Masonry for the colored people. The article reproaches the French Masonic authorities to always seek a distant object for the exercise of their benevolence, while they forget completely the objects at home, and exclude the Jews, a people whose history is sacred. The text further argues that if the Jews were Hindus or Africans, three or four thousand miles from home, the Grand Orient would promptly interfere in their behalf. Then, the text enlists all the historic and religious scenes which Freemasonry has in common with Judaism, such as the characters of Moses, marching through the desert in search of the promised land, David in exile and on the throne of Israel, King Solomon building the temple, etc.:

These, the principal scenes in the Masonic allegory, are also epochs in the history of the Jews, and they establish at once a lasting source of interest and a community of feeling between the descendants of Abraham and the members of the Craft. That such is the case in England is apparent to the most superficial observer, because many excellent professors of the faith which the inspired Isaiah proclaimed in words of fire, are [...] valuable workmen in the Masonic vineyard [...].<sup>1788</sup>

An argument contrary to this statement is the fact that Masonry is founded on the Old Testament, not on Judaism, but Christianity only exists since the life of Christ, and thus, logically, the people in the Old Testament were Jews. Therefore, the symbols drawn from this source are "Jewish" in a sense, but they have nothing to do with the modern Jewish religion. Masonry is also far from being connected with Zionism, the movement to lead back all Jews into the land of Israel with its center being Zion.

The article from the above-quoted issue of the *Masonic Review* continues that unfortunately, some European countries exclude the Jews from a mistaken impression that only Christians are admissible, and that the great and progressive

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<sup>1786</sup> *IFL*, p. 796-797.

<sup>1787</sup> Moore, *Masonic Review*, vol. XXXVII, 1870, p. 249-251.

<sup>1788</sup> *Ibid*, p. 251.

Prussia in this respect is behind the age, being followed by minor German states. The text complains about the same egocentric policy in Sweden, but expresses some hope that the recently contracted alliance between the Grand Lodge of England and the Swedish Masonic authorities will make a change to the situation of the Jews, and the article concludes that no man can be excluded from Freemasonry as long as he is no "libertine or atheist"<sup>1789</sup>.

Is Freemasonry, which claims to make no distinctions of race and creed, juggling with names? The same question is raised by Kischke, who admits that in Germany, the Jews suffered under very oppressed social conditions until late in the 19<sup>th</sup> century and only step by step gained civil equality, since there was a serious religious alienation of two thousand years between them and the Christians. This led to a marginalization of the Jews, fostered from time to time by anti-Semitic tendencies in the German population, propagated for example by Rosenfels and Ludendorff, which also found their way into Masonry:

Die Freimaurerei blieb von solchen Zeitströmungen nicht unbeeinflusst. So traurig es angesichts des freimaurerischen Grundsatzes der Toleranz auch klingen mag, man kommt um die Tatsache nicht herum, daß sich die Öffnung der Freimaurerei für die Juden Deutschlands im Verlauf des 19. Jahrhunderts nur zögernd vollzogen hat. Sie erfolgte nicht einheitlich, und es gab in der deutschen Freimaurerei wegen der Zulassung von Juden manche Auseinandersetzungen, die sich zum Streit verdichteten. Noch nach dem Ersten Weltkrieg wanderte eine ganze Anzahl von Logen wegen der Judenfrage zu den christlichen Lehrarten ab. Der Antisemitismus war zwischen den beiden Weltkriegen eben auch in manchen Logen existent. Er vermischte sich mit deutsch-nationalen Einstellungen. [...] Die Juden hatten ihrerseits - ähnlich wie in Frankreich - ein gewisses Interesse an der Freimaurerei, nicht weil die Freimaurerei ihrem Wesen so sehr entsprach, sondern weil sie sich wegen der aufklärerischen Tendenz der Freimaurerei Verständnis für ihr Emanzipationsstreben erhofften.<sup>1790</sup>

In Germany, the Jews had to establish clandestine lodges ("Winkellogen"), which were not recognized by the Grand Lodges, before they were admitted into regular Freemasonry. Summarizing the policies of German Masonry with regard to the Jews, Kischke retrospectively makes the following negative statement:

Insgesamt gesehen muß festgestellt werden, daß dem Verhalten der deutschen Freimaurerei den Juden gegenüber im Vollzug der Grundsätze der Humanität und Toleranz kein allzu gutes Zeugnis ausgestellt werden kann. Nach dem Zweiten Weltkrieg hat sich diese Haltung jedoch grundlegend geändert. Ein breitgestreuter

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<sup>1789</sup> "Libertine" is used in Charge I of the *Constitutions* of 1723 and denotes freethinker in religious matters, cf. *CME*, p. 378. It is used together there with the expression "stupid atheist."

<sup>1790</sup> Kischke, p. 159.

Antisemitismus ist im Gros der Gesellschaft nicht mehr wahrnehmbar. Allerdings gibt es auch nicht mehr viele Juden.<sup>1791</sup>

Today, there are two lines of thought, i.e. two different streams of Freemasonry in Germany, the "humanitarian" and the "Christian" one. The first accepts Jews, but the latter only initiates them if they can confess a belief in Jesus Christ. However, this is to be explained with religious and not with racist or anti-Semitic reasons. As a rule of thumb for measuring the number of Jews in Freemasonry, Kischke estimates that the percentage of Jews in the membership of Freemasonry is about proportional to their percentage in the population.<sup>1792</sup> However, he admits that there are exceptions, as well as temporary and regional variations.

Returning to the drama by Carl Claudy, with the many brethren of European descent living in America it can be supposed that not all American lodges at the time of WW II accepted Jews. As Claudy's drama illustrates, even the brethren of "true American blood" have some prejudice. The Chaplain of Doric Lodge refers directly to the persecution of the Jews - with an implicit side-swipe at Nazi Germany - by stating that "[i]n this sad day when Jews are harried, tortured, shot, expelled from their homes and countries, outcasts in many supposedly civilized lands, we should lean over backward to be charitable, and kind, and understanding!"<sup>1793</sup> Thus, published in 1942, Claudy's play "A Gift in Secret" fell into the time of strong opposition and varied viewpoints with regard to the Jewish question, and describes the actual problem and questionableness of Masonry.

## 9.2 Anti-Masonry

Sadly, one of the key strategies a cult uses is to play upon the common interpretation of words. Dealing with any cult involves getting through a jungle of definitions.<sup>1794</sup>

Anti-Masons do not understand - more correctly, do not *want* to understand - the "universal language" of Freemasonry. What do they make of its technical terminology? This section deals with the opponents of Freemasonry, their reasoning, their measures against the fraternity, and the reactions of the latter. There have always been conspiracy theories among the population with regard to the fraternity. Such glimpses of paranoia can develop into an ideological and political tool to define a concept of an enemy, who becomes the scapegoat for

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<sup>1791</sup> Kischke, p. 159.

<sup>1792</sup> Cf. *ibid.*, p. 160.

<sup>1793</sup> Claudy, p. 164.

<sup>1794</sup> Schnoebelen, p. 100.

many unpleasant things. A conspiracy theory implies that a minority has the power to manipulate the majority and to change the course of history decisively. Therefore, this minority must possess superhuman forces. According to Reinalter, this over-estimation of the Masonic abilities results in a demonizing of the Craft, whose destruction seems to be the only way to heal the social organism.<sup>1795</sup>

Anti-Masonic attacks are carried out against different characteristics of the Craft, for example against its ritualistic practices or its alleged dark deeds. Since this is a linguistic dissertation, the attacks against its "words" will be examined. Freemasonry is an easy prey to conspiracy theories because of its language. Its ambiguous symbols are wittingly misinterpreted by anti-Masons who attribute to them a meaning of their liking, for example a sexual, a political, or a religious one. In history, these attacks went so far that the Freemasons even modified their language, to change the name of their institution, and to ban all "Jewish" terms, as was the case with the "Christian Orders" in Germany during the Nazi regime. The following sections will analyze the strategies of anti-Masons, based on several textual examples. The first example deals with interpreting Freemasonry as a fertility cult. Object of analysis is the technical term, "word." It has been shown that the "word" in Freemasonry acquires an important symbolic meaning. Thus, Section 8.1.1.3 on the Master Mason's Degree and Section 8.1.3 on the Royal Arch Degree explain that in the Third Degree of Masonry, the "word" is lost and replaced by a substitute, and in the Seventh Degree, it is restored. This word - as called in the ritual, the "Grand Omnific or Royal Arch word" - symbolizes the "Divine name," the "Ineffable Name." There are critics of Freemasonry like Martin Wagner who appoint a sexual significance to everything mysterious in Freemasonry, and thus also to the "word":

In this cult the term "The Word" or the "Word of God", does not denote the revelation of God, neither its content, nor the form, nor the person of Jesus Christ. The term is a glyph or veil or mask for something else. Pike says: "The Universe is the only uttered word of God." Mackey says: "The word itself is but a symbol for divine truth." In Freemasonry the 'word' denotes the seminal principle disseminated throughout the world. It is the 'life fire' of the generative principle, the vital force in its several aspects, inhering in nature. It is that in which the life essence is sent forth into new forms or living entities, containing also within itself the originating and destroying forces. Its several aspects then are viewed and conceived of in Freemasonry as the lost word, the omnific word, and the ineffable name.<sup>1796</sup>

These interesting findings allow Wagner to argue that the "lost word" in Freemasonry is not the lost pronunciation of the name Jehovah, but the "lost generative power of the architect of the temple, Hiram Abiff. It conceals this

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<sup>1795</sup> Cf. Reinalter, p. 126/127.

<sup>1796</sup> Wagner, p. 418/419.

secret under this name, and justifies it by giving this name of Jehovah an arbitrary phallic interpretation."<sup>1797</sup> Wagner is not the only anti-Mason behaving like a Sigmund Freud of Freemasonry and assuming a sexual connotation behind every symbol. Already Leo Taxil (1854-1907) interpreted Masonic pillars as phallic symbols. According to Taxil, the bright column Jachin denoted man, and the dark column Boaz, woman:

Die leuchtende Säule "J" bezeichnet das zeugende Prinzip, den Mann. Die dunkle Säule "B" das verderbliche Prinzip, das Weib. Dieses ist die Dunkelheit, der Mann aber das Licht. Jachin ist der Phallus, Boaz ist die Scheide. Der Same des Mannes wird in der Scheide durch den Samen des Weibes zerstört (?). Diese doppelten Prinzipien bezeichnen auch die weißen und schwarzen Felder des musivischen Pflasters.<sup>1798</sup>

Biologically, Taxil did not seem to have had a clear concept of the act of procreation. Taxil's interpretation of the compass as the symbol of man and the square as the emblem of woman is even more curious. He conceives the act of raising a Master Mason (i.e., obtaining the Third Degree) as copulation. As Taxil observed, the female Masons of Pike's Masonry of Adoption get to know the Edenic tree (the tree of knowledge of good and evil) in their third degree (here he errs, it happens in the second degree, that of Companion; cf. Section 7.2.1), and the Master Mason gets to know the "Middle Chamber" (here Taxil is also mistaken, for it is the Fellow Craft and not the Master Mason; cf. Section 7.1.1.2). Taxil concludes that the Edenic tree is the phallus, and the Middle Chamber the vagina. In the Third Degree, both meet to copulate. According to Taxil, during the act both seeds are rotting, out of which the child grows.

Der Zirkel ist das Zeichen des Mannes, der Winkel das des Weibes. Die Meisterweihe ist ein Begattungsakt. Die Adoptionsmaurerei lernt im Meistergrade den Baum der Erkenntnis kennen, der Meister die mittlere Kammer. Der Baum ist der Phallus, die Kammer die Scheide. Im dritten Grad treten die beiden Säulen zur Begattung zusammen. Bei der Begattung gehen beide Samen in Fäulnis über. Daraus entsteht das Kind!<sup>1799</sup>

In anti-Masonic history, these vocabulary analyses of Taxil have been repeated over and over again, for example by Schnoebelen in 1991, or Dr. Cathy Burns in 1995.<sup>1800</sup> Schnoebelen even defines the American Masonic symbol "Two Ball Cane" (meaning Tubal Cain, cf. Section 6.18.1) as a phallic symbol: "It looks like an upside down golf club with two balls near the top. [...] Many people assume the person is a golfing enthusiast, but it is actually a visual

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<sup>1797</sup> Ibid, p. 422/423.

<sup>1798</sup> *IFL*, p. 1455/1456.

<sup>1799</sup> Ibid.

<sup>1800</sup> Cf. Bibliography.

Masonic pun. [...] It is also an all-too-obvious pun on the 'god' of Masonry, the male reproductive organ! Nice, eh?"<sup>1801</sup>

Having mentioned examples of attributing a sexual connotation to Masonic symbols, the following is an example of appointing a political significance to them. Walter Ulbricht, a former Communist leader in East Germany, unwittingly provided material for anti-Masons when he ordered a new flag adopted for his Soviet "republic." This led to an association of Freemasonry with Communism, since the new flag substituted a circle for the sickle of the Soviet flag, while the hammer was retained. The hammer is a profane artisan's tool, but in European Masonry also a well-known symbol referring to the Supreme Intelligence, i.e. God.<sup>1802</sup> A writer in the *Rheinischer Merkur* felt stimulated to launch the following conspiracy theory: "The variant Hammer and Sickle leads to the suspicion that Ulbricht is trying to achieve a higher status by using the Masonic symbol of intelligence, the circle. He probably wants to prove that he is the most dependable of all the red satraps, as well as the chief architect of his red Builders State."<sup>1803</sup>

## 9.2.1 The Vatican

Section 2.3 on Freemasonry in Italy has already sketched the history of Papal Bulls and Catholic oppression with regard to the Masonic fraternity. What makes this topic interesting for literary studies is that the Encyclicals of the Vatican each time produced outraged and rebellious reactions of ardent Freemasons, who published their counter-acts. These were again commented on by fanatic Christians and anti-Masons, so that a whole vicious circle of verbal injury literature and also mock poetry evolves around this subject. *Coil's Masonic Encyclopedia* records seventeen Bulls by eight different Popes from 1738 until 1902, starting with *In Eminenti* under Clement XII in 1738, which was followed by *Providas* (Benedict XIV; 1751), *Ecclesiam* (Pius VII; 1821), *Quo graviora mala* (Leo XII; 1825), *Traditi humilitati* (Pius VIII; 1829), *Mirari vos* (Gregory XVI; 1832). Then came six Bulls under Pius IX; respectively, *Qui pluribus* (1846), *Quibus quantisque malis* (1849), *Quanta cura* (1854), *Multiplikes inter* (1865), *Apostolicae sedis* (1869), *Etsi multa* (1873). These were succeeded by four Bulls under Leo XIII, *Etsi nos* (1882), *Humanum Genus* (1884), *Ab Apostolici* (1890), *Praeclara gratulationis* (1894), and *Annum ingressi* (1902).<sup>1804</sup> Of all these, *Humanum Genus* was the most pretentious, calling Freemasonry the "Devil's work."<sup>1805</sup> As its name implies, it is an essay on the

<sup>1801</sup> Schnoebelen, p. 124.

<sup>1802</sup> Cf. Pollard, p. 52.

<sup>1803</sup> Quoted in Pollard from *California Freemason*, summer 1960, who cites a partisan Catholic writer in the *Rheinischer Merkur*. P. 52.

<sup>1804</sup> Cf. *CME*, p. 55.

<sup>1805</sup> Cf. *IFL*, p. 236.

depravity of man, and it describes Freemasonry as an evil "sect." Leo XIII. admonished all Catholic bishops to eliminate this "impure epidemic" ("impuram haec luem").<sup>1806</sup> Albert Pike, the Grand Commander of the Scottish Rite for the Southern Jurisdiction of the United States, made a long public reply four months after *Humanum Genus* was delivered. Pike conceived this Bull as "a declaration of war, and the signal for a crusade."<sup>1807</sup>

An example of Masonic reaction towards a Papal Bull (*Multiplices inter*, from 1865), in which Masonry was referred to as "this most immoral sect" and "that perverse society of men,"<sup>1808</sup> and in which the Pope threatened the Masons with excommunication, is the following poem. It is published in the *Masonic Review* from 1866, quoted from *Punch*, and it satirizes the standpoint of the Vatican in mock-heroic style, employing all the Papal reproaches against the fraternity:

O Venerable Brothers of our sacrosanct Consistory,  
There is a confraternity wrapt up in darkest mystery,  
Themselves the men of Masonry and Freedom they denominate:  
All freedom save our own we do most utterly abominate.

This good-for-nothing, execrable, pestilent society,  
United in the fellowship of error, and impiety,  
Extends itself, O shame! the whole world habitable wide over,  
Beside that universal realm which we as King preside over.

Of all law, human and divine, the enemies these wretches are.  
Tartarean brood, among the corn they, burn them, vilest wretches are  
They glory in the practice of all manner of atrocity,  
And specially addicted are to guzzling and gulosity.

There is in that proud Capital with River Thames irriguous,  
A temple nearly to the Fields of Lincoln's Inn contiguous,  
There are they wont to celebrate their orgies with audacity,  
Unheard of, gormandizing with incredible voracity.

What shall I say of gridirons when they neophytes initiate?  
And what of red-hot pokers in commencing a noviciate?  
And what of those most horid [sic] oaths, with ceremonies sinister,  
Which they are to each candidate reported to administer?

But what we most detest in them excites our ire professional;  
It is that Secret which they keep in spite of the Confessional;

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<sup>1806</sup> Ibid.

<sup>1807</sup> Quoted from *CME*, p. 55. See also for content of *Human Genus*.

<sup>1808</sup> Moore, *The Masonic Review*, vol. XXXI from 1866, p. 15/16.

O reticence the most obstinate of stubborn indocility,  
That dares hold any thing concealed from Our Infallibility!

It is an error to believe in what they call their charity,  
As though they with the Faithful were at all upon a parity;  
Condemned be the suggestion of such scandalous equality!  
Their ends are eating, drinking, conviviality and jolity.

The ruin of the Church and Civil Government they're aiming at,  
No visionary phantom 'tis that we are now declaiming at;  
The Freemasons and Fenians are only two varieties  
Of secret sacrilegious and heretical societies.

Their aprons be anathema, their gems and decorations all;  
Their symbols, signs, and passwords we declare abominations all;  
And, if they do not penance and submit to Our authority,  
Adjudge them to the regions of profound inferiority.<sup>1809</sup>

Pope Pius IV. already sensed in 1865 that Freemasonry was "universal," for he declared that "these efforts of the Apostolic See have not met with the success hoped for. The Masonic sect of which we speak has not been vanquished or overthrown; on the contrary, it has so developed itself that in these troublous days it exists every where [sic] with impunity."<sup>1810</sup> The same observation was made by Pope Leo XIII in 1884 in *Humanum Genus*, when he stated that "in a century and a half, the sect of Masons grew beyond expectations," and "grew to be so powerful that now it seems the only dominating power in the States."<sup>1811</sup> That the Papal reproaches and opinions on Freemasonry were reactionary and detached from the world of reality is demonstrated in both Coil's cyclopedia and the *Masonic Review*. The latter states that one Pope only repeated what the ones before had said, and puts this observation in Masonic metaphors, arguing that the Pope is "like the owner of an ancient mansion, devolved on one by a hereditary right. He must take the edifice as it is, with its commodious and inconvenient chambers, its fantastic turrets and heavy chimney pieces [...]; or if he alters it, it must be with a cautious and gentle hand, otherwise the whole fabric will fall about his ears."<sup>1812</sup> It further states that the Pope "is cabined, cribbed, confined. He must go forward by going round in the tread-mill of precedent. He wears the old garments, put on semi-occasionally [...] as in Holland where dresses are hereditary, the grand-fathers and sons, in regular succession proceed to the altar in the same nuptial breeches."<sup>1813</sup> The article in the *Masonic Review* concludes that the Pope shows himself to a disadvantage, putting on such an outer garb in

<sup>1809</sup> Quoted from *Punch* in an article called "The Pope's Allocution," printed in *The Masonic Review*, vol. XXXI from 1866, p. 18/19.

<sup>1810</sup> Quoted in *ibid.*, p. 16. Italics left out.

<sup>1811</sup> Quoted in *CME*, p. 55.

<sup>1812</sup> Moore, *ibid.*, p. 18.

<sup>1813</sup> *Ibid.*

these days of enlightenment.<sup>1814</sup> However, it has to be remarked that even in our modern times, the Catholic Church has not made too great an advance towards a peaceful relationship with Freemasonry (in contrast to the Protestant Church that at least tolerates it). As stated in *CME*, Pope Pius XII delivered an encyclical which was remarkable for its ignorance and effrontery, that denounced Rotary International and similar clubs.<sup>1815</sup> The old fear of "secret societies," whatever they are and whatever their purpose may be, seems to be still prevalent in the 20<sup>th</sup> and 21<sup>st</sup> centuries.

In spite of this, there were recent attempts of pacification and reconciliation. In December 1996, for example, the Italian Freemasons offered to Pope John Paul II the Galileo Galileo medal, which is the highest Masonic decoration for non-Masons. It was meant a sign of appreciation of the Holy Father's engagement for peace and brotherhood among the people of the world. However, a speaker of the Vatican declared that the Pope declined this honor since on principle he never accepted decorations.<sup>1816</sup>

## 9.2.2 The Morgan Scandal in America (1826 - 1836)

*"To the enemies of our Order, - may they find a grave six feet deep, six feet long, and six feet due east and west."*<sup>1817</sup>

In 1826, an anti-Masonic excitement started in the small village of Batavia in Western New York. It grew into a movement that traveled through the whole state and from there to New England, the Mid-Atlantic states, Ohio, and Michigan, and swept almost over the entire United States. This affair had political consequences and caused an anti-Masonic paranoia among the population which we can compare perhaps to the craze that McCarthyism's fear of Communism evoked in the American people during the Cold War, or to the anti-terrorist sentiment beginning in September 2001. The flames of mass emotion were fanned. Freemasonry was seen with different eyes by the profanes, many brethren demitted from the order, and the resentment that prevailed against Freemasonry broadened into a hate of secret societies which also hindered the expansion of other fraternal orders like the Odd Fellows. Furthermore, sayings and neologisms related to this scandal arose, which makes the topic interesting with regard to local influences on a technical language.

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<sup>1814</sup> Cf. *ibid.*

<sup>1815</sup> Cf. *CME*, p. 56.

<sup>1816</sup> Cf. <http://www.ktf.uni-passau.de/fakultaet/links/rv/vatican.156.html> (radio vatican ticker vom 20. bis 23. Dez. 1996)

<sup>1817</sup> Cited in Lang, p. 114, from the autobiography of Thurlow Weed.

The whole uproar was caused by a Captain William A. Morgan, a Virginian by birth and - curiously - a stone-mason by trade, who made known that he intended to publish a book about the secrets of Masonry. When and how he was made a Mason cannot be verified, and the idea is expressed<sup>1818</sup> that he was "book-made," having read certain exposés that were in circulation at his times and gleaned enough of Masonry to be accepted in a lodge in Batavia. He was even exalted to the Royal Arch degree. However, the local Masons excluded him from participation when a new Chapter was founded, which may have motivated him to the plan to expose their ritual work. The publisher and editor of a local newspaper, David C. Miller, encouraged his design. However, the announcement of their intention caused rumor in the village, much of Morgan's manuscript was taken away, and Miller's print shop was set afire. What some hotheaded Masonic individuals, in their eagerness to protect their order, did not know was that Morgan's book was not worth the whole trouble, since it was based on an English exposé.<sup>1819</sup> This counter-action lost its effect for Miller used this attack for publicity purpose. A chance to get rid of Morgan occurred when he was sent to jail in Canandaigua, New York, due to some trifling unpaid debts. On the following day, a man named Lawson asked for his release. Morgan left the jail with him and another man, was pushed into a carriage and disappeared forever.

The abductors were arrested. The interest of the population in this scandal was extremely high: "During what have been called the Morgan trials, and other civil cases which owe their origin to his abduction and subsequent fate, the people have crowded the courts of justice to overflowing."<sup>1820</sup> The citizens lost their belief in justice for they began to think that if the judge were a Mason, an accused Mason might just give the "Grand Hailing Sign of Distress" and be freed. Many strange ideas about the Craft gained a foothold in the population. The persons who abducted Morgan (among them the Master of a neighboring lodge), however, did not murder him. They took him one hundred miles away to Fort Niagara, from where he was to be taken to Canada in order to start a new life there. Allegedly, Morgan had even agreed to this and had received money to get along until his family would be sent after him.<sup>1821</sup> Unluckily, the Canadian Masons refused to take him, which made his stay in the Fort longer than it was planned. A very un-Masonic toast at a Knight Templar banquet may have suggested to some of Morgan's jailors that they murder their prisoner: "To the enemies of our Order, - may they find a grave six feet deep, six feet long, and six feet due east and west."<sup>1822</sup>

Nobody knows exactly what happened, but it was generally thought that Morgan was taken in a boat on the Niagara and plunged into the water. Many investigations were led, the governor promised a reward for finding Morgan,

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<sup>1818</sup> Lang, p. 110.

<sup>1819</sup> Cf. *ibid*, p. 112.

<sup>1820</sup> Ratner, p. 28.

<sup>1821</sup> Cf. Lang, p. 119.

<sup>1822</sup> Cited in *ibid*, p. 114, from the autobiography of Thurlow Weed.

many people claimed to have seen him in all kinds of countries, e.g. in Smyrna, in Asia Minor, and finally, a body was found and identified as Morgan's.

All this happened in the closing days of an exciting political campaign. The Anti-Masonic partisans used every artifice not to have the impression disturbed that Morgan's body had been found [...]. The vote cast for avowedly Anti-Masonic candidates was regarded as sufficiently encouraging to suggest the establishment of a new political party to prevent the election of Masons, or "Mingoes" as they were nicknamed, for public office. Here was the opportunity for Thurlow Weed to swing himself into political leadership, which had been denied him by the existing parties. He became the organizer, the mouthpiece, the platform builder, the 'boss' of the new party whose venomous agitations stirred the country for almost five years.<sup>1823</sup>

It is a fact that the drowned body found was the one of a certain Timothy Munroe, which became clear a few days after the interment. The Anti-Masonic party was the first third-party movement in the United States. Its initial followers were farmers and skilled craftsmen, many of whom were associated with evangelicalism and the temperance movement. They maintained that the aristocratic appearance and the secrecy of Freemasonry constituted a threat to republican democracy. Anti-Masonry provided the opportunity for rural people to express their resentment to the cities, and for ordinary people to protest against their powerful, mostly Masonic leaders, who dominated the public affairs of the nation.<sup>1824</sup> In 1833, Anti-Masons elected a governor of Rhode Island. They had a significant role in local politics in Massachusetts and New York, and controlled Vermont and Pennsylvania for several years. When in 1831, the Anti-Masonic party nominated William Wirt to run for president, it became the first American political party to select a presidential candidate.

Not only Masons, but also those who did not denounce Freemasonry or sympathized with it were to be banned from the political arenas. As Mock puts it, "The New Political broom undertook to sweep the floors clean."<sup>1825</sup> The campaigns of the Anti-Masonic Party were infamous for their bitterness, as can be seen in the following stanza from one of their campaign songs, set to the tune of "Auld Lang Syne":

If aught on earth can men engage,  
If aught can make us free,  
'T is one successful war to wage  
Against Free Masonry.

<sup>1823</sup> Lang, p. 122.

<sup>1824</sup> Cf. <http://www.historychannel.com/> under the entry "Anti-Masons," cited from Eric Foner and John A. Garraty (ed.), *The Reader's Companion to American History*, Houghton Mifflin Company, 1991.

<sup>1825</sup> Mock, p. 147.

The Mason's dark design we know,  
 The Mason's bloody grip and sign,  
 We'll lend a hand to blot from earth  
 The Mason's bloody shrine.<sup>1826</sup>

In this campaign song, the language of Freemasonry, composed of secret grips and signs, is seen as the grips of the hands of murderers. Equally, all that is holy to Freemasonry becomes its "bloody shrine," like an altar upon which the innocent population is slaughtered. The order's requirement of secrecy is interpreted as a "dark design," a conspiracy of Masonry, of which the whole "earth" (not only the U.S.A.!) has to be "freed" in a common effort. Thus, by making all "profanes" the victims of Freemasonry, a common bond is created, in order to attract voters.

However, as the party began to grow, its character changed from anti-Masonic attitudes to personal ambition and a general opposition to the Jacksonian<sup>1827</sup> Democrats, and its outline became more and more identical with that of the new Whig party. Thus, after 1835, the Anti-Masonic party disappeared into the Whig coalition. The people's confidence in the Anti-Masonic agitators' motives waned rapidly and they recognized that they had been duped by scheming demagogues.<sup>1828</sup>

Next to politics, the church got deeply involved in this affair. An organization calling itself the "National Christian Association" (NCA) grew out of this religious excitement.

[...] another set of men took up the cause against Masonry. It was a set of traveling mendicants and ministers of the Gospel, who went peddling about throughout the country this specie of quackery. 'When Bernard, Stone, and their satellites took possession of Anti-Masonry as a religious hobby, churches were made to resemble the Spanish Inquisition. Christians were denounced, not so much because they were Masons, but because they would not denounce, abuse, and anathematize all other Masons who did not renounce Masonry.'

The excitement [...] persuaded many minds that the whole Institution of Free Masonry was corrupt and vile. In the name of religion, and to save the Christian church, this humbuggery and quackery was taught in religious circles quite universally for half a century.<sup>1829</sup>

William Morgan was made a martyr: the NCA erected the "Morgan monument" to his memory on the Batavia cemetery in 1882, 56 years after his disappearance. A grave on the lot, representing that of Morgan, was decorated

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<sup>1826</sup> Ibid, p. 148.

<sup>1827</sup> Andrew Jackson was a Past Master. Cf. Mock, p. 147.

<sup>1828</sup> Cf. Lang, p. 124.

<sup>1829</sup> Mock, p. 104/105.

with his name in floral letters, and the last stanza of the consecration hymn reads as follows:

And let our monument proclaim -  
That Morgan is a martyr's name,  
Till heart and home from sea to sea  
Shout from the dark lodge bondage free.<sup>1830</sup>

This monument bears tablets on its four sides proclaiming that it was erected by volunteer contributions, and that from near this spot, Morgan was abducted. This is simply false, since he vanished from a Canandaigua jail fifty miles away. Mock expresses the character of this monument well when he states: "What a colossal [sic] piece of monumental folly! What a waste of misdirected energy! What an embezzlement of sentiment! What a misappropriation of religious zeal! What a granite statue of negation [...]"<sup>1831</sup>

The consequences of this whole scandal on Freemasonry were severe. Many lodges became "dormant," the technical term for ceasing to work. But besides the persecution of the 1820's - 1850's and the general fear of Freemasonry that kept up in the U.S.A. for more than fifty years, there is also a positive aspect. Thus, Ossian Lang tries to see the advantages for the Craft; for him, *Freemasonry* is the "martyr," and in his eyes, by losing all the unworthy "Seceding Masons," the Craft has - so to say - managed to purge itself:

The Brethren in the State of New York could look back with grateful hearts upon the period of their Fraternity's martyrdom: Their principles, their work, their organization had been preserved intact, and the Old Landmarks of the Craft had weathered the fury of the storms, however much individual Lodges and Brethren had suffered. Numerically the losses were heavy. Hundreds of Lodges had stopped work. Many forfeited warrants were scattered over the State, and illegitimate use of them caused much confusion. Nevertheless, the outlook was bright with promise of growing usefulness for the Fraternity. Unworthy, spineless creatures measuring the value of their affiliations by material advantage accruing to themselves, had withdrawn and left the field to men firmly persuaded of the world's need of the beneficent influence of the unifying spirit of their time-honored institution.<sup>1832</sup>

Here, we have again the Craft's slogans of "beneficent," "time-honored," and "unifying spirit," and it is clear that such a statement of vain-gloriousness can only stem from a Mason. He is trying to make the best of the situation. However, we think that the foregoing report of the events has shown clearly how much "unifying spirit" existed. It cannot be denied that Freemasonry had its black

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<sup>1830</sup> Ibid, p. 106.

<sup>1831</sup> Mock, p. 108.

<sup>1832</sup> Lang, p. 125.

sheep, too. But it should be said that, according to "Masonic manners," the whole affair was a proof of very "un-Masonic conduct" of several individuals that was certainly not appreciated by Masonry as an institution. The question of who has murdered Morgan - if at all - has never been solved.

A few words should be said here about the impact of the Morgan scandal on black Freemasonry. Interestingly, there was no harm done to Prince Hall Masonry, on the contrary. While the Order came close to disintegration among the whites, the black Masons even profited from the affair:

While almost fatal for white Masonry, the agitation was harmless to the blacks. Apparently the anti-Masons did not see any danger to equalitarian democracy in the aristocratic pretensions of black free men. Indeed, the hard times the whites experienced provided new opportunities for Prince Hall Masons. Some 'unemployed' white Masonic degree instructors found jobs in teaching blacks some of the higher ritual of the Order, while others asked the assistance of blacks in carrying out their Masonic work when a quorum could not be raised.<sup>1833</sup>

Linguistically, the Morgan scandal had the consequence that some neologisms came up, such as "a good-enough-Morgan," that was also employed by classical authors. Thus, Herman Melville, in *The Confidence-Man: His Masquerade* lets his con-man make the following remark: "That corpse of calamity which the gloomy philosopher parades, is but his Good-Enough-Morgan."<sup>1834</sup> A footnote to this unusual statement names an adequate substitute for this expression: "any device, scheme, etc., which can be used temporarily to influence voters," which is a quotation from the *Dictionary of Americanisms*. Then, the footnote gives a sketch of William Morgan's presumed fate, stating that the anti-Masonic Thurlow Weed answered a jest of an attorney for the Masons by calling a body identified as Morgan's "a good-enough Morgan for us until you bring back the one you carried off." The press, however, quickly changed this into "good-enough Morgan until after the election."<sup>1835</sup> We can see that the entry in the *Dictionary of Americanisms* has employed Weed's alleged intention as ascribed to him by the press, so that Morgan could become a synonym to a scheme to influence voters.

Another neologism is "Morganry." Duncan used it in his exposé of the Craft ritual when describing the ceremony of "shock of enlightenment": "In some Lodges, at the last word, 'light,' the brethren stamp their feet and clap their hands once; but this is nearly done away with, now-a-days. Too much 'Morganry' about it, as it is styled by Masons."<sup>1836</sup> Thus, the American Masons of the second half of the 19<sup>th</sup> century seem to have applied the term "Morganry" to those ceremonies that appeared too exaggerated in their eyes, alluding to the exposé

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<sup>1833</sup> Muraskin, p. 36.

<sup>1834</sup> Parker (ed.), p. 41. For a corresponding explanation of this term, see also Lang, p. 121.

<sup>1835</sup> Parker (ed.), p. 41.

<sup>1836</sup> Duncan, p. 35.

written by William Morgan, who obviously had used his great imagination freely when describing the Masonic ritual.

Further, as we have already explained in our chapter on technical vocabulary, the brethren who left the order in protest were called "Seceding Masons"<sup>1837</sup>, and the true brethren who stayed in spite of all murder theories were named "Adhering Masons." However, there was still another sort of Masons who became infamous for their activities long after the political movement had ceased to exist: the so-called "Renegade Masons," who took Morgan as an example and tried to sell mock degrees to credulous people:

After this party's defeat and extinction, the tirade against Free Masonry was carried on for a number of years by another set. It was a type of so-called 'Renegade Masons.' [...] [...] Anti-Masonry found new keepers. [...] 'There sprung up a set of little, dirty, lazy, sapheaded, unprincipled, renegade Masons, who, not having succeeded in working themselves into public employment, determined to make merchandise of their treachery, and thus put money in their purses. This little band of contemptible parasites, unwittingly did more to put to shame the cause of Anti-Masonry than any other overt act of individuals. Had these vagabonds understood human nature a little better and taken time by the forelock, they might, indeed, have made fortunes by conferring degrees and lecturing on Masonry; but they did not commence their farcial exhibitions, until the people had become tired of the subject [...].'<sup>1838</sup>

As to the catchword for the scandal itself, "Historians, in general, all agree in calling it the 'Morgan Affair.'"<sup>1839</sup>

### 9.2.3 Fascism vs. Freemasonry

Historically, it has been shown in Section 2.4 on Germany and Section 2.3 on Italy how Fascism dealt with Freemasonry. Linguistically, this section will illustrate how the "universal language" of Masonry was abused for propagandistic means by the Fascists. The first question that arises is why the hardest attacks against Freemasonry and its phraseology were performed at a special time in history. According to Reinalter, conspiracy theories arise in times of ideological, political, and economic instability, such as in the period between the two World Wars in Germany. The conspirators serve as scapegoats for the existential fears among the population caused by socio-political events:

<sup>1837</sup> Cf. Lang, p. 124. They were also called "Renouncing Masons" (*CME*, p. 519).

<sup>1838</sup> Mock, p. 150.

<sup>1839</sup> *Ibid.*, p. 10.

Es fällt aus historischer Sicht auf, daß die Verschwörungstheorie ihren Nährboden vor allem in Phasen grundlegender ideologischer und politisch-ökonomischer Verunsicherung hat. Die Komplott-Theorie erfüllt dabei eine scheinbar rationalisierende Funktion, indem sie vorgibt, für alle existentiellen Ängste und Unsicherheiten, die hinter gesellschaftlichen Ereignissen stehen können, eine einfache Erklärung bereit zu haben.<sup>1840</sup>

What did Fascist anti-Mason reproach the fraternity for, besides attempting to rule the world hand in hand with Judaism and Communism? They reproached Freemasonry to have "stolen" the famous German poets and thinkers, to have listed their names on their lodge member registers and to have claimed them for themselves: "So hat man in den Logen die Arbeiten dieser Geister gewissermaßen ins Freimaurerische 'übersetzt'. Das Freimaurerische klingt in Frankreich französisch, in Deutschland deutsch, in Rußland russisch, in England englisch, usw. Es benutzt die Worte der Nationalsprache, aber es gibt ihnen eine [...] abweichende [...] Bedeutung."<sup>1841</sup> According to Hasselbacher, the German thinkers belong to the German people and not to Freemasonry, but they were "Masonified" through the "universal Masonic language":

Sie bemühte sich lebhaft, das Denken und Schaffen dieser Männer recht stark zu verfreimauern, indem sie es möglichst weitgehend mit freimaurerischen Begriffen und Tendenzen verschmolz und zu einem für die 'Königliche Kunst' höchst vorteilhaften Logentum verfälschte. Als ein ausgezeichnetes Mittel zur Beförderung solcher Manipulationen erwies sich dabei vor allem die freimaurerische Terminologie, d.h. der Phrasenschatz der Logensprache, dessen Charakteristikum eine Doppelja oft Vieldeutigkeit ist, die den Sinn und den Inhalt des gesprochenen wie des geschriebenen Wortes jeweils so auslegt, wie es in dieser oder jener Situation den Interessen der Freimaurerei gerade dienlich ist.<sup>1842</sup>

The "universal language" of Freemasonry is also an embodiment of the concept of a world of brotherhood, which, of course, was against the Fascist propaganda. Thus, Hasselbacher claims that a Mason, using the word "mother country," could mean either his own native land, or the unlimited Masonic empire, extending from the North to the South, and from the East to the West: "Es kann ebenso gut sein, daß er dabei an das Vaterland der Freimaurer, die Weltrepublik, denkt, von der sein Maurerlied kündigt: 'So weit Gott seinen Himmel spannt, reicht unser (!) großes Vaterland!'. Dank dieser Logen-Terminologie konnte das Freimaurertum die Arbeit vieler großer Männer überfremden [...]."<sup>1843</sup>

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<sup>1840</sup> Reinalter, p. 126.

<sup>1841</sup> Hasselbacher, p. 91.

<sup>1842</sup> Hasselbacher, p. 91.

<sup>1843</sup> Ibid.

Anti-Masons complain about the ambiguous Masonic language. But what have they done to it? The following two sections examine two issues, namely (1) how Masonic symbolism could be filled with antisemitic content, and (2) how a ban of "Jewish" words and a change of vocabulary should save German lodges - then called "Christian Orders," - from extinction.

### 9.2.3.1 The Ludendorffs' Anti-Masonic Vocabulary: A New Content applied to Masonic Symbols

This section illustrates how Masonic symbols lose their original definition and receive a new one of antisemitic content for propagandistic reasons. The source of this "new" Masonic vocabulary, destined as a malicious campaign against the Craft in order to find a culprit for the economic situation in Germany and an accomplice of the Jews, is General Ludendorff together with his wife. In contrast to Hitler, who had not much to say against Freemasonry, the Ludendorffs launched a real anti-Masonic campaign, publishing many books on this topic. It has to be stated that Ludendorff's expositions are so far-fetched that even his competitive antisemitic propagandist, Alfred Rosenberg, called him a paranoid. However, they had a strong influence on the German population and are therefore worth discussing. General Ludendorff and Dr. Mathilde Ludendorff invented neologisms to describe Freemasons, such as "Mondnaturen im Aaronsschurz," (which would translate into "moon characters in Aaron's apron," or "Verfreimaurerung des Deutschen Volkslebens"<sup>1844</sup> ("Masonification" of the German people). The Ludendorffs also accepted Taxil's view of sexist Masonic symbols. Thus, the General was convinced that the Masonic initiation was of a phallic nature, and he calls it the "artificial branding as Jews," and "circumcision": "Bemerkenswert ist [...], daß auch Ludendorff in der Einweihung des Freimaurers an den Phallus denkt. 'Künstliche Abstempelung zum Juden', 'Beschneidung.'"<sup>1845</sup> A contemporary of him, the anti-Mason Herrmann Gruber, also states: "[D]as letzte positive Geheimnis der Freimaurerei gipfelt im Kulte des Fleisches"<sup>1846</sup> - at least in the first edition of his book, because in the second edition he calls Taxil a swindler and himself as his exposé. The conspiracy theories of the Ludendorffs lumped all imagined adversaries of fascist Germany together - Masons, Jews, and Communists.

One of the major strategies of General Ludendorff is to attribute to the Masonic symbols a different meaning that always alludes to Judaism. Let us take a look at the Masonic symbolism of the four points of the compass, for example. It has been shown in previous chapters that in Masonry, the light comes from the

<sup>1844</sup> Ludendorff, *Kriegshetze und Völkermorde*, p. 171.

<sup>1845</sup> *IFL*, p. 1455/1456.

<sup>1846</sup> *Ibid*, p. 1456.

East. A thorn in Ludendorff's flesh is the Masonic formula "ex oriente lux," which he attacks vividly. His dilemma is the philosophical question whence knowledge came. The answer does not match with his theory of race. Ludendorff cannot live with the historical fact that wisdom was transferred to Germany from the East. He who believes in the German people as a "nordische Herrenrasse" draws the following conclusion from the Masonic maxim that "there is no light in the North": the Masons think that the German people, the "Nordic race," is completely in the dark. Hence, he remarks derisively that the Freemasons in their great love for humanity want to bring light to the Nordic race through the Jews, who already possess it:

In der Freimaurerei ist der Norden der Sitz der Finsternis, die Kehrseite des Lebens und die Stätte aller Laster und Fehler. Im Norden sind die rohen, rauen Steine, die den Menschen in seinem rohen und unvollkommenen Naturzustande darstellen, und [...] bearbeitet werden müssen, um, wie es in **jüdischem Interesse** liegt, zum "vollendeten Kubus" zu werden. [...] Mattes Licht des Mondes erleuchtet den Norden, der Süden liegt im glänzenden Sonnenschein. Aber **im Osten, da ist der wahre Jakob los**. Da ist der Sitz der Kultur, des Lichtes, der Weisheit und aller Geistesgaben [...]. Und wie im Osten die Sonne aufgeht und dann über Süden nach Westen rückt, so ist denn auch alles Schöne [...] und wiederum namentlich die "Bildung" [...] in der Gestalt **des Juden Abraham** von Osten über Süden nach Westen gegangen. Wir Armen im Norden sind erst im Begriff, das alles zu erhalten. Mit dem Juden will es uns die Freimaurerei in ihrer unendlichen Menschenfreundlichkeit übermitteln.<sup>1847</sup>

Ludendorff controverts this assertion, claiming that culture and civilization came from the *North*, long before the Jews were mentioned in history: "Nicht aus dem 'Orient', auch nicht aus dem Süden, sondern vom Norden kam die Kultur und mit ihr sittliches Verantwortungsgefühl gegen die Mitmenschen über die Völker der Erde, lange bevor die Juden in der Geschichte auftraten."<sup>1848</sup> That he is simply wrong here does not need to be argued. Another Masonic peculiarity of which Ludendorff gives a wrong interpretation is the fashion of clothing, which he calls "disguise." The hat, for example, which is worn by the Worshipful Master of a lodge in his eyes is an allusion to the Jewish hat: "bekanntlich tragen ihn auch die Juden als 'Freigeborene' in ihren Synagogen."<sup>1849</sup> He further equates the term "free born," which he uses to designate Jews, with "Freemason," although these expressions have nothing in common.

The white gloves of the Masons are a further target for Ludendorff's attack. Of course they mean "innocence," but he states that they are supposed to be a

<sup>1847</sup> Ludendorff, *Vernichtung der Freimaurerei durch Enthüllung ihrer Geheimnisse*, p. 54. Bold print added.

<sup>1848</sup> Ibid.

<sup>1849</sup> Ibid, p. 55.

sign that Freemasons are *always* innocent, no matter what deeds they have committed, which is certainly false. In Masonry, they denote that a brother *should* always have clean hands, and this is to be understood as an admonishment. However, it is no legitimacy for acting wrongly and then putting on white gloves in order to appear spotless, and to have a clean slate: "[S]ie bezeugen, daß die Hände von getaner freimaurerischer Arbeit nie beschmutzt oder befleckt werden können. Sei es auch was für Arbeit der Orden verlangt, immer ist der Freimaurer 'unschuldig'."<sup>1850</sup> It is true that a Mason offers a pair of white gloves to the woman of his heart. This has been explained in Masonic encyclopedias as an act of friendship towards the women who are excluded from the fraternity, but it is most certainly not a sign of making them accomplices, what Ludendorff asserts. He even goes so far as to claim that dead Masons are clothed with white gloves before they are buried, in order to prove their innocence in the after-life: "Ein besonderes Paar erhält der Maurer für seine Beerdigung, um auch im Jenseits diese Reinheit bezeugen zu können."<sup>1851</sup>

Another unjustifiable assertion is that the cabletow, which is put around the candidate's neck and body in the initiation ceremonies of Masonry, is intended to prevent the neophyte from running away: "[N]ach altenglischem Ritual bekommt der Aspirant einen Strick, 'das Zeichen der eigenen Gerichtsbarkeit der Loge,' um den Hals, 'damit er sich in der Gewalt der Loge befindet, wenn er entfliehen will'."<sup>1852</sup> The Masonic definition of the cabletow is given in Section 4.3.2. Further, Ludendorff interprets the sign of immortality, the acacia, as an emblem of the domination over the world by the Jews, and as the sceptre of their priesthood's power: "Der grünende Akazienzweig ist nicht nur das 'uralte Zeichen' des 'Sieges' und des 'Erblohns' [...], sondern es ist unumschrieben das Zeichen der jüdischen Weltherrschaft, das Zepter der priesterlichen Königsgewalt im messianisch-jüdischen Weltreich!"<sup>1853</sup>

With regard to the symbol of the tears on the Master's carpet, Ludendorff makes the irrational statment that they resemble the rueful tears of Jehovah with regard to the destruction of his temple, which will only be compensated by a world domination of the Jews: "Wer denkt da nicht an die Reuetränen, die Jehovah über die Zerstörung des salomonischen Tempels allnächtlich vergießen muß, bis dieses Unrecht durch die Aufrichtung der Judenherrschaft wiedergutmacht ist."<sup>1854</sup> The Masonic symbol of "Jacob's Ladder," explained to the candidate in the Entered Apprentice Degree (cf. Section 4.6.2) also receives a special interpretation by Ludendorff. He has found another significance of its "seven steps." According to the General, the "siebenstufige Jakobsleiter" denotes the "7 sabbatischen Jahre, von denen das 7. Die tausendjährige Judenherrschaft ist," as well as "die 7 goldenen Leuchter des Tempels."<sup>1855</sup> Contrary to Freemasonry, where Jacob's Ladder rests on the Bible

<sup>1850</sup> Ibid.

<sup>1851</sup> Ludendorff, *Vernichtung der Freimaurerei durch Enthüllung ihrer Geheimnisse*, p. 55.

<sup>1852</sup> Ibid, p. 65.

<sup>1853</sup> Ibid, p. 61.

<sup>1854</sup> Ibid, p. 61.

<sup>1855</sup> Ibid, p. 60.

and leads to the Clouded Canopy, i.e., heaven, with the three angels faith, hope, and charity descending, Ludendorff conceives it as a Jewish symbol of the seven Sabbatic years, the seventh of which is the 1000-year reign of the Jews.

Ludendorff interprets the three roses on the Master's apron as the three blows with which Hiram Abiff (he uses a synonymous name, Adoniram) was killed. These blows are to admonish the Master to punish rebellious craftsmen: "Die drei Schleifen auf dem Brustlatz bedeuten die drei Schläge [sic] mit denen Adoniram erschlagen wurde [sic] und sollen den Meister mahnen, die Unschuld zu verteidigen und aufrührerische Gesellen zu bestrafen."<sup>1856</sup> Then, Ludendorff furnishes his own definition of the trestle-board. It has been shown in previous sections that the tracing board is the board to design the plan upon; i.e. the individual Mason's plan of life, or even God's divine plan of the temple of humanity. Ludendorff conceives it as a plan to make the imperfect Mason a spineless tool and a smooth stone to fit in the building of the Jewish empire: "Das ist der 'Riß', nach dem die Logen nach dem Willen des dreifachen Baumeisters des ganzen Weltalls den unvollkommenen Freimaurer zurecht zu stutzen haben, um ihn zum kubischen Stein, zum vollkommenen, d. h. willenlosen Werkzeug und glatten, behauenen Baustein für den Bau des jüdischen Weltreiches zu machen."<sup>1857</sup>

Having examined Ludendorff's association of Freemasonry with Judaism, we will now proceed to his concept of Masonry as linked to Communism, another enemy of Fascist Germany. Thus, he defines a Masonic working tool, the gavel, as a hammer between the Soviet star and the cubic stone of Jewish perfectionism, and as a sign that this hammer should be wielded from this direction: "[...] der Hammer zwischen Sowjetstern und dem kubischen Stein jüdischer Vollkommenheit, als Zeichen, daß er von dort aus geschwungen werden soll."<sup>1858</sup> In the same sense, Ludendorff assumes that the five-pointed star is the Soviet star: "[...] in der Mitte, der 5eckige flammende Sowjetstern, d.h. das Licht, das aus dem Allerheiligsten des Tempels kam."<sup>1859</sup> Ludendorff teaches that the attempt to rule the world with the five-pointed Soviet star was an experiment that failed in history, and which is therefore repeated with David's star, the Jewish one, that is likewise to fail:

Der fünfeckige flammende Sowjetstern ist durch den sechseckigen Davidstern der jüdisch-priesterlichen Weltmonarchie ersetzt. Wir kommen hier der Sache schon näher und verstehen die Bedeutung der Sterne in der Weltgeschichte; dem allerdings nicht geglückten Experiment mit dem Sowjetstern in Rußland soll nun das mit dem Davidstern auf dem Erdenrund folgen. Es wird ebensowenig glücken!<sup>1860</sup>

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<sup>1856</sup> Ludendorff, *Vernichtung der Freimaurerei durch Enthüllung ihrer Geheimnisse*, p. 55.

<sup>1857</sup> *Ibid.*, p. 59.

<sup>1858</sup> *Ibid.*, p. 59.

<sup>1859</sup> *Ibid.*, p. 59.

<sup>1860</sup> *Ibid.*, p. 60.

Having thus attacked the phraseology of Freemasonry, Ludendorff continues with pejorative remarks about Masonic customs, for example Masonic steps, circumambulations, and travels (cf. Section 4.9). Thus, he gives a mock description of the "flat foot position" with which the candidate of the Third Degree (in German Masonry called "Leidender," that is "the suffering," instead of the American "seeker for light") approaches the altar. Sarcastically, Ludendorff remarks that "the suffering" is an appropriate metaphor for the fooled Mason: "Aus dem Suchenden ist nun ein 'Leidender' geworden. In diesem Ausdruck liegt für den 'Profanen' das einzig Wahre der Freimaurerei."<sup>1861</sup> The mystic steps, an earnest affair in Freemasonry, are thus ridiculed:

Der 'Leidende' wird an den Westrand der Tafel gebracht und dort in 'rechtwinkliger' Fußstellung, Plattfußstellung, hingestellt. Unter dem tut's die Freimaurerei nicht. Er wird nun zu den 'merkwürdigen' 3 'rechtwinkligen Schritten' veranlaßt. Die Schritte werden nach Süden, nach Norden und Osten gemacht. 'Widerstände müssen überwunden werden, wenn wir nach Osten wollen. Der Strom des Lebens, der uns von dort entgedringt, überwältigt uns.' [...] Auch wir sind von dem ganzen unwürdigen Gehabe überwältigt [...].<sup>1862</sup>

Ludendorff quotes the text explaining these steps from a German ritual, saying that their meaning is the passing of obstacles on the way to the East. As the German Masons say that the stream of life coming from the East overwhelms them, so Ludendorff is overwhelmed by this "unworthy affected behavior." He describes the Fellow Craft steps in a like fashion:

Der Aspirant setzt dabei die Spitze des rechten Fußes auf die unterste Stufe der Zeichnung und zieht dann den linken an den rechten Fuß derart an, daß beide als Zeichen seiner vorgeschrittenen menschlichen Vollkommenheit nicht etwa einen einfachen, sondern, man staune, einen doppelten rechten Winkel bilden. Mit dieser 'vollkommenen' Klettertechnik erklimmt er die Leiter und nähert sich dabei Jehovah und Davidstern. Welch ein Glück für die Deutschen!<sup>1863</sup>

The next Masonic custom that Ludendorff satirizes is the "spelling and halving" of secret passwords (cf. Section 4.7.2.1). He pretends that to give a whole password is too much to ask of a Mason, it could be dangerous for him. Therefore, he has to give it in parts: "Sein 'Wort' 'Jakim' darf er nicht etwa gleich auf einmal aussprechen, das würde ihm wohl zu viel zumuten, ihm schaden, sondern er muß es erst buchstabieren, dann silbieren, endlich darf er es ganz geben."<sup>1864</sup> Finally, Ludendorff uses in his rhetoric the Grand Hailing Sign of

<sup>1861</sup> Ludendorff, *Vernichtung der Freimaurerei durch Enthüllung ihrer Geheimnisse*, p. 65.

<sup>1862</sup> *Ibid.*, p. 66.

<sup>1863</sup> *Ibid.*, p. 67.

<sup>1864</sup> Ludendorff, *Vernichtung der Freimaurerei durch Enthüllung ihrer Geheimnisse*, p. 66/67.

Distress, given by a Mason in the time of danger. He describes the *German Hailing Sign* which is made differently from the American one (in German Masonry, the folded hands with the palms outward are laid on the forehead, while in America, both hands are raised. Cf. illustration in Section 5.8). Ludendorff uses a parallelism, first citing the Masonic Hailing Sign of Distress ("Oh Lord my God, is there no help for the widow's son?"), and then showing his own hailing sign, in the time of "distress" of Germany, the swastika, accompanied by the words "come to this sign, children of the German people, free Germans, and you cheated Masons, men and women!"

Wenn der Freimaurer sich in Lebensgefahr befindet, so gibt er zu seiner  
Rettung [...]

**das große Notzeichen,**

das doppelte gleichseitige Dreieck Jehowahs, durch Legen der  
gefalteten Hände an die Stirn, die Handflächen nach vorn und ruft:

A moi, a l'enfant de la veuve de Naphthalie! [...]

In der Todesnot des Deutschen Volkes zeige ich ihm das heilige  
Zeichen seines Bluts

**Das Hakenkreuz**

und rufe ihm zu:

**Zu ihm, ihr Kinder des Deutschen Volkes, ihr freien Deutschen und  
ihr betrogenen Freimaurer, Männer wie Frauen!**<sup>1865</sup>

### 9.2.3.2 The New Vocabulary of the "Christliche Orden"

In order to avoid liquidation under the Nazi persecution, the Große National-Mutterloge sought to save the old Prussian Freemasonry by adopting a new name and an "Arierparagraphen," thus reserving the institution for 'Aryan' Germans and Christians only, and interrupting the international lodge correspondence. The changes to the ritual itself were comparatively minor and focused mainly on the elimination of non-Aryan vocabulary and anything that could be seen as a threat to the Nazis, like secrecy. In a letter to Dr. Frick, Reichsminister des Innern, dated Berlin, April 12<sup>th</sup>, 1933, the Grand Masters Dr. Bordes and Dorr wrote:

Sehr geehrter Herr Reichsminister!

Die unterzeichneten Großmeister erlauben sich, Ihnen die Mitteilung zu machen, daß die Große National-Mutterloge zu den drei Weltkugeln sich fortan nennt: "Nationaler Christlicher Orden Friedrich der Große".

<sup>1865</sup> Ibid, p. 77. Bold print, spelling errors, and capitalization errors as in the original.

Mit dieser Umbenennung ist ein innerer Umbau verbunden worden, der die noch vorhandenen losen Beziehungen zu Freimaurerlogen gänzlich aufhebt, die Deutschstämmigkeit der Mitglieder zum Gesetz macht, und das Geheimnis und **einige alttestamentliche Worte im Gebrauchstum beseitigt**.<sup>1866</sup>

Grand Master Dr. Bordes wrote to Goebbels with letter dated April 12<sup>th</sup>, 1933, that if there was no room in Fascist Germany for Freemasons, there should be room for the 20,000 German men who have supported the national rise of Germany, whom he characterizes as men who "nach Beseitigung alten Formelkrames altgermanisches Kulturgut und Vaterlandsliebe pflegen".<sup>1867</sup> To the ex-members of the former Grand Lodge, the "Nationaler Christlicher Orden Friedrich der Große" respectively Grand Master Dr. Bordes sent an explication that they have ceased to be "Freemasons," that they do not have to keep the secret any longer, and that

[d]ie Änderungen in den Ritualen der vier ersten Stufen bestehen vorläufig darin, daß gestrichen werden: Tubalkain, Schiboleth, Akazia. Die Wörter Jakin, Boas, M.B., Jehovah werden (bis auf Widerruf) ersetzt durch: Licht, Volk, Er lebt im Sohn, Glaube.

[...] In der Meisterlegende heißt es statt "Tempel Salomos": "der deutsche Dom" und statt "Hiram": "der Baumeister".<sup>1868</sup>

Here, the ridiculous expression "deutscher Dom" as a substitution for the main Masonic symbol, King Solomon's Temple, image of the universe, the lodge, and the temple of humanity on which the brethren work, shows how "Jewish" or Old Testament words were replaced fanatically by proud Germanic terms, alluding to the history and culture of the "Herrenrasse." And how can a symbol of universality be a *German* cathedral, automatically excluding all the other nations? Jakin and Boaz etymologically have nothing to do with "Licht" and "Volk" but Jakin is said to mean "may it establish" or "may it affirm," and Boaz "with strength." So, instead of translating Boaz correctly with "Kraft" which would have been an equally positive term suitable for the "Aryans," the two pillars received a completely new interpretation, "Licht" being a general positive term, alluding to the enlightenment, and "Volk" being the catchword of the Fascists, with "völkisch" as a selective and anti-semitic denomination of the truly German populace.

The translation of the password "Macbenac" as "Er lebt im Sohn" is one of the possible Masonic translations<sup>1869</sup>; here at least no change of meaning has taken place. However, in a ritualistic ceremony it makes a difference if one says

<sup>1866</sup> Quoted from Neuberger, vol. II, p. 306. Bold print added.

<sup>1867</sup> Ibid, p. 307; cited from a letter written by Ordensgroßmeister Dr. Bordes to Reichsminister Dr. Goebbels on April 12<sup>th</sup>, 1933.

<sup>1868</sup> Quoted from Neuberger, vol. II, p. 309.

<sup>1869</sup> Cf. *IFL*, p. 974.

a more complex sentence like "he lives in the son," or if one utters a secret word such as Macbenac, even if the meaning is unclear. Especially, if it is unclear, because this raises the tension. Now, there is a loss of secrecy and atmosphere. The translation of the "Lost Word" Jehovah with "faith" is simply false; the Masons do not go on a quest for faith but for the unutterable word, the name of God, the word which the Master Mason in the Hiram Legend refused to tell and that he died for. The erasure of the passwords Tubalcain, Shibolet and Acacia for anti-semitic reasons is a damage to the ritualistic tradition, and it is not obvious why acacia has not been substituted by "evergreen" or simply by the German translation Akazie, denoting only a plant without a Jewish background. It is interesting that the Grand Master has included the expression "bis auf Widerruf," perhaps in the hope of restituting the old usages some day.

In the principles of the "Nationaler Christlicher Orden Friedrich der Große", the orientation to the Fascist ideology becomes evident in the choice of words and the pseudo-historic derivation of the cultic elements:

1. Wir bekennen uns zu einem *deutschen Christentum* [sic] mit dem *der altarisches Lichtkult* unserer Urväter viel Gemeinsames hat. Symbole sind uns das Licht und das Kreuz.
2. Wir bekennen uns zum Ideal *rein deutschen Volkstums*, als dessen Hauptsymbole wir den Hammer Thors und das Schwert der Wehrhaftigkeit wählten.
3. Wir glauben an den Aufstieg des deutschen Volkes durch *deutsche Arbeit*. Ihre wichtigsten Sinnbilder sind uns die alten deutschen Steinmetzsymbole des Winkelmaßes und des Zirkels.<sup>1870</sup>

The history of Freemasonry is not traced back to the Greek and Egyptian mysteries as it was common among the Freemasons, but to the Germans' predecessors' "altarian light cult." "Altar" as a positive image of veneration and "light cult" as a seemingly harmless form of Pagan worship create the impression of a Proto-Germanic ritual which still bears many features in common with German Christianity. The symbols of light and cross are taken from Christianity, and although the light (e.g. the *Three Great Lights*, the *Three Lesser Lights*) is symbolically stressed in Freemasonry, it is given new importance. Maybe the name of the one porch pillar can thus be explained. The cross in many different shapes has always been employed in Freemasonry, but here it equally receives a Christian interpretation. The gavel is seen as an allusion to "Thor's hammer," the Nordic god hinting at the "deutsches Volkstum," however, historically gavels have ever been a device of power, already for Egyptian princes, and Thor is not the first symbol bearer, he just fits perfectly into the Nazi ideology. The Masonic sword (e.g. the Tyler's Sword) as an image of "Wehrhaftigkeit" underlines the

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<sup>1870</sup> Quoted from Neuberger, vol. II, p. 296; cited from "Allgemeine Grundsätze des 'Nationalen Christlichen Ordens Friedrich der Große'".

military force of true German men protecting their mother-country. The main Masonic symbols, square and compasses, are reduced to the meaning of "German labor," having lost their spiritual meanings of equality and universality/eternity. In short, the Masonic vocabulary has been adapted to the Fascist ideology, idealizing values like Germanic tradition, fighting strength, and labor. To many Freemasons these self-protecting adaptations must have appeared like a betrayal, causing them to demit.

### 9.3 Masonry in Folk-Art: Jokes, Trivialization, and Satire

What is Masonry in the public mind? Today, there still exist conspiracy theories, e.g. that the Masons attempt to rule the world, or are responsible for political murder, etc. Some fifty years ago, Freemasons were seen as the enemy of the (Fascist) people, together with the Jews and the Communists. Throughout history, Freemasonry has been considered the cause for revolts, wars and revolutions (e.g. the French Revolution, the Stuart Pretender, the Boston Tea Party). Until the 19<sup>th</sup> century, the widespread notion existed that Masons ate children, drank blood, tortured their candidates, held communion with the devil in their lodges, and many things like that. The history of Morton Lodge No. 63 of Hempstead, Long Island, New York furnishes an anecdote which exemplifies the 19<sup>th</sup> century's popular belief that the gridiron<sup>1871</sup> had something to do with Freemasonry:

A man named Platt Stratton was a candidate for Masonry and rode into Hempstead on horseback about noon. [...] [H]e went into the hotel through the kitchen, which was as fashionable a way as the front door at the time. In the kitchen he found an old colored cook standing over a great fire in the large chimney place, across which was a gridiron of very ample proportions. "What's the gridiron for, aunty?" asked Stratton, to which the old cook replied: " 'Ise don' know, Marsa, zackly, 'cept dat de Masons meet ter day and dey generally uses it when dey meets." This was enough for Stratton. He returned to the barn, mounted his horse and rode off. [...] [H]e doubtless died in the faith that the gridiron was intended for him.<sup>1872</sup>

<sup>1871</sup> The illustration with the kettle is taken from Pettibone, p. 557.

<sup>1872</sup> Cited from *Nocalore*, vol. VIII, p. 12/13.



Many wrong conceptions of Freemasonry found their way into the public belief by anti-Masons (often former Masons who published ritual exposés), charlatans and degree inventors. One of the latter was Cagliostro, an Italian who lived 1743 - 1795 and traveled Europe garnering considerable sums by means of chemical mixtures, tricks, and cheats. He invented the Egyptian Rite and called himself the Great Kophta, hence Goethe's *Großkophta*. The Masons condemned him for erecting bodies that were not Masonic, and the Vatican confined him for having formed societies and conventicles of Freemasons, and sentenced him to life imprisonment, under which he died.

Another charlatan living a century later was a French writer, appearing under the pen name Leo Taxil (1854-1907), who deceived the Masons into thinking that he was anti-Catholic and the Catholics into thinking him anti-Masonic. He began his anti-Masonic crusade in 1886 when publishing his book *Brothers Three Points*, of which a German translation appeared under Jesuit auspices and those of the German Roman Catholic Church: "Taking his cue from the Pope's Encyclical, Taxil depicted Freemasonry as a sect of Devil-Worshippers, drawing on his lively imagination in the most abandoned manner to relate all sorts of weird and revolting Masonic procedures, even declaring that the candidates were instructed in the commission of murder."<sup>1873</sup> With extreme sang froid, Taxil invented a character called Diana Vaughan, allegedly a daughter of a director of a school for Satanism in Louisville, Kentucky. He even gained a special audience with Pope Leo XIII in 1887, who was just about to publish a series of Bulls and Encyclicals against Freemasonry (*Humanum Genus* in 1884, *Ab Apostolici* in 1890, and *Praeclara* in 1894). Taxil promised to present his Miss Vaughan in a Roman Catholic Congress in 1896 at Trente.

On this Congress, however, Taxil suddenly declared that all he had written in the past twelve years was a fraud, and thanked the Roman Catholic Church for

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<sup>1873</sup> CME, p. 647.

assisting him in this. According to *CME*, "the Taxil hoax is one of the most remarkable of history."<sup>1874</sup>

Although Freemasonry is a secretive society it has made its way into folk-art. It has been mocked at and ridiculed by painters and cartoonists, by authors, dramatists, and song writers. Many forms of superstition can be found in the outcome of such artists' work. Thus, we find several books or journals among Masonic literature containing jokes and satire.

Furthermore, the media often mention Masonry, even if the audience is not always aware of this fact. Sometimes, only a few Masonic symbols or jewels are displayed. At other times, secret signs or initiation ceremonies are performed. A special Internet link provides a list of Masonic references in movies (e.g., in "Hello Dolly," "Jack the Ripper," "The Man Who Would Be King," etc.),<sup>1875</sup> as well as a list of Masonic references in television (e.g., in "Monty Python" and "The Simpsons").<sup>1876</sup> There is, for example, a satire on the Masons in an episode of "The Simpsons," called "Homer the Great." In this episode, Homer joins a secret society, the "Stonecutters." Although they are intentionally not named "Masons," many allusions to the Craft can be found. A lodge room, regalia, and lodge procedures are shown, and the alleged nepotism is humorously illustrated. For example, in a traffic jam, Masons have access to an extra route in order to overtake the profane drivers. Or, Masons always find a reserved parking lot.

This shows that subliminal, Freemasonry is present in daily life, even if many profanes are unconscious of it. Freemasonry is either mocked in these films, or taken as granted and as belonging to the social status. The Internet itself is a treasure trove for Masonic studies. Many Grand Lodges and lodges have posted their homepages. The same is valid for Masonic museums. Contact addresses are given, Masonic regalia and literature can be purchased, research data is published, even the rituals of the three degrees of Craft Masonry can be found if one searches long enough. Valuable links for historical and linguistic Masonic research are, for example, <http://www.bessel.org/> and <http://www.freemasonry.bc.ca/>. Anti-Masons are not behind in presenting corresponding material, for example the homepage of Chick Publications, <http://www.chick.com>.

Generally speaking, jokes and satire have no place in Freemasonry, the "Royal Art," because this institution claims to be above such triviality. However, Freemasonry is not always stern. At Masonic banquets the brethren are entitled to amusement just as anybody else. Thus, Peter Buchanan states in his book of collected Masonic jokes, *Masonic Gags & Gavels*: "Many brethren could be forgiven for thinking that freemasonry [sic] is a solemn and cheerless institution [...]. Certainly masonic [sic] ceremonies are to be taken seriously, but out of the temple there is often time for a more lighthearted approach, especially at the

<sup>1874</sup> Ibid. The illustration is reproduced from Valmy, p. 128.

<sup>1875</sup> Cf. <http://www.freemasonry.bc.ca/fiction/cinema>

<sup>1876</sup> Cf. <http://www.freemasonry.bc.ca/fiction/tv>

festive board [...]."<sup>1877</sup> Likewise, Harold N. Painter, Master of the Missouri Lodge of Research from 1968-1969, expresses his opinion that

Masonic research far too often leaves the impression that the curious student who enters the quarries will find only questions and answers of a serious nature. Far from the truth!

There are tears of joy as well as sadness. There are embarrassed, reluctant smiles; smiles that warm the heart as we share in the good fortune of others or the stimulating remarks they have brought to our lodge rooms; quiet chuckles when a Brother in his concern and nervousness accidentally gets his ritual work upside down or backwards, or gets his feet all tangled while trying to remember just exactly where the lecturer told him to place them.<sup>1878</sup>

To what extent Masonry is kept secret from the public or ridiculed by it - or even by its own adherents - depends on the country. If we trust the *Internationales Freimaurerlexikon*, we rarely encounter jokes and satires in connection with Freemasonry in Europe. Of European escapades into the field of humor and satire, only the French political puns at Masonry seem worthy enough to be mentioned in the *IFL*:

In den französischen und italienischen Witzblättern ist der Freimaurer eine stehende Figur. Auch die politische Satire verarbeitet ihn mit großer Regelmäßigkeit. Wogegen in der deutschen satirischen Literatur der Freimaurer nur sehr selten erwähnt wird. Er kommt nur mittelbar zu Ehren, so etwa, wenn über ihn Ansichten verbreitet werden, die den Spott herausfordern. (So im 'Simplicissimus' als Satire gegen Ludendorff.) Bis zu welcher Geschmacklosigkeit die französische politische Satire zu gehen liebt, beweist ein Bild aus einem Pariser Blatt: die von den Freimaurern geförderte Laienschule nimmt auf der einen Seite Schulkinder auf, die sie durch die andere Türe als Schweine mit Apachenmützen wieder verlassen. Oder: Herriot als Salome bringt dem Grand Orient das als Schweinskopf garnierte Haupt Poincarés [...].<sup>1879</sup>

Contrarily, the Americans are accustomed to use trivialization and satire more freely with regard to Freemasonry. This is paralleled by our observation that in North America, it is easier for a non-initiate to acquire Masonic rituals, manuals, and other publications, as well as general information on this topic, while European countries appear more tight-lipped.

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<sup>1877</sup> Buchanan, introduction (no page number given).

<sup>1878</sup> Pollard, Foreword, p. V.

<sup>1879</sup> *IFL*, p. 368.

Die europäischen Freimaurer haben für diese Abart wenig Verständnis. Sie fassen ihre Aufgabe zu ernst auf. Dagegen liebt sie der Amerikaner, wie die in den meisten amerikanischen Freimaurerblättern übliche heitere Spalte deutlich zeigt. Er spricht auch in Zeitschriften gerne von 'shoes and ships and sealing wax, of cabbages and kings' ('The Walrus and the Carpenter').<sup>1880</sup>

In this sense, Painter comments that "[t]he Missouri Lodge of Research feels that sometimes we take ourselves too seriously as Masons,"<sup>1881</sup> and welcomes the edition of *Tied to Masonic Apron Strings. Humorous Events Connected With Masonry* by Pollard in 1969, in cooperation with the editor of *The Royal Arch Mason Magazine*, who provided the cartoons. Painter argues that this book "shows us another side of Freemasonry. It [...] gives us an opportunity to laugh at ourselves and with our Brethren."<sup>1882</sup>

As an example of self-criticism expressed by American Freemasons we would like to mention the satires written by the humorist Roe Fulkerson, for example *Our Lodge Portrait Gallery* (from which we have already quoted in Section 8.4.5 on sociability), *Leaves from a Diary of a Grand Master's Wife*, which describes the clichés of the hardships and the joys of being a Grand Master's wife, and the *Clinical Notes of a Grand Master*. The latter were published in *The Master Mason*, Nr. 9, of September, 1925, with the following introduction: "As a Grand Master, his saving grace of humor has let him see the fun in the serious side of Masonry, and in what is sometimes tragic to the 'cases' he describes."<sup>1883</sup> In this satire, Fulkerson takes notes on special cases of patients who have come to him for a cure. These notes consist of three short paragraphs, the first one describing the patient, the second his or her symptoms, and the third the suggested treatment. Of course, all patients are prototypes of a certain character, and they all want something from Freemasonry, for example a job or a loan, or their daughters to marry a Mason because of the social functions. They are treated by him as they deserve.

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<sup>1880</sup> *IFL*, p. 368.

<sup>1881</sup> Pollard, Foreword, p. V.

<sup>1882</sup> *Ibid.*

<sup>1883</sup> Newton (ed.), *The Master Mason*, p. 759.

Fulkerson's satires are relatively harmless to Freemasonry since they do not reveal any secrets of the ritual but merely describe the characters of different members in an exaggerated and humorous way. However, there exist satires that make fun of the ritualistic and technical language of Freemasonry, which we consider more critical pieces of literature. In the following, we will depict a table which describes on the left side the "catechism" of a railroad man, and on the right side for comparison the question-and-answer dialogue from a Masonic ritual. The satire was published in *The Lodge Goat* by Pettibone, a fun book for fraternal organizations copyrighted in 1902. This book is very interesting for profanes since it offers insight into authentic fraternal customs, apart from the general superstition of the non-initiates. We have taken the comparative Masonic paragraphs from Duncan's exposé from the late 1800's, and it can be observed that the passages are sometimes almost literally identical. The author of the satire makes fun of Masonic formulas and phrases, such as "how were you then disposed of?" and the "three distinct knocks" (trivialized by three cigars), as well as of Masonic customs, for example the spelling and halving of passwords. We understand this satire as a mocking allusion to all the imitative orders that have arisen after the foundation of Freemasonry. As shown in the ritualistic Chapter 7, benefit organizations, insurance societies, fun fraternities, associations of engineers, and many more all had their "rituals," the wording sometimes taken from Masonry.

**Catechism of a Railroad Man**<sup>1884</sup>**Catechism of a Freemason**<sup>1885</sup>

Q: Where did you come from?"	Q: From whence came you?
A: From General Manager St. John, of the X.Y.Z.	A: From a Lodge of the Sts. John of Jerusalem.
Q: What did you come here to do?	Q: What came you here to do?
A: To learn to subdue my energies and improve the railway service.	A: To learn to subdue my passions and improve myself in Masonry.
Q: Then you are a railroad man, I infer?	Q: Then I presume you are a Mason?
A: I am so taken to be by all officials who know their business.	A: I am so taken and accepted among all brothers and fellows. [...]
Q: How may I know you to be a railroad man?	Q: How shall I know you to be a Mason?
A: By looking over my letters and examining me in the signals. Try me. [...]	A: By certain signs, a token, a word, and the perfect points of my entrance. [...]
Q: Where were you first prepared to be a railroad man?	Q: Where were you first prepared to be made a Mason?
A: In my mind.	A: In my heart.
Q: Where next?	Q: Where were you next prepared?
A: Upon a farm adjoining the right-of-way of a regular railroad.	A: In a room adjacent to a regularly constituted Lodge of Free and Accepted Masons.
Q: How were you prepared?	Q: How were you prepared?
A: By breaking upon a threshing-machine for six months, after which I went to town and sought admission to the train-master's office.	A: By being divested of all metals, neither naked nor clothed, barefoot nor shod, hoodwinked, with a cable-tow around my neck; in which condition I was conducted to the door of a Lodge [...]. [...]
Q: How gained you admission?	Q: How gained you admission?
A: By three cigars placed in the open hand of the train-master's clerk.	A: By three distinct knocks. [...]

<sup>1884</sup> Pettibone, p. 158-161.<sup>1885</sup> Duncan, p. 34 for obligation; p. 41-45; p. 42 for spelling and halving.

Q: How were you received?	Q: How were you received?
A: Upon the sharp gaze of the train-master applied to my physiognomy [...].	A: On the point of a sharp instrument pressing my naked left breast.
Q: How were you then disposed of?	Q: How were you then disposed of?
A: I was seated in a chair near the train-master's desk, and asked if I put my trust in safety-coupling devices.	A: I was conducted to the centre of the Lodge, caused to kneel, and attend at prayer.
	Q: After attending at prayer, what were you then asked?
	A: In whom I put my trust.
Q: Your answer?	Q: Your answer?
A: Not if I know myself, I do n't.	A: In God.
Q: What was then done with you?	Q: What followed?
A: I was led up and down the yard three times to accustom me to the noise of the trains, then to the chief dispatcher.	A: [...] I was taken by the right hand [...].
	Q: Where did you follow your conductor?
	A: Once around the Lodge, to the Junior Warden's station in the south [...]. [...].
Q: How were you then disposed of?	Q: How did the Worshipful Master dispose of you?
A: I was seated upon a brake-wheel before a train-box, and caused to take the following horrible and binding oath: "I, Steve Sears, do hereby and hereon most everlastingly and diabolically swear, by the great Horn Spoon, that I will always remit and never conceal any of the cash collected by me as conductor, and that I will not cut, make, use, collect, or remit any cash fares less than those found in the regular tariff-book. [...]"	A: [...] Kneeling on my naked left knee, my right forming a square, my left hand supporting the Holy Bible, square, and compasses, my right resting thereon, in which due form I took the solemn oath of an Entered Apprentice, which is as follows [...]: "I, ..., of my own free will and accord, [...] do hereby and hereon [...] most solemnly and sincerely promise and swear, that I will always hail, ever conceal, and never reveal, any of the arts, parts, or points Points of the hidden mysteries of Ancient Free Masonry [...]."

	[...] I furthermore promise and swear that I will not print, paint, stamp, stain, cut, carve, mark, or engrave them, or cause the same to be done [...]." [...]
Q: What did you then behold?	Q: What did you then discover? [...]
A: The train-master's clerk approached me and presented me with a Bowie Safety Coupling Knife, and instructed me to take it to the yard-master, who would teach me how to use it.	A: The Worshipful Master approaching me [...], who presented me with a lambskin or white linen apron [...]; and ordered me to carry it to the Senior Warden in the west, who taught me how to wear it as an Entered Apprentice.
Q: How are Bowie Coupling Knives used?	Q: How should an Entered Apprentice wear his apron?
A: By sticking them in the left hip-pocket, with the blade turned up. [...]	A: With the flap turned up. [...]
Q: Have you any cigars?	Q: Has it a name?
A: I have.	A: It has.
Q: Will you give them to me?	Q: Will you give it me?
A: That is not the manner in which I got them, and can not so dispose of them.	A: I did not so receive it, neither will I so impart it.
Q: How can I get them, then?	Q: How will you dispose of it?
A: I will match you heads or tails for them. Q: I'll go you; begin. A: You begin. Q: No, begin yourself; you have the cigars. A: Board. Q: A. A: All. Q: All aboard. You are O.K.	A: I will letter it or halve it.  Q: Letter it, and begin. A: No, you begin. Q: Begin you. [...] A: A. Q: B. A: O. Q: Z. A: Bo. Q: Az. A: Boaz.

The satire employs the technical language of railroad men, in contrast to the technical terms of the stonemasons. Comparing these two catechetical versions, the reader who is accustomed to the Masonic Entered Apprentice ritual (Section 7.1.1.1) will easily recognize the various Masonic customs that are made fun of. For example, in Freemasonry an Entered Apprentice is received "on the point of

a sharp instrument pressing his naked left breast." This instrument is the compass. In the satire, the new railroad man is received upon the "sharp gaze of the train-master." Thus, one key phrase ("to be received on something sharp") from the original ritual is used to build up a new context. In like manner, the body language used when approaching the Masonic altar in order to be obligated is satirized by the worldly image of being seated upon a brake-wheel before a train-box. Thus, signs and symbols that are sacred to Freemasonry are ridiculed. Likewise, instead of being invested with a Masonic white lambskin apron as the sign of innocence, the candidate is invested with a "Bowie Coupling Knife." The Masonic habit of making a member of the First Degree wear his apron with its flap turned up has transmuted to a knife with its blade turned up.

The source where this satire stems from lists another story written in the same style but exchanging the railroad man for a drummer. At the time when this book was published, at the beginning of the 20<sup>th</sup> century, many Americans were "joiners" for social reasons and belonged to several fraternal orders. Thus, it was easy for them to answer in a ritualistic or mock ritualistic fashion when asked some strange questions. This is an evidence of the great popularity of fraternal orders and the spreading of their pompous and strange language. The writer of these satires states that "[o]ne thing I like about these 'Knights of the Road' is, that they are great fellows for secret societies. Most of the drummers belong to everything that is going, from the Grand Knights of the Diamond Garter down to the Sons of Temperance."<sup>1886</sup>

This book offers a third version of this theme, this time with a political background. The examinee is a "Populist," and when asked where he was first prepared to be a Populist he answers: "In the Republican party." While in Masonry, the candidate is introduced as a "poor blind candidate searching for more light in Masonry," in this text the neophyte is a "poor, drouth-stricken [sic] farmer who desires more time on his obligations."<sup>1887</sup> Similar to Masonry, where the candidate is demanded to give a password, which he has not, but his conductor has it for him, in this satire the neophyte is demanded cash, and he has none, but "the other fellow had my notes and was ready to foreclose."<sup>1888</sup> The social criticism becomes evident when - in true Masonic fashion - the examiner asks "how were you prepared," to which the Populist answers:

[b]y being robbed regularly every year for ten years in the interest of railroads, corporations, trusts, loan companies, and thieving public officials, until I was divested of all material substance, neither clothed nor fed, sheltered or shod, whereupon I was summoned to appear at the door of a certain lawyer's office and give a distinct knock.<sup>1889</sup>

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<sup>1886</sup> Pettibone, p. 162.

<sup>1887</sup> Ibid, p. 168.

<sup>1888</sup> Ibid.

<sup>1889</sup> Ibid, p. 167. According to Pettibone, this satire was written by an observing reportorial editor of a Middle West daily, who must have had fraternal experience of some sort.

In this short paragraph, several Masonic customs and formulas are interwoven, e.g. that a Masonic candidate is divested of all his metals (i.e. money or other valuables like rings and watches; symbols of evil and worldly riches); that a Masonic candidate is neither "naked or clothed" (i.e. his breast and knee are bare, and he wears a cabletow); that a Masonic candidate is neither "barefoot nor shod" (i.e. "slipshod," the Biblical sign of a covenant); and that he has to give distinct knocks on the door of Masonry in order to be received. In imitation of the Masonic custom of sending the candidates through the lodge room from the West to the East for further instruction, the Populist is also sent around: "I was conducted to the Senior Warden of the jail, who told me how I might approach my wife's relation in the East for further assistance, and directed me to meet the Worshipful Majors at the soldiers' union."<sup>1890</sup>

This concludes the discussion of satires on Freemasonry and its peculiar language. Our next topic will be Masonic jokes. In the following we are going to enumerate a few which we have classified into three different categories. At first, we are going to deal with jokes that ridicule Masonic phraseology and technical terms. Secondly, we shall analyze jokes on Masonic slips of the tongue. Thirdly, we will examine jokes concerning Masonic customs.

## Jokes on Masonic phraseology and technical terms

The first joke, "Royal Lodge," is a pun on the technical term "tiled," which we have explained in our chapter 5.1 on architectural technical terminology as meaning "secured against cowans and eavesdroppers." Here, the builder of the King's hunting lodge takes the wish of the King to have his lodge "properly tiled" literally and covers the wall of the room with tiles:

### Royal Lodge

After a long day's hunting, a very tired King entered his favourite hunting lodge, only to find all of the walls - in fact the whole place - covered like the inside of a bathroom. 'What's the idea of all this?' said the King to his valet. 'Well, the builder heard you say to the Prime Minister, 'Make sure the lodge is **properly tiled**.'<sup>1891</sup>

Another joke headed with the antithesis "Operative - speculative" makes fun of these two technical terms. We have explained the difference in our chapter 5.8 ("Names of Persons and Institutions") on technical terminology: operative masons were the early stonemasons and cathedral builders of Europe, whereas speculative Freemasons evolved from the latter and were the ones who admitted non-professionals like noblemen and members of other fields of business than stonemasonry into their philosophical and moral institution. In this joke, an

<sup>1890</sup> Pettibone, p. 168.

<sup>1891</sup> Buchanan, p. 30. Bold print added.

ordinary stonemason who claims higher wages is told by his foreman that if he would work a little harder, he would receive more money; in other words:

Operative - speculative

A lazy mason was moaning to his foreman about low wages. The foreman replied, 'If you'd be a bit more **operative** we'd be a bit more **speculative**.'<sup>1892</sup>

The next joke, "Use and abuse," deals with the curious Masonic custom of not giving secret passwords in full, but spelling and halving them. For explanations of this habit see also Sections 4.7.2.1 ("Spelling & Halving"), and for an example see Section 6.18.1 on word plays ("Two Balls Cane"). In the joke, somebody who has applied for a job shows off his Masonry in a job interview, hoping this would raise his chances to become employed. The employer who is also a Mason beats him with the same tactic, telling him in Masonic technical terms that for half the wages, he would employ him:

Use and abuse

A mason [sic] went for an interview for a job, explaining his qualifications with masonic [sic] inferences. He then asked for an exorbitant salary, hoping that his masonic [sic] inferences would carry favour. The interviewer told him that his qualifications were fine. 'What about the salary?' asked the man. '**Halve it and you begin**,' replied the interviewer.'<sup>1893</sup>

The following joke, "Charity at home," makes fun at the ignorant wife of a Mason. She, of course, does not know that the expression "broken column" is a Masonic technical term and a symbol for death, here meaning "charity." She takes the term literally and thus mistakes it for an architectural column that can be repaired:

Charity at home

A mason's [sic] irate wife complained at his overspending, to which he explained it was for the **broken column**. She tartly replied, 'With what you spend, you could have paid for its repair by now.'<sup>1894</sup>

## Jokes on Masonic slips of the tongue

The following slip of the tongue refers to the "pillar of beauty" (there being three famous Masonic pillars, that of wisdom, strength, and beauty):

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<sup>1892</sup> Buchanan, p. 111. Bold print added.

<sup>1893</sup> Ibid, p. 16.

<sup>1894</sup> Buchanan, p. 94.

Pretty Soft

We recently heard a Junior Warden described as 'the *pillow* of Beauty.'<sup>1895</sup>

There exists a report on a Junior Deacon getting the Masonic formula wrong that the Tyler is stationed "outside the door with a drawn sword in his hand": "M. W. Bro. Donald Gardner, a Maine Past Grand Master, tells of visiting a Lodge where a nervous Junior Deacon announced that the Tyler was 'outside the sword with a drawn door in his hand.'"<sup>1896</sup>

Another slip of the tongue was made by a nervous Tyler who had to announce the arrival of the Grand Master, and announced the arrival of the "Great Architect of the Universe" instead - which means God! This incident was reported by Henry Clausen, Past Grand Master of California.<sup>1897</sup>

Finally, there is a joke on the Masonic saying that the Tyler guards the lodge against "cowans and eavesdroppers":

Buck Fever

It was the first meeting after installation. The junior deacon had just been advanced from senior steward. It was his first time to officiate in that place. To add to the feeling of buck fever, the district deputy was present. In closing the master asked regarding the duties of the tiler. He was told, 'To guard against the approach of Evens and Cowsdroppers.'<sup>1898</sup>

## Jokes on Masonic customs

We will introduce this section with a joke on Masonic abbreviations. As we remember from our chapter 7.1.3. on the ritual of the Royal Arch Degree, the secret letters written in a circle around the keystone are H.T.W.S.S.T.K.S., meaning "Hiram the Widow's Son Sent to King Solomon." People who want to make fun of the Masonic predilection of abbreviating too much have paraphrased the letters K.S.H.T.W.S.S.T. as follows: "King Solomon had 20 wives, some say 30."<sup>1899</sup>

The next joke deals with the Masonic tradition of advancing in a prescribed and special series of steps. When the Entered Apprentice, for example, approaches the East "in due and ancient form,"<sup>1900</sup> he obeys different steps than the Fellow Craft or the Master Mason, as we have seen in our chapter 4.9. The setting of the following joke is a court where the defendant tries to impress the

<sup>1895</sup> Pollard, p. 28.

<sup>1896</sup> Pollard, p. 120.

<sup>1897</sup> Cf. *ibid.*, p. 119.

<sup>1898</sup> *Ibid.*, p. 84.

<sup>1899</sup> *Ibid.*, p. 83.

<sup>1900</sup> Cf. Nizzardini, p. 54: the Entered Apprentice advances **on his left foot**, bringing the heel of his right into the hollow of his left, thereby forming the angle of an oblong.

judge with hints to his being a Mason, with the hope of getting away without a fine. However, he has to find out that the judge either is not a fellow Mason or does not react to his attempt, whereas the policeman who conducts him away turns out to be a Mason using a phrase quite similar to the Masonic formulas of advancing with the left foot:

The judge who wasn't

A mason [sic] in court for a driving offence made many overtones to the judge but all to no avail. He received a fine and an endorsement on his driving licence. 'The judge didn't understand anything,' said the mason [sic] to the policeman standing with him in the dock. 'Some of them never will,' said the policeman. 'Never mind, **move along now, off with your left foot.**'<sup>1901</sup>

The joke below deals with the antithesis of operative masonry and speculative Masonry. It makes fun of the metaphor "doing the working tools," which means to go to the lodge. A foreman of stonemasons tries to secure the picks because he has overheard a Masonic workman say that he "will do the working tools." The foreman does not understand this technical expression and thinks the worker wants to steal the tools:

Safety of the tools

The foreman on the building site took all the picks and shovels after the day's work and tried to place them for safety in the nearest bank. 'Whatever for!' asked a surprised bank teller. 'Well,' said the foreman, 'I heard one of our bricklayers say he's going **to do the working tools tonight.**'<sup>1902</sup>

The next joke is very interesting since it employs technical terms from the field of stonemasonry in connection with the working tools. A policeman describes how he can deal with drunks "Masonically": he "proves horizontals," "adjusts uprights," and "fixes them on their bases," after which all "part in harmony." The latter formula is often used in Masonic and other fraternal closing ceremonies. It is similar to the Masonic saying, "to meet upon the level, and to part upon the square." The fictive language of Freemasonry creates the image of workmen erecting a spiritual temple according to the Master's (God's) plans designed on the tracing board. The Masons thus in a sense prove horizontals and adjust uprights, with the help of their working tools: the square teaches them morality; the level, equality; and the plumb, rectitude.

Prove horizontals

A policeman and freemason [sic] was asked how he could do his duty and observe masonic [sic] teachings. 'Oh, quite simply,' he said.

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<sup>1901</sup> Buchanan, p. 19. Bold print added.

<sup>1902</sup> Ibid, p. 23. Bold print added.

'Sometimes I have to deal with drunks and so I have to prove horizontals and adjust uprights while fixing them on their proper bases, then we all part in harmony.'<sup>1903</sup>

The following joke deals with the mosaic pavement or checkered floor of a Masonic lodge, which has alternating black and white squares representing good and evil. It mentions another checkered symbol, the chessboard: "An eccentric chess champion came into lodge with white slippers. 'Sorry,' he apologized, 'I thought I was on the white squares tonight.'"<sup>1904</sup>

We have selected the following joke since it employs both racism and the Masonic custom of voting by casting balls, black balls rejecting and white balls electing the candidate. The joke mirrors a conversation among two colored men. The cliché that black is the symbolic color of evil and white of purity and goodness is reversed in this case:

#### White Balled

'Am it true dat Rastus Johnsing done got black-balled when he tried toe git 'lected in you' golf club?' - 'No, sah; he done got white balled. Black ball is what 'lects a gemmen in ouah organization.'<sup>1905</sup>

The last two jokes on Masonic customs concern the Masonic fire, which is the table ceremony of toasting and clapping the heavy-bottomed glasses on the table in a prescribed rhythm. Since "firing" is a technical term (cf. Sections 5.3 and 6.7), these jokes are understandable only by Freemasons. The first joke makes fun of a waiter who thinks his hearing aid does not work right because he hears funny gaps when the Masons are clapping - which is normal, of course. The second joke refers to a Masonic "battery," i.e. the rhythmical clapping of hands as a sign of honor. A sergeant orders "rapid fire," but since the gun men are Freemasons they misunderstand him and clap their hands instead of shooting.

#### Masonic fire

A newly engaged restaurant waiter complained to his doctor that the hearing aid he had fitted was faulty. 'In what way?' asked the doctor. 'It seems to come on and off mostly when I am at work, because when I listen to those masons [sic] clapping after a speech, it sounds very uneven, there are funny gaps in it.'<sup>1906</sup>

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<sup>1903</sup> Buchanan, p. 61.

<sup>1904</sup> Ibid, p. 70.

<sup>1905</sup> Pettibone, p. 67.

<sup>1906</sup> Buchanan, p. 98.

**Quick fire**

A sergeant ordered 'Rapid fire' and three riflemen clapped their hands.<sup>1907</sup>

We shall finish our analysis of Masonic jokes with three strip cartoons.<sup>1908</sup> The first one makes fun at the cabletow, pretending that its noose is put around a Mason's neck to force him to do or say what is expected of him. The second joke refers to the Masonic youth order for boys, stating that the DeMolays have a long way to go until they are Masons. The third patch deals with a Masonic apron misused.

**1. Masonic threats****2. Masonic youth order DeMolay**

<sup>1907</sup> Ibid, p. 111.

<sup>1908</sup> Pollard, p. 90, 50, 20.

### 3. Masonic apron misused



"All my aprons are at the cleaners."

#### 9.3.1 Masons Mocking the Knights of Pythias

Secretive societies live on the dues paid by their members. Since there are so many of these orders, they have to fight for membership by distinguishing themselves from the social offerings of their competitors, and by ridiculing their opponents, thus making their own society appear more earnest and valuable. In our modern times with our organized spare time activities, clubs, and internet relationships, such rivalry may have become less important and evident than in the past 150 years when secret orders were blooming. They were the only sponsors of fun activities, ego-boosting chivalric games, social status, and social security the people had.

In previous chapters, we have talked about the rivalry between Freemasonry and competitive societies, for example the Gormogons, who ridiculed the Masons with mock processions. The Masons, on their part, were not less satirical. As an example of Freemasons making fun at other secretive orders, we would like to mention a small book by Bricktop from the year 1884, published by Macoy Publishing & Masonic Supply Co. in New York under the title *32° in K.O.P. or Ninety in the Shade. The Unhappy Experience of a Candidate*. This satire describes the initiation of a neophyte into the order of the Knights of Pythias, and the title anticipates (although nobody is boiled in a kettle or burnt in a hell fire) that in the higher degrees of K.O.P. some hot actions are going to take place.

The story begins with the first person narrator, a journalist named Bricktop, entering a bar and seeing a bunch of Knights of Pythias giving the grip and behaving strangely. He finds that most of his acquaintances belong to this order and want him to become a member, too. This is a striking difference with regard

to Masonry where members are forbidden to go out soul hunting. At first, he has some scruples since he has never had any good experience with the other secret orders he has joined so far:

I have joined the Masons, the Odd Fellows, the Sons of Malta, the Good Templars, and the Daughters of Rebecca, but I never had very good luck with them. People would go and write exposes of them and lay it to my charge, and in various ways make it somewhat busy for me.<sup>1909</sup>

This statement illustrates that joining a secret society in the writer's environment is rather a social decision and not a philosophical or moral one. People meet to drink and have a jolly good time. The author himself characterizes the Sons of Malta as a "great and long to be remembered fun-vehicle".<sup>1910</sup> As a writer, he is afraid of being charged with writing exposés of the orders whose ceremonies he witnesses. However, all his friends urge him to join, tell him that he is prejudiced, and scare him with the dark admonition "Don't make any mistake!"<sup>1911</sup> He is further told that it would just be the right order for him since "all the fellows,"<sup>1912</sup> with which is meant the newspaper men, belong to it. Thus, the K.O.P. is described as a kind of class order for a special audience; although it is not "a kind of paper order," at least "not altogether."<sup>1913</sup> Moreover, it is said to be more efficient than the Masonic order: "It is destined to be a greater order than the Masons; in fact, every Mason of any note is joining the Knights, well knowing that their own old order will soon go to pieces."<sup>1914</sup>

Bricktop finally asks whether there is any penalty for not joining it, and he is told "the penalty of being in the dark."<sup>1915</sup> And who wants to remain in ignorance? All the clichés about secret societies are exploited, for a member tells him that he will never lack friends if he joins, even if he should happen to be out of money. To lure him, the Knights send him a letter telling him that they admire him and know his record, asking him directly whether he would like to join. A friend describes to him the social attraction of the order: "'Been to the theater lately?' [...] '- No; I don't care to go since I joined the Knights. The fact is, there is so much more attraction in the lodge-room than in the theater that I prefer to go there.'"<sup>1916</sup> Bricktop feels somewhat annoyed by all these Knights asking for his membership, and when even his hairdresser turns out to be a member, he rushes out of the barber's shop and goes to a colored barber, astonishing him with his demand to finish up his shaving: "But there was one consolation, that ebon [sic] reaper was not a Knight of Pythias."<sup>1917</sup> This statement shows that colored

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<sup>1909</sup> Bricktop, p. 4.

<sup>1910</sup> Ibid, p. 6.

<sup>1911</sup> Ibid.

<sup>1912</sup> Ibid, p. 8.

<sup>1913</sup> Ibid.

<sup>1914</sup> Ibid.

<sup>1915</sup> Ibid, p. 9.

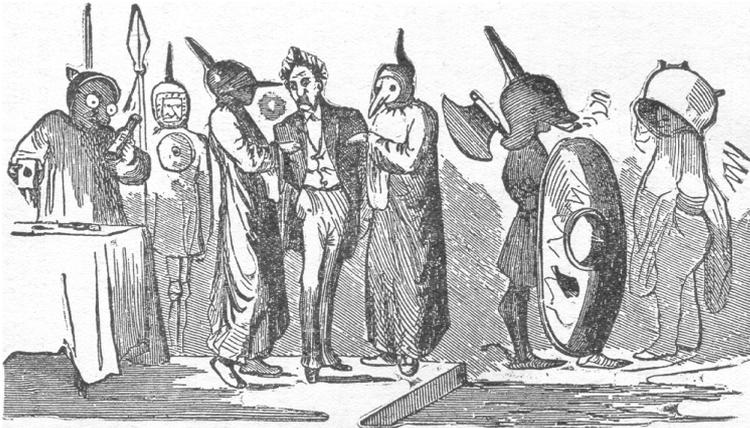
<sup>1916</sup> Ibid, p. 12.

<sup>1917</sup> Bricktop, p. 20.

people were excluded from this order, as it was the case in many Masonic jurisdictions. The climax arrives when even Bricktop's sweetheart asks him to become a Knight of Pythias. Finally, he submits to the demand of the society and becomes initiated.

Bricktop then describes in a chapter headed "Terrible Doings" how he finds himself in a dim little anteroom with a wicket, where he has to give an alarm. When asked to name his object for giving the alarm, he gives the false reply, like "because I was told to" and "to get rid of persecution," while it is expected of him to answer something earnest, such as the Masonic formula "in search of light and truth." Bricktop is literally "roped into" this order, since he does not understand the metaphorical meaning of the cabletow: "[...] a lasso was thrown over my head, and in the twinkling of a sheep's tail I was roped into another and a larger room [...]." <sup>1918</sup> Bricktop satirizes both in words and illustrations the armor and disguise of the investigating committee who ask the "man of the outer world" to deliver all his valuables, and of the other members: "It certainly seemed as though the antipodes of creation had been brought together to see how they felt in each other's company. Black spirits and white, red spirits and gray would not express it by half. Every conceivable uniform, from the complete Knight of Edward II. to a Bloomer of the period, was there [...]." <sup>1919</sup>

The narrator further ridicules the stage effects, such as the noises: "The next thing that greeted my waiting senses was a most infernal whanging of gongs and hewgags, followed by a cavalry-call blast upon a bugle or an unlicensed fish-horn [...]." <sup>1920</sup>



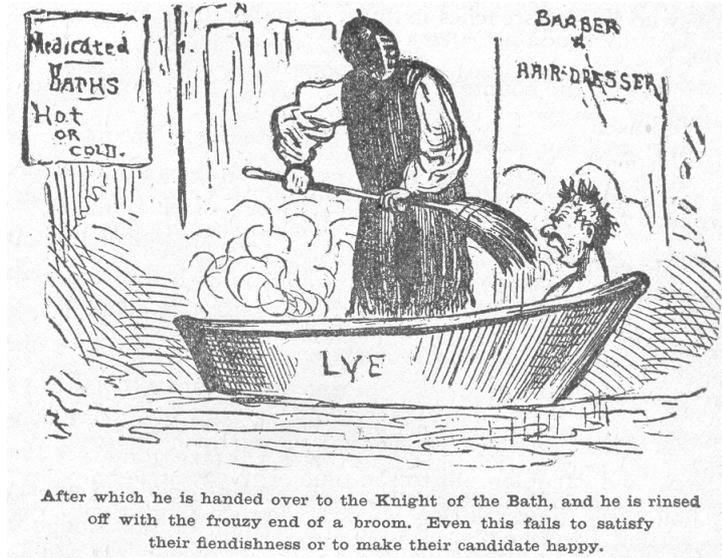
Here the candidate is met by an investigating committee, who proceed to relieve him of all his valuables. This is done in the anteroom, where all are obliged to "ante" before they can proceed in the little game.

<sup>1918</sup> Ibid, p. 32.

<sup>1919</sup> Ibid, p. 36.

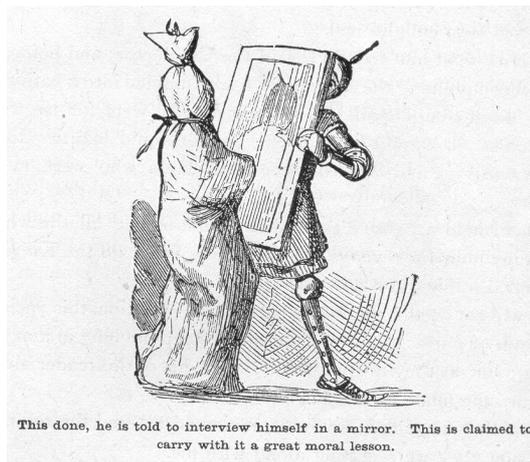
<sup>1920</sup> Ibid, p. 34.

Next to a description of earnest and plausible lodge actions, like circling around the encampment three times, and being obligated, Bricktop mentions rather unbelievable procedures that remind us of the so-called "goat riding" in Freemasonry. Such fun ceremonies do not figure in the K.O.P. ritual as described in our chapter 7.3.4. Thus, he describes how he is hurried out of his garments by the attendant Modocs, with a fiend in a long black robe and Scallawagian mask approaching with a scrubbing-brush. They hoist him upon the edge of a barrel of soft soap, while a third member trails a howitzer upon him.<sup>1921</sup> This is a kind of revenge for a squib that the author has written in his paper against this order. After the soft-soaping, the candidate is tumbled into a bath-tub until "the worldly dirt" is removed from him.



The next trial consists in drawing a bag or loose gown over him and tying it around his neck and again over his head. In this state, Bricktop has to interview himself in the mirror. The moral lesson to be drawn from this is that the Knights have to keep to themselves and be careful about casting reflections. This ceremony reminds us of the use in German Masonry, for example, to place the candidate (not in a blindfolded state) in front of a mirror to experience the "nosce te ipsum," the "know thyself."

<sup>1921</sup> Bricktop, p. 39.



The procedure to follow consists of weighing the candidate, on the other end of a huge pair of balances hanging a human skeleton. This is heavier than Bricktop, and thus he is found "wanting moral gravity."<sup>1922</sup> Therefore, he is turned over to the butcher who feeds him with a pitchfork a row of sausages fastened to each other. Bricktop satirically comments that "[y]ou can lead a mule to drink, but you can't make him eat linked mystery in the shape of sausages."<sup>1923</sup> The candidate, instead of solemnly undergoing this procedure, seizes the fork, stirs the butcher up about the ribs with it, bangs his iron-pot helmet, and jabs the tines into his foot, pinning him to the ground. However, the other members knock Bricktop down with "war-clubs and battle-axes," and bring him in front of the Worthy Grand Commander, who orders him to fight with the bear.



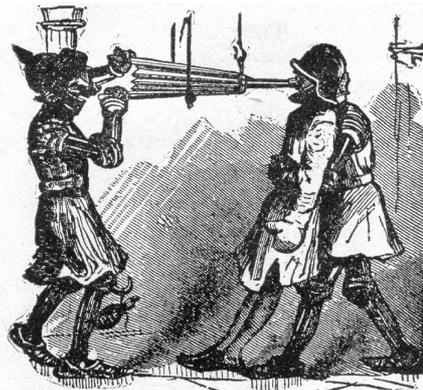
<sup>1922</sup> *Ibid.*, p. 42.

<sup>1923</sup> Bricktop, p. 43.

The "bear" hugs the breath out of the candidate after a violent boxing fight, and the members put the nozzle of some huge bellows into Bricktop's mouth and blow his lungs full of wind to get him into shape again. This "bear fight" and the "pumping up with air" remind us of the fun tests added to the ritual of another secretive society, the Modern Woodmen of America, described in our chapter 7.3.3.1. Here, the boxing test consists in two blindfolded candidates with boxing gloves, tied with a rope and striking but the air while the referee distributes the blows, and the "lung test" consists in covering the candidate with flour when he blows into a device to measure his lungs' capacity. Such tests were added to the ceremonies in order to make them more hilarious for the attendants.



A sparring match is next in order with a bear. The bare idea of such a thing!  
And yet they claim that this is a time-honored custom.



And this is the way they resuscitate a victim whose breath has been hugged  
out of him. Another time-honored custom.

The next trial is the "elephant" who seizes the candidate with its trunk and lifts him up, walking him around and throwing him up, catching him as he comes

down again, and finally suspending him over "a deep and yawning chasm."<sup>1924</sup> This "test" is certainly a form of the "feeling to hang or stand over a deep abyss" which is sometimes invoked in the candidates of secret orders. Of course it is no real elephant but some device which the blindfolded candidate cannot see. Bricktop mentions that this strange ceremony takes place in a sort of theater, the galleries of which are occupied by dead-heads. This accounts for the dim and scary furniture and equipment of some secret orders, who like to employ coffins, skulls, and corpses.

Now, Damon (from the legend of Damon and Pythias) rises to action for the first time - he restores the candidate. The last test consists in a blindfolded juggler throwing knives and axes at Bricktop.

Hereafter, a bit of the original legend is played: the candidate is taken to the prison cell of Damon, the Syracusan Senator, where he is to replace him. The candidate assumes the role of the true friend Pythias and is locked in Damon's chains, while the latter says: "Good-bye, young fellow, I am only going out for a moment. Ta, ta!"<sup>1925</sup> This jolly behavior somehow fails to come to Bricktop's ideal of how Damon should have acted under these circumstances. Another strange thing happens - a lot of reporters and artists for illustrated papers, from the *Sun* and the *World*, etc., enter the cell and interview the unhappy candidate. Then, since Damon does not turn up again, the candidate alias Pythias is led for his execution into another apartment, where a band of Knights await him with a coffin, a wheelbarrow, and cross-cut saws, battle-axes, spears, swords, and pruning-hooks. The candidate is mounted on the "funeral car", the organ plays a dirge, and the candidate is wheeled in the wheelbarrow to a dissection table, where a surgeon is to administer to him chloroform, that the pain of parting with his head may not be so acute. The candidate is laid upon the table, the sharp teeth of the cross-cut saw are applied to his throat, and the chloroform sends him to Lethe.

When Bricktop, the unhappy candidate, returns to consciousness, he finds himself in a brightly-lit lodge room where he is congratulated by the Worthy Grand Commander on his initiation. Last thing to do is to take the great oath. Thus, the candidate is mounted on a barrel marked "powder", at the side of which stands a member with a lighted candle. The candidate has to hold a tremendous spoon, to gaze solemnly at this "emblem" and to "swear by the Great Horn Spoon"<sup>1926</sup> that he will never reveal the roughness of his initiation and always look serious when talking about the order. Finally, the candidate has to kiss the spoon (just as the candidate in Masonry has to kiss the Bible). Then, the initiation is over, the Knights are "proceeding from labor to refreshment," and a big banquet is going to follow.

All in all, besides a few recognizable ceremonies also mentioned in the real ritual of the K.O.P. as described in our corresponding chapter, this whole text is a satire, using all the clichés of a rough initiation. The meaningful and

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<sup>1924</sup> Bricktop, p. 50.

<sup>1925</sup> Bricktop, p. 58.

<sup>1926</sup> Bricktop, p. 63.

metaphorical formulas of Masonry and other orders have mutated; e.g. the Masonic "so mote it be" turns into "and don't make any mistakes!" in this story by Bricktop. The true ritual of the Knights of Pythias appears noble, earnest, and secularized in some parts. It is to be assumed, however, that in several lodges, especially in small rural ones, fun activities and tests like the ones mentioned here were quite common in the last two centuries.

### 9.3.2 "Riding the Goat"

Why do American Freemasons tell the candidates prior to initiation to "look out for the goat," "I'll be there to see you ride the goat," or "the goat will be starved so he'll butt the harder"? Is it only superstitious folklore or mocking from the side of anti-Masonic parties? Is it mere fun, consisting of word plays? If so, why are there "goat riding tricycles" displayed in museums which have been actually in use? On the other hand, if the goat riding idea is just a way to ridicule the Masonic order, why do the Masons not defend themselves, instead of nurturing this image by joking about it in speech, verses, cartoons, fiction, art, and plays? From whence comes the curious belief that a neophyte must ride upon a goat? Does this myth prevail in different countries?

In order to explain the role of the goat in Freemasonry, a look at general secular history will show that the goat is a mythologically loaded figure. In ancient times, it was prominent among the Greeks and Hebrews; thus, the "Tragos," a figure in the Thespian processions, gave rise to the word "tragedy", which comes from *tragos* (goat) and *aeidein* (to sing). Pan, the Arcadian God of the shepherds, was presented as horned, long-eared, and with the lower part of his body being that of a goat. Originally, he was a rather whimsical deity with elfin characteristics, who could be of terrifying appearance (thence the word *panic*). However, the early Christians took this character from pagan ceremonies



and resolved it into Satan. The metamorphosis of a harmless heathen deity into something evil becomes evident in the Old Testament, where the "scapegoat" is loaded with the sins of the people and driven into the desert to die (Leviticus XVI. 8, 10, 26). Satan inherited Pan's attributes, being presented as a he-goat with horns, beard, and cloven hoofs. Alec Mellor explains in the *Dictionnaire de la Franc-Maçonnerie*<sup>1927</sup>: "La figure du *bouc* est allusive à l'impureté animale, par opposition à l'homme, dont le symbole parfait se rencontre dans le *Pentalpha* et dans l'*Étoile flamboyante* [...]" (cf. figure). The blazing star is reversed in this case.

<sup>1927</sup> DFM, p. 83.

The change of meaning of the word "goat" is well demonstrated by proverbs, for example "to get somebody's goat" (to make somebody really angry), "to be the goat" (to be blamed for what one hasn't done), to "get your goat" (to annoy, perturb), "to separate the sheep from the goats" (originally in Matthew, to separate the good from the evil). In the Middle Ages, when the witch stories came up, the belief was formed that during the witch orgies, the Devil appeared *riding on a goat*.

These orgies of the witches, where amid fearfully blasphemous ceremonies, they practiced initiation into their Satanic rites, became, to the vulgar and illiterate, the type of the Masonic mysteries: for, as Dr. Olivier says, it was in England a common belief that the Freemasons were accustomed in their lodges "to raise the Devil."<sup>1928</sup>

Both English and American Freemasons still make fun using the idiom "riding the goat," which has become a popular saying; thus, there are quite often goat-related articles offered at auctions, dating mostly from the late 19<sup>th</sup> century until the 1950s, such as buttons, bronze goats, or comic postcards with the inscription "Are you a Mason?" as shown in the following figures.

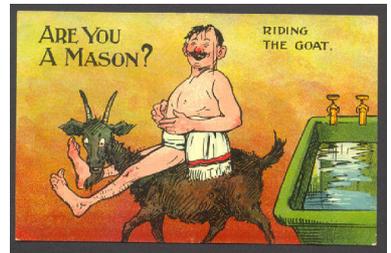
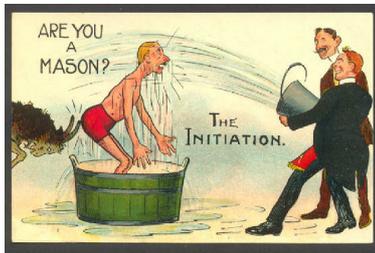
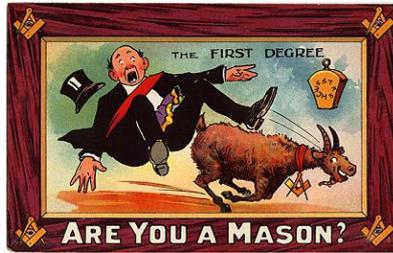
**bronze Masonic lodge goat**

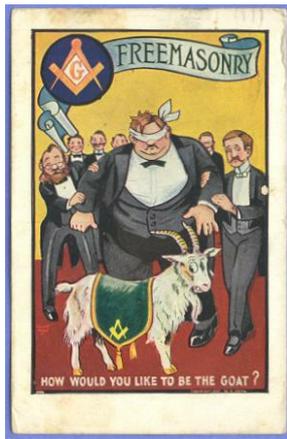
**goat button with square & compass**



<sup>1928</sup> MD, p. 248/249.

Masonic Goat Riding Postcards





The first four cards on the page before are copyrighted by Phoenixmasonry, the others are auction items and mostly stem from the famous National series from England, dated 1908. The card showing a badly bruised Mason describes his state after having ridden the goat. The last card is a vintage anti-Catholic postcard ("the revolt of the clergy, departure for the holy war") from France, showing a Catholic priest riding a goat and giving the admonition to the "sisters" to secure the liturgical objects, among which are a broom, a pneumatic pump, a bottle with holy water, a monstrance, a pot with the imprint of the all-seeing eye, and diverse other items.

While in America and England such items are ill-famous, we could not find a single reference to goat riding in German Masonic literature or folk art, which

has been confirmed to us both by German Masonic authorities and by German researchers on the field of Freemasonry. We cannot speak for France here since no auction items available for profanes could have been located, but we assume that neither this practice nor the harmless joke prevailed or prevails there; the above-mentioned card being an exception. However, the goat depicted on it could have referred to other fraternal orders, where the goat riding really formed a part of the ceremony and was also mentioned in the stage directions of the rituals. In Masonry this practice must have been very rare, since it was not conform with the earnestness of the sublime degree, in which it was employed. It was strictly opposed by Masonic authorities. The goat riding belongs to the category of entertainment and can be considered a publicity stunt or gimmick to attract candidates. It is not really intended to frighten them off but to make them curious, and it resembles the test of courage little boys have to go through when they want to join a gang. We also presume that this procedure was mostly practiced in isolated country lodges who were not as strict in their rules as the lodges in big cities (cf. our chapter on Claudy's plays dealing with Doric Lodge) and had difficulties to draw new members. America seems to have been leading in this sector. These goat riding cards often are combined with other hilarious ceremonies like giving the candidate a cold bath, or emphasizing the conviviality, i.e. the refreshment and the drinking.

The humorous goat riding story seems to have been so popular in America, that a whole book has been dedicated to it, *The Lodge Goat* by James Pettibone (copyrighted 1902), from which the following sketch was taken. Next to many goat riding poems and illustrations, it contains anecdotes, rhymes, and funny stories for the leisure time of the brethren and sisters.

Pettibone was a 32° Mason, a Knights Templar, a member of the Nobles of the Mystic Shrine, of the Independent Order of Oddfellows, of the Knights of Pythias, and others, and therefore had a great experience with folkloric customs melting with otherwise sincere rituals.

Not only initiates in the shape of human beings were depicted in fun illustrations, but the goat riding topic also found entry into the animal kitsch wave.

The pictorial scene on the next page was sent to the author by an auction seller who did not know its age or provenance, but it surely stems from the late 1800s and shows the officers and brethren of a lodge in the shape of dogs. It is marked in silver ink "King Dog Food Company" and probably represents a Woodmen lodge, since it belongs to a print series with titles like "Stranger in Camp." The word "camp" is not typical for Masonry, but rather for the Woodmen of America. In contrast to Masonic rituals, that do not give the slightest hint of a materially existing lodge goat, the ritual of the Modern Woodmen of America mentions the goat as an equipment (here, it must be put in that the version we have consulted dates back to 1945):

The following-listed articles may be used in the exemplification of the Ritual: Camp-fire, tripod, and kettle; fruit and water; four robes or

regalia for the Officers; wig and beard for the Forest Patriarch; old hats and coats for Escort and candidate in street scene; "I am blind" placard and tin cup; hoodwink; uniforms and axes for Foresters; costume for "death;" false camera; saw, sawbuck, and stick of wood; false wineglasses; paraphernalia for wedge test; goat.<sup>1929</sup>



According to these explanatory notes prefacing the ritual, many of the articles are obtainable locally at very little cost, and all can be purchased at moderate prices from the Supply department of the Secretary's office. Upon request, the members will be sent a catalogue.<sup>1930</sup> The ad for the "Royal Bumper" springs from such a supply catalogue which is a piece of evidence that a whole trade has been established concerning fraternal regalia and equipment, including fun articles which were quite popular until, presumably, the end of the first half of the 20<sup>th</sup> century.

Unlike the Freemasons, the Modern Woodmen of America have less solemn ceremonies, and thus subject their candidates to funny tests that have been referred to in our chapter 7.3.3.1. During their "Ceremony of Adoption" into the Fraternal Degree, the Past Consul tells the candidate that, before he can receive the full benefits of Woodcraft, he has to undergo tests of his physical ability to prove that he can do the practical work of a Woodman. He dismisses the applicant into his fate with the words "I now place you in the hands of these merry Foresters. Go with them, obey them, and fear not."<sup>1931</sup> The following stage directions read thus:

<sup>1929</sup> *Official ritual of Modern Woodmen of America*, p. 17.

<sup>1930</sup> *Ibid.*

<sup>1931</sup> *Ibid.*, p. 50.

The applicant, without hoodwink, is then placed upon the Camp goat and ridden around the hall. The use of the Ferris-wheel goat is strictly forbidden.

The use in this part of the degree, of spankers, judgment stand, trick chair, electrical appliances, or any appliance which would require exposure of the person of the candidate, or by the use of which it would be possible for injury to result to the candidate, is absolutely forbidden. See Section 157 of 1941 By-Laws.<sup>1932</sup>



One can conclude from the warning that several appliances as well as the "Ferris-wheel goat" were strictly forbidden, and that the candidates sometimes were quite roughly dealt with. For example, in his book *Freemasonry in American Courts*, W. Irvine Wiest accounts the incident of damages inflicted during initiation ceremonies in 1955 which led to suing a temple of the Nobles of the Mystic Shrine for liability for injuries: The plaintiff had suffered a herniated cervical disc when shocked by an electric current while sitting on a bench. The arguments of the temple were "that the injury happened during the "fun" section of the ceremonies, that the plaintiff did not have to take part in it [...]."<sup>1933</sup> The court decided, after all, that the temple had to pay \$ 33,918.

#### A Shriner who has joined

The figure above which was sold at an auction shows such a Shriner who has joined, having sustained a swollen eye and a bandaged arm and leg. This alludes to the rough experience made in the fun section of the ritualistic ceremony. Now, the Shrine is called the Master Mason's playground and is the right place for such frolic. Another example of a fun device is the Masonic trick chair, for which ads can be found in old versions of the deMoulin catalogue for Masonic regalia and equipment, and which is also depicted in *Material Culture of the American Freemason*. The following auction pictures show such a trick chair, made between 1915 and 1932. This common kitchen-style chair was constructed with collapsible legs and a concealed .22 cal. blank cartridge detonator mounted under the seat. Thus, the seated initiate would suddenly find himself on the floor as a spring-driven release catch simultaneously fired the blank cartridge and caused the hinged legs to swiftly collapse outward.

<sup>1932</sup> *Official ritual of Modern Woodmen of America*, p. 50.

<sup>1933</sup> Wiest, *Freemasonry in American Courts*, p. 77.

trick chair



trick chair collapsed



Another ill-famous item was the goat riding tricycle, the first product of DeMoulin Bros. in 1892, which quickly became a popular item, especially with Woodmen Lodges. Lodges and fraternal groups used it during initiation ceremonies for the inductee to ride upon blindfolded, while being pushed around the lodge by other members.

### "Royal Bumper" ad in lodge supplies catalogue



The illustration above shows the actual DeMoulin catalogue page advertising the "Royal Bumper." The text under the illustration refers to the technical features, e.g. the eccentric axle which is connected to a pendulum attached underneath the goat's body, so that "[t]hese peculiar constructions produce a galloping and also a sort of side-sway or swinging motion." The illustration was taken from the online museum of Phoenixmasonry, Inc. (copyrighted 1999, 2000).

*The Short Talk Bulletin* of November 1936 (The Masonic Service Association of the U.S., Vol. 14, N<sup>o</sup>. 11) argues that the idea of goat riding as a part of Masonic initiation has soiled the order's reputation in many minds, because many people believe that Masonic initiation ceremonies are humorous in character. The article further states that "[t]he same idea is sometimes carried into Lodge rooms, where one of the most beautiful of ceremonies is occasionally butchered to make a holiday for those who cannot or will not see its sublime symbolism."

In his book *A Master's Wages*, which was written in 1924 as a guideline for young Master Masons, Carl Claudy protests against the use of lodge goats, underlining that Masonry "is not a joke, not a foolish fun organization, not a club of "good fellows"<sup>1934</sup>," but of a dignified, beautiful, and impressive ritual with real meaning. He advises the brother-to-be:

Take from your mind and cast away forever all thought that there is a "lodge goat" awaiting you, or that your friends are going to "have fun with you." In the Shrine, the Grotto and the Tall Cedars of Lebanon, yes. These are fun loving organizations which cast aside solemnity and spend most of their evenings in laughter and play. But in the Blue Lodge, never! [...] There is no "horse play" or other unhappiness awaiting you.<sup>1935</sup>

Although he states that "[a]ny attempt to 'scare' a candidate for the Masonic degrees is unworthy of Masonry. A candidate should come before the Altar of Masonry with fear of God, not man,<sup>1936</sup>" Claudy has to admit that

[y]et there are Masons so coarse-grained that they can find a place for levity in the Sublime Degree, and who apparently enjoy robbing the Mystic Shrine of a little of its thunder to make a Blue Lodge Holiday.

This is wrong. It is hurtful to Masonry, it is disrespectful to the Master and the brethren, and it is in direct conflict with the ideals of every Grand Lodge.<sup>1937</sup>

He calls these brethren misguided, because they make the Third Degree ceremony less dignified than it is meant to be, as a presentation of the character Hiram Abiff, whose role is played by the candidate, the latter showing in a practical way that which may have happened to his original. Claudy further rejects statements that other tests are applied in Masonry, like stepping over ropes. He underlines that Masonry has no initiation like college fraternities who prove the candidates by physical or mental tests.

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<sup>1934</sup> Claudy, *A Master's Wages*, p. 8.

<sup>1935</sup> *Ibid.*, p. 8/9.

<sup>1936</sup> *Ibid.*, p. 12.

<sup>1937</sup> *Ibid.*, p. 11.

There is nothing to laugh at in any step in the Blue Lodge.

There is no such thing as a "lodge goat." [...]

It is unthinkable that we profess brotherhood and care for the blind in one degree, and proceed to "butt" them with goats or make them "step high" over ropes and tacks in another degree!<sup>1938</sup>

Likewise, in his oration before the Grand Lodge of Michigan in 1927, the Grand Chaplain WM. H. Gallagher complains about brethren he calls "the enemies of Masonry," who do not take the beautiful ritual seriously, but instead perform a little comedy to their entertainment. This part of his speech strongly suggests that he refers to the goat riding ceremony, which then must, according to these two quotations, still have been in practice during the 1920's and 1930's.

Is it inconsistent with the dignity of this august assemblage to consider brethren as enemies of Masonry who either thoughtlessly or willfully bring the three degrees of the Ancient Craft down to the level of a **vaudeville stunt**? I fear, in fact I know, this is attempted and sometimes successfully accomplished. There is room in Masonry for delightful surprises, but there is no room for **levity or horse-play**. Yet how persistently, in some quarters, are candidates filled with vague apprehensions of what is likely to happen to them in their progress. I presume there are lodges in Michigan that are taught such conduct is reprehensible.<sup>1939</sup>

Also in the Orange Order, which is said to bear some resemblance with the Masonic ritual, the goat riding ceremony can be found. Here, no actual goat riding tricycle is employed, but the pushing of the candidate by the other members is so called, according to the following confession of a Northern Ireland Protestant who had been a member of one of the upper echelons (the Royal Arch Purple) within the Orange Order: "The next stage of the initiation rite involves the initiate being pushed backward down the three steps. The other members break his fall with a blanket and start pushing him around and punching him. This is called 'riding the goat.' "<sup>1940</sup> Now, this comes close to the use of this expression for a certain part of the third degree of Blue Masonry. Thus, a Masonic friend from Carbondale, Illinois, told the author that the "riding the goat" metaphor was what you could call an "ad lib" comment by his mentor during the ceremony rather than being a part of the ceremony, which was intended to "scare" you - for example, one is blindfolded and falls backward into a sheet at one point. He wrote: "[...] the only time I encountered this metaphor was with the third degree. In my case it seemed to be used to build suspense, as

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<sup>1938</sup> Ibid, p. 12.

<sup>1939</sup> Myler, *Jewels of Masonic Oratory*; p. 149, bold print added.

<sup>1940</sup> Published in the internet, June 24<sup>th</sup>, 1999, at <http://www.rnw.nl/foreign/eng/html/ireland240699.html>

in the work no reference to a goat or anything that resembled a goat was used. That about covers all I know about this subject."<sup>1941</sup>

Grand Chaplain Gallagher evokes in an oration a meeting with a young Mason who

[...] had been in Masonry a year and had not forgotten how unmercifully the brethren had tried to fill his mind with dread apprehensions of his approaching experience. It was all lost on him, however; he was a college man and understood what initiation into Greek letter societies means. "But imagine my surprise," he said, "when I found that from beginning to end of the Sublime Degree dignity of language, coupled with an almost funereal solemnity, prevailed."<sup>1942</sup>

Here, the candidate has expected to be dealt with like in college initiations, for it is well known that fraternities and sororities apply certain tests of courage which often include giving the newcomer a cold shower. That the goat riding practice must have been introduced at some time or another to the astonishment and dismay of the elder brethren, is proven by the following poem by Frank Kirk, published in *The Lodge Goat* in 1907.<sup>1943</sup> Here, the candidate is surprised that he has to ride the goat during the Third Degree initiation ceremony and claims that the lodge is different than it was twenty years before.

### Dwenty Years Ago

I vent and shoined a nodder Lodge,  
Id vose der same olt show;  
I lished to der same olt charge  
I hurt long year ago;  
Old Santy Claus he vose der same -  
His speech vose waful slow,  
Der obligation vos der same, like  
Dwenty years ago.

Den ven I dake der first degree  
I dink id vosh in May,  
Efry ding shust seamed der same  
Like in der olten day;  
Der same olt vords dot ve must reep,  
Der dings we always sow,  
Id dook me pack to olten days  
Some dwenty years ago.

Den in der second I vos schered,  
I cand dell der reason why  
Bud id made a lump come in my troat,  
I feal shust like I cry.  
He said before I dake der next  
Dot I musd learn to know,  
Dot der Lodge vos running different now.  
Dan dwenty years ago.

Und now my liber friend, I dink  
Dot man knew vot he said,  
Or mapy dot olt Dutchman vos  
Completely lost his head.  
He dold me I must dake a bath  
In voter vorm ash snow;  
Now, I do n't remember doing dot  
Boud dwenty years ago.

<sup>1941</sup> John Williams, in a letter to Christina Voß dated Sept. 27<sup>th</sup>, 2000.

<sup>1942</sup> Myler, *Jewels of Masonic Oratory*; p. 149/150.

<sup>1943</sup> Pettibone, p. 536/537.

Den next I dake der third degree  
 I dink dayed brake my jaw,  
 Day put me on a pilly goat  
 Der verst I efer saw.  
 I nefer rode a goat before, und  
 I vont you all ter know  
 Der Lodge ish diferend dan it vosh  
 Some dwenty years ago.

Not enough that he has to ride the goat, the poor candidate also has to take a bath in "water warm as snow," which has also been a new invention to frighten the initiate and to amuse the spectators. The poem is also interesting because it makes fun of a German immigrant's English.

It is hard to trace the history of the goat riding custom. We would say it was practiced approximately from the 1870's to the 1930's. An early reference to fun sections in Masonic ceremonies is to be found in the *Masonic Review* dated 1870, in a letter to the editor: "Sometimes the candidate, during the preliminary proceedings, is made to believe in advance that he is to be the subject for amusement. Dark inuendos are thrown out, mysterious hints of danger are given, and remarks made calculated to awaken fears or excite contempt."<sup>1944</sup> The writer states that the candidate's first opinion of Freemasonry is generally formed from the first impressions he receives, and that thus a wrong image of the order is forced upon the neophyte. Not only in Blue Lodge degrees, but also in the higher degrees of Past Master and the Royal Arch, he has observed such treatment:

In chapters, also, this *penchant* for amusement at the expense of the candidate some times gets the upper hand, more especially in the P.M. and R.A. degrees. I heard of one chapter in which the candidates in the R.A. degree were severely maltreated, and suffered other indignities that I may not name in print. The revelations of that degree are of the highest importance, and the work extremely solemn: but what estimate will candidates have of it if they are thus treated? It is a dishonor and disgrace to Masonry, when such things are permitted.<sup>1945</sup>

He further condemns giggling, the making of vulgar speech and whispering during lodge sessions as insufferable, and underlines that the lodge room during labor "is no place for boyish tricks or low buffoonery, for sport or amusement; such things are out of place [...]." More than fifty years later, the magazine *The Master Mason*, dated 1925, and published by the Masonic Service Association of the United States proves that the goat riding practice was once a dark chapter of third degree Masonry, but has been abandoned:

Let us rejoice that the Masonic Goat, so over worked (sic) in other days, is a thing of the past. He is dead and deeply buried, and there are no

<sup>1944</sup> Moore, *Masonic Review*, vol. XXXVII, 1870, p. 36.

<sup>1945</sup> Ibid.

mourners. It used to be that when the great degree was conferred it was necessary to have a lot of "funny" business in order to make an impression - and a few benighted Brethren still think so - but the tendency and pressure of Craft opinion is against it today; for which we may be grateful.<sup>1946</sup>

The Committee on Masonic Research and Education of the Grand Lodge of Washington edits small brochures of which we have acquired one titled "On the Threshold," dating from the 1970's, that are given to men interested in Freemasonry in order to make them understand the structure and purpose of the order prior to their actual entrance. It reads in the chapter "preparation":

The Degrees of Masonry are serious and dignified, without foolishness or jest, trickery or nonsense. You may rest assured that any suggestions you may hear of goats and horseplay, any undignified reference to the ceremonies, are not founded on fact, and we suggest that you now resolve never to be guilty of attempting to play on the fears of candidates by any such suggestions, because anyone who does so does not fully understand our ceremonies and teachings.<sup>1947</sup>

If it was still necessary some thirty years ago to inform candidates that nothing will happen to them in a Masonic initiation, we can deduct from this fact that the saying of Masonic goat riding has not ceased to be popular in America, even if the actual use of fun devices is now obsolete in Blue Masonry. - Now we have delved in the entertainment sector of the male Masonic and fraternal orders, but what about the women? The question remains whether they, too, had to undergo these trials. These postcards and the following poem by C. R. Gibson about goat riding in an Odd Fellows' lodge with a hint to the Rebekahs at least suggest this idea:



<sup>1946</sup> Newton (ed.), *The Master Mason*, 1925, p. 338/339.

<sup>1947</sup> Committee on Masonic Research and Education, Grand Lodge of Washington, p. 11.

**Riding the Goat**<sup>1948</sup>

In speaking of the Odd Fellows,  
There is one thing you should note,  
It is the law with them to make  
Each fellow ride a goat.  
Not a puny little creature,  
That can scarcely jump a ditch,  
But a great big strong "Sir William,"  
That can bleat and buck and pitch.

The goat tries hard to throw him,  
But the rider holds on fast,  
And though the road is rocky,  
He stays there till the last.  
And when the ride is over,  
You are apt to hear him sing,  
"I am very much disfigured,  
But still I'm in the ring."

I have given you this secret,  
Which you must safely keep,  
For the sake of my dear papa,  
Who talks while in his sleep.  
This is the way I got it,  
I heard him very plain,  
And I'll have some more to tell you,  
When he sleeps and talks again.

Upon this beast a saddle  
Is placed and firmly tied,  
While the candidate astraddle  
Begins his famous ride.  
Round and round the spacious Lodge-room  
With lightning speed they fly,  
While the candidate is screaming,  
Say, "How is this for high?"

Thus having proven worthy,  
He is taken to the stand,  
And there is told what he must do,  
By the worthy Noble Grand.  
He then is asked to take a seat,  
In the row along the wall,  
While the billy goat is taken  
And placed back in his stall.

Since now they've got a "Becky" Lodge  
Established on the side,  
I'm very anxious to find out  
If they make the sisters ride.  
They may, but if they do I'm sure  
They use another saddle,  
It would not look so well, you know,  
For them to ride a -- like men.



<sup>1948</sup> Pettibone, p. 534/535; "Becky" means the Degree of Rebekah, the female branch of the Odd Fellows.

Besides, what the lodge goat is to the Masons of the Craft, the camel is to the Shriners, the "Master Masons' play ground," which is illustrated in the following poem:

### A Denver Postscript<sup>1949</sup>

I was at the Shriner show,  
Marthy Jane,  
And I am not keen to go  
There again,  
For the things on which I fed  
Sent me reeling off to bed,  
and I woke up with a head  
Streaked with pain!

I've a warping of the spine,  
Martha dear,  
And my ribs are out of line  
Too, I fear.  
Every organ that I own,  
Every ligament and bone -  
Every cussed thing seems thrown  
Out of gear!

O! the camel ride I took  
In my glee  
Every inspiration shook  
Out of me.  
For the moment that I struck  
On that bump he wears for luck,  
You had ought to see him buck!  
Hully gee!

O! I dare n't tell it all  
Dear, for it  
Would but treat you to a fall  
In a fit -  
Dare n't tell you of the fun  
When the mystic work was done,  
And the damp degree begun,  
Nit, O! nit!

Now I'm a Shriner, dear,  
Do n't you see,  
And I need no longer fear  
That degree.  
And I'll sit with gleeful pride  
And watch other victims ride  
Down that old base-burning slide  
Same as me.

Another interesting metaphor used by the Shriners in this context is the "black camel" denoting death. It is frequently employed by members of this organization. Thus, we have found it in an online live chat with an Imperial Potentate from June 22<sup>nd</sup>, 2000: "[...] long after the Black Camel has called us home,"<sup>1950</sup> and on another web site, "[...] and the black camel visited his noble tent and he passed in Damascus in 1888 A.D..<sup>1951</sup> This image is based on an Arabian proverb (it is well-known that the Shrine employs Islamic images, like the Fez): "Death is a black camel that lies down at every door. Sooner or later you must ride the camel."<sup>1952</sup> It was impossible, however, to find a similar use of a "black goat" in Craft Masonry.

<sup>1949</sup> Pettibone, p. 544-545.

<sup>1950</sup> <http://www.shrinershq.org/chat/chat6-22-00.html>

<sup>1951</sup> <http://www.arraatib.com/ahililbait.htm>

<sup>1952</sup> <http://mansioningles.metropoli2000.net/acti10.htm>

### 9.3.3 Masonic & Anti-Masonic Comics

That the Masonic topic was not taboo but found its way into folk art is demonstrated by the spread of cartoons depicting Masonic constellations and situations. During the first half of the 20<sup>th</sup> century, one of the promulgators in Great Britain was Lawson Wood<sup>1953</sup>, who brought the Masonic theme into the minds of the general public by the means of humorous cartoons in which the characters were played by animals.

Born in 1878 at Highgate, London, Clarence Lawson Wood started at the age of 18 to work with magazine publishers C. Arthur Pearson Ltd., whose chief artist he soon became. Also producing theatrical posters and advertising artwork, Wood went freelance in 1902. His illustrations were published in *Punch*, *Illustrated London News*, *The Graphic*, *Sketch*, and *Nash's and Fry's*. After WWI, Wood became famous for his animal pictures and his animal welfare work, which gained him a Fellowship of the Royal Zoological Society in 1934. His most popular postcard series featured the chimpanzee Gran'pop, surrounded by a cast of monkeys, pigs, and other animals. Wood depicted everyday funny events in his cartoons, the Masonic fraternity being just one group of the society mocked at, next to judges, policemen, children, and others. The humorous Masonic scenes of which the following selection is an example may be found at auctions today, sometimes framed and having decorated many a Mason's home while they were most trendy, presumably until the 1950s. Lawson Wood died in 1957 at the age of 79.

The cartoon called "Outside the Door of the Lodge" shows a big orang-utan on the right side, wearing an apron with the images of a grapevine, a yellow Royal Arch triple tau, and a pear. This ape is the Outer Guard or Tyler who makes a secret hand sign in response to the tokens given by a little monkey who wants to enter the lodge. The ape Tyler wears a thick wooden club instead of the drawn sword. The lodge door in the background consists of a cloth hanging from a branch which is parted in the middle and held together by another ape who is peeping through the hole as if through a wicket. This might be the Inner Guard. The emblem drawn on the cloth consists of a red circle, and below it there is a blue square around a yellow design resembling



OUTSIDE THE DOOR OF THE LODGE

<sup>1953</sup> Personal data cf. Tony & Valmai Holt, *Picture Postcard Artists*, and articles by Jim Crawford and John Hughes in "Picture Postcard Monthly," March 1992 and December 1995, quoted at [www.geocities.com/EnchantedForest/Dell/3792/bio.htm](http://www.geocities.com/EnchantedForest/Dell/3792/bio.htm)

the letter Y, which depicts the Masonic symbol of the 47<sup>th</sup> problem of Euclid. Above the lodge door we can see the Masonic square and compass. The monkey on the left also wears an apron and makes a funny sign, his right hand touching his nose with two fingers, and the forefinger of his left hand extended. This constellation depicts the procedure of giving the secret grip and password in order to enter a lodge which is "properly tyled."



A "BROTHER" IN DISTRESS.

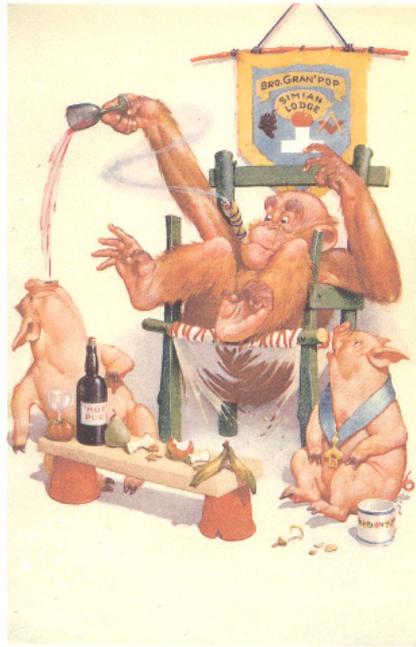
The cartoon called "A 'Brother' in Distress" illustrates the obligation of a Mason to help a fellow Mason who is in distress (mostly financially). In this case, the orang-utan wearing a sash with a jewel consisting of three interlaced circles which he is shining in his vanity surely represents the Master Mason. To his right side there are two little piggy Masons, wearing aprons with the images of a triangle, a circle, and a triple tau. One of these brethren is in "distress" because a little monkey on a beam above him cheekily pulls his ear. The other pig is pointing at this scene, trying to gain the attention of the Master who seemingly is not very concerned.

This obviously is a hint that some Masons are too occupied with themselves and their decorations to notice a brother in distress. The branches in the upper left corner allude to the sprig of acacia, the Masonic symbol of immortality.

The next cartoon, "Gran'pop Goes Through the Chair," is a pun on the Masonic expression "passing through the Chair", which means to get a higher position after already occupying the Master's Chair in the East, e.g. becoming a Royal Arch Mason. Here, the orang-utan Master literally goes "through" the chair, breaking through the seat, hereby spilling the red wine from his glass right into the mouth of a fellow piggy Mason which must be an officer, because he is seated next to the Master on his right. The other pig "officer" on his left, wearing a sash with the emblem of the 47<sup>th</sup> Problem of Euclid, looks quite surprised at the sudden breakthrough. In front of the brethren is a bench with a bottle of "hot port" and the remains of a fruit meal, reminders of a banquet or maybe of the "Knife & Fork Degree." The orang-utan is smoking a big cigar, underlining the gourmet image. This cartoon is a pun at the convivial atmosphere. Above the

Master's Chair we can see a coat of arms which reads "Bro. Gran'pop, Simian Lodge", i.e. a lodge for monkeys, the emblems consisting of a grapevine, an apple, a square and compass, and the triple tau. In all these cartoons, real Masonic symbols have been mixed with fruit which of course have no Masonic meaning.

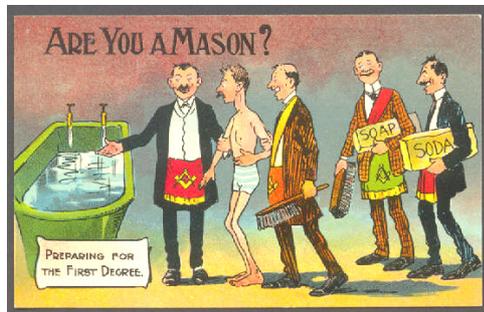
There are other artists who like to pun on curious Masonic habits (or what they imagine are Masonic habits), for example the designer of the following postcard, taken from a series circulating in Great Britain since 1908. In the popular belief, next to the goat riding myth, Masonic baptism is often made fun of. Claudy explains the solemnity of this sacred ceremony and the misunderstanding of the profanes as follows:



GRANPOP GOES THROUGH THE CHAIR

Non-Baptists sometimes find in the ceremony of Baptism by immersion a cause for mirth; the good God who made them knows why, I don't. Baptism, by immersion, or any other method, is a solemn, sacred ceremony. That a spectator cannot see the ceremony for the water, or its meaning because some one is being "ducked," is his misfortune.

It is so in the Sublime Degree. The pitiful tragedy of the Third Degree is intended to, and usually does, make a deep and lasting impression upon a Mason's mind.<sup>1954</sup>



<sup>1954</sup> Claudy, *A Master's Wages*, p. 13.

In the following, we are going to view a comic ridiculing the popular belief of Masonic punishment for betrayers of the oath of silence. It is to be found in the *Rarebit Fiend*<sup>1955</sup>, created by the American graphic artist Winsor Zenic McCay (1869 or 1871 - 1934)<sup>1956</sup> in 1905. This was a comic made for grown-ups which did not provide a continuous story but consisted of several self-contained sequences employing minimal settings. The *Rarebit Fiend* describes a dream or nightmare situation followed by the awakening at the end of each sequence, and it is famous for its sick humor:

Not only does the emphasis on death and disfigurement make the *Fiend* an early monument of "cruel" or "sick" humor; the dream fantasies that McCay taps so unerringly are [...] generally those of adults [...] (embarrassment through nudity, transvestism, inability to perform occupational duties or having a peccadillo discovered; loss of identity; fear of dying, going mad or disappointing a sex partner).<sup>1957</sup>

As *The Adventures of a Rarebit Eater*, this comic was animated in 1916/17. Already in 1906, the *Fiend* strip was immortalized by the American pioneer filmmaker Edwin S. Porter who based on it a seven-minute live-action trick film which became a classic of the early cinema, titled *The Dream of a Rarebit Fiend*. In the Masonic sequence of the *Fiend*, the dreamer is merely the spectator of someone dear suffering embarrassment. The dreaming person is the wife of a certain lodge member called Mr. "Gab" (because he is always gabbling and cannot keep a secret to himself), who tells her the whole thing from the time he has entered the lodge until he has come out. Although his wife promises not to reveal a word, she gives away the lodge secrets to her friend who likewise swears not to tell, but instead holds a speech in front of the sisters of the woman's club in an attack on secret societies, betraying all the happenings inside a Masonic lodge. Somehow, the Masons get wind of this, and in consequence, Mr. Gab is summoned by his brethren who want to "decorate" him - but not with a medal, as he is soon going to find out. Fellow Masons in devil costumes with horns on their heads, some of them naked, take off Mr. Garb's clothes, cover him first with hot tar and then with feathers.<sup>1958</sup> Thus decorated they send him home to his wife, who is fainting when perceiving his appearance, and whom he reproaches thus: "What in the devil did you tell those lodge secrets for?" The last patch shows the horrified wife awakening and realizing that she has made an

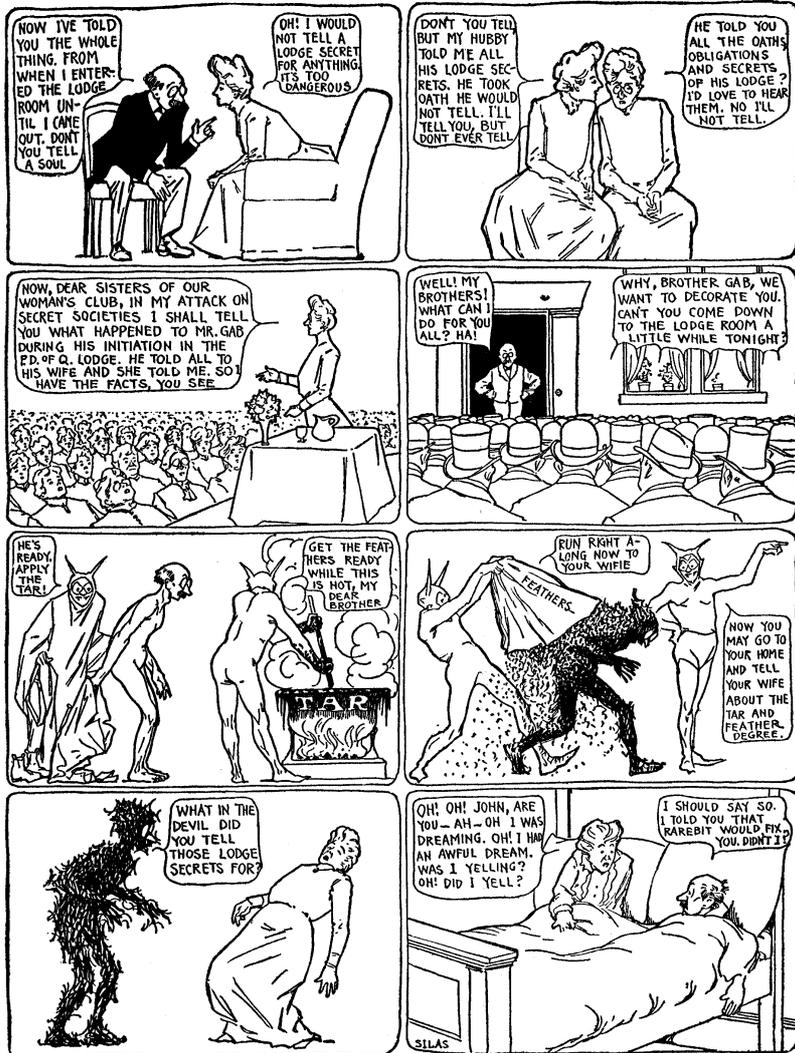
<sup>1955</sup> The title refers to the nightmares imputed to eaters of a Welsh rabbit supper.

<sup>1956</sup> McCay's personal data were taken from McCay, Publisher's Note, p. v. ff.

<sup>1957</sup> McCay, "Publisher's Note," p. ix.

<sup>1958</sup> Such kind of punishment is no mere invention, but has actually been executed, even in modern times. Thus, we find the following description in *The Debunker*, a small monthly magazine dated 1929, in an article which opposes a Masonic statement about the wrongdoings of "atheistic ruffians", by claiming that most crimes actually are done by believers against unbelievers (p. 51): "... He (Jeadie Janes) was seized on a street of Austin, Texas, by a group of men, forcibly placed in a car, and carried to a point outside of the city limits. ... His clothing was then removed from the upper part of his body, and he was severely whipped and a coat of tar and feathers applied."

awful nightmare, and asking her husband whether she has yelled. Her husband tells her he has predicted that the rarebit would fix her. Thus, the cause for the nightmare is found in the heavy rabbit supper they have had. The lesson to be drawn from this comic is that one is never to betray a lodge secret - and that the Masons have certain forms of punishment for violations of that rule.



Such Masonic comics "just for fun" are seldom found. Mostly, they have political or propagandistic functions. For example, there are numerous cartoons representing Nazi ideas of Freemasonry and Judaism. Three animals are the prototypes of symbols for Masonry: in Fascist literature and other anti-Masonic publications, the brotherhood is often associated either with a snake, with the web of a spider, or with the tentacles of an octopus, such as to catch the souls of the unaware. In Fascist Italy, a metaphor used to designate Freemasonry was "green serpent."<sup>1959</sup>

### Masonic web of conspiracy



Die "Weisen von Zion" standen unübersehbar hinter dieser Vorstellung einer alles beherrschenden Elite jüdischer Freimaurer, die, nach Belieben mit Ideologien und politischen Systemen jonglierend, dem angeblichen Ziel jüdischer Weltherrschaft zustrebte. So boten sie das Bild einer unheimlichen, aus dem Unsichtbaren agierenden **Spinne, die aus dem Zentrum eines weltumspannenden Netzes die Fäden der Weltpolitik bewegte**, an deren Enden allemal Freimaurerlogen hingen. Nicht umsonst zählte dieses Bild zu den meistverwendeten Motiven zur Beschreibung der jüdisch-freimaurerischen "Weltverschwörung".<sup>1960</sup>

<sup>1959</sup> Schwarz, p. 55. See also *IFL*, p. 1393/1394: "Bemerkenswert ist, daß die Faschisten und andere Gegner der Freimaurerei die italienische Freimaurerei [...] als *serpente verde* (**grüne Schlange**) bezeichnen, weil die Freimaurer des Großorientes von Italien grüne Bänder trugen!"

<sup>1960</sup> Neuberger, I, p. 94.

**Masonic tentacles: the "secret world rulers" from  
*The Big Book of Conspiracies***



As an enemy of the people, Freemasonry has been equated with other institutions in the public mind, such as Communism or Judaism. The postcard on the right was released in 1942 by "Brannik" (Defender), a Fascist youth organization in Bulgaria during the regime of the government of Prime Minister Alexander Tzankov. It shows a stylized image of a young soldier holding a snake with four heads, which symbolize Plutocracy, Communism, Judaism, and Freemasonry. The slogan at the bottom reads "Brannik! Being full of fighting spirit, and working hard against all enemies of our mother country."

**Freemasonry - one head of the snake**

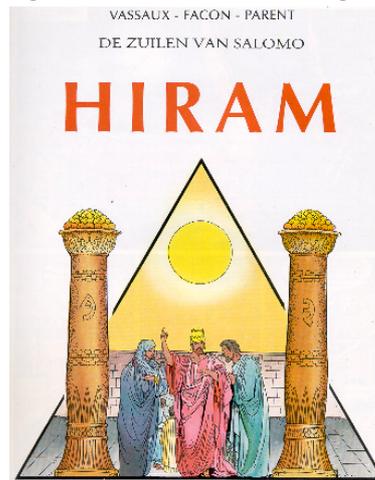


Apart from political cartoons, in popular culture sometimes minor references to Freemasonry can be found in comics, where they are strewn in to build up suspense - whether it is the word V.I.T.R.I.O.L., some dark character wearing an

apron, or mystic language or symbols employed. Thus, in *Superman Adventures 34* from August 1999<sup>1961</sup>, while Superman rises into the air with clenched fists, setting off for a great undertaking, a man on the ground calls after him: "Go now, and may the Great Architect of the Universe protect you on your journey!" Such quotations seem to raise curiosity since they are unknown to the generally youthful reader and employ a strange phraseology, hinting at a powerful Supreme Being. In any case, it sounds more interesting than "and may God be with you."

Comics exclusively about Freemasonry are very rare, especially in Europe. On the one hand, there is a lack of demand according to the average age of the Masonic audience, and also because Freemasonry is a serious matter. On the other hand, there are some recent comics on the market, being either purely historical or dealing with conspiracy theories or "Christian" fanaticism. The last two categories have been created by a special authorship for a certain audience, consisting of a paranoid and intolerant readership who sees mysterious world-rulers, secret societies, or the devil behind every strange custom, ritual or unresolved murder, and who believes that the Anti-Christ or aliens will come to destroy the world. Examples of such anti-Masonic comics are the British Jack T. Chick tract *The Curse of Baphomet* and the American *Big Book of Conspiracies*, which we will talk about later.

First, we are going to deal with pro-Masonic or simply historical comics, of which the Dutch book *De Zuilen van Salomo. Hiram*, printed in Brussels in 1999, is an example. Like an illustrated Bible, it innocuously relates the story of how the Tyrian king sends Hiram Abiff to King Solomon in order to build the temple, and states the difficulties which the builder encounters with his foreign workmen. A second volume, *De Dood van Hiram*, which deals with the murder legend of the Masonic third degree, is advertised for at the end of this book. With



beautiful pictures, the rich symbolism of the Craft is illustrated, and this seems to be its main purpose. It is an attractive comic because of the skillful designs, but it is in no means sensational (besides some drawings of pretty nudes). It does not still the hunger of profanes for secret or cruel rituals. The non-Mason will not understand the meaning of abbreviations like A.:L.:G.:D.:G.:A.:D.:L.:U.: (à la gloire du Grand Architecte de l'Univers), and of employed Hebrew words. Non-Masons will not know to what the depicted symbols allude, either. Thus, the comic remains a harmless colorful history book, and only the initiate can see a hidden sense

<sup>1961</sup> Cf. *Superman Adventures 34. Fighting Fate*. August 1999. New York: DC Comics, 1999. Writer: Mark Millar, editor: Mike McAvennie, asst. editor: Frank Berris.

behind the images. Among others, the following Masonic symbols are illustrated:

The patch on the left on the page before shows King Solomon with Hiram Abiff to his right and King Hiram of Tyre to his left, standing between the two Masonic columns Jachin and Boaz. This group is depicted within a Masonic triangle (the symbol of a lodge), with a shining in its upper half. We have learned that a triangle emitting rays is a symbol of God (corresponding to the all-seeing eye). The columns are decorated with lily-work and pomgranates that also have their meanings in Masonry. Behind the group we can see the tiled walls of King Solomon's temple.

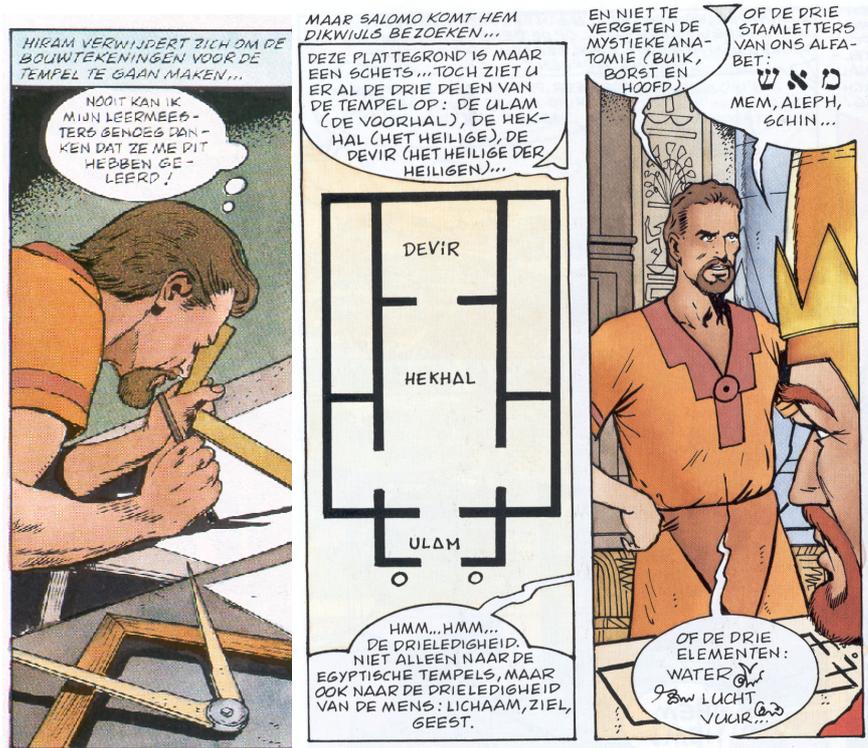
The illustration on the right shows King Solomon kneeling before the Ark of the Covenant and making his promise to erect a temple to the honor of his God. The ark is surmounted with two winged cherubs. The carpet on which King Solomon kneels may be allusive to the Masonic carpet. Three steps are leading to the ark. We have already heard about the symbolism of the different Masonic steps.



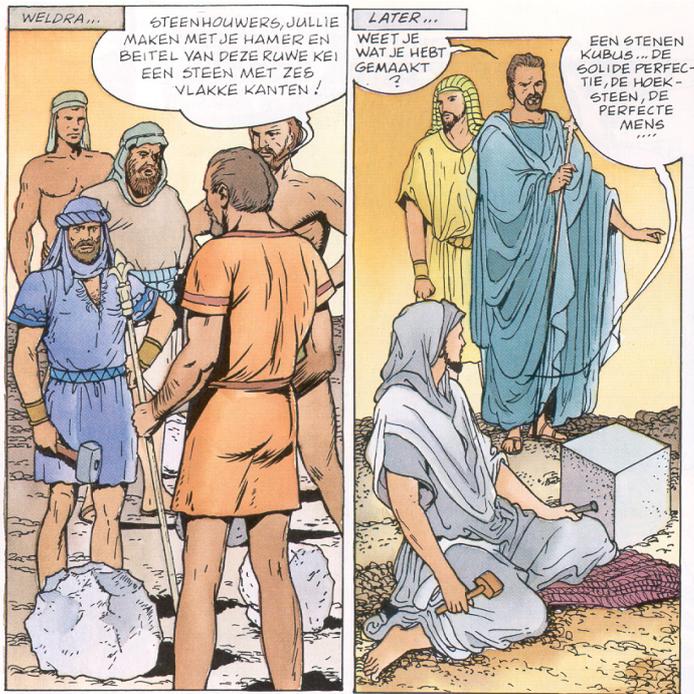
The illustration on the left shows how Hiram Abiff selects the place where King Solomon's temple is going to be built - it is the spot where Jacob once has erected an altar that resembles the future lodge, being situated "due east and west."

The patch on the following page shows how Hiram draws his plans to erect the temple. He wears an apron and the symbol of the "point within a circle." The Masonic tools, the square and the compass, as well as the tracing-board are displayed in the foreground. We can see the floor plan of the temple in the middle. The three divisions of Ulam, Hekhal, and Devir (the portico, the Holy, and the Holy of Holies) correspond to the three parts of a human body - body, soul, and spirit -, to the three elements,

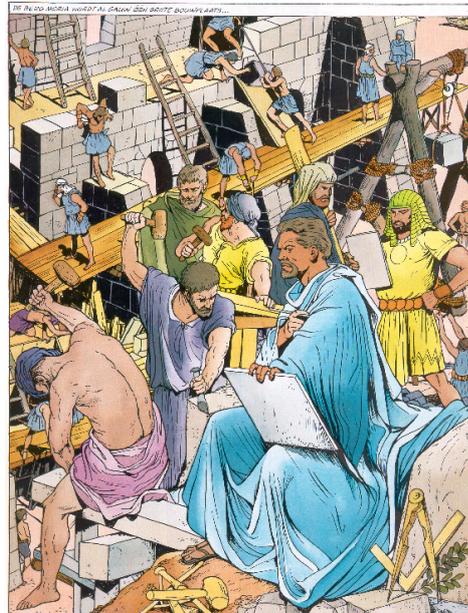
water, air, and fire, and to the three letters of the Hebrew alphabet mem, aleph, and schin. The two circles on the porch of the temple are the columns Jachin and Boaz.



On the patch on the next page, we can see how Hiram Abiff teaches the stonemasons to make a Perfect Ashlar out of a Rough Ashlar. The mason sitting before his work and holding his working tools, the mallet and the chisel, has understood what he has crafted: the "perfect man." We have learned that the Perfect Ashlar stands for the improved character.



On the right, Hiram Abiff supervises the work of the masons with the tracing-board in his hand, while the Masonic symbols of square and compass, with two sprigs of acacia, are lying very unnaturally at his side. The workers have made Perfect Ashlars which are put into the walls of the temple. An overseer holding a plan also watches the workers (as we have seen in Mark Masonry).



In the following, we are going to deal with two anti-Masonic comics. The first one was created by the comic book evangelist Jack T. Chick. Called the "Walt Disney of fundamentalism," Jack T. Chick is responsible for the circulation of the "Chick Tracts," mini-comics about four inches long and two inches high, usually consisting of 24 pages and featuring two panels per page. They are designed to instill guilt and fear in the reader, and always contain a salvation story. The last page instructs the reader to convert in order to go to heaven, otherwise he will burn in hell. Chick's popularity in the soul-winning market is unbroken:

Although he spews fire 'n' brimstone with the best of them, Jack Chick stands alone in the rhetorical ghetto of frothing fundamentalists. His innovative method of spreading the Gospel through comics, his spiraling conspiracy theories, and his recurrent cast of characters make him the Walt Disney of fundamentalism. Like Disneyworld in reverse, Chick's universe is one of hermetic paranoia - the tendrils of Satan's influence on humanity reach from the highest seats of power to the most mundane suburban activities, describing a tightly knit web of evil design percolating just below the surface of everything.<sup>1962</sup>

"Behind this empire of Christian comics is a man of J.D. Salinger-caliber anonymity"<sup>1963</sup> - the personal data about Jack T. Chick are scary, since he has never published a biography; thus, some presume that his initials stand for Jesus Christ and that his name is a pseudonym, while others are convinced that he is a real person still living in California, having been producing tracts for about forty years now. He seems to have been a less successful comic book artist in the 50's who had his break-through when he began to create his comics for a special Christian audience, advancing from a kitchen-table productivity to a multi-million dollar publishing empire. His target group are all kinds of "mised" persons denying his kind of anti-sectarian, born again, New Testament literalism Christianity. Hereby, Chick takes advantage of the general new-fangled apocalyptic fears of the population, employing up-to-date topics like AIDS, drugs, etc. He is famous for his anti-Catholic, anti-Semitic, and anti-Islamic tendencies, his adversaries, the "damned," are, for example, homosexuals or Freemasons; he denounces rock music as a tool of the devil, and he reveals witchcraft behind the most trivial activities like Halloween parties.

His fan group is described such: "His mail-order congregation consists of what he calls "true Bible-believing Christians", to whom he preaches DIY salvation and soul-winning."<sup>1964</sup> The popularity of the Chick tracts is also proven by a small industry of "spoof comics" imitating his style in order to ridicule his evangelical drive. Such can be viewed for example in the internet at *Jack T.*

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<sup>1962</sup> Cited from [www.revolting.com](http://www.revolting.com)

<sup>1963</sup> Cited from [www.metroactive.com](http://www.metroactive.com), "Unearthing famed Christian artist Jack T. Chick" by Richard von Busack. From the April 2-8, 1998 issue of Metro. © Metro Publishing Inc.

<sup>1964</sup> Cited from [www.revolting.com](http://www.revolting.com)

*Chick Parody Archive* designed by Webmaster "Psycho Dave." Furthermore, insiders have developed neologisms such as "Chick-aresque worldview," "non-Chick Christians," and "Chickean theology." His tracts are disseminated in 100 countries all over the world and have been translated into dozens of languages. The internet home page of Chick Publications ([www.chick.com](http://www.chick.com)) boasts that copies of the tracts are even displayed in the Smithsonian Institute as an integral part of American culture! Why are Chick tracts so attractive? Richard von Busack gives the answer on one of the anti-Chickean web pages:

Chick's comics are so fascinating because they contain such maniacal passion and rage in their apocalyptic images. The man is a great folk artist; his visions of war in the Invisible World are the newest versions of a style of imagery that has influenced American populist thinking for centuries. [...] Comics reduce the human condition to its purest form. To see Chick's worst-case-scenario Christianity illustrated as a comic pamphlet is like seeing a reduction of a reduction. Chick confirms our worst fears of ignorance and prejudice. To read Chick is to have the thrill of horror comics restored for the first time since childhood. [...] [I]t's hard to distance yourself from the rawness of Chick's sick images, each one jolting with klaxonlike blasts of shock, each as powerful as the hot kiss at the end of a wet fist.<sup>1965</sup>

Jack T. Chick has discovered a clever way to infiltrate the masses with his ideas: according to his own home page ([www.chick.com](http://www.chick.com)), he was told that multitudes of Chinese people have been won to Communism through mass distribution of cartoon booklets. God told him to convert the people likewise. This proved to be a promising business: "Jack Chick's logic and artwork are so over-the-top that his tracts are now a big hit with the gen-ex, cocktail nation, recreational Christian set."<sup>1966</sup> That such pamphlets are in no wise to be underestimated in their effects is stated by a Masonic internet site: "It is, perhaps, somewhat apocryphal that a short-comic book would become the basis for someone's beliefs about an organization. Based on the constantly declining level of literacy, particularly in the United States where Chick is based, we can appreciate how materials such as theirs could influence empty minds."<sup>1967</sup>

While it is true that most Freemasons are elderly gentlemen to whose range of literature do not belong comic tracts, the influence on the younger generation and on intolerant Christians could possibly nurture hatred against Freemasonry and foster conspiracy theories. The special tract which Freemasons sometimes find tucked under their windshield by some Chickean fanatic in an effort to "save" them is the 1991 edition of "The Curse of Baphomet," the title already creating a link between the devil and Freemasonry.

<sup>1965</sup> Cited from [www.metroactive.com](http://www.metroactive.com), "Unearthing famed Christian artist Jack T. Chick" by Richard von Busack. From the April 2-8, 1998 issue of Metro. © Metro Publishing Inc.

<sup>1966</sup> Cited from [www.postfun.com](http://www.postfun.com), © PostFun 1998, Adult Christian Home Page.

<sup>1967</sup> Cited from [www.Masonicinfo.com](http://www.Masonicinfo.com), © 1998, 1999, 2000 by Edward L. King.



In the following, the contents of this tract are reprinted from the Chick Publications home page and analyzed with reference to the alleged "Satanist" symbols employed and the flaws in their provenance, history, and interpretation. The story is about the conversion of a Mr. and a Mrs. Scott who renounce Masonry and thus save the life of their suicidal son Tommy. Mr. Scott is a lodge member and a Shriner, and Mrs. Scott is in the Eastern Star. On a stormy night a police officer rings at their door bell to tell them that their son has tried to shoot himself, and that he is now in hospital in a critical state. The parents at first do not understand how their "pet," for whom they have done everything, could do such a thing. But then, the good Christian Ed comes for a visit and is totally shocked about their Masonic background, telling the Scotts that they are "into witchcraft."<sup>1968</sup> The Scotts are offended because they have always believed that Masonry makes them better Christians. Their arguments are that at Eastern Star meetings, Christian hymns are sung, and it is talked about Jesus; and that the Bible is always open at the lodge, and that the Masons pray to God. However, Ed tells them that he once was a Mason, too, before he found out about Baphomet. Then follows a ridiculous description of the "Great Architect of the Universe" who in reality is "ugly, frightening and completely satanic," being Baphomet in person. Since the Scotts have never heard this name, Ed goes to his car where he accidentally keeps a picture of Baphomet, and comes back with a drawing by the occultist Eliphas Levi<sup>1969</sup> of a goat-headed devil. According to Ed, only the Masons of the higher degrees get to know this true identity of God. Ed further "proves" that the symbol of the Eastern Star is an upside down star, thus being a satanic symbol, referring to the goat of Mendez (cf. Section 10.2, "Riding the Goat"). He makes a fact out of a coincidence.

Then, Ed cites an anti-Masonic source which claims that Albert Pike, a famous Masonic authority and degree founder of the 19<sup>th</sup> century, said that Lucifer is God. Even if he had said so it would not mean that this is the general

<sup>1968</sup> At this point, a footnote is added to the comic that refers to a paranoid and anti-Masonic book by Schnoebelen (Chick Publications!), from which we have already cited in Section 8.2.6 on youth orders.

<sup>1969</sup> This image from Levi's *Transcendental Magic* can be found in many Masonic books that deal with magic and occultism, e.g. in Hall, p. CI. Of course this does not mean that Baphomet is the God of Masonry. Levi is the pen name of Louis Alphonse Constance, a French occultist (1810-1875). He was a prolific but unreliable writer on magism, occultism, and Freemasonry. He was called *the last of the Magi*. Cf. *CME*, p. 378.

point of view of the Masons, since Pike - like Mackey - used to get tangled in occultism. Albert Pike and his way of composing Masonic rituals is characterized in *CME* as follows: "Both the Rituals and the Lectures are composed of the digested and rearranged materials in many books on the Ancient Mysteries Cabalism, Magic, Egyptology, Hieroglyphics, Alchemy, Hermeticism, Alexandrian Philosophy, Neo-Platonism, Gnosticism, Zoroastrianism, Brahmanism, and other and various doctrines strange to the modern reader [...]."<sup>1970</sup> It becomes obvious that Pike is not a reliable source to quote for Masonic use, but that he is a great prey for anti-Masons looking for un-Christian quotes. Unluckily, Pike really made vague and therefore dangerous comments on the ambiguous character of Freemasonry: "He regarded Craft Masonry [...] to be puerile, though he said it had a deeper meaning which was hidden from its superficial adepts, who were taught to be satisfied with trite explanations. He even asserted that Craft Masonry had been devised so as not only to hide its true meaning but to cause its members to think that they understood it."<sup>1971</sup>

Further, Ed claims that an emblem worn by many high degree Masons, a multiple cross, is the sign of Baphomet, which is entirely made up. As Coil states, "[i]n fact, crosses occupy so small a place in Freemasonry that no extended discussion of them would be appropriate [...]."<sup>1972</sup> In Craft Masonry, no form of cross occupies a place. Some crosses occur in the higher degrees on insignia, their principal use being in heraldry: "Several forms of crosses appear or are referred to in the various degrees of the Scottish Rite, but they seldom, if ever, are accompanied by any doctrinal or symbolic teaching or effect."<sup>1973</sup> Sometimes, crosses are placed at the ends of the several arms of one cross, so that they form multiple crosses or crosslets. For an illustration, see Section 8.1.5 on the Masonic and Military Order of the Red Cross of Constantine. Then, Ed states that the All-Seeing Eye, a Masonic symbol (cf. Section 4.6.7) is in reality the symbol of Osiris. This is a fact, but it does not mean that Masons worship Osiris. They have simply adopted an archaic symbol which they thought appropriate for their teachings. Furthermore, Ed comes up with the statement that "the obelisk" is a phallic symbol which God hates. Here, he certainly refers to the Masonic obelisk of the Washington monument. Many profane monuments and tombstones have the shape of an obelisk as well, and they are also not connected with sexism. For sexist interpretations of Freemasonry by anti-Masons see Chapter 12. The obelisk does not figure among Masonic symbols (cf. Chapter 4.) at all.

To return to the story, Ed maintains that the son of the Scotts is under demonic attack due to his parents' Masonic connection. Ed tells them that the Fez worn by the Shriner's is a bloody remnant of Muslim butchery, and even if he

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<sup>1970</sup> *CME*, p. 475.

<sup>1971</sup> *Ibid.*

<sup>1972</sup> *Ibid.*, p. 157.

<sup>1973</sup> *Ibid.*

were right<sup>1974</sup> with his tale on the origin of the Fez it would have no impact on Masonry since Fezzes are worn by Shriners who are not a "Masonic" organization but merely the "Master Mason's playground," a social fun club without symbolic teaching. Therefore, it also has no impact that the Shriners use Muslim vocabulary and swear on the Koran. Ed further conceives the apron, "packed with occult symbols," as an item of witchcraft. As explained in Section 4.3.1, the white lamb skin apron is a symbol of innocence. It is true that sometimes it is adorned with the symbols of Freemasonry, but they are neither phallic nor "occult"<sup>1975</sup> nor anti-Christian but have an inherent educational and moral meaning.

Ed admonishes the Scotts to burn all their Masonic objects, to renounce Masonry, and to ask God for forgiveness. After they have done so, the hospital calls and says that their son is awake, hungry as a bear, and wants to see them. This improbable turn of the story proves the healing effect of Christianity - at least in the eyes of Chick and Schnoebelen, and other anti-Masons. Visually, the designer of this comic strip uses an ugly face for the unreformed Mr. Scott and a pretty, intelligent, and convincing face for "Ed," his Christian reformer. The anti-Masonic attacks that appear on the level of urban folklore can be refuted by the unprejudiced presentation of documented facts. In most references to Freemasonry in this comic strip the facts are occasionally accurate, but the maker produces no justification for the conclusions he draws from them.

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<sup>1974</sup> A Masonic defense against this Chick tract at <http://www.templarhistory.com/curse> states that this tale of the history of the city of Fez is historically incorrect, and that the author forgets that Moslems, Jews, and Pagans were likewise killed during the crusades in the name of righteousness.

<sup>1975</sup> "Occult" means "hidden knowledge." Interpretations of Masonic symbols are available even for profanes in illustrated books, for example by Valmy, etc.

The Curse of Baphomet by Jack T. Chick





Sally, the Eastern Star symbol is an upside down star, right?

So?

Well, it's a satanic symbol.

O come on, Ed. You've gone too far now... *Prove it!*

Here's Baphomet in the Eastern star.

Eastern Star

The satanic goat of Mendez is the "God of Lust."

That's your interpretation, Ed! We Masons *don't* believe that!

Who said that?

Albert Pike, the Grand Commander, Sovereign Pontiff of Universal Freemasonry.

Maybe YOU don't, Alex, but one of your leaders did. He taught that **SATAN** is the god of Masonry.

Listen to what *he* said...

"That which we must say to the **CROWD** is: we worship a god, but it is the god that one adores without superstition. To **YOU** Sovereign Grand Inspectors General, we say this, that you may repeat it to the brethren of the 32nd, 31st and 30th degrees - the **MASONIC RELIGION** should be, by all of us initiates of the **high** degrees, maintained in the purity of the **LUCIFERIAN** doctrine. If Lucifer were not god, would Adonay (Jesus)... calumniate (spread false and harmful statements about) him?... **YES, LUCIFER IS GOD...**"

\*A.C. De La Rive, *La Femme et l'Enfant dans la Franc-Maçonnerie Universelle* (page 588).

Baphomet

General Albert Pike, 33°

This is the symbol of Baphomet. It was worn by Aleister Crowley, this century's most notorious satanist.\*

Let me show you one more picture.

\*See *Equinox*, Vol. 3, No. 1, pg. 248 by Aleister Crowley.

The Sovereign Grand Commander Henry C. Clausen, 33°

Look whose sign is on his hat... **Baphomet !!**

Alex, remember when you took your first Masonic oath? And they asked you... "Who comes here?"



When you said, "I'm in darkness and I want to be brought to light?"

At **that** point you denied Jesus, who said, "I am the light of the world." Plus you called Him a **LIAR**.



Jesus said: "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 10:33

**Masonry is just modern Baal worship... with new titles.**

The "all-seeing-eye" is from the Egyptian god, Osiris.



The obelisk is a Masonic symbol of a male sex organ right out of Baal worship... **and God hates it.**

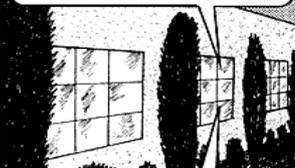
Masonry is a dark spiritual force, blending all ungodly religions.



The Holy Royal Arch Room, Freemason's Hall, Dublin

When a Christian joins this form of Baal worship, he brings spiritual death to his church and family.

The Word of God teaches that salvation comes by faith in Christ.



But Masonry says good works will get you to that "big lodge" in the sky.

Unfortunately, that lodge is controlled... **by Satan.**



Look at the centerpiece of the main Masonic Temple Room at the headquarters of the Mother Supreme Council of the World in Washington, D.C.

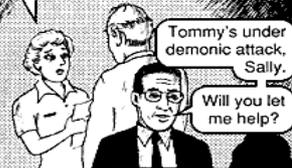
**OOPS! There's Baphomet again.**

You see, God will never bless a church led by Masons, whether they be pastors or deacons.



"What communion hath light with darkness?" II Cor. 6:14

Mr. Scott, there's **still** no improvement in Tommy's condition. He's given up.



Tommy's under demonic attack, Sally.

Will you let me help?

**Oh yes! Please, Ed.**

Alex, being a Mason has brought witchcraft right into **your home!**

**What?**

That gives Satan's dark forces legal ground there. Tommy's condition may be related.

Your red fez under that glass dome is one example. It is actually a shrine to Allah.

In the 8th century, Muslim hords overran the Moroccan city of Fez and butchered 50,000 Christians. The streets ran red with blood.

The Muslim murderers dipped their caps in the blood in honor of Allah.

These blood-stained caps were called fezzes, idols dedicated to a false god (Satan.)

To become a Shriner, you swore a Moslem oath... with your hand on the Koran.

You prayed to Allah,\* and called that demon "the god of your fathers."

\*See also *The Deceived*, Chick Publications, and *The Mystic Shrine*, Ezra A. Cook Pub., Chicago, 1975

Another witchcraft item is your cursed Masonic apron. Aprons worn by high level Masons are packed with occult symbols.

Righteousness comes **only** from Jesus Christ... **NEVER** from an apron.

And they lied about the apron being your righteousness at the Great White Throne Judgement.

Plus **only** the damned appear at that Judgement. **No one** will be found righteous there.

Renounce Masonry, burn those objects and repent before God... so He can remove this curse you have brought on your family.

We're going home... **right now!**

We've got work to do.

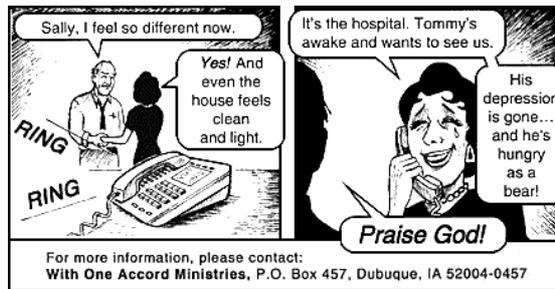
And may God forgive me for bringing witchcraft into our home.

2 hours later

Dear Father, we never knew that Masonry was witchcraft.

We renounce it.

Please forgive us... Lord Jesus, we make **YOU** our only Master, Saviour and King. We've come back, Father.



**THE BIBLE SAYS THERE'S ONLY ONE WAY TO HEAVEN!**

Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14:6

**NOBODY ELSE CAN SAVE YOU.  
TRUST JESUS TODAY!**

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10:9

1. Admit you are a sinner. See Romans 3:10
2. Be willing to turn from sin (repent). See Acts 17:30
3. Believe that Jesus Christ died for you, was buried and rose from the dead. See Rom. 10:9-10
4. Through prayer, invite Jesus into your life to become your personal Saviour. See Rom. 10:13

**WHAT TO PRAY**

Dear God, I am a sinner and need forgiveness. I believe that Jesus Christ shed His precious blood and died for my sin. I am willing to turn from sin. I now invite Christ to come into my heart and life as my personal Saviour.

**If you trusted Jesus as your Saviour, you have just begun a wonderful new life with Him. Now:**

1. Read your Bible every day to get to know Jesus Christ better.
2. Talk to God in prayer every day.
3. Be baptized, worship, fellowship, and serve with other Christians in a church where Christ is preached and the Bible is the final authority.
4. Tell others about Jesus Christ.

Here's help to grow as a new Christian! Read **The Next Step**, available at Christian bookstores or from Chick Publications.



The next anti-Masonic comic that will be discussed consists of three episodes<sup>1976</sup> called "The Cabal of Looming Doom," "Secret CIA Links," and "The Brotherhood of the Magic Bullet." They are extracts from *The Big Book of Conspiracies* by Doug Moench, dated 1995. It is one volume of a series containing *The Big Book of Death*, *The Big Book of Scandal!*, *The Big Book of the Unexplained*, *The Big Book of Hoaxes*, etc., published by Paradox Press in the 1990s as "essential study guides for the Millennium." Although the individual comics are labeled at their last patch "100% TRUE," the author distances himself from the information revealed by stating that he only describes and illustrates conspiracy theories that have been advanced by historians, scientists, and writers, and that have received media attention. Moench argues that "conspiracy theories are opinions which may or may not be true. [...] Paradox Press makes no judgment as to the truth or accuracy of any of the conspiracy theories described in this book [...]. Readers are advised to analyze the theories [...] critically."<sup>1977</sup> Moench even admits that certain conspiracy theories are irrational, especially with regard to Freemasonry:

There are those who see conspiracies literally everywhere: the crazy little old Bircher lady who fears Commies under her bed, the religious nut who sees Satanists everywhere, the UFO cultist who mistakes

<sup>1976</sup> Moench, p. 193-198; 74; 63.

<sup>1977</sup> Moench, p. 9.

something that could be cured with Prozac for messages from The Space Brothers. [...] The problem is the domino effect. Once you're fairly sure of one conspiracy theory, it tends to tie into several neighboring conspiracy theories. [...] Some of the classic conspiracy theories [...] are just that: theories. Improbable and paranoid, they are predicated on very few facts - like the one about the Masons creating (!) the 'alien' Grays to help destroy the world for occult purposes. [...] Good thing this is just a *comic* book!<sup>1978</sup>

In contrast to the anti-Masonic comic analyzed in the previous paragraphs which was created by a fanatic *Christian*, the following patches contain the opinion of different fanatics. They suspect Masonic links in the fields of politics, economy, science, and social life. Thus, some comics strips maintain that Freemasonry is "chained" to the CIA, while others associate Masonry with political murder and claim that Masons were involved in the cover-up of the JFK case.<sup>1979</sup> Others see a Masonic conspiracy in the Whitechapel murders of 1888, for which equally exists no historical proof. Nobody knows whether Jack the Ripper was a Mason, just because he mutilated his victims in a fashion resembling the symbolic (!) oath of the Third Degree of Freemasonry, which says that a Master Mason would rather have his "body severed in two," and "his bowels taken from thence,"<sup>1980</sup> than to violate his obligation. Then, there are those who connect Freemasonry with the worship of a moon goddess, including ritualistic sacrifice. In Masonry there is no moon goddess. Freemasonry has no goddesses at all, and the only religious reference is the one to the Great Architect of the Universe. Moreover, Masons do not sacrifice anybody in their rituals. Such rites were invented by the charlatan Leo Taxil.<sup>1981</sup> The probably most absurd conspiracy theories mix Freemasonry with UFOs and gene technology.

Some "facts" given in these comic strips are based on coincidences, e.g. on the fact that members of the Warren commission investigating Kennedy's death were high degree Masons; or that Washington, D.C. seems to be laid out in occult patterns; or that Trinity Site (in New Mexico; first atomic test) is located on the 33<sup>rd</sup> degree of latitude.<sup>1982</sup> Other statements are evidently false. In "Cabal of Looming Doom," a number of secret societies are lumped together, such as the Rosicrucians, the Illuminati, the Hashishin assassins, the Priority [sic] of Zion<sup>1983</sup>, Freemasonry, the CIA, and the P-2 lodge (an illegal former Masonic lodge having assumed political functions; cf. Section 4.2). In fact, Freemasonry is independent of them. Furthermore, a condensed "history" of Freemasonry is

<sup>1978</sup> Quoted from the Introduction of *The Big Book of Conspiracies* by "Rev. Ivan Stang of the Church of the Subgenius," p. 5-7.

<sup>1979</sup> In the comic, the assassination of John F. Kennedy is conceived as a secret Masonic ritual "known as 'The Killing of the King.'" There is no such ritual in Freemasonry.

<sup>1980</sup> Cf. Duncan, p. 96.

<sup>1981</sup> For information on Taxil, cf. Chapter 10. on folk-art, and Section 12. on anti-Masonry.

<sup>1982</sup> For another city supposed to be laid out in a system of Masonic symbols, cf. illustration of Sandusky earlier in Chapter 10.

<sup>1983</sup> This is a spelling error and should be "Priory" of Zion.

presented, starting at the erection of the tower of Babel. As shown in Section 4.2, some legends of the operative stonemasons mention the tower of Babel instead of King Solomon's temple, but it has nothing to do with Freemasonry. In the comic, Masonry is said to descend from the Babylonians, having been transmitted from thence through the enslaved Hebrews to the Egyptians. This statement is similarly confused as the concepts of early Masonic "historians" who saw the roots of Freemasonry at the creation of the world, at the Flood, in ancient Egypt, etc. In fact, the "Cabal of Looming Doom" is a melting-pot of alleged Masonic conspiracies, many of which are still prevalent among the population.

The "Cabal of Looming Doom" from *The Big Book of Conspiracies*



BY MEDIEVAL TIMES THE MASONS ORGANIZED INTO GUILDS AND INCORPORATED THEIR KNOWLEDGE INTO THE ARCHITECTURE OF CHRISTIAN CATHEDRALS...



... A CONTINUITY OF RELIGION REFLECTED IN THE MASONIC SYMBOL OF THE SERPENT DEVOURING ITS OWN TAIL.

BY THE 17<sup>TH</sup> CENTURY THE MASON GUILDS HAD EVOLVED INTO FULL-FLEDGED FREEMASONRY WITH ITS ATTENDANT APRON REGALIA, SYMBOLS AND SIGNS, PASSWORDS AND SECRET HANDSHAKES.



AN EGYPTIAN STATUE SHOWS A MEMBER OF THE "BROTHERHOOD OF THE SNAKE" WEARING A REMARKABLY SIMILAR APRON.



IT IS DATED 3400 B.C.

THE MASONIC ORGANIZATION OF TODAY HOWEVER, IS GENERALLY REGARDED AS LITTLE MORE THAN AN ADULT VERSION OF A SCHOOLBOY CLUB—AS HARMLESS AS THE KIWANIS, SIKKERS, LIONS, ELKS, OR RACCOONS.



HEY HEY HEY RALPHIE BOY, WHAT'S DA SECRET PASSWORD?

POW-ZOOM, NORTON—RIGHT TO DA MOON!

NEVERTHELESS, THE "CRAFT" HAS BEEN TAKEN SERIOUSLY BY AN EXTRAORDINARY NUMBER OF HISTORY'S MOVERS AND SHAKERS, SUCH AS...



CHURCHILL, LENIN, THE SHAH OF IRAN, JOHN J. PERSHING, DOUGLAS MACARTHUR, SIRN HOLSTON, CHARLES LINDBERGH, JOHN JACOB ASTOR, JOSEPH SMITH, JOHN PAUL JONES...

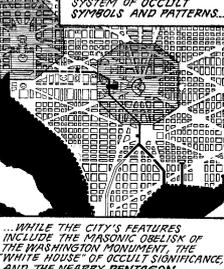
FREDERICK THE GREAT, EDWARD VII, CAGLIOSTRO, DUKE FERDINAND, MOZART, HENRY FORD, PEARY AND SYD, FRANZ LISZT, HAYDN, GOETHE, ALEXANDER POPE, SIR WALTER SCOTT, ROBERT BURNS, RUDYARD KIPLING, OSCAR WILDE, MARK TWAIN, BENEDICT ARNOLD...

...NOT TO MENTION GEORGE WASHINGTON, BENJAMIN FRANKLIN, PAUL REVERE, JOHN HANCOCK...



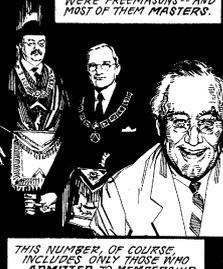
AND ENOUGH OTHER "FOUNDING FATHERS" TO QUALIFY THE USA ITSELF AS A MASSIVE MASONIC CONSPIRACY.

INDEED, WASHINGTON, D.C. WAS LAID OUT IN A SYSTEM OF OCCULT SYMBOLS AND PATTERNS.



...WHILE THE CITY'S FEATURES INCLUDE THE MASONIC OBELISK OF THE WASHINGTON MONUMENT, THE "WHITE HOUSE" OF OCCULT SIGNIFICANCE, AND THE NEARBY PENTAGON.

IN TOTAL, NO FEWER THAN SIXTEEN U.S. PRESIDENTS WERE FREEMASONS—AND MOST OF THEM MASTERS.



THIS NUMBER, OF COURSE, INCLUDES ONLY THOSE WHO ADMITTED TO MEMBERSHIP.

GOD, HOWEVER, MAY NOT BE ON OUR SIDE-- AT LEAST, NOT THE CHRISTIAN GOD.



PERHAPS FORGETTING THE ORIGINS OF ALL THOSE MAGNIFICENT GOTHIC CATHEDRALS, CLERICS HAVE DENOUNCED FREEMASONRY AS BLASPHEMOUS.

THE SYMBOLIC "DEATH AND REBIRTH" OF THE MASTER MASON INITIATION RITE WAS DEEMED A TRAVESTY OF CHRIST'S CREATION AND RESURRECTION.



FOR THEIR PART, SOME MASONS CLAIM THAT RELIGION SERVES ONLY THE GNOSTIC DEMI-GORGE (OR KEM MUNDI)-- THE IMPERFECT FALSE GOD WHO CREATED THE IMPERFECT EARTH ON WHICH IMPERFECT HUMANITY IS ENSLAVED.



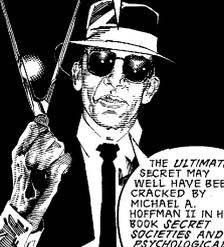
THIS IS THE MASONIC DOCTRINE SEEKING THE PERFECTION OF CREATION PREVENTED FROM BEING BLASPHEMOUS.

IN ANY CASE, YETTY FEW MASONS BELOW ULTIMATE RANK-- THE 33<sup>RD</sup> DEGREE OF THE SCOTTISH RITE--



--EVEN KNOW OR UNDERSTAND FREEMASONRY'S SECRETS, SYMBOLISM, AND ULTIMATE GOALS.

THOSE WHO ARE HIP SPEAK DOUBLETALK LIKE: "OUR CRAFT IS NOT A SECRET SOCIETY BUT A SOCIETY WITH SECRETS."



THE ULTIMATE SECRET WHY WE'LL HAVE BEEN CRACKED BY MICHAEL A. HOFFMAN II IN HIS BOOK, SECRET SOCIETIES AND PSYCHOLOGICAL WARFARE...



IN PURSUIT OF THEIR "PERFECTION OF CREATION," HOFFMAN DRAWS A GLOBAL CABAL OF MASONIC CONSPIRATORS HAS LONG SOUGHT TO MANIPULATE HISTORY AND CONTROL THE WORLD.

ONE MEANS OF ACHIEVING THIS CONTROL, INVOLVES RITUAL KILLING OF OCCULT SIGNIFICANCE.

AND THERE WAS NONE BETTER AT IT THAN THE INFAMOUS WHITECHAPEL NIGHTSTALKER, JACK THE RIPPER.



RIPPER VICTIMS WERE MUTILATED IN FASHIONS PERFECTLY MATCHING STATEMENTS MADE BY THE THREE MURDERERS OF HIRSH ABETH, MASTER MASON WHO BUILT THE TEMPLE OF SOLOMON.

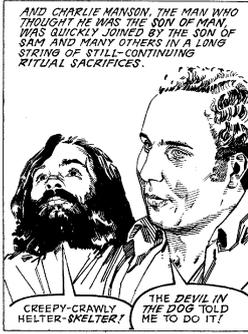
THEIR CONFESSIONS:



"WOULD THAT MY THROAT WERE CLIT ACROSS"... "MY LEFT BREAST TORN OPEN, MY INSIDES THROWN OVER MY LEFT SHOULDER."

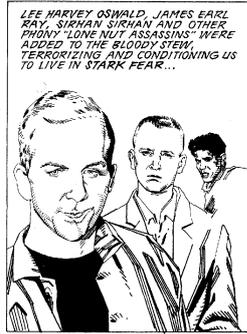


HOFFMAN SEES THE GHOSTLY MURDER 60 YEARS LATER OF A PREGNANT SHARON TATE (WIFE OF ROSEMARY'S BABY DIRECTOR ROMAN POLANSKI) AS A MASONIC RITUAL TO APPEASE THE MOON GODDESS.



AND CHARLIE MANSON, THE MAN WHO THOUGHT HE WAS THE SON OF MAN, WAS QUICKLY JOINED BY THE SON OF SAM AND MANY OTHERS IN A LONG STRING OF STILL-CONTINUING RITUAL SACRIFICES.

THE DEVIL IN THE DOG TOLD ME TO DO IT!  
CREEPY-CRAWLY HELTER-SKELTER!



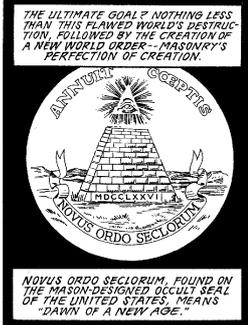
LEE HARVEY OSWALD, JAMES EARL RAY, SIRHAN SIRHAN AND OTHER FRONT "LOVE NUT" ASSASSINS WERE ADDED TO THE BLOODY STEW, TERRORIZING AND CONDITIONING US TO LIVE IN STARK FEAR...



...UNTIL WE BEG FOR A POLICE STATE WHICH WILL ONLY SOLIDIFY THE CONSPIRATORS' TYRANNICAL RULE.

MORE COPS? SEARCH OUR HOMES? JUST FIND THE LOVE NUTS!

HOFFMAN MAINTAINS THAT EXPOSÉS LIKE HIS BOOK (AND THIS VERY PAGE) ARE PART OF ANOTHER MASONIC DOCTRINE - THE MAKING MANIFEST OF ALL THAT IS HIDDEN.



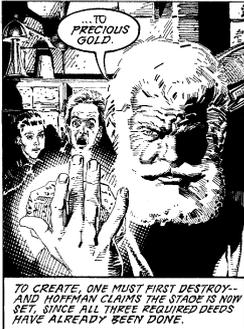
THE ULTIMATE GOAL? NOTHING LESS THAN THIS FLAWED WORLD'S DESTRUCTION, FOLLOWED BY THE CREATION OF A NEW WORLD ORDER - MASONRY'S PERFECTION OF CREATION.

NOVUS ORDO SECLORUM, FOUND ON THE MASON-DESIGNED OCCULT SEAL OF THE UNITED STATES, MEANS "DAWN OF A NEW AGE."



TO ACHIEVE THIS NEW ORDER, THREE THINGS MUST BE DONE: 1) THE CREATION AND DESTRUCTION OF PRIMITIVE MATTER, 2) THE SACRIFICIAL KILLING OF THE DIVINE KING, AND 3) THE BRINGING OF PRIMA MATERIA TO PRIMA TERRA.

FROM BASE LEAD.



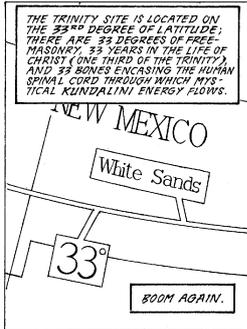
TO PRECIOUS GOLD.

TO CREATE, ONE MUST FIRST DESTROY... AND HOFFMAN CLAIMS THE STORM IS NOW SET, SINCE ALL THREE REQUIRED DEEDS HAVE ALREADY BEEN DONE.



THE CREATION AND DESTRUCTION OF PRIMITIVE MATTER WAS ACCOMPLISHED IN THE 1940s AT THE TRINITY SITE IN WHITE SANDS, NEW MEXICO...

...WHEN THE FIRST ATOMIC BOMB WENT BOOM.



THE TRINITY SITE IS LOCATED ON THE 33° DEGREE OF LATITUDE; THERE ARE 33 DEGREES OF FREEMASONRY, 33 YEARS IN THE LIFE OF CHRIST (ONE THIRD OF THE TRINITY), AND 33 BONES ENCASES THE HUMAN SPINAL CORD THROUGH WHICH MYSTICAL KUNDALINI ENERGY FLOWS.

BOOM AGAIN.

HOFFMAN INTIMATES THAT THE RADIATION FROM THAT FIRST ATOMIC EXPLOSION WAS CHANNELLED TO ANIMATE THE HOMINGULUS.



THIS IS SUGGESTIVE OF THE HEBREW GOLEM MYTH—OR THE FORCE OF LIGHTNING USED TO ANIMATE FRANKENSTEIN'S MONSTER.

BUT IT IS ALSO INTERESTING TO NOTE THAT THE FIRST NUCLEAR DETONATION TRIGGERED THE MODERN UFO ERA—COMPLETE WITH ITS SMALL HOMINGULI-LIKE ENTITIES SAID TO ABDUCT HUMANS IN THE NIGHT.

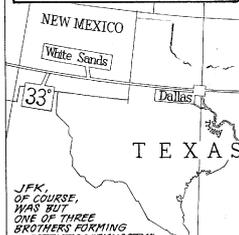


THE SACRIFICIAL KILLING OF THE DIVINE KING WAS ACCOMPLISHED WHEN CAMELOT'S OWN JFK WAS PUBLICLY EXECUTED IN DALLAS.

FEW WOULD DENY THAT MORE THAN A MAN, OR EVEN A KING, DIED THAT DAY—INNOCENCE AND HOPE ALSO FELL.



DALLAS IS ALSO LOCATED ON THE 33<sup>RD</sup> DEGREE OF LATITUDE—AND, WITH ITS TRIPLE UNDERPASS AND TRINITY RIVER, DEALEY PLAZA BECOMES ANOTHER "TRINITY" SITE.



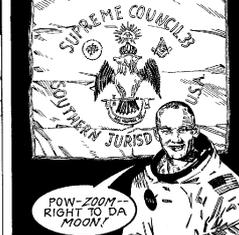
JFK, OF COURSE, WAS BUT ONE OF THREE BROTHERS FORMING A POTENTIAL "DYNASTY" OR "POLITICAL TRINITY."

FINALLY, THE TRANSPORT OF MOON ROCKS TO THE EARTH BY MASONIC ASTRONAUTS WAS NOTHING LESS THAN THE BRINGING OF PRIMA MATERIA TO PRIMA TERRA.



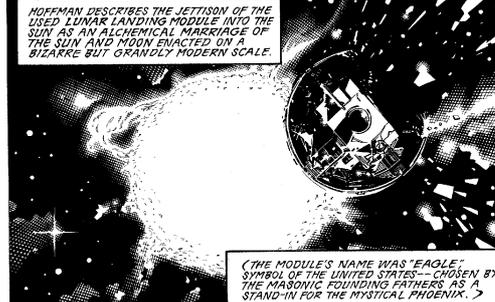
(ONE ROCK WAS EVEN NAMED THE "GENESIS STONE")

BUZZ ALDRIN EVEN CARRIED—BUT DID NOT DISPLAY—A MASONIC BANNER WHEN MAN FIRST WALKED THE MOON DURING HIS APOLLO II MISSION.



POW-ZOOM—RIGHT TO DA MOON.

HOFFMAN DESCRIBES THE JETTISON OF THE USED LUNAR LANDING MODULE INTO THE SUN AS AN ALCHEMICAL WHERIAGE OF THE SUN AND MOON ENACTED ON A BIZARRE BUT GRANDLY MODERN SCALE.

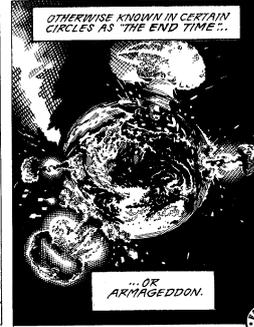
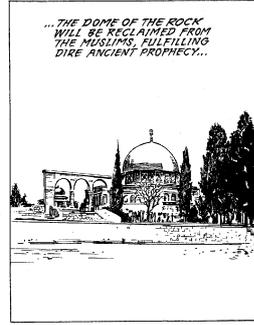


(THE MODULE'S NAME WAS "EAGLE," SYMBOL OF THE UNITED STATES—CHOSEN BY THE MASONIC FOUNDING FATHERS AS A STAND-IN FOR THE MYSTICAL PHOENIX.)

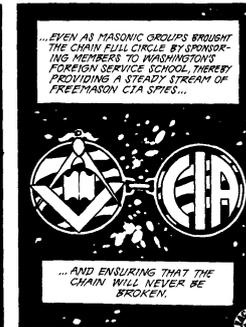
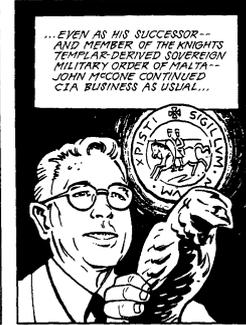
CURIOUSLY ENOUGH, MANY PRIMA MATERIA MOON ROCKS ARE NOW MYSTERIOUSLY MISSING FROM NASA STORAGE FACILITIES, AND HOFFMAN CLAIMS THEY ARE BEING USED IN OCCULT RITUALS.



NASA  
National Aeronautics and Space Administration  
John F. Kennedy Space Center



"Secret CIA Links" from *The Big Book of Conspiracies*



### "The Brotherhood of the Magic Bullet" from The Great Book of Conspiracies

AS WE'LL SEE IN "CABAL OF LOOMING DOOM," THE TRINITY-RIFE ASSASSINATION OF JFK CAN BE SEEN AS A SECRET MASONIC RITUAL KNOWN AS "THE KILLING OF THE KING."

AS FURTHER FUEL FOR PARANOIA, THE COVER-UP OF THAT KILLING ALSO POINTS TO A--

**BROTHERHOOD OF THE MAGIC BULLET**

THE "TRIPLE UNDERPASS" OF DEALEY PLAZA ITSELF, SITE OF THE ASSASSINATION, LITERALLY FORMS THE OCCULT SYMBOL OF A TRIDENT.

IT WAS ALSO THE SITE OF THE FIRST MASONIC TEMPLE IN DALLAS.

LYNDON JOHNSON, MASONIC HEIR OF THE ASSASSINATION, SQUELCHED ALL INDEPENDENT INVESTIGATIONS BY CREATING THE HARRIS COMMISSION.

THESE RUMORS OF CONSPIRACY MUST BE STOPPED.

33<sup>RD</sup> DEGREE MASONIC COMMISSION MEMBER (AND FBI SPY) GERALD FORD SUMMED UP THE "FINDINGS":

OSWALD WAS A LOVE NUT-- J. EDGAR TOLD US SO.

FELLOW 33<sup>RD</sup> DEGREE MASON, FBI DIRECTOR J. EDGAR HOOVER, FED THE COMMISSION ITS CONCLUSIONS:

THE THING I AM CONCERNED ABOUT IS HAVING SOMETHING ISSUED SO WE CAN CONVINCE THE PUBLIC THAT OSWALD IS THE REAL ASSASSIN.

MASONIC COMMISSION MEMBER ALLEN DULLES (FORMER CIA DIRECTOR FIRED BY JFK) ADMITTED:

I WILL NOT REVEAL CIA BUSINESS TO ANYONE EXCEPT THE PRESIDENT.

THEN HE HINTED THAT DECEIVING EVEN THE PRESIDENT WOULD NOT BE UNUSUAL.

MASONIC HEAD OF THE "TRUTH-FINDING" COMMISSION, EARL WARREN, HAD THIS TO SAY ABOUT THE RELEASE OF DOCUMENTATION:

IT MAY NOT BE IN YOUR LIFETIME, THERE MAY BE SOME THINGS THAT WOULD INVOLVE SECURITY, THIS WOULD NOT BE MADE PUBLIC.

AND AS A FINAL TIDBIT, THE NEW ORLEANS CIA STATION HOUSE -- LINKED TO DAVID FERDIE, CLAY SHAW, AND LEE HARVEY OSWALD-- WAS LOCATED IN NOTHING LESS THAN A MASONIC TEMPLE.

BOOGA-BOOGA, FOLKS.

## 10. Conclusion: The Universality of the Masonic "Language"

In the early exposé *Three Distinct Knocks*, written in 1760 by an anonymous author, W-- O-- V--n, who claims to have been a member of several lodges, although never having been initiated, we find the following dialogue between Master and candidate in the question and answer section: "Why is your Lodge said to be from the Surface to the Center of the Earth?" - "Because that Masonry is Universal."<sup>1984</sup> According to Henry Carr in his comments on this work, "[t]his is the earliest appearance of the term 'Masonry Universal' "<sup>1985</sup>. The same reference is made more than one hundred years later in Macoy's *General History, Cyclopaedia and Dictionary of Freemasonry*, published in 1869: "A Mason's Lodge is said to extend from East to West, in breadth between North and South, in depth from the surface to the center of the earth, and even as high as the heavens, to show the universality of the science, and that a Mason's charity should know no bounds save those of prudence."<sup>1986</sup> Both quotations refer to the lodge as a symbol of universality. As already mentioned in Section 4.1.1 in the description of the lodge room, the "covering of the lodge," also called *clouded* or *celestial canopy*, or *starry-decked heaven* is another allusion to the expansion of the universal lodge which embraces the whole world and is only covered by the sky.

In other Masonic symbols there are further allusions to the universality of the institution, for example with regard to the two columns on the porch of the temple, Jachin and Boaz. Thus says Duncan in his ritual: "Why are they said to be so extensive?" - "To denote the universality of Masonry, and that a Mason's charity ought to be equally extensive."<sup>1987</sup> Another reference to the Masonic universality is made with a statement regarding the position of the sun Masonic catechism of the First Degree:

- Q.: When were you made a Mason?  
 A.: When the Sun was at its meridian.  
 Q.: Masons' Lodges being usually held in the evening, how do you account for that which at the first view appears a paradox?  
 A.: The Earth constantly revolving on its axis round the Sun, and Freemasonry being universally spread over its surface, it necessarily follows that the Sun is always at its meridian with respect to Freemasonry.<sup>1988</sup>

<sup>1984</sup> Cf. *Three Distinct Knocks and Jachin and Boaz*, p. 33.

<sup>1985</sup> Ibid, p. 77.

<sup>1986</sup> *GHCD*, p. 505.

<sup>1987</sup> Duncan, p. 83.

<sup>1988</sup> Anonymous ("Compiled by a member of the Craft"), *The Text Book of Freemasonry*, p. 50.

There are several Masonic personalities who do not doubt the universality of their Craft; thus, Past Grand Master and Past Grand High Priest of Georgia, Samuel Lawrence, states in his oration *The Universality of Freemasonry*, published in 1874, that "[t]he Universality of Freemasonry, in some sense or other, is never disputed. It is one of those axiomatic dogmas of the Science that is supposed to prove itself, and requires no argument to establish or to validate its truth. And this, doubtless, is the reason why so little has been written about it."<sup>1989</sup> However, his choice of word, "in some sense or other," betrays his insecurity, for either there is universality or not, and there cannot be a compromise like "some universality." An axiom is an established rule, principle or self-evident truth. The universality of Masonry is far from being recognized as a truth, with regard to several profane and Masonic arguments of the 19<sup>th</sup> and 20<sup>th</sup> centuries that will be dealt with in the following analysis. A rather pessimistic point of view thus is expressed in *Coil's Masonic Encyclopedia*:

It has been said times without number that Freemasonry is universal, open to all men, and speaks a universal language, all of which is a laudable doctrine, a worthy objective, and to a degree not impossible.

[...] There is no value in being a Freemason unless one is frank and honest, so that we may as well admit that the progress made by the Fraternity in attaining or preserving universality has over the past two centuries been nil if, indeed, it has not been in reverse.<sup>1990</sup>

Coil enumerates several obstacles which are in the way of this daring aspiration; first, due to the growth of the Fraternity, the individual members have become less closely knit, second, the "one great family" concept of Freemasonry has receded in favor of the importance of the individual's attachment to a specific lodge, and the early right of visiting foreign lodges can be denied at any time, third, the rules of recognition have permanently been constricted and tightened, "so as practically to isolate half the world Masonically from the other half."<sup>1991</sup> As the cause for all this, Coil sees the numerous of religious dogmas that have been adopted as innovations upon the Constitutions of Symbolic Freemasonry of the year 1723:

Every added item of religious doctrine operates to alienate some considerable group of Freemasons, so that today those who would be our brethren in broad areas of the world must not only withstand religious attacks at home (traditionally those of the Roman Catholic Church), but must withstand the scorn of other Freemasons. All this concerns mere *belief*, as to which, as Albert Pike said, no man knows who is right.<sup>1992</sup>

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<sup>1989</sup> Lawrence, *Practical Masonic Lectures*, p. 335.

<sup>1990</sup> *CME*, p. 662.

<sup>1991</sup> *Ibid.*

<sup>1992</sup> *CME*, p. 662.

However, not only the question of religion but also the issue of race is a dividing factor in international Freemasonry, as has been shown in Section 3.3 on Prince Hall Masonry. Jurisdictions that are in favor of the admittance of colored people into their lodges are themselves in danger of losing recognition from other Masonic jurisdictions who are against it. While some lodges had strict rules against the initiation of non-whites, others evaded the problem of segregation in a rather cowardly fashion by calling this question a political one - and since it is forbidden to talk politics in lodge, there simply was to be no discussion of whether colored people were to be admitted or not. Statements like this, where the Masonic doctrines of "not meddling with politics" and "obeying the ancient landmarks" were used as a scapegoat, were published in Masonic journals and periodicals, thus influencing their readers. It can be assumed that a separatist and racist attitude was quite common even in the America of the 19<sup>th</sup> century:

The universality of Masonry - embracing all types of men, all nationalities and colors - will, of course, include the negro, and there can certainly be no legal or just objection to this class of persons becoming Masons. There are other questions, more serious, to be considered in this connection, than the legality of these lodges. [...]

[T]he recognition of colored lodges [...] would point directly to *social equality* and would provoke the most bitter prejudice of race; which, talk of the common brotherhood and of the equality of men as you will, is still an existing fact which we all instinctively, and to a greater or less degree act upon; and all the legislation, political or Masonic, and all the efforts of so-called philanthropy, can never remove. The recognition of these lodges, and the making of them a part of the Grand Lodge, will intensify this prejudice, and more than probably result in a rupture and division of the Grand Lodge - the creation of rival jurisdictions, each struggling for supremacy in the State - engendering a rivalry for membership, and result in making Masons of persons whose feet should never tread on the Masonic pavement. Why, then, shall we agitate the question?<sup>1993</sup>

In the above-quoted letter to the editor of the *Masonic Review* the notion is expressed that the Masonic doctrines of old are more important than the new sociological and intra-racial developments in the United States: "Can the recognition of colored lodges be made without the perpetration of deception on every Mason in the State? Every person, when he stood at the altar as a Mason, was assured that it should not interfere with his religion or his *politics*. Take up any paper [...], and tell me that this question of negro equality [...] is not a political one."<sup>1994</sup> American Masons with their "landmarks" are especially prone

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<sup>1993</sup> Quoted from "Past Master" in a letter to the editor, printed in *The Masonic Review*, vol. XXXVII., from 1870, p. 39/40.

<sup>1994</sup> *Ibid*, p. 40/41.

to over-value the old doctrines, in contrast to the Grand Orient de France who broke them for humanitarian values. The landmarks are "tradition," a thing that is sacred to the Freemasons, first of all the American and English ones. The natural opponents of tradition and universality are innovation and change. Although one might argue that renewal is necessary if the wisdom of the ancients is to be not only remembered, but also lived out in the present time, some Masonic writers express their unwillingness to accept any up-dating of rituals, rules, and customs. In Mackey's *Encyclopædia of Freemasonry and its Kindred Sciences*, there is the following entry under "innovations": "There is a well-known maxim of the law which says *Omnis innovatio plus novitate perturbat quam utilitate prodest*, that is, every innovation occasions more harm and disarrangement by its novelty than benefit by its actual utility."<sup>1995</sup> The encyclopedia further explains that

[t]his maxim is peculiarly applicable to Freemasonry, whose system is opposed to all innovations. Thus, Dr. Dalcho says, in his *Ahiman Rezon* (p. 191), "Antiquity is dear to a Mason's heart; innovation is treason, and saps the venerable fabric of the Order."

In accordance with this sentiment, we find the installation charges of the Master of a Lodge affirming that "it is not in the power of any man or body of men to make innovations in the body of Masonry."<sup>1996</sup>

If the statement by Dalcho stood alone, it would mean that all inventors of new Masonic rituals and degrees were traitors to their institution. However, Mackey avoids the issue by concluding that the phrase "body of Masonry" refers to its "landmarks," which are declared unalterable, and that the "non-essentials, such as the local and general regulations and the lectures, are not included in this term."<sup>1997</sup> However, the landmarks are a rather ambiguous term, nobody knowing exactly what they are, and several Masonic jurisdictions other than the American one do not believe in their existence at all:

What are the landmarks? Is a question often asked, but never determinately answered. In ancient times, boundary-stones were used as landmarks, before title-deeds were known, the removal of which was strictly forbidden by law. With respect to the landmarks of Masonry, some restrict them to the O. B.<sup>1998</sup> signs, tokens, and words. Others include the ceremonies of initiation, passing, and raising; and the form, dimensions, and support; the ground, situation, and covering; the ornaments, furniture, and jewels of a Lodge, or their characteristic symbols. Some think that the Order has no landmarks beyond its peculiar secrets. It is quite clear, however, **that the order against**

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<sup>1995</sup> *EFKS*, p. 353.

<sup>1996</sup> *Ibid.*

<sup>1997</sup> *EFKS*, p. 353.

<sup>1998</sup> "O. B." means "obligation."

**removing or altering the landmarks was universally observed in all ages of the Craft.**<sup>1999</sup>

Cornelius Moore, the editor of the monthly *Masonic Review*, states rightly in an article in N° 33 of his *Review*, dating back to the year 1868, that the world moves, and that there is no stagnation in mind which is ever inventive and doing away with old things, in order to advance, whether it is in government, in philosophy, in science or ethics. He sees Masonry as being included in this whole development:

Masonry is not an exception to the general rule, and, borne on the advancing tide, it goes forward with the general progress; its light ever increasing, its symbols and allegories more perfectly understood, its holy principles more fully impressed upon the mind, and more perfectly illustrated in practical life. We would not have it stand still: it must go forward or perish - keep up with the progress of thought and the achievements of mind, or be left a neglected and useless wreck upon the shores of the passing years.

He who attempts to preserve Masonry just as it came from the seventeenth century, with its antiquated robes and halting steps - mumbling its ceremonies in language half barbaric, and feeling its way in society without settled laws, and halting at every step for a hand to guide it, - will find himself left behind in the march of the ages, and engaged in a work as useless as it is difficult.<sup>2000</sup>

An interesting - and from the modern biological point of view, rather funny - statement was made by Lawrence in his lecture on *The Universality of Freemasonry*, published in 1874. This statement attacks the evolutionary theory as contrary to the Masonic concept of universality. This concept of universality derives mainly from the belief in one God, by whom man was created:

**The dogma of one God and Father is the first principle on which the Universality of Freemasonry rests.** [...] It matters not whence derived [...], no people ever existed that did not possess and own it. [...] What greater universality can be conceived! [...] And here, let me pause for a moment, in passing, to observe how completely this fact of the universality of this belief - this inherent conception of all peoples in all times - demolishes the revolting theory of the protoplast. **If man**, as he would have it, **is nothing more than the outgrowth of a tadpole**, or some such insignificant form of animal matter, masked under the name of protoplasm, **how comes it that such strange coincidence and uniformity of spiritual conception and belief should characterize**

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<sup>1999</sup> Duncan, p. 267. Bold print added.

<sup>2000</sup> Moore, *Masonic Review*, N° 33, 1868, p. 119/120.

**him** under all circumstance and condition of life? The fact is utterly irreconcilable with the preposterous and odious theory.<sup>2001</sup>

We have earlier used the expression "Masonic tradition." What is Masonic tradition, and what claims are made for it? What kind of misuse can result from this term? In the *Masonic Review*, N° 33, 1868, in a letter to the editor by a reader calling himself PRUDENCE, the writer states that "[o]ur practice of claiming 'masonic tradition' for a great many things that tradition never heard of, opens a door for shelter; and straightway the new-born degree claims the parentage of 'Masonic tradition!'"<sup>2002</sup> In this statement he has hinted at a general problem occurring in Masonry, especially as its roots are concerned - if, for example, one writer proposes that Masonry dates back to the Egyptian mysteries, the vast majority is prone to believe it and calls it *Masonic tradition*, and insofar he is right when he argues that the word "tradition" is a shelter for new developments.

Universality by its nature is opposed to individuality. However, in Masonry, where the single brother is admonished to improve his character and to smoothen his own rough ashlar, in order to form a valuable stone fitting in the divine temple, the individuality of each Mason is not lost. This thought is also expressed in the extract of the following speech, delivered by a Grand Orator before the Grand Lodge of Alabama:

Masonry is characterized by its universality, and yet the *individuality* of every Mason is still preserved. [...] Every individual *has* a distinct character of his own, and yet it is *an integral* part of the universal character. Every Mason should assiduously labor to preserve his own individuality; should give plain, clear and unmistakable marks of his own separate existence; should make his own "Footprints on the sands of time;" should *act* as though the universal character was exemplified and illustrated by his own; should *feel* as if all the responsibility rested upon himself alone [...].<sup>2003</sup>

The following analysis covers elements of Masonry which make up the Masonic system. We will try to do justice to Coil's observation that the worthy objective of universality is "*to a degree* not impossible," trying also to show what "in some sense or another" has been achieved, always opposing the temporal alterations and developments of the rituals etc. that have taken place:

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<sup>2001</sup> Lawrence, *Practical Masonic Lectures*, p. 340/341; bold print added.

<sup>2002</sup> Cf. Moore, *Masonic Review*, N° 33, p. 252.

<sup>2003</sup> Quoted from an oration delivered before the Grand Lodge of the State of Alabama by Bro. John A. Lodor, Grand Orator of Cahaba, in Myler, *Jewels of Masonic Oratory*, p. 171.

- the grips and signs,
- the wording and ritual,
- the tools, jewels, and other symbols,
- the customs,
- the spiritual conception,
- the system as a whole:  
the rites, higher degrees and side degrees.

## 10.1 The Grips and Signs

In his oration delivered before the M. W. Grand Lodge of Kansas in February 1918, the Grand Orator Austin McCreary Keene states about Masonry that "[i]ts language is universal. It is spoken at the equator and answered in the frozen north, the land of the midnight sun. It is spoken in the Occident and answered in the Orient, and **the same hand-grasp goes around the globe.**"<sup>2004</sup> The orator uses the antitheses of "equator" versus "frozen north, land of midnight sun," and "Occident" versus "Orient" in order to underline the universality of the handshake of recognition. However, as the author has been told by a Mason, the grips vary a little from one order to the other, for example a member of the Eastern Star will recognize another Freemason at his handshake, although this will seem somehow different to him, let us say like a "dialect." There are also other, more or less minor deviations of the grips to be found, for example as far as the "Sign or Signal of Distress," also called "Grand Hailing Sign" is concerned: "Nonwithstanding the supposed universality of Freemasonry, this sign is not the same in America as it is in Britain or Europe. How or why the two became different is unknown. The British and European sign is defensive in character as if to ward off an attack."<sup>2005</sup>

In his *Practical Masonic Lectures*, Lawrence cites a comment by the philosopher John Locke on the universal language of Freemasonry, who compares it with the pantomimes of the ancient Romans, if it be true that the Freemasons had this secret language, of which he is not quite convinced:

An universal language has been much desired by the learned of many ages. It is a thing rather to be wished than hoped for. But it seems the Masons pretend to have such a thing among them. If it be true, I guess it must be something like the language of the Pantomimes among the ancient Romans, who are said to be able, by signs only, to express and deliver any oration intelligibly to men of all nations and languages. A man who has all these arts and advantages is certainly in a condition to

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<sup>2004</sup> Myler (compiler), *Jewels of Masonic Oratory*, p. 607; bold print added.

<sup>2005</sup> *CME*, p. 621.

be envied. But we are told that this is not the case with all Masons; for though these arts are among them, yet some want capacity, and others industry to acquire them.<sup>2006</sup>

Not satisfied with Locke's limited observation, Lawrence regrets that the philosopher has confined his study only to the universal "language" without seeing the broader aspect of the universality of Freemasonry, which is not rendered by mere words or signs. Locke has touched this aspect by continuing with the remark that what he most desired to know of all the Masonic arts and secrets was *'The Skylle of becomynge gude and parfyghte;'*<sup>2007</sup> which, according to Lawrence, already comes nearer to the true definition of its universality. This is precisely what we have tried to outline in this book - the Masonic "skill of becoming good and perfect" is just another expression for the moral system of the fraternity. The Masonic "language" would be imperfect without its moral, social, and philosophical claims.

## 10.2 The Wording and Ritual

Under the heading "Puerility of Rituals," Coil argues in his encyclopedia that "[c]harges of incongruities, inconsistencies, puerilities, vicious penalties and the like defects in the rituals are sometimes confused with charges of various faults of Freemasonry. The substance of Freemasonry is certainly subject to no such criticism, but the rituals are in places subject to all of them and need revision."<sup>2008</sup> Coil further states that "[t]he old idea that nothing can be changed even for improvement in Freemasonry is a mistake. The rituals have been revised again and again and still contain crudities that ought not longer to be tolerated."<sup>2009</sup> However, it is not easy to change a ritualistic text. Here, we have to ask ourselves several questions: Who is authorized to change rituals? Whom could one hurt with it? And finally - is it worth while? In England, as the following quotation from Henderson and Pope's *Freemasonry Universal* from 2000 states, it could be unwise to discuss this matter with Masons, since they are very proud of their respective ritualistic version. Since the differences are only minimal, it would make no sense to ignite a partisan war between different ritual adherents on trivial aestheticism:

With the exception of the Bristol working and possibly a few others, English rituals are quite similar. Between some, the only difference is minor wording, although the adherents of each ritual form are often extremely partisan, and it therefore may be unwise to enter into a

<sup>2006</sup> Lawrence, *Practical Masonic Lectures*, p. 337/338.

<sup>2007</sup> Cf. Lawrence, *Practical Masonic Lectures*, p. 338.

<sup>2008</sup> *CME*, p. 568.

<sup>2009</sup> *Ibid.*

discussion on the merits or otherwise of a particular ritual when talking to English Freemasons.<sup>2010</sup>

Concerning the verbiage of the ritual, the following quote by an American Mason mirrors the self-evident fact that people who have learned precisely the same text will report it in different ways. He had heard about seven or eight District Lecturers in one State, who had been taught exactly the same forms of rituals and expression, and after a few years not two of their lectures were identical:

Now if seven or eight men, selected for the power and accuracy of their memories, can not retain this "verbal accuracy" for even a few years, how are hundreds and thousands of lodges all over the world expected to work exactly alike, even supposing they had received the same work at first? No man with the slightest modicum of sense would expect it.  
2011

We want to illustrate the variations of rituals worked in different countries using the example of Mark Masonry. Here, not only the verbiage, but the contents differs in a striking point: When comparing an American, an English and a Scottish Mark ritual, we find that in the American ritual, the lost keystone was wrought by the Grand Master Hiram Abiff himself, who was slain before he could give orders to have it carried up.<sup>2012</sup> The keystone, which was already marked with Hiram's mark, was found by a young craftsman in the quarries of Tyre. "He had the ambition to produce this stone to the inspecting Mark Master as a work of his own."<sup>2013</sup> When the keystone was rejected because it was neither oblong nor square, "[t]he young man then frankly told the Master that the work was not his own, but that he was induced to bring it up on account of its perfect workmanship, which he thought could not be equalled [sic]."<sup>2014</sup> All in all, the American ritual gives us the impression that the young craftsman was not very honest, but rather a cheat.

The English Mark ritual, on the contrary, relates in its legend how an ingenious and intelligent F.C., who has either seen "the perfect plan" or formed a good idea, "[p]robably thinking to gain honour to himself by displaying superior knowledge, [...] immediately commenced blocking out such a stone; and after spending much time and labour, ultimately finished it by putting his mark upon it."<sup>2015</sup> Thus, although the plans were not his own, at least the young craftsman has not stolen the stone but works on it with all his strength, and marks it as his

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<sup>2010</sup> Henderson and Pope, vol. II, p. 107.

<sup>2011</sup> Moore, *Masonic Review*, N° 35, 1869, letter to the editor by M.M., p. 303.

<sup>2012</sup> Cf. *Duncan's Ritual*, p. 180.

<sup>2013</sup> *Ibid.*, p. 182.

<sup>2014</sup> *Ibid.*

<sup>2015</sup> *Mark Rituals, No. 1* (1920; London), p. 7.

own. Later, the keystone is declared to have been found "[b]y the skilful Craftsman who prepared it."<sup>2016</sup>

In the Scottish ritual, the young craftsman is likewise seen in a positive light: "Part of one of these working plans appears to have been lost, but an ingenious and intelligent F.C., having either seen the portion of the imperfect plan in the Overseer's possession before it was lost, or forming a good idea of it from the nature of the work, perceived that a stone of a very peculiar form [...] was wanting."<sup>2017</sup> Thus, he forms the stone himself without taking a finished stone, claiming it his own. His task was even more difficult since he has probably only seen the "imperfect" plan, having had to add ideas of his own. When the lost keystone is found again after having been heaved among the rubbish, the Senior Deacon exclaims that it has been detected "[b]y the skilful F.C. who wrought it."<sup>2018</sup>

Thus, it is evident that there are major differences in the contents of the rituals, and this is only one small example. Attempts to gain ritualistic uniformity was heavily opposed by several Masons, as shown in the following quotation from an article which appeared in *The Trowel*, published by Reynolds, and cited in the *Masonic Review*. Here, the efforts of Bro. Morris from Kentucky to unify the rituals are criticized, and it is stated that

Bro. Morris proclaimed such a 'perfect uniformity in the work and lectures of Symbolic Masonry' as should 'reach to the strictest minutiae, to words, syllables and letters - to official manners - to times and seasons - to modes of inculcation.' This 'uniformity' has been the burden of Masonic writers, ritualists and lecturers for centuries, but none ever sought to make it the paramount subject or theme of Masonry [...].

No man ever expected, or expects now, the practical realization among the great body of Masons, of the Utopian ideas of the founder of Conservatorism. Practical uniformity in the use of language, customs and practices *is* attainable, and should be sought for earnestly by the Craft. But to attempt to make learned and educated men make use of the same words and phrases - those very men to whom we look for information as to the laws, usages, symbolism, philosophy, and practical uses of Masonry is a mere phantasm of the brain.<sup>2019</sup>

The writer concludes that entire uniformity in lectures is not only impossible, but also impolitic, because a "*set form of words* is not *essential* to the communication of ideas,"<sup>2020</sup> and the ideas of Masonry, i.e. its philosophy and teachings, should be ranged of higher importance than the pure verbiage. A very

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<sup>2016</sup> Ibid, p. 38.

<sup>2017</sup> *The 'Standard' Ritual of Scottish Freemasonry*, p. 27.

<sup>2018</sup> Ibid, p. 21.

<sup>2019</sup> Moore, *Masonic Review*, N° 29, 1864, p. 149.

<sup>2020</sup> Ibid, p. 150.

logical deduction is made in another letter to the editor, arguing that the language of three hundred years ago would not be intelligible in modern lodges, and therefore the wording *has* to be renewed: "[...] [T]he advocates of uniformity have been so sweeping in their demands as to require not only uniformity of work, but of lectures and phraseology also, word for word, letter for letter, syllable for syllable, and nothing less will satisfy those zealots in (I say it in all charity,) a bad cause."<sup>2021</sup> The writer further argues,

[s]uppose this doctrine had obtained three hundred years ago, what initiate of the present day would or could have understood the language addressed him on the very threshold of the Lodge. In what does the phraseology of three hundred years ago resemble that of to-day? and yet those sapient instructors inform us that the language of Masonry like its landmarks should never change.<sup>2022</sup>

"The possibility of unifying the rituals in the United States was formerly urged and still seems to haunt the Fraternity," says Coil in his *Masonic Encyclopedia*.<sup>2023</sup> The advocates hereby foster the idea that once there must have been one originally authorized Masonic ritual, however, history shows that this has never been the case. Neither the *Gothic Constitutions*, the oldest of which, the *Regius Manuscript*, dates back to about 1390, nor the exposed rituals of the 17<sup>th</sup> and 18<sup>th</sup> centuries were uniform. The rituals which followed were not even uniform in one and the same country; thus, England had eight rituals.

There is quite a widespread notion that differences and divergences in rituals have been an unfortunate development, and this originates in the misconception that originally there was somewhere one authorized ritual. The Masonic rituals were not created; they grew and there never was only one Masonic ritual; there have always been many.<sup>2024</sup>

Coil argues that if the first Grand Lodge in 1717 had formulated specific rituals for each degree when it was created, if it had forbidden any kind of variation, and if it had installed a lecturing program at home as well as abroad, then "more or less"<sup>2025</sup> uniformity would have reigned under the control of the Grand Lodge. However, nothing could have stopped the bodies which had become independent, such as the Grand Lodge of Ireland (after 1725-30), the Grand Lodge of Scotland (after 1736), the Grand Lodge of Ancients (after 1736), and many European, American, and other institutions, to make their own modifications.

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<sup>2021</sup> Ibid, p. 298.

<sup>2022</sup> Ibid.

<sup>2023</sup> *CME*, p. 567.

<sup>2024</sup> Ibid, p. 565.

<sup>2025</sup> Cf. *ibid*.

Strange as it may seem, unification of rituals would historically be un-Masonic, that is, uniformity of ritualism is not characteristic of the Society - diversification is. No great inconvenience exists by reason of diversity and no particular benefits would flow from absolute unification. The Masonic ritual is such that its beauties could not be reflected in any one draft, and the attempt to crowd all into one version would result as did Preston's in one too long and verbose for use, or would require the discard and permanent loss of much valuable and expressive material.<sup>2026</sup>

As beautiful as Coil's conception is, in one point he is mistaken; it has well meant a "great inconvenience" for several brethren to have a different ritual, especially when they were visiting foreign lodges. To illustrate the non-conformity of rituals of different countries, states or American jurisdictions, I would like to enumerate some incidents which took place in the 19<sup>th</sup> century and today sound peculiar to us, which, however, have brought with them great embarrassment and inconvenience for the people then involved. Thus, in *The New Age Magazine* from July 1916, we find a little anecdote called "The Strange Case of Brother P.W. Shephard" about a brother who had been made an Entered Apprentice three times, a Fellow Craft twice, and a Master Mason once, before he became the first Master of Mt. Moriah Lodge No. 44 in 1853 - and all that because he got so mixed up with his English, French, and American versions of the ritual that he had to take the degrees anew:

Brother Shephard was a master mariner. He received his first degree in a cave near Alexander, Egypt, from a French Lodge, Masonry at that time being under the ban of the Turkish Government. Before being passed to the degree of Fellow Craft he was ordered to proceed to the West Indies for a cargo. He applied for his second degree to a Lodge at Kingston, Jamaica, but upon examination **was found to know 'work' so radically different from that practiced by the English Lodges, that he was initiated again.** Before he could be passed he was ordered to New York where he again made application for the second degree. **He encountered the same difficulty here and was again required to be initiated in the American 'work.'** He then sailed to California as master of the ship *Arkansas*. He stopped at Rio de Janeiro, where he applied for his Fellow Craft degree, and received it in St. John's Lodge No. 703. When he arrived at San Francisco he petitioned California Lodge to be made a Master Mason. **He had so mixed his French, English and American versions of the 'work' that he was required to take the second degree again,** and was in due time raised.<sup>2027</sup>

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<sup>2026</sup> Ibid, p. 567.

<sup>2027</sup> *The New Age Magazine*, 1916, p. 336.

Likewise, the editor of the Masonic Department of the New York Dispatch recites an incident in which a brother from New York had difficulties gaining entrance into a European lodge because the work was not "Cosmopolitan," this story being quoted in an article headed "Ritual Tinkering" published in 1862 in the *Masonic Review*:

In Denmark my examination and my certificate would not pass me to a Master's Lodge; yet both, according to our system, were perfect. I have been a bright Mason for twenty-one years, and no one can surpass me in an examination; but the systems did not agree. Fortunately I had been the guest of the King (the Grand Master), and held the confidence of the government, an individual vouching gained me admission into their lodges [...].<sup>2028</sup>

In the analysis of the technical vocabulary in Chapter 5, the ironic term "bright Mason" is defined as somebody who knows the ritual very well. If such an expert now is refused the entrance into another lodge, the ritualistic differences must have been remarkable. In another case, an English Mason wrote his experience to the *London Magazine* (reprinted in the *Masonic Review*, N° 33 of 1868) concerning his visit to a Scottish lodge where he had the opportunity to witness an initiation ceremony. This brother had no problem of being identified as a Mason and was cordially invited to attend the lodge, however, he noticed the "looseness with which things are done in Scotland":

I went and found that the brethren were assembling in a school-room, having let their lodge for a small annual rental. On entering I found no book on which to record my name, and afterwards, when the lodge was opened in the first degree, there was no reading of minutes of former meetings, and indeed, there appeared to be no record kept of the proceedings. When, or where, or how they entered the names of the candidates I could not learn. I saw the whole four Entered Apprentices go through the second and third degrees. **The ceremonial was very different to our own English ceremony, and was lax and loose to a very remarkable degree. In some parts it astonished me [...].**<sup>2029</sup>

The visiting brother further remarks that after the business was over and the brethren had been called from labor to refreshment, the latter was of the simplest kind: "I may not be going out of my way in stating that our drink was chiefly whisky toddy." He also expresses his surprise at the low initiation fee and the fact that an annual subscription did not exist. Equally interesting is the experience of an English brother visiting a French lodge in the 19<sup>th</sup> century, whose peculiar forms of mysteries are thus described in the article: "[s]olemnity is unknown; mockery and ridicule prevail; and the 'ceremonies' are such as

<sup>2028</sup> Moore, *Masonic Review*, N° 26, p. 102-103.

<sup>2029</sup> Moore, *Masonic Review*, N° 33, p. 47.

would disgrace a convention of Indian warriors at their 'scalp dance.' <sup>2030</sup> Witnessing the initiation ritual, the Englishman describes the French custom of at first conducting the candidate into the chamber of reflection, where he has to make his will and write down certain answers which are to be read out in lodge.

He was then brought in and placed on a stool in front of the Venerable, and for nearly half an hour had to undergo a running fire of cross questioning from *Orateur* and others on sundry points of theology, politics and morals. Many of the questions were calculated to excite the risible faculties of an Englishman, and we confess to having given way to a smile now and then [...].<sup>2031</sup>

The visiting English brother ironically continues that monsieur had successfully passed his examination, and afterwards was put through a variety of performances unknown to English Masonry, which must have been so bad that he says they "would be more honored in the breach than in the observance." <sup>2032</sup> He calls the French candidates "Les Pauvres Diables" and satirizes the French initiation ceremony by stating that "Punch's advice to persons about to marry - 'dont' [sic] - would be pretty much our own to any dear friend who wished to unloose 'the mystic tie' under such circumstances." <sup>2033</sup>

There have been many attempts to create a unity of ritual. An example in England is the Emulation Lodge of Improvement, having been established together with Stability Lodge of Instruction and Lodge of Perseverance "for the purpose of carrying on the movement for the unification of the work of the United Grand Lodge of England." <sup>2034</sup> As mentioned in the "notes on Ritual and Procedure" prefacing the Emulation Working,<sup>2035</sup> the Lodge of Improvement "has always had the reputation of resistance to unauthorized and inadvertent change in the ceremonies," its Committee being considered as the "custodian" of the ritual. Despite this watchfulness, however, as Coil puts it in his *Masonic Encyclopedia*,

[t]hese lodges carried on for some years, but were never able to unify the English work. Showing how disorganized the English administration was is the fact that the Hemming work became the medium of *Stability Lodge of Instruction*, while the work of Williams, who was Hemming's assistant and successor, was taught by *Emulation Lodge of Improvement*.<sup>2036</sup>

<sup>2030</sup> Cf. Moore, *Masonic Review*, N° 36, 1869, p. 187.

<sup>2031</sup> Moore, *Masonic Review*, N° 36, 1869, p. 187.

<sup>2032</sup> *Ibid.*, p. 188.

<sup>2033</sup> *Ibid.*

<sup>2034</sup> *CME*, p. 226.

<sup>2035</sup> *Emulation Working*, p. 12.

<sup>2036</sup> *CME*, p. 226.

It can be deduced from this fact that there was neither "stability," in allusion to the name of the lodge, nor unity, because "improvements" do not promote the idea of universality, since they are always alterations of traditional forms. In the "Notes on Ritual and Procedure" introducing the *Emulation Working*, sixth and revised edition 1980, the question is raised as to whom authority is to be given to make ritualistic alterations. As the Committee has already mentioned in the preface<sup>2037</sup> of this edition, "the opportunity has been taken to make any revisions in the rubric which use has shown to be necessary," and the Committee concludes that the Grand Lodge alone has the right to change the ritual, since it was also the Grand Lodge who had "approved and confirmed" the original form in June 1816.

It may well be thought that our ritual procedures should, periodically, be brought up to date, but this poses the question as to whom licence is to be given to make alterations when the original approval came from Grand Lodge - even if it is not certain what, precisely, was approved.

For this reason the Committee considers that, as a matter of trust, it should maintain without alteration the complete Ritual forms handed down to it by its predecessors, and that it is outside its authority to make any alterations unless officially sanctioned by resolution or acceptance of Grand Lodge itself. **Grand Lodge, obviously, can alter and adjust a form of ritual which derives its authority from having been originally approved by Grand Lodge.**<sup>2038</sup>

Having thus determined the authorization of Grand Lodge, the "Notes on Ritual and Procedure" continue to explain that some lodges use the permissive alternative forms of the obligation which were sanctioned by the Grand Lodge in 1964.<sup>2039</sup> Therefore, the reader is presented with both versions (for examples see Section 7.1.4 on "Emulation Working").

### 10.3 The Tools, Jewels, and Other Symbols

The image of the temple, and herein included all the corresponding metaphors drawn from the stonemasons' vocabulary, are the links between all countries, because they incorporate the universal conception that man as a builder erects the temple of humanity, he himself being just a little rough stone that has to be shaped and smoothed in character in order to fit in the holy structure.

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<sup>2037</sup> *Emulation Working*, p. 8.

<sup>2038</sup> *Ibid*, p. 13/14; bold print added.

<sup>2039</sup> Cf. *ibid*, p. 21.

Freemasonry is a system of symbolic architecture. The grand superstructure to be erected is the cosmic temple of humanity. Therein, labor is nobility and all is dedicate to work and worth-ship. Man, the rough ashlar, is symbolically taken from the quarry of life, - is hewn, squared, polished, and made well-fit for his place in the great living temple whose chief foundation stones are truth and right; whose main pillars are wisdom, strength, and beauty; whose adornments are all the virtues; the key-stone of whose world-o'erspanning arch is brotherhood; and whose Master Builder is The Great Architect of the Universe.<sup>2040</sup>

The architectural metaphors, the working tools, and the other symbols of the Craft can certainly claim the greatest universality, although a few have come into oblivion, like the beehive. As Past Grand Master John L. Lewis states in an oration in 1875, the humble tools of Masonry are mankind's companion from the beginning to the end, which he demonstrates by the antithesis "the cradle of helpless infancy - the coffin of the dead." In a metaphor, he opposes the vanity of diamonds which may lose their sparkling, or gold which may become dim, which denotes that wealth and fame are ephemeral, while the honesty of the tools remains unalterable:

The square, and the compass, and the plumb-line, are but the humble implements of toiling handicraft, but they bring into existence the sumptuous palace and the storied monument, at which a world gazes with awe; and yet, not even the cradle of helpless infancy or the coffin of the sepulchred dead can be constructed without their aid. And they, at least, are never false or deceitful. Ever true and exact, their mute language symbolizes verity in every land, and at every season, despite the mutations of human events, or the cadences of time. The diamond may cease to sparkle, and the fine gold become dimmed, but the rectitude of these humble working tools is unaltered and unalterable forever and forever.<sup>2041</sup>

However, the composition of some tools may vary a little in different nations; thus, in his oration before the M. W. Grand Lodge of Kansas in February 1927, W. Brother Robert P. McColloch makes a remark about the sort of square being used in America and France, and it is evident that he thinks the American usage more proper and exact:

There is a difference among Masons as to the particular kind of a square to be used as the symbol. In France the carpenter's square is used. American Masons more closely follow tradition and history in the use of the stonemason's "trying square," a tool with which the operative

<sup>2040</sup> Stillson (ed.); *History of Freemasonry and Concordant Orders*, p. 693.

<sup>2041</sup> Oration by M.W. John L. Lewis, P.G.M., 1875; cited in Myler, *Jewels of Masonic Oratory*, p. 369.

mason tests the exactness of the sides of a stone and proves the edges to have corresponding angles.<sup>2042</sup>

As to the jewels, there are national differences in the definition of Movable and Immovable Jewels of the lodge. According to *CME*, which is an American encyclopedia, the Movable Jewels are the Rough Ashlar, the Perfect Ashlar, and the Trestle Board, whereas the Immovable Jewels consist of the Square, the Level, and the Plumb. These are called Immovable, because they are permanently appropriated to the East, West, and South. The Movable Jewels are simply called so in order to distinguish them from the Immovable ones, which is not very logical, for as Coil observes, "in actual fact, the Ashlars would seem to be more permanently fixed than most of the others."<sup>2043</sup> In the same entry in his *Masonic Encyclopedia*, Coil detects the difference that in English lodges, the Square, Level, and Plumb are called Movable Jewels, which is also the case in *The 'Standard' Ritual of Scottish Freemasonry*, printed in Edinburgh (1915):

The movable Jewels are the S..., the L..., and the P...r. They are called movable jewels because they are worn by the Master and his Wardens, and are transferred to their successors on the day of installation. The immovable jewels are the Tracing-board and the Rough and Perfect Ashlars. [...] These are called immovable jewels, because they lie open in the Lodge for the Brethren to moralize on.<sup>2044</sup>

The above-mentioned quotation from the Scottish ritual seems to us the more logical one. Talking about other symbols, in the *Practical Masonic Lectures* published in 1874, Samuel Lawrence notices a difference between the American and the English Entered Apprentice Lecture. He cannot detect any allusion to what the American Masons call "the perfect points of Entrance" in any of the English authorities he was able to consult but in one, which he does not hold for an accredited authority:

In "Brown's Master Key," published in London in 1798, I find them referred to as consisting of *three*. As well as my memory serves [...], they were represented by the letters O. A. O.; and these were thus explained: "*On* the recommendation of a friend; *at* the door of the Lodge; *on* the point of a sharp instrument." And reference was made to the passage of Scripture - "Seek, and ye shall find; ask, and ye shall receive; knock, and it shall be opened unto you."

In the Lecture, as received among us, they are given as four; covering the whole ceremony of Initiation, and having reference to the four

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<sup>2042</sup> Myler (compiler), *Jewels of Masonic Oratory*, p. 86.

<sup>2043</sup> *CME*, p. 339.

<sup>2044</sup> *The 'Standard' Ritual of Scottish Freemasonry*, p. 37/38.

Cardinal Virtues. The reference to the passage of Scripture is retained in our Lecture, but separated from the perfect points of Entrance.<sup>2045</sup>

The four cardinal virtues are fortitude, prudence, temperance, and justice. Lawrence further observes that the word "Entrance" is used in a wider sense in the American Lecture; here, it covers the whole ceremony of initiation, while in the English lecture it is confined to the actual point of time of entering the lodge. However, he concludes with the statement that both systems are rightful and that this difference can do no damage to the universality of the whole concept:

So much for the discrepancy between our Lecture and that of our English Brethren. **It does not affect, in any way, the legality of either system, nor the universality of the Institution.** So pliant are the materials it uses, and so plastic is the hand of Freemasonry, that, without touching the landmarks, it may draw from the whole field of Religion and Science, of Art and Morals [...].<sup>2046</sup>

## 10.4 The Customs

An important Masonic custom is the way to prove oneself a Mason when travelling and attempting to visit a foreign lodge. Here, the brother will encounter different procedures, from light statements that he is a Mason to difficult examinations and tests, depending on the country. Sometimes, the brother will have to show a dues card or a certificate, in other cases he will have to answer ritualistic questions. For example, when visiting an Irish lodge today,

[i]t is unusual for a visitor's receipt for dues (*Dues Card*, to a North American), or similar document, to be called for when he presents himself at an Irish lodge. [...] Of course, his Master Mason's Certificate (Diploma) will be called for [...]. A common feature of Irish visiting is that the visitor will be required to take 'The Tyler's Oath' during his Masonic examination. This simple procedure is one whereby the visitor affirms that he is, indeed, a Freemason. [...] a similar system is used in the United States of America.<sup>2047</sup>

Testing in Scotland is a little different. Here, the candidate is taken aside to be checked in privacy, so as not to embarrass him if he is not fluent in his ritual: "In many East Coast lodges [...] it is more common to take an unknown brother aside and 'test' him as to his Masonic knowledge. Again lodge practice varies but

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<sup>2045</sup> Lawrence, p. 20.

<sup>2046</sup> Ibid, p. 21; bold print added.

<sup>2047</sup> Henderson and Pope, vol. II, p. 124.

this testing is normally quite rigorous.[...]”<sup>2048</sup> Lodges that verify whether visitors are Freemasons in this fashion waive the vouching procedure.

The clothing custom likewise varies in different countries, and this topic is dealt with very earnestly. Thus, wearing jewels of the Holy Royal Arch degree is allowed in English lodges, in addition to Craft jewels, while “[t]his is not the case in Ireland. In short, the wearing of non-Craft regalia of any kind is prohibited in Irish lodges. Visitors will notice that, unlike English practice, Irish Past Masters do not wear a Past Master’s Collar. However, Irish Past Masters do wear a Past Master’s jewel, often on a cord around the neck.”<sup>2049</sup> The *hat example* given in a letter to the editor of the *Masonic Review*, N° 31, 1866, outlines clearly the orthodoxy which some brethren or bodies claim for their customs. Just like religions, philosophies, politics, etc., they simply argue that their way is the only true and right one, since they have never seen another one, and when confronted with one, they ridicule it. This *hat example* can stand as a *pars pro toto*, because it is also valid for rituals and degrees, as will be shown later:

A man with limited views, and who has never been outside his own neighborhood or jurisdiction, is accustomed to seeing the hat worn, and in *his* view it would be very heterodox to wear any thing else. If he were to travel a little, he would find Lodges where the venerable three-cornered chapeau is worn as the official covering, and the members believe it is the only proper style. A little further, and he would find a Lodge where the turban is used, and a hat would be denounced as decidedly heterodox. In the next nation or jurisdiction he would find a cap worn, perhaps adorned with a feather and ornamented with tinselry. Now for the question of orthodoxy: the principle at stake is that the head must be covered; but whether with a hat, cap, scone-bonnet, or turban, is a matter of indifference.<sup>2050</sup>

The writer the article above then states that a hundred years before, the members of lodges in some jurisdictions used to wear swords, knee-buckles, white vests, round coats etc., which to the critics of his time, 1866, would have sounded completely preposterous: "A hat, and nothing but a hat, must be worn,"<sup>2051</sup> they would insist with the utmost stoicism. He goes on ironically,

[a]nd to introduce silk stockings, knee-buckles and breeches into a Lodge, - to create light by gas or fulminating powder, or any other contrivance than a tallow candle, - why it is preposterous, unmasonic, in violation of the landmarks! Take away the charter at once, before the

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<sup>2048</sup> Ibid, p. 138.

<sup>2049</sup> Ibid, p. 128/129.

<sup>2050</sup> Moore, *Masonic Review*, N° 31, 1866, p. 262.

<sup>2051</sup> Moore, *Masonic Review*, N° 31, 1866, p. 262.

whole body of the Craft is disgraced by such violations of law! *What law?*<sup>2052</sup>

Here, he has touched upon the defect of the system - *what* law. There are no general laws to be observed; still, the landmarks must not be violated. However, he argues that there is no consistency, e.g. in spite of the *law* requiring the Masons to wear a lambskin apron in the lodge, nine tenths of the brethren who are the pickiest in fault finding, wear a badge of muslin or linen instead of this symbol of innocence.<sup>2053</sup>

As far as the furniture of the lodge is concerned, there can also be noted a difference depending on the countries' customs: "In England, the tracing boards are usually located on the floor in the centre of the lodge, while in Australian lodges they are often located on a wall."<sup>2054</sup> Talking about lodge after-proceedings, there are differences with regard to the banquet or dinner given to the brethren. England is an outstanding example of concluding Masonic ceremonies with a social gathering combined with food and drink:

The festive board in English lodges almost always includes a dinner. The vast majority of English Masonic premises are licensed to serve alcohol. After the lodge meeting it is customary to retire to the bar for a pre-dinner drink, and drinks are paid for with cash. The meal will usually consist of soup, main course, sweets, coffee, and cheese and biscuits. At Installation meetings, and at Christmas meetings, some lodges will arrange an even more substantial banquet. [...] The proceedings that follow are invariably under the control of the lodge's Director of Ceremonies. During the serving and partaking of the meal, the practice of 'taking wine' is observed in many lodges. The procedures for 'taking wine' are largely confined to English Masonry. They precede the proposition of formal toasts, the latter beginning after the meal is finished. 'Taking wine' consists of the Master and the recipients of the toast rising together in their places to drink. No speeches or replies of any kind are undertaken.<sup>2055</sup>

In Dublin and most Irish cities, a festive board on the English model is not the norm. Usually, light refreshments or a supper are served instead after the meetings, and this takes place with informality. In Scotland, these lodge after-proceedings are even more different from the English standard, and bear a special technical term:

The 'festive board' in the English tradition is unknown in Scottish lodges, being replaced by a 'Harmony'. Harmonies are either *official* or

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<sup>2052</sup> Ibid.

<sup>2053</sup> Cf. *ibid.*, p. 263.

<sup>2054</sup> Henderson and Pope, vol. II, p. 108.

<sup>2055</sup> *Ibid.*, p. 102.

*unofficial*. Some lodges never have an *official* Harmony and some never have an *unofficial* one. Some lodges have a combination of both, with an official Harmony at a first degree and other important occasions [...], while for all other meetings an unofficial Harmony is held. An official Harmony is a sit-down meal of (typically) three courses and a variety of toasts. An unofficial Harmony consists of buffet style food; the lodge concerned may or may not have toasts on such an occasion. Harmonies almost always involve song, music and recitations.<sup>2056</sup>

German brethren are even less used to a banquet as lodge after-proceedings: "For a meal to be associated with a German-speaking lodge meeting is not particularly common, and where this occurs such a repast will accompany a formal lodge meeting, never an informal/lecture meeting."<sup>2057</sup> In cases where a meal is scheduled, sometimes a short toast list will be used. If a repast takes place in connection with the conferment of a degree, the candidate is occasionally asked to give his thoughts on the ceremony he has just experienced.

A curious custom of entertainment and levity in America, also hinted at in England, of which the author of this dissertation was not able to find any traces in Germany, has already been referred to in Section 10.2 on "Riding the Goat."

## 10.5 The Spiritual Conception

During our visit to a Masonic exhibition in the Preussen-Museum in Wesel, Germany, in June 2000, we were surprised at our Masonic tour guide's annoyed remarks about the French lodges laying the "White Book," a book with nothing written in it, on the altar instead of the Bible. His reaction proves that even today some German Masons are not at ease with this French custom.

Equally, Masons in the 19<sup>th</sup> century have expressed their indignation with regard to the spiritual conception of their French brethren. For example, an American Mason who had been visiting a lodge of the *Disciples de Memphis* in Paris wrote to the editor of the *Masonic Review*, N° 31, in 1866,<sup>2058</sup> that in his opinion, the radicalism in form of freedom of thought had been carried too far in France. He reports how he witnessed a monthly lodge meeting of the *Disciples de Memphis*, who, contrary to the Masons of the Grand Orient, require the belief in a Supreme Being and in the immortality of the soul, wherefore they are regarded as old-fashioned:

The gentleman who was interpreting for me said that this Lodge, Les 'Disciples de Memphis, [sic]' was *one of the Old Foggy Lodges that*

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<sup>2056</sup> Henderson and Pope, vol. II, p. 135.

<sup>2057</sup> Ibid, p. 202.

<sup>2058</sup> Moore, *Masonic Review*, N° 31, p. 271.

*adhered to the dogmas of the Immortality of the Soul*, and the belief in a Supreme God. This will sound rather novel to American Masonic ears: that a Mason should dispute the existence of God, and the immortality of the Soul is such an anomaly that one can scarcely believe it possible that such a thing could be, and yet it is true, "and pity 'tis true."<sup>2059</sup>

He denounces "those demagogue clap trap words, "Liberte, Fraternite, Egalite, [sic]" which have usurped the "old orthodox and fundamental laws of Masonry,"<sup>2060</sup> and expresses his disappointment at the degeneration of French Masonry in its doctrines and teachings, which is proven by the fact that the question whether the belief in God constitutes a part of the Masonic creed is openly discussed in Masonic bodies. Another American Mason goes even further by saying that the French Masons cannot be seen as brethren any more:

To further acknowledge them as brethren, is to make ourselves *particeps criminis* in their default, and to forswear every title by which we have been bound as members of the institution. It can not be done, and until the gentlemen who control affairs in France shall recover from their insanity, it seems to us that, so far as Masonry is concerned, France must be considered as a blank space on the map of the world, and French Masonry extinguished in the dark night of infidelity.<sup>2061</sup>

Even worse than the fact that the separatist expressions "French Masonry," "American Masonry," and the like are used is the fact that, as the last statement shows, little tolerance exists between the Masons of different countries, especially so far as the spiritual conception is concerned. The metaphor "a blank space on the map of the world" signifies that the French brotherhood is to be erased from the universal map, because it has sunk into the "dark night of infidelity."

## 10.6 The System as a Whole: The Rites, Higher Degrees and Side Degrees

The original three degrees did not stand alone for long; higher degrees and side degrees have evolved in order to satisfy the needs of new generations and to fit into the social and political environment of new ages. Such, female and androgynous orders have developed with the emancipation of women, and Prince Hall Masonry came into being with the growing self-consciousness of the

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<sup>2059</sup> Ibid; italics as in the original.

<sup>2060</sup> Ibid, p. 271.

<sup>2061</sup> Moore, *Masonic Review*, N° 36, 1869, article by J. W. Simons, p. 83.

colored race. Social groups which felt neglected by the prevailing system seem to have wanted their own order which was matched with their special needs and ideas. A special point of interest and dispute is the acknowledged number of degrees, differing according to country and Masonic system.

It is a fact today that the Irish Grand Lodge, for example, comprises only the first three degrees of "Blue Masonry," thus forcing other orders in Ireland to work separately, although they are approved of in a very limited number:

The Irish Grand Lodge, unlike Scotland, governs only the three Craft degrees. However, there are several additional orders in Ireland that work with the approval of the Grand Lodge, but operate separately from it. These are the Supreme Grand Royal Arch Chapter, the Grand Council of Knight Masons, the Great Priory of Knights Templar, and the Supreme Council of the Ancient and Accepted Rite for Ireland. No other approved Orders exist in Ireland, nor would they be permitted by the Grand Lodge to be formed.<sup>2062</sup>

From the beginning of speculative Masonry, different forms of the same have evolved, and already in *A Defence of Masonry*, ascribed to Dr. Anderson, and reprinted in the Book of Constitutions, 1738, it is said that the system taught in regular lodges may have "some redundancies or defects", but that it is a wonder that it has come to the present time without "more Imperfections," after having run through so many countries, languages, and sects:

[...] I am apt to think that Masonry [...] has in some circumstances declined from its original purity: it has run long in muddy streams, and as it were, underground; but notwithstanding the great rust it may have contracted, there is [...] much of the old Fabrick still remaining: the Foundation is still entire; the essential Pillars of the Building may be seen through the Rubbish, though the Superstructure may be over run with Moss and Ivy, and the Stones by length of time disjointed.

And, therefore, as the *Busto* of an old Hero is of great value among the curious, though it has lost an Eye, the Nose, or the Right Hand, so *Masonry* with all its blemishes and misfortunes, instead of appearing ridiculous, ought [...] to be received with some Candour and esteem from a Veneration to its Antiquity.<sup>2063</sup>

Considering the fact that this early statement stems from the first half of the eighteenth century, and despite the author's erroneous assumption that Freemasonry dates back to antiquity, it is a clear sign that since its existence, the ancient ritual has often been remodeled. The first paragraph consists of

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<sup>2062</sup> Henderson and Pope, vol. II, p. 122.

<sup>2063</sup> Cited from *A Defence of Masonry* in Coil's *Collected Essays & Papers relating to Freemasonry*, p. 141/142.

metaphors from the realm of architecture and vegetable; the muddy streams, the rust, the moss and ivy, as well as the loose stones denoting old age and decay. Freemasonry is symbolized by a building, a temple of which the foundation is still sound, the pillars (that is, the ideas which support it) still visible, although its superstructure (that is its outward appearance) might be overgrown by plants, which denotes that the basics of the institution remained intact despite all the ritualistic changes. The second metaphorical paragraph compares Freemasonry to the half-decayed bust of a hero, which in spite of all blemishes should be held in honor.

Time alone cannot be held responsible for the necessity of ritualistic changes, but also the longing for more and more degrees by over-zealous young brethren, who wanted to climb the ladder of Masonic ranks higher and higher, and to decorate themselves with more and more badges, has played an important role. As seen in Section 5.7 on technical terminology, a French mock expression for such brethren was "Cordonnite."

The difficulty, I think, lies in the warm and earnest, but indiscreet zeal of young brethren. They are delighted with the mysteries of Masonry; and without stopping long enough to fully comprehend "that whereunto they have already attained," they are constantly looking forward for additional revelations. Almost without pausing, they have gone the whole mysterious round; and when, at last, they find themselves at the end, they begin to sigh "for more worlds to conquer!"<sup>2064</sup>

A reader of the *Masonic Review* wrote to the editor in 1868, demonstrating the lure of the fancy names of the new degrees, e.g. "Super Excellent" (which has been called by another Mason "that most unnecessary addition [...], invented most probably by some degree-vender"<sup>2065</sup>). In metaphorical language he calls this new-born degree a "bantling" which is taken "under the motherly wing" of the Grand Lodge who "nurses it to maturity" and "adopts it to the family." Only with the help of the custodians of the ritual, the Grand Lodges, the bastard works are able to survive.

There has been in this country a morbid disposition for degrees - degrees - more degrees. A part of the Chapter degrees were manufactured in this country, and added to Capitular Masonry. Then, but a few years ago, the Council degrees were introduced; first peddled about and communicated at five dollars per head, and then advanced to the dignity of regular degrees, and a distinct organization, grand and subordinate. Now a third degree is added to cryptic Masonry, (so-called), and the "Super-Excellent" comes in with a promise of great beauty and advantage: and what is stranger still, the Grand Council of

<sup>2064</sup> Moore, *Masonic Review*, N° 33, 1868, letter to the editor by PRUDENCE, p. 252.

<sup>2065</sup> Moore, *Masonic Review*, N° 35, 1869, p. 311.

Ohio takes the bantling under its own motherly wing, to nurse it to maturity, and adopt it as one of the family!<sup>2066</sup>

When the Mark Degree was invented, there was a long and heated debate whether and how it should be added to the existing Degrees, and time passed before finally, in 1856, the Joint Committee set up by the United Grand Lodge and Supreme Grand Chapter of England were unanimously of the opinion that "the Mark Masons' Degree, so called, does not form part of the Royal Arch Degree, and though not essential to be given in Craft Lodges, **there is nothing objectionable in it, nor anything that militates against the universality of Freemasonry**; and it might be considered a graceful addition to the Fellow Craft's Degree."<sup>2067</sup>

There have been countless "graceful additions" until today. Among them are the higher degrees, which Robert Freke Gould ridicules in his essay "The Degrees of Pure and Ancient Freemasonry", published by *Ars Quator Coronatorum* in 1903. Gould relates an anecdote which occurs to his mind:

Some [...] may have seen, and all will have read of, the guest chambers in many an ancient castle, where, as a common feature, will be found a bed surmounted by a great dusty canopy, which as often as not is domed and adorned with plumes. Such a canopy as this, it was, that the Highland laird mistook for the bed itself, and mounted at the top of, while he put his servant in the sheets, thinking that the loftier stratum was the place of grandeur.

For my own part, I am quite content to lie in the bed of Ancient Craft Masonry, and to let those that like climb into the canopy.<sup>2068</sup>

With this beautiful metaphor, Gould expresses the feelings of many serious brethren that the "loftier stratum" is just a place for degree hunters and is less convenient and useful than the "bed of Ancient Craft Masonry," that is the three Blue Lodge Degrees. The feeling of grandeur might be a mistake, and Gould has left it to others to climb the degree ladder. The High Degrees are likewise accused vividly by W. Brother Robert P. McColloch in his oration before the M. W. Grand Lodge of Kansas in 1926. For him, there exists but "one Masonry" consisting of the three basic degrees; the higher degrees do not contain Masonic philosophy at all but the mere dramatic staging of historical scenes:

[...] we shall come to know a thing that some Masons appear to have forgotten: **There is but one Freemasonry, it consists of three degrees, and is Symbolic Freemasonry.**

This being so, it should be constantly held in mind and always strongly affirmed. The whole subject of symbols and allegories belongs,

<sup>2066</sup> Moore, *Masonic Review*, N° 33, 1868, Letter to the editor by P. of R.S., p. 179.

<sup>2067</sup> Grantham, p. 41/42; bold print added.

<sup>2068</sup> Gould, *Collected Essays & Papers relating to Freemasonry*, p. 234.

exclusively, to Symbolic Masonry. Such terms as "higher degrees," "higher Masons," are misleading. They are not only in bad taste but also indicate a lack of knowledge upon the part of the brother who gives expression to them. **We should get the fact, and grip it, that Symbolic Masonry stands independent and alone, sufficient and supreme in itself.** Any claim asserted to other kinds of Masonry is a confession that the brother making the claim has failed to understand the symbolism and the allegories of the Craft.<sup>2069</sup>

In the same oration, McColloch states a marked distinction between Symbolic Freemasonry and the "Higher degrees" which are also called "Capitular" or "Cryptic" degrees: Symbolic Masonry presents Masonic philosophy, whereas the latter relate Masonic history, traditions, and legends. He defines the Higher Degrees thus:

To fasten in the mind the events of masonic [sic] history is the purpose of these degrees, and this is done by spectacular pictures, dramatic situations, impressive and beautiful scenes. Some may claim this has symbolic character, but it remains true that its sole design is to convey that which is masonic [sic] history, rather than the masonic [sic] philosophy as it is explained only by the symbols and allegories of the Craft.<sup>2070</sup>

Taking up the idea of impressive and beautiful scenes, one has to consider the change that took place when the degrees began to be *conferred* instead of *communicated*, the choice of words already indicating the rise of dramatization. Communication is the mere transfer of meaning through language, but conferral includes the staging of the story. Thus, for the first three quarters of the 19<sup>th</sup> century, the Scottish Rite initiation rituals were just "personalized if formulaic ceremonies that combined role playing, mysticism, and symbolism."<sup>2071</sup>

They derived much of their significance from lengthy and sometimes obscure texts that were read aloud. Products of eighteenth-century sensibilities and intellect, these rituals relied heavily on initiates' ability and willingness to attend to the spoken word and to decipher the meanings of symbols and allegories.<sup>2072</sup>

From the 1880s on, however, this old-style ritualistic form began to be replaced by spectacular theatrical performances, the shift starting to take place in new cities in the American West. The advent of electrical lighting as an important theatrical innovation, as well as the professionally painted sets

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<sup>2069</sup> Myler (compiler), *Jewels of Masonic Oratory*, p. 82; bold print added.

<sup>2070</sup> Myler (compiler), *Jewels of Masonic Oratory*, p. 83.

<sup>2071</sup> Cf. Brockman, p. 21.

<sup>2072</sup> *Ibid.*

recalling a real theater promoted the growth of the dues-paying membership. To say it metaphorically, Brockman puts it this way:

Although the rituals could not easily be changed without overhauling the entire structure of the fraternity, they could be packaged more effectively. In adopting its new theatrical mode, the Scottish Rite decided to put its old wine into new bottles, so to speak. Fortunately for the fraternity, the "new bottles" proved irresistible to many.<sup>2073</sup>

Making the ritual more dramatic and interesting is one of the marketing strategies we talked about in Section 8.2. Thus, mass initiations were introduced, and with them, the active role of the candidate changed into a more passive one: "As the rituals became dramatic spectacles, the role of the initiates shifted in notable ways. The single initiate was increasingly replaced by multiple initiates, all of whom were more or less passive. Fraternity members also became passive spectators or, sometimes, actors or even stagehands."<sup>2074</sup>

To stay in the second half of the 19<sup>th</sup> century, the up-coming works or Rites in America deserve a closer inspection, having caused a great uproar among the brethren. One of the central figures was Thomas Smith Webb (1771 - 1819), a Masonic pioneer ritualist and lecturer, who had made a venture to condense and rearrange the work for practical use. As seen in the quotations above, the rituals in use were "obscure and lengthy" and not very easy or pleasant to perform. In 1797, Thomas Webb had published his *Freemasons' Monitor and Illustrations of Freemasonry*. His work is generally referred to as the Webb-Preston work, since he was partial to the Prestonian lectures. He is even said to have gone to England in order to familiarize himself with the there prevailing Prestonian work. According to Coil's *Masonic Encyclopedia*, William Preston was "the first, and only one in the 18<sup>th</sup> century, to attempt any organization or unification of the rituals of the Craft degrees."<sup>2075</sup> In *CME*, Webb, of whom was said that his work has "added nothing to Masonic literature," is thus defended:

It has been said that his Monitor contained nothing original, as if a ritualist or lecturer should strive to regale us with innovations and surprises! [...] Webb sought not to create but to embellish, abbreviate or rearrange what was already the authorized working. [...] ... Webb gave Preston full and exclusive credit for the rituals of the first three degrees. He simply knew they were too long [...]. Webb claimed no original contribution to the existing working but, as he said, **abbreviated and rearranged it to suit the custom that had grown up in America.**<sup>2076</sup>

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<sup>2073</sup> Ibid, p. 24.

<sup>2074</sup> Brockman, p. 27.

<sup>2075</sup> *CME*, p. 566.

<sup>2076</sup> Ibid, p. 679, bold print added.

A positive view of the Webb Work is expressed by Past Grand High Priest Pierson, 33d, in his lecture before the Minnesota Royal Arch Chapter, printed in the *Masonic Review* N° 27, 1862. He emphasizes the wide-spread popularity of this system, and his antithesis "from ocean to ocean, from north to south" already implies a hint of universality:

Nonwithstanding the many attempts to alter, expunge, change and *improve* the rite by ambitious men, it remains to-day practically as Webb arranged it. Fesseler, Schröder, Swedenborg, Zinnendorf, etc., never did a tithe as much toward spreading the rites known by their names, as did Webb for the American System; whilst their's was received with but limited favor, his has spread over this broad Union from ocean to ocean, from north to south.

Why then should not his memory be honored by doing it justice and naming our system the "Webb Rite?"<sup>2077</sup>

In the middle of the 19<sup>th</sup> century, however, travelling lecturers boasting to have the true, the old, or the Webb work, raised many a debate among the contemporary brethren. The editor of the *Masonic Review* describes this symptom thus:

Men of yesterday have assumed to be teachers before they have properly commenced to learn, and great improvements (?) have been attempted and then peddled out by "travelling lecturers" - all professing to have discovered by some wizard process "the old work" - "the Webb work," etc., etc. Under the different assumptions of "Custodians of the Work" - "Conservators of the Work" - "Masonic Instructors," etc., this meddling and mending has reached almost every jurisdiction from the Hudson to the Mississippi, - creating confusion and discord, setting aside the work of the fathers and overthrowing well-established practices.<sup>2078</sup>

One of these Conservators whose "meddling and mending" has sown great discord, was Rob Morris of Kentucky, an intelligent and valuable Freemason, who, having collected many versions of Masonic rituals existing in America, had the idea in 1848 not only to unify those, but to recapture the Webb-Prestonian working, "freezing that into unified rituals."<sup>2079</sup> He eliminated what he conceived as errors and published the result as *Mnemonics*, written in cipher and containing the first three degrees. As already shown in our chapter on cipher writing, his complicated cipher which had to go together with the "spelling book" to decipher it terribly failed because the published code came into the wrong hands. Morris became over-ambitious when trying to introduce ritualistic

<sup>2077</sup> Moore, *Masonic Review* N° 27, 1862, p. 71.

<sup>2078</sup> Moore, *Masonic Review*, N° 26, 1862, p. 102.

<sup>2079</sup> *CME*, p. 567.

uniformity with the help of the "Conservators of Symbolic Masonry" under his guidance. As "Chief Conservator", he sent confidential circulars to Masons all over America in 1860, in order to give them an outline of his plans. As is shown in Coil's *Masonic Encyclopedia*, he was heavily opposed:

Fulminations against the *Conservators* soon broke out. In 1862, they were attacked in the communications of the Grand Lodges of Illinois, Kentucky, and Maine; in 1863 in Missouri, Colorado, Illinois, Kansas, Maryland, Minnesota, New Hampshire, Ohio, Oregon, and Wisconsin; in 1864 in Michigan, New Jersey, Iowa, and Kentucky; and in 1865 in New York.<sup>2080</sup>

Although not all of these Grand Lodges took action, some of them severely denounced Morris, and the Grand Lodge of Missouri even required its members to take an oath renouncing the "Conservators." Reasons for the objections were that the "Conservators" had violated the landmarks as well as the obligation not to publish Masonic secrets, that their ritual was not the true Webb-Preston work, that their scheme was clandestine, mercenary and placed the control of the ritual in the hands of a single man, that the Grand Lodge had not approved this new work, and that the cipher was shameful. Morris, seeing his system having failed which brought him bad repute for several years, dissolved the "Conservators" in 1865, and the excitement ebbed away.

In order to demonstrate the general sentiments among Freemasons during the so-called "ritual question" in the 1860s, it is important not to hear only the grand orators', lecturers' or encyclopedists' point of view, but also the one of the common members of the Craft. This can be done for example by analyzing the attacks found in letters to the editors of contemporary monthlies. In the following we are going to cite a heavy complaint by a reader who undersigned with MASTER in a letter to Cornelius Moore, the editor of the *Masonic Review*, appearing in N° 27 from the year 1862 under the headline "Ritualism in Indiana," in which the reader condemns in a chauvinistic way all "foreign interventions" in his State's "domestic affairs":

You are fully aware of the agitation of this question, superinduced by Bro. Rob. Morris, of Kentucky, with his so-called Webb Work, *par excellence*, and his system of secret agencies, conservators, keys, etc. **This unsolicited interference in our domestic affairs by a brother from another jurisdiction**, has created a good deal of uneasiness, and a considerable acrimony of feeling - for **we in Indiana have a reasonable share of State pride, and the vanity to believe that we are capable of taking care of the Royal Art within our jurisdiction without any 'foreign intervention.'**<sup>2081</sup>

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<sup>2080</sup> CME, p. 568.

<sup>2081</sup> Moore, *Masonic Review*, N° 27, p. 109.

The reader goes on stating that before the Indiana Masons were aware of the "secret efforts and influence at work," they were "completely in the hands of the Philistines," the latter being a metaphor for traitors, throwing the system all over according to their own interpretation of the matter. This offended Indiana Mason complains that his Grand Lodge and Grand Treasury were "controlled and governed by a resident of Kentucky," and that he and his Indiana brethren could only "allow this mania to run its course" and await the further outcome. MASTER sounds a little paranoid when stating that "[y]oung men, queer men, and strange men, were perambulating the State, teaching as by authority what they called the Webb Work," whereas the experienced men and "fathers in Masonry" were ridiculed and silenced.<sup>2082</sup>

He then refers to the recent session of his Grand Lodge and quotes the report of the committee on Uniformity of Work, the main statement of which having been that a so-called examination lecture was "recommended" to the several Lodges in this jurisdiction to conform their work by "as near as possible," and that such Lodges "as may desire it" may be furnished with a competent instructor of "this jurisdiction."<sup>2083</sup> MASTER lays the stress on the voluntary character of this ritualistic feature, and equally underlines the fact that his jurisdiction will recruit its instructor from among its own ranks. He even proposes his Deputy Grand Master as qualified for this ritualistic instruction and states that, "[i]t can not be in better hands, and if left to his sound discretion, uninfluenced by any one, I feel quite sure we shall have no more difficulty."<sup>2084</sup>

In its last passage this letter to the editor shows clearly that the Masons had lost the overview of the entire conception, the *Masonic* work, while lending their ears to the "noise and twaddle"<sup>2085</sup> about too many new kinds of "improved" rituals:

The committee say nothing about Webb Work, nor Webb-Preston-Work, nor Webb-Preston-Morris Work, nor indeed any work, but simply the "examination lecture;" and even that is only recommended! Lodges may use it or not, as they may see proper [...].

But the adoption of this carefully and judiciously worded report, puts an end to charlatanism and humbuggery. We are now thrown back on first principles; on the *work of Masonry* - not on Webb work, Cross work, Reed work, or Morris work; but *Masonic* work.<sup>2086</sup>

We think this last admonishment, that the essential is the "*Masonic* work," not the Webb, Cross, Reed, Morris, or any other work, apt to conclude this chapter on the universality of Masonry.

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<sup>2082</sup> Ibid.

<sup>2083</sup> Ibid, p. 110.

<sup>2084</sup> Ibid, p. 111.

<sup>2085</sup> Ibid.

<sup>2086</sup> Ibid, p. 110/111.

## 10.7 Final Word

Ein und derselbe Mond spiegelt  
sich in allen Wassern  
Alle Monde im Wasser sind  
Eins in dem einzigen Mond.<sup>2087</sup>

Now our reader is "duly and truly prepared" to read the closing words, and may hereafter proceed "from labor to refreshment." In our conclusion, we are going to sum up our findings on the universality of both Freemasonry and its peculiar "language." What kind of universality did we want to prove with this dissertation? Surely, it is not the kind of universality that over-zealous Masons of the 18<sup>th</sup> and 19<sup>th</sup> century claimed for their fraternity when they pretended that its roots laid in ancient Egypt, or even before the Flood ("Antedeluvian Masonry"):

The universality of Masonry is thus described by a masonic [sic] writer of the last century: 'Leaving holy ground, we trace Masonry amongst the Eastern Magi, and in the renowned learning of Egypt. From whence, like other sciences, taking a westerly direction, it was brought by that European apostle of Masonry, Pythagoras, from whose propagation it reached the British isle. Its principles were respected and disseminated by Brahmins, philosophers, artists, and saints, and diffused the light of science to the remotest corners of the earth. It taught natural religion, philosophy, subordination, and arts on the banks of the Ganges, in the hieroglyphics of Egypt, the sanctuaries of Eleusis, the schools of the sages, the caves of the Druids.'<sup>2088</sup>

It is evident that such far-fetched and anachronistic idealism was the fabrication of a romantic age. Freemasonry as an institution originated in the 18<sup>th</sup> century and not within ancient cultures of the East. Thus, this "ancient and noble institution" cannot claim antiquity other than that of about three hundred years. The conclusion will sum up that, as the fore-going evaluation has shown, Freemasonry is not a uniform web, but rather a patchwork. However, in spite of differences in the particular times and countries, the "language" of Freemasonry is understood world-wide, which is a great achievement, not paralleled by any imitative fraternal organization. The "language" of Freemasonry is not simply a construction of grammar and rhetoric, but implies a whole complex of symbolism, hierarchy, traditions, and social structures. "Language" in Freemasonry is a principle, not only a mode of expression and inter-communication.

The previous chapters have shown what Freemasonry is and what it is not by drawing parallels to other fraternal orders and insurance companies. Although

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<sup>2087</sup> Traulsen, p. 69.

<sup>2088</sup> Quoted in *GHCDF*, p. 692. This encyclopedia was published in 1869.

Masonry incorporates many of the aspects inherent to the latter, they are not the basis of the institution. The Order is not protected against misuse. In spite of this, one can say with regard to its long history and social achievements that "Masonry is a unique organization. When something is unique, it is unmatched, unparalleled, unequalled, unsurpassed, uncommon, unprecedented, rare, and singular. It is without like or equal. It is single in its kind or excellence."<sup>2089</sup> Masonry is a selective organization uniting men and in some instances women with a common philosophy of life, who either believe in a Supreme Being or not, and who try to live according to a moral code and tolerance transmitted through allegories and symbols of the old builders' craft.

It is not a social club, not a civic club, not a fraternal insurance society, not a society for the promotion of business or personal ambitions. All these have their places, but no one wants to turn Masonry into one of them. Not that we do not have opportunities for social contacts in our many meetings, with occasional social gatherings, but these are incidental to the main purposes of our Order. They are not the be all and end all of its existence.

Masonry is not a political party, but it teaches its members to be good citizens and to advocate those things which tend towards the ideal state: public education, equality before the law, freedom of religion, and due regard and tolerance for the rights and beliefs of others [...].

Neither is Masonry a church nor an organized religion, though all the basic tenets and the fundamental virtues advocated by our Order are inherent in the [...] Holy Bible [...].<sup>2090</sup>

Masonry has many faces. As a philosophical and ethic institution, it teaches its adherents the building of the Temple of Humanity, of which every member symbolically forms a stone. Thus, the Order serves to refine the individual character. As a social institution, Freemasonry has the task of unifying the in-group and creating an inner cohesion. In the 18<sup>th</sup>, 19<sup>th</sup>, and early 20<sup>th</sup> centuries, Freemasonry by its exclusivity and secrecy thus provided a stage for discussing and living out social roles, as well as - in some instances - political ideas otherwise censored by the profane public. In our modern times, this necessity has diminished, since these ideals are already granted in most countries by the civil rights. However, as we have seen at the example of Prince Hall Masonry for the blacks, the fraternity still plays an important role in fostering self-pride and self-help within a suppressed minority:

Prince Hall Freemasonry has helped provide security, friendship, and unity to its members. It has helped develop a tradition of organized charity, self-help, and self-reliance, and has trained individual members not only for Masonic leadership, but for leadership of the entire black

<sup>2089</sup> *The New Age Magazine*, March, 1966, p. 53.

<sup>2090</sup> *Ibid.*

population. It has allowed middle-class blacks to play social roles and acquire technical skills that American society has denied them. [...] Masonry and its sister institutions have given the economic, social, political, and organizational leadership necessary for existence. The history of Prince Hall Freemasonry is also the history of the fight for civil rights and for an end to racial discrimination in America.<sup>2091</sup>

The question we have to ask ourselves is whether there is still need of Masonry today. We are not living in the time of the Enlightenment any more. Everybody in our civilized and liberal countries can express his or her own thoughts without being killed for it. We do not need elitist secret clubs for discussions on politics or progressive ideas, as was the case in Masonic circles during the French Revolution. There are so many churches and confessions that we do not need a substitute religion, for which Masonry has often been mistaken.

What can Masonry offer? Is it still attractive? How is it that it has outlived so many other fraternal associations? The main reason is that the latter have had no common "language." Rather, they have only had some imitated, quasi-Masonic phrases and ceremonies, and symbols borrowed from the Bible, lacking deeper moral teaching. They needed this kind of verbose mysticism as a marketing strategy to attract members who were often dues-paying "clients," e.g. in benefit associations. This is the reason why several of these organizations have vanished. It is evident that today there is no need for fraternal insurance companies, for in our modern society everybody can insure himself without participating in strange rituals and learning funny grips. There seem to be only two methods for them to survive. Either, those fraternal benefit organizations waive their ceremonies and become ordinary insurance companies, like the Modern Woodmen of America have done, banning their costumes, shields, emblems, and rituals to museums, or they waive their beneficent character and their austere ceremonies and become "fun" societies. Then they remain attractive and can compete with other clubs in the leisure industry, like sports clubs, etc. The Elks, for example, have chosen the latter way, and this is probably the reason for their being still in existence. Schmidt comments on the general decrease of membership as follows:

The fact that lodge rituals are not taken as seriously as they once were appears to indicate that most secret societies are caught in a cultural lag. [...] The example of the Elks, who eliminated and modified many of their former practices, tends to lend credence to the organizational change argument, especially since the Elks' membership is growing quite rapidly. [...]<sup>2092</sup>

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<sup>2091</sup> Muraskin, p. 297.

<sup>2092</sup> Note that Schmidt's book was published in 1973. The conditions of "Elkdom" might have changed. In a letter to the author, a friend claims to have been told by a former high official in the Elks that he decries their gradual demise, blaming it on "changes in regulations on drinking and gambling (favorite activities of such groups which also include the Eagles, the Moose, and the American Legion)." In: e-mail to Christina Voß by Thomas D. Purcell, Sept. 26<sup>th</sup>, 2001.

Thus declining memberships may be more closely linked to outmoded rituals and oaths, that apparently are incongruous with our society's emphasis on 'fun.' Some authors [...] suggest that fun is a new focal point of mass interest and that 'living it up' and engaging in the 'swinging life' are becoming major values. If this observation is valid, it helps explain why the Elks, who have placed increasing emphasis on providing 'fun' for its members, are experiencing membership growth, while other lodge groups with austere, demanding rituals have been declining in recent years.<sup>2093</sup>

However, Freemasonry with its "austere" rituals is still there, having expanded to numerous countries. In America, its popularity is further enhanced by the "Master Mason's playground," the Shrine, their "fun" organization. Furthermore, the American children are already directed towards Freemasonry when they join youth orders like the DeMolays, the Order of the Rainbow for Girls, Job's Daughters. Thus, it can be rightly said:

The boast of the Emperor Charles V., that the sun never set on his vast empire, may be applied with equal truth to the Order of Freemasonry. From east to west, and from north to south, over the whole habitable globe, are our Lodges disseminated. Wherever the wandering steps of civilized man have left their footprints, there have our temples been established. The lessons of Masonic love have penetrated into the wilderness of the West, and the red man of our soil has shared with his more enlightened brother the mysteries of our science; while the arid sands of the African desert have more than once been the scene of a Masonic greeting. Masonry is not a fountain, giving health and beauty to some single hamlet, and slaking the thirst of those only who dwell upon its humble banks; but it is a mighty stream, penetrating through every hill and mountain, and gliding through every field and valley of the earth, bearing in its beneficent bosom the abundant waters of love and charity for the poor, the widow, and the orphan of every land.<sup>2094</sup>

The very optimistic and self-glorifying statement above from an American Masonic encyclopedia compares Freemasonry to a mighty stream that reaches every hill, mountain, field, and valley, even the arid sands of the desert, which is a metaphor for universality. It ponders on the thought that even the uneducated red man has found a way into Freemasonry, and that colonialists have brought the Craft to Africa. However, we have to consider the many differences between the national forms of Masonry, before we can chime in such a hymn of praise. As we have seen, some lodges are convinced that they belong to a "mainstream Masonry" and therefore have the power and the right not to acknowledge other lodges, such as female lodges, since there is no place for women in Freemasonry,

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<sup>2093</sup> Schmidt, p. 44/45.

<sup>2094</sup> EOF, p. 817.

or Jewish lodges, because they are clandestine, or the Grand Orient de France, because it rejects the "Supreme Being" and puts a "White Book" on the Masonic altar instead of the Bible. Or let us take black Freemasonry, for instance: "The actual state of American Freemasonry, which has not been universalist, has not believed in or practiced the equality of men and races, but rather has been a major support of racism and segregation in America, should reasonably have turned most blacks against it. But it did not. The promise of brotherhood was there [...]"<sup>2095</sup>

Even among black Masons, who have most reasons to strive for unity in their own ranks, there exists racial prejudice. Thus, Muraskin states that "[i]ntraracial 'blackballing' by light-skinned blacks against darker ones was probably fairly widespread in the Order. Indeed, it continued to some extent well into the twentieth century."<sup>2096</sup> In 1951, the Grand Master of Wisconsin expressed the dilemma of Masonic universality when asking: "How long can we go on mouthing vain babblings about the universality of Masonry while tolerating what we know to be the denial of the basic concept and cornerstone of Masonry, [the division into] one section white, one section black."<sup>2097</sup> Walkes sees it even more drastically when commenting on segregation exercised in Freemasonry:

[...] [A] Civil Rights leader noted that 'the Church was the most segregated institution in America,' but he was mistaken. Freemasonry is the most segregated institution in America, and this to its shame. Mainstream American Freemasonry and Prince Hall Freemasonry must come together under the true Fatherhood of God and the Brotherhood of Man with the respect that is due God's creatures, or Freemasonry in America is doomed!<sup>2098</sup>

Inter-Masonic intolerance can even lead to military aggression, and although this constitutes a rare exception, we want to mention a South American "battle" between two rivaling Masonic groups:

Wohl werden freundschaftliche Beziehungen zwischen den sich anerkennenden Großlogen unterhalten; darauf beruhen ebenso oft die bissigen Angriffe zwischen feindlichen Brüdern, d. h. zwischen freimaurerischen Großmächten, die einander nicht anerkennen, und jeder wirft dem anderen vor, vom ursprünglichen, wahren Geist der Freimaurerei abgewichen zu sein. In Südamerika ist es geschehen, daß zwei Freimaurergruppen in geschlossenen Reihen gegeneinander aufmarschierten und sich eine regelrechte Feldschlacht lieferten!<sup>2099</sup>

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<sup>2095</sup> Muraskin, p. 201.

<sup>2096</sup> Ibid, p. 41.

<sup>2097</sup> Ibid, p. 208.

<sup>2098</sup> Walkes, *A Prince Hall Masonic Quiz Book*, p. 87.

<sup>2099</sup> Dierickx, p. 170.

As long as this intolerance exists, there will be no universal Masonry. Instead, in each country or jurisdiction, even in each lodge, each will do as they please within the range of their authority. And even the highest authorities, the Grand Lodges, the Supreme Councils, the ritual committees are not able to find a common ground. This is mainly due to the fact that there exists no common Masonic law. As a kind of basic law of Freemasonry, one could quote Anderson's *Constitutions* from 1723 that contain the "Old Charges," i.e. the "landmarks." Let us view the American<sup>2100</sup> dilemma, for instance. Some American Masons claim that the "ancient landmarks" have to be obeyed at first rate, while other Masons are not even sure whether "landmarks" exist at all. Nobody is certain of how many "landmarks" there are. Roscoe Pound in his *Lectures on Masonic Jurisprudence* discusses three radically different theories whether there are "landmarks," and what they are. He calls these theories the legal one, the historical one, and the philosophical one:

The **legal theory** accepts Mackey's idea of a body of universal unalterable fundamental principles which are at the foundation of all Masonic law. But the tendency has been to reduce Mackey's list very considerably, although two of our jurisdictions greatly extend it. Nine American Grand Lodges tell us that the old charges contain the ancient landmarks. Seven Grand Lodges have adopted statements of their own, varying from the seven of West Virginia and the noteworthy ten of New Jersey to the thirty-nine of Nevada and fifty-four of Kentucky. [...]<sup>2101</sup>

It becomes obvious that many U.S. states have created their own list of "landmarks." Then, Pound describes the so-called historical theory, which, however, in his opinion ponders too much on the linguistic use of the word "landmark," losing from view the thing itself, which was an actual Masonic institution:

The **historical theory**, proceeding upon the use of the word landmark in our books, denies that there is such a thing as the legal theory assumes. The skeptic [sic] says [...] that down to the appearance of Mackey's *Masonic Jurisprudence* "landmark" was a term floating about in Masonic writing without any definite meaning. It had come down from the operative Craft where it had meant trade secrets, and had been used loosely for "traditions" or for "authorized ritual" or for "significant

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<sup>2100</sup> Kischke criticizes the "ancient landmarks" as alleged rules and customs of Freemasonry that are said to possess an honorable antiquity and a remaining tradition. He cites the negative interpretation of the IFL that calls them hollow words: "Das Freimaurer-Lexikon bezeichnet sie [...] als traditionelle Worthülsen. Öffnet sie der freimaurerische Historiker, so sind sie leer. Ein Historiker bezeichnet sie als Phantasterei. Die 'Alten Landmarken' sind besonders in den USA Bestandteil maurerischen Gedankenguts geworden." (Kischke, p. 62)

<sup>2101</sup> Pound; in: Macoy Publishing & Supply Co., Inc., *Little Masonic Library*, vol. I, p. 302; bold print added.

historical occurrences," and Oliver had even talked of "obsolete landmarks."<sup>2102</sup>

The philosophical theory, at last, applies the word "landmark" to several tenets of the Craft, like the fatherhood of God, the brotherhood of man, the moral law, or the "Golden Rule," however, until today there have not been proposed any fixed regulations:

[...] in a laudable desire to save a useful word, a **philosophical theory** has been urged which applies the term to a few fundamental ethical or philosophical or religious tenets which may be put at the basis of the Masonic institution. [...] The Masonic lawyer, however, must call for some legal propositions. Either we have a fundamental law or we have not. If we have, whether it be called the landmarks or something else is no great matter.<sup>2103</sup>

Thus, it is evident that while American Masons are still engaged in discussions whether there are "landmarks" and if so, how many of them (for Roscoe Pound personally, there exist seven: 1. belief in God, 2. belief in the persistence of personality, 3. a "book of the law", 4. the legend of the Third Degree, 5. secrecy, 6. symbolism of operative masonry, 7. that a Mason must be a man, free born, and of age<sup>2104</sup>), other nations like Germany consider "landmarks" a hollow word. A French dictionary of Hebrew and other vocabulary found in Masonry talks about the negative aspects of the landmarks:

Des landmarks divers onto été proposés, par listes innombrables. Ceci fut le plus souvent fait par des obédiences voulant ainsi présenter leurs propres coutumes et habitudes comme les seules Bonnes, les seules Vraies, les seules Justes, en dehors desquelles il n'y aurait point de salut. Il ne faudrait surtout jamais oublier que les mêmes obédiences, la Grand Loge Unie d'Angleterre comprise, ne se sont jamais privées de changer les dits Landmarks, de nombreuses fois, selon la convenance du moment.<sup>2105</sup>

We think that this attack is justified. There is no international law of Masonry, and as long as some countries try to fix their own rules, rising from their predilections and customs and imposing them on other countries, there will be no Masonic equality and justice. This is exactly the same problem as encountered before with the self-defined, proud "mainstream Masonry." And what about the rest of Masonry?

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<sup>2102</sup> Ibid, p. 303; bold print added.

<sup>2103</sup> Ibid, p. 304; bold print added.

<sup>2104</sup> Cf. Macoy Publishing & Supply Co., Inc., *Little Masonic Library*, vol. I, p. 307.

<sup>2105</sup> Saint-Gall, p. 73.

Anti-Masons often have reproached Freemasonry to attempt to rule the world. For this to be so, Freemasonry would have to be a world organization. Clearly, it is not. Without a common law and a common leadership, this is impossible, and when we look back at the last three centuries, we can make the prognosis that this will never be achieved. People are different, and it will never be possible to introduce a kind of communism into Freemasonry. Human beings are great unifiers. They want to unify languages, markets, and currencies. Look at the official introduction of the Euro in January, 2002. It is a different thing to create a common European currency, and even this was not an easy step and was met with many forms of protest. People have often attempted, but never managed to create a universal language, like Ido, Unitario, Volapük, Esperanto, and so on. Such attempts remained unsuccessful since these artificial languages are based on grammar - they are not a "culture" like Freemasonry.

Thus comments the first Grand Master of the Grand Lodge of Quebec, John Hamilton Graham, in a publication from 1892 on the universality, eternity, and cultural value of Freemasonry:

The fact of its time-immemorial age, and its world-wide prevalence shows, that as to its moral principles; - its social order; its system of jurisprudence and government; its stability and permanence; its educating influence; its adaptability to the condition, needs, and aspirations of a free and progressive people; its humanizing efficacy; its non-proselyting and non-partisan character; its practical and all-comprehensive voluntary charity; and, in short, its *raison d'être* and its *modus vivendi et operandi*; - it contains within itself the essential and necessary elements of a true, universal brotherhood, destined to exist and prosper, world without end.<sup>2106</sup>

With this, we would like to shift from the universality of Freemasonry to the universality of the Masonic language. It is a fact that in the beginning of the Craft, universality concerning the ritualistic language was impossible because it was forbidden to print rituals and manuals. Of the 18<sup>th</sup> century, we have only a few exposés written by former Masons or anti-Masons mainly to denounce the Craft. As Duncan puts it, "[i]t is almost unnecessary to argue the question in relation to Uniformity of Work, because such can never be [...], as long as we live up to the teachings of the Fathers and communicate, *orally*, the mysteries to candidates. To obtain uniformity, the work must be written, and that will never be done, so long as Freemasons regard their obligations."<sup>2107</sup> This was said by the writer of a Masonic exposé in the late 1800's which he intended to be a guideline for neophytes. As we have seen, in the 19<sup>th</sup> century rituals *were* printed. They were even a little camouflaged, being mostly very small (so as to fit into the white gloves), with a black cover, some without a title or title page, and more or less coded. But even after the overcoming of the hindrance of oral

<sup>2106</sup> Quoted from Graham in Stillson (ed.), p. 697.

<sup>2107</sup> Duncan, p. 268.

tradition, there was no uniformity gained since numerous different ritualistic versions were circulated. In America, they mostly appeared in cipher, many States using a different form of thereof. Maybe we can compare it to the Bible: of it, there also exist different versions, e.g. the King James' Bible, or Luther's translation, but after all - Bible is Bible, the teaching remains the same. Such it is the case in Masonry. The principles of Freemasonry stay the same, regardless of minor differences in their verbiage. So we come to the question whether uniformity in the verbiage is indispensable at all.

Uniformity in all things is not absolutely necessary, nor was it ever so considered. It cannot be expected that different persons will communicate the same ideas in precisely the same language; besides language changes in its import and ideas change with the progress of science and advance of philosophy. It was well enough for the ancients to advance that the sun rises in the East, that this earth is stationary [...], and that the sun moves around this little globe [...]. Now, by a change of verbiage, the ideas are expressed consistent with sound philosophical principles, as the sun in the east opens and adorns the day, etc., and thus it must necessarily be in relation to Masonic language and Masonic ideas. The language used to express an idea several thousand years ago, or even a few hundred years ago, would be unintelligible, and not understood. To expect uniformity of language for all time, is a vain expectation, and can never be attained.<sup>2108</sup>

Thus, it seems as if uniformity of the Masonic language is not so crucial at all. However, the Masons have acquired a good deal of universality regarding their diction. We will now see whether it is possible to categorize the language of Freemasonry and to compare it with other forms of language not considered the standard.

Firstly, we will compare the Masonic language to a hieroglyphic language, the Egyptian one. As has been stated before, especially in the 19<sup>th</sup> century Masonic historians have tried to trace back their fraternity to the ancient Egyptian mysteries, which resulted from the error of equalizing the picture writing of the two. However, there is a striking difference between Egyptian picture writing and the Masonic one, which becomes evident when one tries to tell a whole story using only Masonic symbols - this does not work. The Egyptians were able to "write" entire stories using pictures:

Picture writing whether of the Egyptian, Indian, or Mongolian forms, can tell a connected story with qualifications and modifications, but each symbol, Masonic or otherwise, presents simply a single, separate, stereotyped idea, thought, or principle with no provision for interrelation or serial composition. The difference will be at once

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<sup>2108</sup> Quoted in Duncan, p. 269, from a then popular Masonic journal, the *Key Stone*.

apparent if one will attempt to tell some simple story using only Masonic symbols.<sup>2109</sup>

Secondly, we are going to inspect the group of somehow marginalized or isolated members of society who possess a so-called "minority language." The Masonic "argot" cannot be considered a "minority language" in the strictest sense of the word, because "linguistic minority" refers to indigenous and autochthonous populations, or to communities so well established that they can be properly regarded as the historic occupants of the territories in which they live.<sup>2110</sup> Such communities are also described as "internal colonies," for example ethnic groups like the Magyars and the Croats of Burgenland in Austria, the Gaels of Scotland, the Lowland Scots, the Welsh, the Cornish, the Corsicans and the Bretons in France, the Piedmontese or the Sards in Italy, the Catalans and the Basques in Spain, or the Jurassians or the Rhaetians in Switzerland, and many more. All these groups are ethnic, whereas Freemasons are multi-cultural. Masons do not occupy a certain territory - even if they originated in England. They are wandering and establishing affiliations anywhere. And with that kind of extension of the "chain of brotherhood," we can hardly speak about a "minority" language any more. It is rather a diaspora of a technical and philosophical language.

The in-group languages of certain fields of profession, for example the technical expressions of computer language, come closer to the system of the Masonic language since they are not founded on grammar but on a special philosophy or trade. However, they are only a useful means to help the in-groups to better understand the technical terms of their profession, and to create a social bond between them. The Masonic language is a "trade language" as well since it employs terms derived from the operative masonic craftsmen. But technical in-group languages do not comprise moral teachings, charity, or religious allusions valued by so many people. All this is to be found in the symbolic "language" of Freemasonry.

La possibilité d'une langue unique pour tout l'univers est un vieux rêve humain. Leibniz s'y était intéressé.

Universelle, la Franc-Maçonnerie ne l'est-elle pas par son symbolisme? Tel signe n'est-il pas compréhensible entre maçons ne parlant pas la même langue? En partant de cette vue, l'idée d'un langage commun à tous les peuples a souvent trouvé chez des francs-maçons, assurément idéalistes, d'ardents défenseurs. Aussi existe-t-il des loges travaillant en espéranto, limitées, il est vrai, aux obédiences non reconnues, en ce qui concerne la France.<sup>2111</sup>

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<sup>2109</sup> *CME*, p. 225.

<sup>2110</sup> Stephens, Preface (no page number given).

<sup>2111</sup> *DFM*, p. 217.

The Masonic "language" is a whole social system. Masons converse in English, French, German, Italian, Russian, in many different languages around the globe, but their different grammatical systems are united by one common symbolic interpretation. The Masonic universality comprises rites, symbols, ideology, even theology - a common factor that is missing in planned languages. Although there are many local differences, all Masonic systems are based on the same principles.

C'est que la Franc-Maçonnerie est protéiforme et qu'elle présente des aspects si divers qu'ils peuvent apparaître aux esprits non avertis comme s'excluant les uns les autres. Ils seront tentés de dire qu'il y a pas *une* Maçonnerie, mais *des* Maçonneries. Cependant l'unité s'établit par le fait que toutes les organisations qui peuvent valablement se réclamer de l'Ordre sont fondées sur la base solide d'un ensemble de principes essentiels:

- obéissance à la loi morale
- fraternité
- tolérance
- bienfaisance [...]
- discrétion.<sup>2112</sup>

Excluded from the enumeration in the quotation above is the ritual. We have viewed in the preceding chapters the arguments of different members of the Craft for and against a true preservation of the ritualistic texts. There is "much ado about nothing," for the problem lies not in the uniformity of words. As the following quotation from an American encyclopedia of Freemasonry underlines, the ritual is "but the garment of the body," the outward appearance, while the doctrine and the symbolism of the fraternity remain the same everywhere:

In each Masonic jurisdiction it is required, by the superintending authority, that the ritual shall be the same; but it more or less differs in the different Rites and jurisdictions. **But this does not affect the universality of Masonry. The ritual is only the external and extrinsic form. The doctrine of Freemasonry is everywhere the same.** It is the body which is unchangeable - remaining always and everywhere the same. The ritual is but the outer garment which covers this body, which is subject to continual variation. It is right and desirable that the ritual should be made perfect, and everywhere alike. But if this be impossible, as it is, this at least will console us, that while the ceremonies, or ritual, have varied at different periods, and still vary in different countries, the science and philosophy, the symbolism and the religion, of Freemasonry continue, and will continue, to be the same wherever true Masonry is practised.<sup>2113</sup>

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<sup>2112</sup> Corneloup, p. 11/12.

<sup>2113</sup> EOF, p. 627.

Here, we would like to ponder upon the expression "true Masonry," under which we understand Craft Masonry, i.e. the first three degrees (maybe comprising the Holy Royal Arch). In history, there were attempts at other forms of Masonry which contained other "languages;" however, these became obsolete or at least less universal than the *one* Masonry the profane world means when referring to it.

This is so because the universality of the Masonic language depends on its diversity and also on the *sort of the trade* that is used in its technical language. Craft Masonry, as we have seen, draws its metaphors from the language of the stonemasons' guilds. This is the most wide-spread and most successful form of Masonry. There were and are other Masonic orders using a different background to draw their vocabulary from, for example from the field of chivalry. A very striking example of an unsuccessful attempt is the Order of Argonauts, a German androgynous Masonic society founded about 1775 by brethren of the Rite of Strict Observance. Its ritual is based on Jason's voyage in the ship Argo in search of the Golden Fleece (also a quest story). The ritual leans on this Hellenistic saga and employs a corresponding terminology: thus were "many of the symbols taken from this source, such as meeting upon the deck of a vessel, the chief officer being called Grand Admiral, and the nomenclature of parts of the vessel being used. The motto was *Es Lebe die Freude*, or Joy forever."<sup>2114</sup> The ritual was worked in a temple on an island situated in the pond of Riddagshausen, and the terms borrowed from navigation were "Großadmiral", "Steuermann", "Schiffsgeistlicher," and others.<sup>2115</sup> This order ceased in about 1787.

We thus can see that a *limited* technical terminology that only deals with ships proves fatal for a fraternity. It might exist several years, or even a hundred years, but then is doomed to fail due to a lack of interest of the masses in the one topic offered. How many are interested in chivalry today and want to be called a Sublime Illustrious Knight? We just have to look at the uncountable rituals and degrees of the most pompous titles that have vanished (e.g. in *Coil's Masonic Encyclopedia* under the entries "rituals," "rites," or "degrees") after they have had their time of attracting candidates with their hocus-pocus. This is especially true for many of the High Degrees or Hauts Grades that were founded from the 18<sup>th</sup> century onward, and which wanted to *add* to Masonry but instead often created superfluous bunk. Craft Masonry appears less unworldly, and it has chosen the right mixture of symbolism, technical language, religion, philosophy, tolerance, in some cases even politics, benefit, security, friendship, and sociability, that still interests men and women of today. Moreover, the Great Architect is a very proper metaphor for the creator of the earth, and better chosen than ship metaphors like admiral, etc. Everyone can easily compare God to a builder.

But it would be a mistake to declare the Masonic language a *religious* language. We have seen that the Grand Orient of France does not even require the belief in a Supreme Being. Of course, Biblical metaphors are employed, but

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<sup>2114</sup> *EOF*, p. 76. See also *CME*, p. 70.

<sup>2115</sup> Cf. *IFL*, p. 92.

Christianity or Judaism are not the purpose of this society of tolerance. As Grand Orator Major Augustus E. Barnett said in a speech before the Grand Lodge of Florida in 1927, Masonry borrows from many religious and philosophical concepts:

It takes the best from Greece: Be moderate, know thyself; from Rome: Be strong, order thyself; from Confucius: Be superior, correct thyself; from Buddha: Be disillusioned, forget thyself; from Islam: Be submissive, bend thyself; from Judaism: Be holy, conform thyself; from Materialism: Be efficient, cultivate thyself; from Dilettantism: Be broad, enjoy thyself; from Christianity: Be God-like, give thyself.<sup>2116</sup>

The language of Freemasonry is a *ritualistic* language. You can *speak* it, and you can *live* it. This explains its being so popular and much wider spread than an invented language like Esperanto. Freemasonry offers more to its adherents. In any case more than grammar and spelling. It offers social, economic, and sometimes even political advantages, a huge circle of friendship, and the joy of participating in exclusive and thrilling ceremonies. It is ego-boosting. Which language can boast that of itself? While planned languages like Esperanto remain the hobby-horse of a few intellectuals, Freemasonry is also open to less well-off and less educated people. Esperanto is the same in every country. It opposes the native language. Freemasonry, in spite of its universality, does not overrun cultures. The Masonic language is spoken in the native languages of the individual countries. It leaves to each country a big enough portion of self-definition. And for those Masons living as foreigners in a certain country but still wanting to speak their own language, there exist the so-called "Language Lodges": "This name is applied to lodges which do not differ from other lodges, except that they work in the mother tongue of their members rather than in that of the country in which the lodge is located or of the Grand Lodge to which it owes allegiance."<sup>2117</sup> Examples for such "Language Lodges" are Schiller Lodge No. 66 at Newark, which worked in German, but whose German language privilege and charter were revoked by the Grand Lodge of New Jersey during World War I; or Pilgrim Lodge No. 238 at London, warranted by the Grand Lodge of England, which still works in German; or the Roman Eagle Lodge No. 1600 at Edinburgh, warranted by the Grand Lodge of Scotland in 1785, which even worked in Latin.<sup>2118</sup>

The introductory Chapter 2. on the historical background of Freemasonry in different geographical areas has already anticipated the most striking divergences of the kinds of Masonry. To summarize the particular paths Freemasonry has taken in the various nations, we would like to include here an analysis of the development in England, France, and Germany. Thus, Kischke says,

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<sup>2116</sup> Quoted in Myler, p. 478.

<sup>2117</sup> *CME*, p. 370.

<sup>2118</sup> Cf. *ibid.*

[d]ie Engländer haben die Freimaurerei zu einer Ersatzreligion gemacht, indem sie auf Gottesanerkennung und Auflegen der Bibel als "Buch des Heiligen Gesetzes" bestanden und heute die Regularität einer Großloge davon abhängig machen.

Die Franzosen - Grand Orient - sehen die Freimaurerei als Kampfinstrument für sozialpolitische Veränderungen im Sinne der französischen Aufklärung und der Ideale der Französischen Revolution.

Die Deutschen sind in der Freimaurerei auch einen eigenen Weg gegangen. Für sie waren und sind hohe Ideale und Harmonievorstellungen bestimmend. Wer aber nach hohen Idealen strebt, verliert leicht den Boden unter den Füßen, und die Fähigkeit zu kritischer Selbstbeurteilung geht dabei verloren.<sup>2119</sup>

Kischke sees the situation of Masonry with extremely critical eyes, especially with regard to German Masonry. He argues that in our time, Freemasonry cannot distance itself from the whole of society. The threats to and the problems of society today differ from those at the time of foundation of Masonry. They are not confined to certain social classes, groups, or states any more but concern the whole civilization of the world. Such threats can be, for example, environmental pollution, ecological disasters, terrorism, etc. Kischke warns that Freemasonry could develop the trend to degenerate to a social club with high pretensions, nursing harmony and conviviality, giving some pennies to charity and feeling good about that. Such a development would be a decline of the ethical tenets of the fraternity. As Kischke puts it,

[w]ird die Gesamtgesellschaft von der Freimaurerei überhaupt nicht angesprochen [...], dann leidet die Ernsthaftigkeit des gesamten ethischen Anliegens erheblich [...]. Das ethische Anliegen versickert gleichsam im Bewußtsein des subjektiven Wohlbefindens und des Interessenegoismus; d.h., der Freimaurer empfindet sich subjektiv als guter Mensch, weil die Loge diese Haltung in ihm einseitig erzeugt [...]. Freimaurerei degeneriert damit zum blanken egoistischen Harmoniestreben, zum exklusiven Sich-besser-Fühlen hinter verschlossenen Türen. Man gibt eine kleine Spende für karitative Zwecke, die objektiv kaum etwas bewirkt, subjektiv aber das Gefühl vermittelt, humanitär etwas Gutes getan zu haben. Anders formuliert: Die Freimaurerlogen beginnen in solchen Fällen, sich in spießhafte Subkulturen zu verwandeln, mit den Kernpunkten Harmonie, Geselligkeit und Brauchtumspflege, sie degenerieren zum Geselligkeitsverein mit gehobenen Ansprüchen [...].<sup>2120</sup>

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<sup>2119</sup> Kischke, p. 162/163.

<sup>2120</sup> Kischke, p. 144/145.

Thus, we see that the inter-action with society as a whole is crucial for Freemasonry. We think that no better example could be chosen than that of Prince Hall Masonry for colored people, dealt with in Section 3.3. More than in any other race, Freemasonry among the blacks has been a fundamental sociopolitical institution, helping a suppressed in-group to gain a proud self-definition and adherence to the moral and behavioral codes of an aspiring middle class:

It has helped create an integrated self-image for the individual black Mason as an upstanding American citizen; it has helped psychologically bind the black Mason to white society by enabling him to identify with the Caucasian middle class; it has created a haven within the larger black society where bourgeois Negroes have received protection from the life style of the nonbourgeois blacks who surrounded them; and while having helped to create a positive sense of community among its middle-class adherents, it has served to estrange them from the mass of black people.<sup>2121</sup>

If the European trend of lacking social interaction manages to root in Freemasonry, it may become merely another social club, and this would sooner or later be the end of Freemasonry as such. We have witnessed the decline of other fraternal organizations that had "nothing behind the façades" and offered just some nice imagery and hollow words, or an overcome benefit system provided nowadays by the state. It is also to be doubted that quasi-Masonic youth organizations will be able to keep up in the future, such as the Order of the Rainbow for Girls and the DeMolays. The youth of today seems to be more interested in Techno, Rave, and "XTC" than in metaphors of beautiful rainbows, or the martyrdom of a Knights Templar hero burning on the stake. It is hard to imagine that an ethical, patriotic education of the young generation can be achieved via fraternal orders in the future. Maybe the thrill of secrecy will be the only tie that binds the young people to such organizations, for mysteries will never lose their appeal to humankind.

It has often been said that Masonry is losing its members due to the members' high average age and a lack of candidates. This general demise of fraternity membership may have been caused by the fact that such organizations are losing their old social functions. Two generations ago, for example, one went to church or became a member of a fraternal association for many hidden social reasons, such as learning of whose crop was doing well, what was the latest fertilizer to use, who was trying a new type of chicken to lay eggs, etc. The old social functions of such "gathering places" are no longer needed, for they have been replaced by technology and by the instability of the local social group. We would further like to argue that Freemasonry, just as other institutions like the church, in the past has been useful to enhance social definitions (e.g., maleness), reassuring its members of the legitimacy of being apart from others - hence, the

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<sup>2121</sup> Muraskin, p. 74.

barriers against people that are different (like colored people, Jews, women, etc.). As such values have become less and less "politically correct," the viability of structures that legitimize them have become less acceptable by the modern citizen as well.

However, if the Masons of today will make an effort to introduce several modifications, such as have been proposed by many progressive Masonic individuals with regard to the abolishment of secrecy, the acceptance of colored people, and the admittance of women, etc., there might be a revival. From personal knowledge we can only support this thesis, since we have witnessed high membership especially in the up-coming German female lodges which shows that the interest of the population in the fraternity is still there. This is not to be understood as an advertisement for the order. Everyone must judge for himself or herself how much symbolism is needed to be enlightened. It need not be "further light in Masonry." However, as a field for linguistic studies, Freemasonry will never lose its attraction, for its beautiful and peculiar "language," as universal as it may be, literally is a "Royal Art."

The sacred and universal principle of the royal art, which unites men of the most opposite tenets, of the most distant countries, and of the most contradictory opinions in one indissoluble bond of affection, so that in every nation a Mason finds a friend, and in every clime a home, has been amply denominated the mystic tie, and the Fraternity are often termed "Brethren of the Mystic Tie."<sup>2122</sup>

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<sup>2122</sup> *GHCDF*, p. 595.

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## 12. Summary

Freemasons employ a special way of communicating. This dissertation evaluates many different aspects of this communication: sign language, metaphors, symbols, neologisms, technical terminology, ritualistic travels, etc. The problem under investigation is the Masonic claim to possess a "universal language" that is understood by members world-wide. The organizing construct of this dissertation is a comparison of the whole range of Freemasonry - male, female, youth orders, orders for the Black, and quasi-Masonic fun orders - with imitative fraternities, such as early American benefit societies, the International Order of Odd Fellows, the Knights of Pythias, and *their* inherent diction. The experimental method used by the author included the location and research of Masonic and other fraternal sources of the last three centuries, visits to Masonic institutions and interviews with Freemasons. These activities led to the findings that, while the *symbols* are generally applicable, the *written* Masonic language is not totally uniform internationally. Thus, while symbols like the "brute stone" are the common basis of all Masonic Rites and orders, Masonic rituals differ more or less in their arrangements and occasionally use various ciphers. This suggests that the ethical teaching which is to be drawn out of the symbolic Masonic communication has reached an international level, and it is a fact that it is still alive since the official founding of Freemasonry in 1717, but the ritualistic phraseology of comparable early trade unions and mutual benefit societies of the United States either has ceased to be employed or merely forms a pompous but hollow shell around a worldly issue, such as insurance.

### 12.1 On the Author

Christina Linda Voss studied English, French, and Russian combined with special studies in technology at the School of Applied Linguistics and Cultural Studies of Johannes Gutenberg University of Mainz at Gernersheim. She spent a term at the University of Burgundy in Dijon as an Erasmus scholarship holder, and another term as a direct exchange student at Southern Illinois University at Carbondale. In 1998, Ms. Voss received the degree of graduate translator for English and French. She completed her degree of Doctor of Philosophy in 2003.