

# SRA 276

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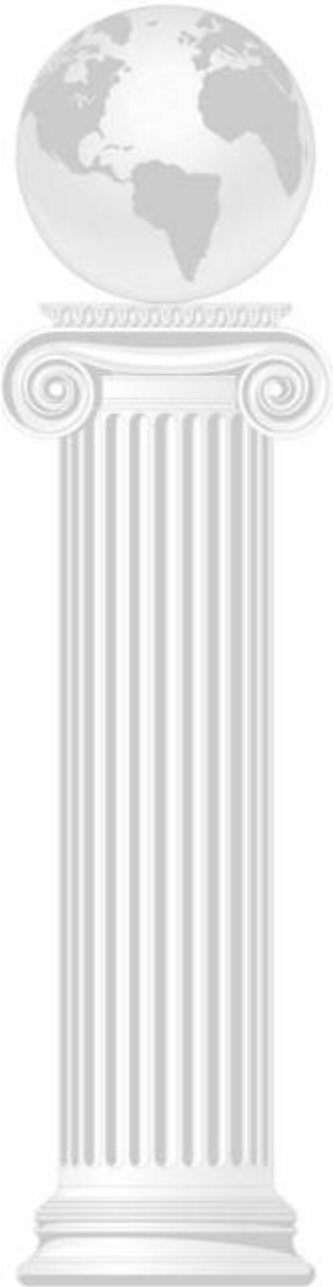
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*The front cover artwork is an oil on canvas tracing board from 1863, currently held by the Scottish Rite Masonic Museum.*



# MASONIC SYMBOLS

## PAST AND PRESENT

The search for Light takes on many forms. We can search the Eternal Truths for that Light. Or, we can look at the Symbols used throughout History to guide the Traveller's weary steps across the shifting sands of time. Looking at Symbols, we find virtually a universal language, with these Symbols being some popular material object, chosen to represent an abstract idea.

The human mind has a remarkable capacity for being able "to interchange objects with ideas. We can look at certain signs, and, without any ability to read, know what they mean. For example, what about the Red Cross? The railroad crossing sign? The Square and Compass? Or, what about the blue "Forget-Me-Not" flower worn by Masons in Germany during Hitler's crush of Freemasonry?

What about the mortar and pestle denoting the Chemist The red-and white striped pole of the barber's shop? The three brass balls of a pawn shop?

Historically, we may look for the Sign of the Fish, a way to recognize Christians during the "Persecution" era. The initial letters of the Greek phrase, "Jesus Christ, the Son of God, the Saviour," spells "ICHTHYS", and means "Fish".

The hand salute, another sign of recognition, came from the days of knighthood, when one would lift his hand

to open the visor of his helmet to, disclose himself as friend of the other.

The Knights Templar, during the Crusades of the Middle Ages, wore a Red Cross as a symbol of their willingness to suffer death in behalf of their religion.

More than 5,000 years ago, the Sign of the Bush led thirsty travellers to a wine shop in Babylon.

And we, as Master Masons, are reminded by the sprig of Acacia of our hope for immortality in a life after resurrection.

The search for symbols, especially of and about Masonry, has led me into many interesting avenues of thought and taught me many lessons. I find that there are many reasons for our use of Symbols, one of which can be found to be the ability and speed with which we individually learn our lessons,. This ability can vary from the "Plodder" to the "Genius". How do you teach all the same lessons, and make it interesting for everyone?

### **SYMBOLS!**

The answer is obvious. Each can attach the meaning which is most appropriate to him, and each can travel the road, by his own mental route, at the speed which is best suited to him. Those that travel fastest, though, have a duty to themselves and others. This duty is to continue to study and learn, that additional meaning may be gained from each of the lessons, thereby fitting themselves for sharing their additional Light in Masonry with the "Plodders".

Sometimes, however, those that learn so fast, pass up some important, obvious

lesson that is there to be learned, and it is up to the "Plodder" to pick up the message. Maybe this is why the Great Master made the statement, "I thank Thee, Father, Lord of heaven and earth, for hiding these things from the learned and wise, and revealing them to the simple." (Matt. 11:15)

Masonry has been defined as "a beautiful system of morality, taught in allegory and illustrated by symbols." And, in our search, we find that the allegories, too, sometimes contain symbols.

Haywood, in his "Symbolic Masonry," lists more than 100 symbols which may be known and familiar to all of us. He lists others that are not so familiar. And, before we get into specifically examining some of them, let me state that we find that symbols are not only used to TEACH lessons; they are also used to CONCEAL, as well. At these times, it is up to the more advanced student to examine and find the concealed lesson. They will be of no significance to the profane.

In searching the Degrees for the reasons why we do certain things in certain ways, we find that no words, actions, or symbols are put in for embellishment. Everything that is done, said, or illustrated by allegory or symbol, is done or said for a reason. Our continued search is to find the reason.

One of the first symbols used on the candidate is the CABLE TOW. At first, it is used as a physical means of control. Such was the historical lesson given in the Entered Apprentice's Degree to the candidate. In the Second and Third Degrees, however, it is used more as a symbol denoting the covenants by which all Freemasons are tied, thus being a reminder of the passage in Hosea 11.-4, "I

drew them with cords of a man, with bands of love." But, looking at this symbol in another light, it was said to represent the distance within which every Brother was expected to attend his Lodge. That distance, according to ancient laws, was three miles. Used in this manner, we can assume that the lesson to be learned is the scope of one's ability to perform, the measure of his ability and understanding.

Having mentioned the application of ancient laws and customs, let us continue to examine the symbols originated and used in ancient Egypt.

One of the earliest, and most outstanding figures, was that of the LOOPED CROSS, or ANKH. We know the message of the Christian Cross with the vertical top. The top of the Egyptian cross however, is different, in that its top forms an oval, or loop. To the ancient Egyptian this signified LIFE, and the symbol was known as "THE KEY OF LIFE". Quite often there was associated with this Looped Cross, an Isosceles Triangle, with the point up, and of the same height as the Ankh. This is the symbol, when shown with the Ankh, which signified "FOREVER". Taken together the two symbols indicate "LIFE EVERLASTING."

The Egyptians, beginning with the Pyramid Age, about 2,700 B.C., made much use of the word "MAAT." It even appears in their writings, dating back in excess of 5,000 years. To the Egyptians it represented "TRUTH, RIGHTEOUSNESS," and "JUSTICE." The Symbol for this word, "MAAT", was the Ostrich Feather. This symbol was meant to convey the thought that "THE TRUTH SHALL BE."

Even though some moderns may have thought that the bathroom was an idea of modern society, still, we find in each of the Egyptians' homes a Bathroom. And here, it was more than a desire for cleanliness, it was also a Symbol of their religion. washing was a means of Purification, used on the outer man, just as their practice of religion was said to purify the inner man.

Another relic of Egyptian times was the Pyramids, and they were symbolic in many ways. They were shaped in their peculiar manner as 4 representation of the Sun's rays, shining through the clouds.. They were also symbols of Education. It is said that the Great Pyramid was not really built for a tomb to hold the body of the Pharaoh, Khufu, but was used as a temple of learning and for initiations. Also, the Pyramid can be said to Symbolize the Number 7 - the Triangle upon the Square. Seven is called the venerable number because it refers to the Creation, it being a combination of two numbers - three and four - representing the creative principle and the manifesting principle.

From a point, two lines go off in separate directions, illustrating the forces of Self-Extension and Repulsion. When these two lines reach the point at which their negative and positive rates of vibration are in exact proportion, then the force of Attraction comes into play, and the two lines attract, interact, and produce the base of the Triangle.

The Pyramid is composed of four Triangles proceeding from one point, with their base lines representing the four-fold nature of creation: Fire, Air, Earth, and Water, the Four Primary Elements. The Square was also said to represent the four-fold nature of man, with FIRE symbolizing

his EMOTIONS: AIR, his INTELLECT; EARTH, his BODY; and WATER, man's CONSCIOUSNESS on both the objective and the subconscious planes.

The Pyramid represented the intimate relationship between God and His creation, with one becoming the other without interruption at any point. As God radiates into creation, so creation can radiate towards God.

The Square symbolizes stability. it is the basis upon which the Triangle, symbol of perfect creation, is built. Man uses the elements in the Square, transmuting them into the new man in an upward direction, thus completing the task of his perfection.

Remembering the Seven Days of Creation, the first four were used to form the physical world; the fifth and sixth, the living creatures; and the seventh was reserved for God's communion with His creation. And so, they also represent man: the first four principles of the Pyramid represent the body of man; the fifth and sixth, his intellect and emotions; and the seventh, the power of his soul.

Zoser's Step Pyramid illustrates an old Egyptian text that states that "the deceased must approach the celestial heaven by means of a staircase."

From the "Law of the Triangle" (1928) we learn: "On the very top of the Great Pyramid is a comparatively flat place about thirty feet square. In other words, the true stone, which is the head of all the corners, is missing. The missing stone would complete all the triangles at once, and without it none are complete. The stone is the spirit of man which fell from its high position and has been lost beneath the



rubbish of the lower man, and which he must dig up, polish with such tools as he has had, and place again as the true crown of his spiritual pyramid. He can only do this when he calls the thousands of workmen within himself into the service of the higher man..."

The Great Pyramid covered some 13 acres, and had more than two and a quarter million huge stone blocks, some weighing many tons. Herodotus claims that it was built in twenty years, and that 120,000 men were employed in three periods of three months each year. This Great Pyramid was built during the Fourth Dynasty.

There is evidence that tools of tempered copper were used in construction, which evidences an ability that we do not have today, that of tempering copper.

It was also said that the Pyramids illustrated a belief that death was not a lasting quality, but that there would be another life for them. They intended to build these "homes" for the body to last forever. For this reason, we find some of the hieroglyphics were cut into the stone to a depth of 5 inches, or more.

Inside the Pyramid burial chamber was placed an ARK, or what they called a Pit Boat, and which was used by them, symbolically, to cross over to their traditional Eden, or promised land, a place called Abydos. This symbol can be related to one we use in our Third Degree, the ANCHOR AND ARK.

"CREATION," or the very beginning, was believed by the Egyptians to have come from an EGG. Thus, the Creator was usually pictured as a CIRCLE with a DOT in the centre. This was symbolic of RA,

their Sun God, related to their worship of the Sun. We reach somewhat their same conclusion, but without reference to the Sun. We are taught two meanings for this CIRCLE WITH A DOT IN THE CENTRE as we travel through the lessons of Masonry.

First, it was a belief of almost all the ancient nations, that the world was hatched from an egg made by the Creator, over which the Spirit of God was represented as hovering in the same manner as a bird broods or flutters over her eggs. This Egg was a symbol of Resurrection, and related to the Ark of Noah.

Throughout the Christian history, the egg has always been likened to a Symbol of Resurrection. This is advanced as the reason we have eggs on Easter, it being the great Feast Day of the Resurrection of our Lord.

The Egg, then, being one of the most universally used symbols, should be represented someplace in the degrees or symbolism of Freemasonry, especially so, in connection with the Doctrine of Resurrection. Our only reference to it in Freemasonry, however, comes with a search of those things adopted by the operative Freemasons of the Middle Ages from the ancient architects. The Operative Freemasons had the OVOLO, or Egg-Molding, and it was one of their favourite ornaments.

The Egg, modernly, is also representative of the Female. Here, of course, it would have reference to the reproductive process. The Egg, used in this manner, is without inherent life, and sloughs away in regular intervals. However, when the DOT is placed in the middle of the EGG, it then

becomes a symbol of life, with the addition of the Sperm being the heavenly life-giving quality that is transmitted, earthly, by man. At the exact instant when these two Symbols become one, life begins.

Thus, you have a comparison, modernly, with the earlier symbol of the Creative Force. Secondly, let us look at this Symbol of the Egg, or Circle, by referring to another Symbol, the COMPASS, which, as we are taught by the Master in the Entered Apprentice Degree, is part of the furnishings of every regular Lodge.

With the Compass we learn early in our young school days to draw circles. We draw small ones; then larger ones around them; then interlace them in beautiful patterns. Many lessons can be learned from this usage. Anciently, it was said that God was a circle whose centre was everywhere, and its circumference was nowhere.

The circle was symbolic of the seasons, which regularly come and go, and return again. It was symbolic of life, going from nothing at birth, around the various arcs of our life, and finally returning to nothing at death. "Naked I came from my mother's womb, and naked shall I return..." (Job 1:21) "No king begins life in any other way; for all come into life by a single path, and by a single path go out again." (Wisdom 7:3)

Each day we build a segment of an arc on this CIRCLE, hoping and studying that we may end our days with a perfect circle, thus 'showing that we calculated the dimension of our lives at all points by the measure of the COMPASS on God's SQUARE, keeping our passions and prejudices perfectly circumscribed by the Compass.

One other lesson we might learn from our childhood days with the Compass. That is, that, regardless of the size of the circle, each, if properly drawn, possesses all of the attributes of any larger or smaller circle. From this we may learn that, regardless of how important a person or an act may appear, there is just as much importance or perfection in a smaller person or action. The Supreme Master taught this when He expressed His opinion on the Widow's Mite, as related to the gifts of the more affluent.

The consideration of this lesson brings us, logically, to another symbol we use in Masonry, the ASHLAR. It is either "Rough" or "Perfect", depending on the work involved in the finishing.

The ROUGH ASHLAR has been likened to man in his rude and natural state, created perfect by the Divine Creator in His own image, but with us being given a lifetime to finish, polish, educate, and cultivate ourselves into what is likened to the PERFECT ASHLAR. ("God created man for immortality,- and made him the image of His own Eternal Self; it was the devil's spite that brought death into the world." - Wisdom 2:23).

In the Three Degrees we progress from birth (out entrance as an Entered Apprentice), through the educative processes of the Seven Liberal Arts and Sciences of the Fellowcraft Degree, to prepare us for death and the life hereafter, as symbolized in the Master Mason Degree.

The three steps leading to the Station of the Worshipful Master, in some Lodge Rooms, are decorated to signify this meaning. In our travels on this course, as outlined, we

circumscribe our actions by the COMPASS, and measure our trueness on God's, perfect SQUARE, the Holy Book of Law, which is also known as a "Furnishing" of every regular Lodge.

As we travel this Symbolic Journey, we receive our wages in the form of CORN, WINE, And OIL. CORN, or grain, was used by Jesus Christ to symbolize Himself, as He did in the Parable of the Sower, with the Word falling onto three types of ground. That which fell on good ground "resurrected", bringing forth good fruit. Thus, it was also used as a Symbol of Resurrection. Pythagoras theorized that the same power which could confer life originally, would certainly restore it to those particles which once had possessed it.

WINE, an element of consecration, was a Symbol of JOY and CHEERFULNESS. From King David we learn (in Psalm 104:14-15), "Thou makest grass grow for the cattle and green things for those who toil for man, bringing bread out of the earth and wine to gladden men's hearts, oil to make their faces shine and bread to sustain their strength."

OIL, anciently, was referred to as "the oil of gladness," and was a symbol of PROSPERITY and HAPPINESS. People anointed themselves on days of public rejoicing and festivity. It was also an element of consecration, referred to in many of the Books of our Holy Writ.

At the centre of the Lodge Room, as if to represent, as a Symbol, the Dot in the Centre of our Masonic Circle, sits our ALTAR. Anciently, there were two classes of altars; one for burning incense on; the other for placing, sacrifices on. Our

Masonic ALTAR, in its symbolic meaning, seems to have combined the qualities of both these ancient altars.

For, here the candidate is directed to lay his passions and his vices, while he is then advised to offer up the thoughts of a pure heart as a fitting incense to the Grand Architect of the Universe. The Altar is, therefore, the most holy place in a Lodge.

Here, it is interesting to note that in all the religions of antiquity, both the priests and the people moved around the altar just as the sun, in its course, moves around the earth; that is, from the East, by way of the South, to the West.

On our Masonic Altar rests the BOOK OF LAW, the Symbol of the PERFECT SQUARE, by which we are instructed to measure our actions.

The Bible is properly called a greater Light of Freemasonry, for from the centre of the Lodge it pours forth upon the East, West, and South its eternal rays of Divine Truth. The Bible is used among Freemasons as a symbol of the Will of God, and no one goes through the ceremonies and participates in Masonic activities uninfluenced by it in some way.

In the American system, the Bible is both a piece of Furniture and a Great Light. However, in a Lodge consisting entirely of Jews, the Old Testament, or Pentateuch, may be the Book placed upon the Altar. The Turkish Freemasons make use of the Koran in this same manner.- Whatever Book it is, however, everywhere it conveys Masonically the same idea - that of the symbolism of the Divine Will revealed to man.



The earliest Hebrew writings of the Old Testament, date back only to the ninth century after Christ. The earliest writings of the New Testament are from several centuries prior to that time. Consider, then, if you will, a book written in Ancient China, about 500 B.C., entitled "The Great Learning". In Chapter 10 of this Book we find a statement which says, "A man should abstain from doing unto others what he would not they should do unto him, and this is called the principle of acting on the square."

Prior to this time, and at the time the Jews were returning from Babylon, Confucius arranged the ancient Chinese ideas into an easily learned system of morals.

One of his disciples, Mencius, in his 6th volume on Philosophy, wrote,

*"A Master Mason in teaching his apprentices makes use of the compasses and square. We who are engaged in the pursuit of Wisdom must also make use of the compass and square. Men should apply the square and compass morally to their lives, and the level and marking line besides, if they would walk in the straight and even path of wisdom, and keep themselves within the bonds of honour and virtue."*

If this seems to strike a familiar strain in your Masonic education, consider another Chinese relic, The Temple of Heaven, in Peking, China, It is constructed in the form of a square, with stations in the East, West and South, and a lesser station in the North. Within this square wall are three circular platforms with an altar at the very centre. The platforms are respectively 90, 150, and 210 feet in diameter, or a ratio of our 3, 5, and 7.

These altars are survivals of primitive altars used by the Perfect Emperors of China, who offered sacrifices there some 4,000 years ago. It has been said that they were erected here by Abraham in his wanderings.

When you think of the numbers related to our thinking here, you wonder about the words in Wisdom 11:10: "Thou has ordained (ordered) all things by measure and number and weight."

The actual form of a Lodge has been in use in China since at least 386 A.D., under the title, "Brotherhood of Heaven and Earth." The brethren are taught by the Worshipful Master that all are equal, that they must live uprightly and justly, that they must help a brother in distress, preserve his secrets, respect the chastity of his wife, and obey the command of the Worshipful Master. The three grand principles of this Society are Brotherly Love, Relief and Truth.

So, we see that Symbols which are ancient in years, can be modern in the lessons they teach.

Finally, what about the Temples we use to hold our meetings in? What do they symbolize? The word "Temple" most ordinarily brings to mind something that is stately, holy, and used by the people for worship. One of the most famous Temples is the Temple of Karnak, a Temple famous in history, and from which we have learned many Masonic lessons. This Temple of Karnak was constructed by Thutmose 111, a Pharaoh of the Eighteenth Dynasty, and who was responsible for leading the force of Egyptians into Palestine which ransacked the Temple of Solomon.

But, like the Temple of Solomon, this Temple of Karnak has, with the passing of years, been destroyed. All of the original Seven Wonders of the world, except the Pyramids, have also passed into oblivion. At one time, though, they could all be seen and admired.

But, unlike those things that are created by man, there are, in the Universe, many great things that have continued from the beginning, and yet, are unseen.

Look, if you will, at the Force of Gravity; the Moral and Spiritual Forces in the World; the Three Principal Tenets of Masonry (Brotherly Love, Relief, and Truth); the Four Cardinal Virtues of our Order (Temperance, Fortitude, Prudence, and Justice); the Personality of man and the Force of Supreme Intelligence that pervades all nature, and which will never, never die. These, like the Great Architect of the Universe, have never been seen, and yet, they, unlike the manmade things that can be seen, will live forever.

These, to me, are the things that our Temples symbolize. For, like Paul stated, in 2 Corinthians 4:18, "Our eyes are fixed, not on the things that are seen, but on the things that are unseen: for what is seen passes away; what is unseen is eternal."

*Sourced from The Northern California Research Lodge and written by William O. Rose - 1971*



## Did You Know?

**In our working, we square the lodge; but I have visited lodges in which that is not done. Why do we square the lodge?**

**Answer:** It is almost certain that the practice arose unintentionally. In the early 1730s, the 'lodge', i.e. the Tracing Board, was drawn on the floor, usually within a border, or else the 'floor-cloth' (then just coming into use) was rolled out in the middle of the floor. In the small tavern rooms which were the principal places of meeting there cannot have been much space left for traversing the lodge and, if the 'drawing' or 'floor-cloth' was to be protected, a certain amount of squaring was inevitable. Of course, it was not the 'heel-clicking' type of precise squaring, but simply a natural caution to avoid disturbing or spoiling the design.

There is a minute, dated 1734, of the Old King's Arms Lodge, now No. 28, which mentions 'the Foot Cloth made use of at the Initiation of new members', but the earliest pictures of 'floor cloths' in use, are dated 1744, and they show fairly large designs laid out to cover most of the floor of a small lodge room, with all the Brethren grouped around. Looking at those engravings, one can see that squaring was almost obligatory.

The earliest record I can find describing perambulations round the 'floor-cloth' is in Reception d'un Frey-Macon, 1737, which says that the Candidate was ... made to take three tours in the Chamber, around a space marked on the Floor, where . . . at the two sides of this space they have also drawn in crayon a great J. & a great B. . . .

# Lodge Carron No. 139

## A Brief History

Most workings nowadays square the Lodge, clockwise, during the ceremonies, but the exaggerated squaring, which requires all movements to be made clockwise round the floor of the Lodge and forbids crossing diagonally even during ordinary business, probably arose in the mid-1800s. The word exaggerated is used deliberately here, because the practice is often carried to extremes, which are a waste of valuable time.

I cite only one example; there are many more - In English Lodges the Secretary sits on the N. side of the Lodge, facing the J.W. in the S. The S.D. sits in the N.E. corner and, after the minutes have been read and confirmed, it is his duty to collect the Minute-book from the Secretary's desk, some ten feet away (anti-clockwise), and take it to the W.M. for signature. Then, to take the book back to the Secretary and return to his own place. All perfectly neat and simple; but in lodges that worship the clockwise procedure, this would not be permitted. The S.D. must cross the lodge from N.E. to S.E., then down to the J.W. in the South, then cross again, South to North, to take the book from the Secretary's table and lastly, with the book, to the W.M. After the W.M. has signed the Minutes, the S.D. is still only ten or twelve feet away from the Secretary's table, but he is not allowed to walk there anti-clockwise; he must do the whole tour again! The S.D. may look like a demi-god and march like a guardsman, but the whole business is still tedious and a waste of time.

The practice of squaring is wholly admirable, because it adds much to the dignity of the ceremonies, so long as it is not carried to extremes.

*The above answer was given by W. Bro. Harry Carr.*

*To contemplate a history of over 245 years since The Lodge Carron 139 was formed (originally numbered 138 on the Roll of the Grand Lodge of Scotland) may be likened to viewing a far horizon and slowly bringing the view to the immediate foreground. The far distance is obscure, but the detail becomes gradually clearer until every landmark is visible, so too is the general obscurity of the Lodge history since its inception in 1767 until it went dormant in 1836.*

The Petition to Grand Lodge was made and substantiated on the 26th December 1767 and the Charter of Erection was granted in favour of The Lodge Carron 138 which was inserted in the Grand Lodge Book on page 115.

A major re-numbering exercise took place in 1809 after Lodge Mother Kilwinning rejoined Grand Lodge bringing all her Lodges with her. Lodge Carron, rather unusually managed to keep the number 138 - (most Lodges got different numbers at that time.) In 1816 The Grand Lodge of Scotland resided to have another re-numbering exercise and many Lodges were declared dormant (including Lodge Carron) which meant that nearly every Lodge received a new number. However, some of the Lodges declared dormant in 1816 were not dormant at all (they just had stopped paying The Grand Lodge of Scotland dues for new initiates!) and so Grand Lodge had another re-numbering exercise in 1822 when Lodge Carron was

given the number 105. That re-numbering led to all sorts of arguments (there were Lodges older than Lodge Carron which received a later number).

In 1826 Grand Lodge decided that the Roll of Lodges be 'rationalised' once and for all and re-numbered all the Lodges which remain those that they have today. Lodge Carron was declared dormant in 1816 (probably for not paying Grand Lodge money!) but they re-appear on the Roll in 1822 (No.105) and in the last re-numbering exercise in 1826 the Lodge was given the number 1392 This was because Lodge St. Andrew's (Creebridge) had already been given the number 139 and so in 1826 there were two Lodges with the number 139 - Lodge St. Andrew's No.1391 and Lodge Carron, No.1392. Lodge St. Andrew's became dormant in 1829 and was removed from the Roll of Lodges meaning that from that date Lodge Carron was the only Lodge with the number 139. Lodge Carron may also have had it's own problems as the Lodge went dormant seven years later. The records show that Lodge Carron 138 also met in the Carron Lodge Inn until it was declared dormant in 1836 and reopened in 1881.

Quite a history! It must also be noted that according to the notes of Lodge St John Falkirk 16, Lodge Carron was practicing freemasonry at least 2 years before the Charter was granted as a Substitute Lodge from Lodge St John Falkirk 16 working under a Deputy Master. It was generally accepted that by 1836 Lodge Carron which had been in existence for some 69 years had fallen on hard times and became dormant but, while the Lodge slept for some 45 years one important document and scroll became most important to the Lodge which was The Charter of Erection which

had been carefully preserved by PM Brother John McKay (whose portrait still hangs in the East of the Lodge in a prominent position above the RWM's chair) to this day. Brother McKay's memory must for all time be cherished as the outstanding personality in the Lodge's history for had he not preserved the Charter (which is still in use today despite it's great age) Lodge Carron could never have been resuscitated and would have disappeared forever into the limbo of forgotten things. Brother McKay died in 1889 and was buried with full Masonic Honours in Larbert Churchyard we are indebted to his determination, compassion and commitment in the preservation of the Charter. On the 22nd March 1881 a meeting was held to discuss ways of resuscitating the Lodge and after making enquiries to Grand Lodge the Lodge was informed that the number 138 had been given to another Lodge but on payment of 10 guineas the Lodge would be given the nearest number available which was 139.

Accordingly a petition was applied for and granted and, at this stage thanks must be given to Lodge St Andrew Denny and Loanhead 176 and Lodge St Andrew Cumbernauld 199 for their support in resuscitating Lodge Carron. Nothing is known as to where or when Lodge Carron held their meetings until the time of the resuscitation and the first mention is of rooms rented from Brother Andrew Bruce at a yearly cost of £5. In 1881 the installation meeting was held in the Free Gardeners Hall in Grahamston, afterwards changed to the Freemasons Hall. Thereafter, four meetings were held in the Lorn or Lorne Hall located in Burns Court (where Marks & Spencers is now located) Once again the Lodge was on the move in

1888 where the brethren met in the Carron Lodge Inn across the road from the Carron Bridge Inn (The Soo Hoose which is still in existence) The Plough Hotel in Stenhousemuir (which is still in existence) was the meeting place around 1889 and was used for around two years but in 1891 the Crown Inn in Stenhousemuir (which is still in existence) housed the craftsmen until the fulfilment of the Erection and Consecration of the present Lodge in 1903. To pay for this new hall a Grand Masonic Ball was held in the Dobbie Hall and at this function a Grand Bazaar was also to be held which drew a grand sum of £1600.

It is only fair to mention the contribution of Brother William F Morrison who was installed a RWM in 1905 to 1910 and again as RWM 1913-1915 he proved to be a most generous benefactor and over these years presented the Lodge with the Master and Wardens chairs (which are still in use to this day) it is worth mentioning at this time many were called to the Great War of 1914-1918 and of the 400 brethren who were eligible to serve their country 266 were with the colour's and 13 of these brethren were to make the supreme sacrifice for their country.

*A brief history of Lodge Carron No. 139 taken from extracts of "The Bi-Centenary Brochure" (1767-1967).*

*With acknowledgement to Bob Cooper for the minutes and historical notes from the Grand Lodge of Scotland*

*This History of Lodge Carron No. 139 was sourced from the Lodge's Excellent Website This can be viewed at <http://www.lodgecarron139.co.uk/> Our thanks go to the Lodge No.139 whom the editor and the newsletter acknowledge to be the copyright owners.*

## Famous Freemasons

### Sir Robert Moray



*"At Neucastell the 20 day off May, 1641. The quilk day ane serten number off Mester and others being lafule conveyined, doeth admit Mr the Right Honerabell Mr Robert Moray, General quarter Mr to the Armie of Scotland, and the same bing aproven be the hell Mester off the Mesone of the Log off Edenroth, quherto they heaue set to ther handes or markes. A. Hamilton, R. Moray, Johnne Mylln. James Hamilton."*

**Thus runs the entry of the first ascertained recorded Masonic initiation on English soil into Speculative Freemasonry.**

It is the record of the initiation of one of the most remarkable men of his time. His name, by writers other than himself - for he always signed his name in bold characters as "R. Moray" - is spelt variously as Moray, Murray, and Murrey, and a



singular mistake occurs in the standard edition of Evelyn's Diary, where the entries occur as "Murray," while in the Correspondence, the only letter that appears from Moray is, of course, signed in the correct manner, with the result that both forms appear in the General Index. In Chester's Registers of Westminster he is described as a son of Sir Robert Moray of Craigie, by a daughter of George Halket, of Pitferrian, but Burke's History of the Landed Gentry and other authoritative works of reference state that he was a son of Sir Mungo Murray, and this undoubtedly is correct.

Sir Robert Moray was a descendant of an ancient and noble Highland family. He was educated partly at the University of St. Andrew's and partly in France, in which country he secured military employment under Louis XIII. He gained very high favour with Cardinal Richelieu, to such a degree that French historians have remarked that few foreigners were so highly esteemed by that great minister as was he.

It was possibly through the influence of the all-powerful Cardinal-statesman that Moray was raised to the rank of Colonel in the French army. When, however, the difficulties of Charles I increased, Moray returned to Scotland and was appointed General of Ordnance when the Presbyterians first set up and maintained their government. He was in charge of the Scottish army at Newcastle at the time of his initiation, which took place two months before that city was evacuated by the soldiers. Moray was knighted at Oxford on 10th of January, 1643, by Charles I.

Moray was also on good terms with Mazarin and fought with his regiment in

Germany, and, in 1645, he was made a prisoner of war in Bavaria. About the same time he was appointed Colonel of the Scotch regiment in succession to James Campbell, Earl of Irvine, and he was nominated by the Scots as a secret envoy to negotiate a treaty between France and Scotland, by which it was proposed to attempt the restoration of Charles I. His release in Bavaria was therefore obtained and he returned to England. In December, 1646, when Charles was with the Scottish army in Newcastle, Moray prepared a scheme for the escape of the king. One, William Moray, afterwards Earl of Dysart, provided a vessel at Tynemouth, onto which Sir Robert Moray was to conduct the king, who was to assume a disguise. The king put on the disguise and even went down the back stairs with Sir Robert, but fearing that it would scarcely be possible successfully to pass all the guards without being discovered "and judging it highly indecent," says Burnet, "to be taken in such a condition, he changed his resolution and went back."

After the accession of Charles II to the throne of Scotland, Moray, in May, 1651, was appointed Justice-clerk, an office which had been vacant since the deprivation of Sir John Hamilton, in 1649. A few days afterwards, he was sworn as a privy councillor, and, in the following month, was nominated a lord of session, though he never officiated as a judge. His various appointments were, however, merely nominal, in order to secure his support to the government, particularly if it be true, as Wood asserts, that "he was presbyterianly affected."

His uncle, the Rev. John Moray, was a great opponent of the bishops and suffered imprisonment for his opinions.

However, at the Restoration, Sir Robert Moray was re-appointed justice-clerk and a lord of session, in addition to being made one of the lords auditors of the exchequer.

The Royal Society may be said to have been founded by Moray: it was certainly the outcome of suggestions made by him, and Bishop Burnet says that "while he lived he was the life and soul of the Royal Society."

A quibble has frequently been raised over the statement made by writers that Moray was the first president of the Royal Society, since the name of Viscount Brouncker appears in that capacity on the Charter. Moray was the sole president of the Society from its first formal meeting on 28th November, 1660, until its incorporation on 15th July, 1662, with the exception of one month from 14th May to 11th June, 1662, during which short period Dr. Wilkins occupied that honourable position, though in a Latin letter addressed to M. de Montmor, president of the Academy at Paris, dated 22 July, 1661, he styled himself "Societatis ad Tempe Praeses." Nor is too much to say that it was through his influence the charter of incorporation was obtained. He was the bearer of the message from Charles II to the effect that his Majesty Approved the objects of the Society and was willing to encourage it and, generally he was the organ of communication between the king and the Society. Moray was also the prime mover in the framing of the statutes and regulations.

Wood, the well-known Oxford historian, states that he was "a single man and an abhorrer of woman," but here he is in error, for he married the Hon. Sophia Lindsay, elder daughter of the first Earl of Balcarres, who died, without issue, at Edinburgh, and

was buried at Balcarres on 11th January, 1653.

If the daughter inherited the tastes and pursuits of her father, the marriage must, indeed, have been a felicitous one, since it is recorded that Sir David Lindsay, the first Earl of Balcarres, "chose a private life without ambition, was learned, and had the best collection of books in his time and was a laborious chymist. There is in the library of Balcarres ten volumes written by his own hand upon the then fashionable subject of the philosopher's stone." He was raised to the peerage when Charles I visited Scotland in June, 1633.

After the death of his wife, which apparently affected him greatly, Moray lived, apart from his philosophical meetings, a hermit-like existence. In a letter dated 23rd February, 1658, he wrote to a friend who had accused him of being in love: "If you think no more of a mistress not take more pains to look after one than I do, I know not why one may not think that you may lead apes among your fellow virgins when you dy. You never maet with such a cold wooer as I: since ever I came to this place I never visited male nor female but two or three cousins, and they never three times. The truth is I never go out of doors but to the church except I have some glasses to make, and then I go to the glass house. Nor do I receive visits from anybody once in two months, except it be the commander, so that I am here a very hermit."

In his correspondence with Kincardin during that year (1658), he describes how he was making chemical experiments on a large scale. At one period, when he was at Maestricht, he had two rooms with a kitchen and cellar. One of the first he converted into a laboratory and there he

spent his days in perfect content. "You never saw such a shop as my laboratory," he wrote, "so there's a braw name for you, though means matters." He constantly speaks of his chemical labours in the language of an enthusiast. "It is somewhat considerable that I afford you such volumes in the amount of my chemical operations. I have had seven stills going these two days with one fire, most upon juniper berries, some with water, some with sack, and some dry."

Moray was naturally of a retiring disposition. During a portion of his life he was called upon to take up a prominent position, but he never cared to be "in the limelight" in politics and he did his best to keep out of the political arena altogether. His books, his chemical furnaces and retorts, his music, his medical and mechanical investigations, and his philosophical friends were more to him than "such stuff," as he once impatiently gauged politics.

He was happier, far more satisfied to be President of the Royal Society than Deputy Secretary for Scotland, Lord of Commission, or Privy Councillor.

There are few characters in history, particularly among those who have undertaken peculiarly difficult, and even dangerous, diplomatic tasks, so generally revered as was Sir Robert Moray. Birch, one of the historians of the Royal Society, describes him as being "universally loved and esteemed and eminent for his piety, spending many hours a day in devotion in the midst of armies and courts. He had an equality of temper in him that nothing could alter, and was in practice a stoic, with a tincture of one of the principles of that sect, the persuasion of absolute

decrees. He had a most diffused love to mankind and delighted in every occasion of doing good, which he managed with great zeal and discretion. His comprehension was superior to that of most men. He was considerably skilled in mathematics and remarkably so in the history of nature."

Nor is Birch a solitary appreciator of his character. Bishop Burnet, a historian of higher rank, styled him the "wisest and worthiest man of his age"; and, on another occasion, he wrote: "I have every joy that next to my father I owe more to him than to any other man." To Evelyn he was a "deare and excellent friend"; Sheldon, the Archbishop of Canterbury, was absolutely won by his charm of manner; Pepys speaks of him as "a most excellent man of reason and learning, and understands the doctrine of music and everything else I could discourse of very finely"; while his sovereign and personal friend, King Charles II, tersely gave expression to his independence of character by the statement that he (Moray) was "head of his own church." A writer in the *Scottish Review* for January, 1885, said: "To the beautiful and remarkable character of Robert Moray justice has yet to be done. Few men of so strong and decided a personality have left behind them so little trace upon the public documents of their time: except in a few Privy council letters his signature does not appear at all." A writer in the *Biographica Britannica* says that "his general character was excellent in the highest degree. He was beloved and esteemed by men of every party and station."

But these expressions of opinion found some exception. Was ever man placed in a position of responsibility and influence who did not encounter enemies? From

1660 to 1670 the influence of Moray affected the whole course of the Scottish government, and he guided, controlled, and supported Lauderdale against the cabals that were formed to oust him. Thus it was that Sharp, Alexander Burnet, and other apostles of repression came to look upon him as an enemy to be dreaded, and one, Lord Glencairn, made an attempt to break and ruin him. A letter was pretended to be found at Antwerp, as written by him to one William Murray, formerly whipping-boy to Charles I. This letter gave an account of a bargain alleged to have been made by Moray with another man for murdering the king, the plan to be put into execution by William Murray. Sir Robert was questioned and put under arrest, and the rumour got abroad that he had intended to kill the king, but, says Burnet, the historian, "upon this occasion Sir Robert practised in a very eminent manner his true Christian philosophy without showing so much as a cloud in his whole behaviour."

It was in the society of such men as Andrew Marvell, John Evelyn, and Robert Moray that Charles II loved to linger; his delight was not, as some have asserted, in consorting with less noble types of humanity. Wood is of opinion that the degree of intimacy existing between Charles II and Sir Robert Moray was probably more upon a philosophical than a political basis "for he was employed by Charles II in his chemical processes and was indeed the conductor of his laboratory." Birch says that it was Moray who first interested the sovereign in philosophical pursuits. Charles II was a frequent visitor to the laboratory in Whitehall, which, though nominally Moray's workshop, is said to have been conducted by him for and on behalf of the king, and there may be truth in the opinion

more than once expressed that Charles II was also a royal initiate of the ancient and honourable order known as Freemasons. In any case, assuming, which is very unlikely and improbable, that Sir Robert Moray was the first non-operative to be initiated into the mysteries of the Craft in England, Freemasonry has no reason to be ashamed when it looks to the rock whence it was hewn.

Moray was the friend and benefactor of the well-known mystic, Thomas Vaughan, who, says Wood, settled in "London under the protection and patronage of that noted chymist, Sir Robert Murray, or Moray, Knight, Secretary of State for the kingdom of Scotland." At the time of the plague, Vaughan accompanied Moray to Oxford and the latter was with Vaughan when he died there. Vaughan was buried in the church of Aldbury, or Oldbury, about eight miles from the university city, "by care and charge of the said Sir Robert Moray." This was in 1673, shortly before Moray's own death and but a few hours after he had informed Wood of the passing of Vaughan.

Moray's life came to an end in a very sudden manner. It occurred on 4th July, 1673, and Burnet, recording the event, wrote: "How much I lost in so critical a conjuncture, being bereft of the truest and faithfulest friend I had ever known: and so I say I was in danger of committing great errors for want of so kind a monitor."

Under date of 6th July, 1673, Evelyn wrote in his Diary: "This evening I went to the funeral of my dear and excellent friend, that good man and accomplished gentleman, Sir Robert Murray, Secretary of Scotland. He was buried by order of his Majesty in Westminster Abbey," and then he added in a footnote: "He delighted in

every occasion of doing good. He had a superiority of genius and comprehension." Moray was not only buried in the Abbey by the King's express command, but also at the King's personal expense. His grave is by the Vestry, door, close to the grave of Sir William Davenant, sometime laureate to Charles II; the name appearing in the register as "Sir Robert Murray."

His memory remained green with John Evelyn, for six years afterwards - on 11th July, 1679 - writing to Dr. Beale, he said, referring to the Royal Society: "You know what pillars we have lost, Palmer Dudley Palmer, d. 1666, one of the first council, with Moray, of the Royal Society], Moray, Chester [Dr. John Wilkins, Bishop of Chester], Oldenburg, etc." Evelyn made frequent mention of Moray in his Diary, as will be seen from the following excerpts:

"9th March, 1661. I went with that excellent person and philosopher, Sir Robert Murray, to visit Mr. Boyle at Chelsea, and saw divers effects of the coliple for weighing air." "9th May, 1661. At Sir Robert Murray's, where I met Dr. Wallis, Professor of Geometry at Oxford, where was discourse of several mathematical subjects." "22nd August, 1662 (the day after Evelyn was sworn one of the Council of the Royal Society), I dined with my Lord Brouncker and Sir Robert Murray." "25th January, 1665. This night being at Whitehall his Majesty came to me standing in the withdrawing room, and gave me thanks for publishing The Mystery of Jesuitism, which he said he had carried two days in his pocket, read it, and encouraged me; at which I did not a little wonder; I suppose Sir Robert Murray had given it to him." "19th July, 1670. I accompanied my worthy friend, that excellent man, Sir Robert Murray, with

Mr. Slingsby, Master of the Mint, to see the latter's seat and estate at Barrow-Green in Cambridgeshire."

Wood, recording the demise of Moray, wrote: "He had the king's ear as much as any other person and was indefatigable in his undertakings. . . . He was most renowned chymist, a great patron of the Rosi-Crucians, and an excellent mathematician. His several relations and matters of experiment, which are in the Philosophical Transactions (of the Royal Society, many of which referred to the phenomena of the tides) show him to be a man well vers'd in experimental philosophy."

After his initiation into the Craft there is only one other record of his attendance at a meeting of the Lodge of Edinburgh, which was on 27th July, 1647, on the occasion of the admission of "William Maxwell, doctor off Fisick ordinate to his Maj'stie hines," when he signed the minute of the meeting. In his correspondence, however, he frequently made use of his Masonic mark (a five-pointed star), particularly in his correspondence with Lauderdale, and this has been reproduced in the Lauderdale Papers without comment, beyond the mere statement that Moray frequently made use of his Mason mark when he referred to himself or had anything of importance to communicate. If this had been an unusual occurrence in correspondence at that day one would think that more notice would have been taken of such an incident.

An interesting story might be woven around "Moray and his Circle," for the men who composed that circle bore names which are familiar to every student of the history of the Craft. Such men as Wren, Ashmole, Brouncker, and others, all of whom are accredited with having been



initiated into Freemasonry. Moray's name, together with that of Christopher Wren, is to be met with on almost every page of the early volumes of the Journal of the Society.

It is also of interest - may it not even be said, of significance - to compare the constitutions of the Royal Society with those of the Masonic Order. Sprat, the earliest historian of the Royal Society, says that they freely admitted men of different religions, countries, and professions. "This they were obliged to do, or else they would come far short of the largeness of their own declarations. For they openly profess not to lay the foundation of an English, Scotch, Irish, Popish, or Protestant Philosophy, but a Philosophy of Mankind." Members were elected by ballot, being proposed at one meeting and balloted for at another. The duties of the President were to call and dissolve the meetings, to propose the subjects for discussion or experiment, to regulate the proceedings, to change the enquiry from one thing to another, to admit the members elected. The President, on his installation, took an oath as follows: "I . . . do promise to deal faithfully and honestly in all things belonging to the Trust committed to me, as President of the Royal Society of London for improving Natural Knowledge. So help me God."

Whatever, however, may be the deductions on this ground, it will unhesitatingly be admitted that none could more have sought the study of the liberal arts and sciences that came within the compass of his attainment than did Brother Sir Robert Moray, the first known initiate into the Craft of Freemasonry on English soil.

*Source: The First Initiation by Brother Dudley Wright of England was published in "The Builder" in 1921.*

## **Fraternal Societies Of the World**

### **'Society of the Rights of Man'**

The Society of the Rights of Man, fr. "Société des droits de l'homme" (SDH), was a French republican association with Jacobean roots, formed during the July Revolution in 1830, replacing another republican association - the fr. "Société des Amis du Peuple" (Society of the Friends of the People (France)). It played a major role in the June riots of 1832 in Paris and July Monarchy.

The SDH was modelled on another French secret Society, the Charbonnerie, organised in small groups of less than twenty members, each given names that evoked Jacobean tradition: 'Robespierre', 'Marat', 'Babeuf', 'Louvel', 'Blackjack January', 'War with the castles', 'Washington', etc. They were a nationwide organisation, consisting of group sizes of between 10 and less than 20 members, this allowed them to circumvent the law which required a permit for groups of more than 20 members (this law was amended in February 1834). They were the first organisation to extend its educational activities to the working class.

In Paris, there were 170 groups with a total of approximately 3 000 members. Its network extended into the province and would account, according to then police reports, approximately 4 000 members.

The official publication of the organisation was La Tribune des départements published by Armand Marrast. It published very

revolutionary articles often insulting the King Louis-Philippe and its government.

The management committee of the SDH was made up of representatives of the extreme-left like Audry de Puyraveau or Voyer d'Argenson, and of young republican militants such as Godefroy Cavaignac, Joseph Sobrier or Joseph Guinard. Moderates included Antoine Richard du Cantal, the German writer Georg Büchner (author of Woyzeck, amongst other) [2] although this is not proven.

But soon the radical elements gained the upper hand and published a manifest on 'Société des droits de l'homme' in the journal La Tribune on October 22, 1833 demanding a return to a government along Jacobean principles- strict secularity, economic and educational leadership of the state, strict limitation of private property; nationalization and planning of the economy; etc. And insurrection and revolution was the way to achieve this goal.

In 1834, Jacques-Charles Dupont de l'Eure a lawyer and member of the Society associated the three famous terms- "Liberté, égalité, fraternité" together and published it in the Revue Républicaine which he edited: "Any man aspires to liberty, to equality, but he can not achieve it without the assistance of other men, without fraternity."

During the funeral of General Lamarque riots broke out on June 5–6, 1832 organised by the Society. These were brutally put down by the police. Further riots followed in Lyons and Paris in 1834. In April 1834, there were serious disturbances broke out in Paris following the passing of a law to curtail the activities of the Republican Society of Human Rights (changing the allowed group sizes) which spread to Lyons. The disturbances were brutally put down by the army. It took 13,000 police and 4 days of

fighting to put down the riot. All people living in an apartment block in the Rue Transnonain from where reportedly shots had been fired were massacred.,,

This event was "caricatured" by the journal La Caricature under its editor Charles Philipon, specifically in a lithograph by its prized satirical draughtsman Honoré Daumier, entitled Rue Transnonain, le 15 Avril 1834. According to a slightly different account, the lithograph was designed for the subscription publication L'Association Mensuelle. The profits were to promote freedom of the press and defrayed legal costs of a lawsuit against the satirical, politically progressive journal Le Charivari to which Daumier contributed regularly. The police discovered the print hanging in the window of printseller Ernest Jean Aubert in the Galerie Véro-Dodat (a passageway in 1st arrondissement) and subsequently tracked down and confiscated as many of the prints they could find, along with the original lithographic stone on which the image was drawn. Existing prints of are survivors of this effort.

On July 28, 1835 a Corsican member of the Society Giuseppe Marco Fieschi, together with 2 compatriots attempted an assassination on King Louis Philippe I using an "infernal machine" consisting of 20 gun-barrels bound and detonated together. Although 17 people died, the King survived. Fieschi himself was injured, captured, nursed back to health only to be sentenced and subsequently guillotined.

*These societies which are featured in the newsletter do really exist; there are virtually hundreds of them throughout the World.*



## **Rays of Masonry**

### **“Masonry’s only Flight”**

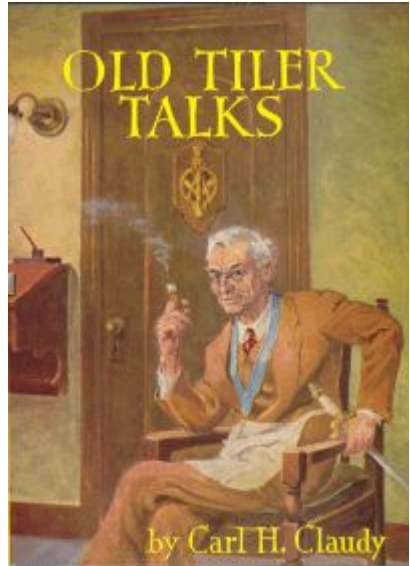
The work and hope of Masonry is to bring the spiritual nature of man and the spiritual nature of the universe into a harmonious balance. There is forever in Masonry the sound of marching men and the beat of drums. There are the determined faces of men who are fighting in a great cause.

But the enemy of Masonry is not sought for in rival camps. Masonry does not point out an enemy lurking in every dark corner. Nor does Masonry take up arms against this or that organization or institution which may differ in their interpretation of the meanings of life and of the universe. Rather Masonry does lay emphasis on the reasons that bring all men together into the realm of Brotherhood.

Masonry's one and only fight is for the supremacy of the nobler man over the baser. The victory of the good that is vouchsafed all who strive for such a victory is all the "spoils of war" that Masonry seeks. The triumph of Brotherhood is all the "rich territory" that Masonry hopes to gain.

Masonry has but one weapon. That weapon is the true and tried Mason who in the struggle to make himself more God-like becomes more man-like. As he progresses toward God he becomes more tolerant, more forgiving, more loving toward all mankind.

*Dewey Wollstein 1953*



### **Gift of the Magi**

What do you think happened to me in there tonight?" asked the New Brother of the Old Tiler.

"Someone give you a dollar?" asked the Old Tiler.

"No, of course not!"

"You give someone a dollar?"

"Certainly not!"

"Well, I can't imagine what happened. Men don't usually get as excited as you are except about getting or giving dollars. What did happen?"

"Brother Smith asked me if I would stand for election as Junior Steward in December!"

"Most natural and reprehensible of Brother Smith!" chuckled the Old Tiler. "Of course

you told him you would be pleased to do so."

"Why was it natural and why was it reprehensible, and of course I did nothing of the sort!" answered the New Brother.

"It Is natural for men to ask their friends if they want office. It is reprehensible, because Masonry in lodge practice is not supposed to have any politics. An election is supposed to be like a wen, something that just grows without any previous warning or conversation! But why didn't you accept with pleasure?"

"I didn't accept at all! What would I want to be an officer for?"

"Why not?"

"Why, Old Tiler, you know well enough why not! I have heard you talk before about the responsibilities of office. An officer has to serve at least seven years before he gets to the East in this lodge. He has to learn degrees and attend meetings and go to all funerals and visit the sick and labor instructing candidates and I don't know what all besides. Why should I run my head into any such noose as that? What does the officer get out of it, anyway? Nothing but fifty dollars' worth of squares and compasses to hang on a blue ribbon on his coat and for the rest of his life have some Master say, 'You are cordially invited to a seat in the East!' Not for me, thank you!"

"No, very evidently not for you," agreed the Old Tiler. "Did you tell Brother Smith all this?"

"I sure did!"

"What did he say?"

"He didn't say anything. He just looked shocked!"

"I can understand that," mused the Old Tiler, placidly. "Most men are shocked when they go to a friend to do him honor and make him the priceless gift, and he laughs in their faces and calls their gift trash."

"Say, hold on a minute! What are you talking about? He didn't try to give me anything. He tried to wish something on me. He tried . . .

"Oh, no, he didn't!" contradicted the Old Tiler. "You are laboring under a misapprehension. You evidently think a lodge has to beg members to be her servants. Such is not the case. The lodge looks around to see which of her sons she will honor. Through a few men she picked on you. Brother Smith came to you with the Gift of the Magi in his hands. Of course, the gift is not his to make, it is the lodge's to make. But just because there is, now and then, the unappreciative, non-understanding member, who would tread on pearls if they were thrown before him, to get at the swill of ease and luxury instead of the jewels of labor and their reward, the lodge allows certain of its brethren to sound out the others before it offers them the position by election.

"The lodge looks upon the election to the junior end of the line as a signal honor. In all probability, the man elected Junior Steward this year will be the Master seven years hence. At least he can be, if he has ability and love for Masonry and sticks to his job. So the lodge feels that in saying to a brother 'you may be a Master in seven years; at least, we will trust you to try, as we will try you in trust,' it is paying him the greatest compliment outside of an

actual election to the East which it can pay. As betrothal is to marriage, so is election to the foot of the line to the Mastership.

"To be Master of a lodge is a position of responsibility. It means work. It means effort. It means trials. It means difficulty. But it also means much in education, in assurance on one's feet, in knowledge of character and strength of will and wit. Being Master brings great rewards, of which your 'fifty dollars' worth of gold' is but the symbol, not the substance.

"But we all make mistakes, and Brother Smith and I both made one. When he asked me about you, I said you had good stuff in you. So he spoke to you, but you don't want to bring it out for the lodge. That's your business. It was our error. So we will take the better man."

"Why . . . Why didn't you take the better man in the first place?" asked the New Brother.

"Oh, we didn't know he was the better man until you told us so. You had concealed it from us. We thought you had Master's quality in you. Willingness to serve, love of your fellows, desire to be something in Masonry for what it will do for you and what you can do for others; these make a Master's quality. But we were mistaken."

"No, I was mistaken," cried the New Brother remorsefully. "Do you suppose I could unconvince Brother Smith?"

"Not this year," answered the Old Tiler. "You have a year to try."

*This is the Fiftieth article in this regular feature, 'The Old Tiler Talks,' each month we publish in the newsletter one of these interesting and informative pieces by Carl Claudy.*

## Did You Know?

**What is the real meaning of the Senior Warden's words in closing the lodge, '... to see that every Brother had had his due.'?**

**Answer:** This is an archaic survival, almost meaningless today. Yet the principle upon which it is based is one of the oldest in the English Craft, and its origins are to be found in our earliest operative documents, the Old Charges, or MS. Constitutions, which afford useful information on the management of large-scale building works in the 14th and 15th centuries.

To appreciate the full significance of these words, we may forget the lodge for the present, and go to the site where the works were in progress. In those days, the Warden (and there was only one Warden) was a kind of senior charge hand, or overseer. Nowadays, we might call him a 'progress-chaser' and it was a part of his duties to ensure that nothing disturbed the smooth progress of the work.

If a dispute arose between any of the masons in his charge, he had to mediate and try to settle it on the spot and with absolute fairness, so that 'every Brother had his due'. If the trouble was too difficult to be settled at once, he had to fix what was called a 'loveday', which was a day appointed for the amicable settlement of disputes; but meanwhile, everyone had to get on with his work. The regulations specified that the 'loveday' was to be held on a 'holy day', not a working day, so that the works would not suffer to the employer's detriment. (Cooke MS., c.



# Ritual of Freemasonry

1400, Point vi.) The same text, at Point viii continues: ... if it befall him for to be warden under his master that he be true mene [= mediator] between his master and his fellows and that he be busy in the absence of his master to the honour of his master and profit of the lord [= employer] that he serves. (1) The Regius MS., c. 1390, does not mention the warden in this context, but speaks of one who has taken a position of responsibility under his master:

A true mediator thou must need be,  
To thy master and thy fellows free,  
Do truly all [good?] that thou might,  
To both parties, and that is good right. 1

The same theme runs regularly through many of the old Constitutions, requiring the wardens to preserve harmony amongst the men under their care, by mediating fairly in any dispute that might arise, and thereby ensuring that every Brother had his due'.

Finally, there are many versions of these words in our modern rituals, including one which runs `... to pay the men their wages and see that every Brother has had . . .' A careful examination of the texts that deal with the Warden's duties show that wages have nothing to do with this particular question.

(1) From The Two Earliest Masonic MSS., pp. 122-5. By Knoop, Jones and Hamer. Quotations word for word, but in modern spelling.

*The above answer was given by W. Bro. Harry Carr, a former Secretary of Quatuor Coronati Lodge No. 2076.*

*(Please note – these answers are Brother Carr's view, and are not necessarily the view's of the Editor of the magazine.)*

The ritual is always a significant part of freemasonry. And those who deliver it to the candidate deserve special thanks. I would like to briefly talk about the importance of ritual, and the significant role played by those who deliver it. Let us examine ritual as we see it in Freemasonry; what is the true purpose of ritual? The most obvious point to be discovered in the study of any ritual is that it is a teaching system by which a student may be taught and when the student has learned, they may become a teacher; always with a constant result as to the objective. The overriding benefit of ritual is that it is a prescribed form of activity which at once defines the participant and the observer. Ritual provides an intellectual link between participant and observer. In fact, our use of ritual is so intellectually involving that the only observer to masonic ritual is the candidate; All others are either active or passive participants. Hence, ritual is, or ought to be a unifying experience.

When might it not be unifying? How about when a person selected to perform some of the work demonstrates a lack of preparation? The results are many fold. Firstly, the candidate has received something less than what he paid for. Secondly, the candidate may get a faulty reception of the lesson being taught. Thirdly, what is lost for all time is the opportunity to make a first impression. Fourthly, we have not delivered to the candidate the very best degree to which he was entitled, nor have we given to him a rebate, for a faulty degree. Also lost is that sense of unity, or as I previously described,

“intellectual unification”. Ad lib. Fabrications or failure which is evidence of lack of preparation causes those following the work to become mentally separated from the it.

Having said all this, let us keep in mind that ritual is a compilation of prescribed thoughts, words, and actions. It is deserving of the most careful preparation and attention to detail. However, because we are all human, we must also examine the human side of a well prepared ritualist. What (if any) is the difference between an error caused by nerves distraction/excitement/emotion and those caused by lack of preparation? Errors by a well prepared ritualist awakens feelings of understanding and compassion. Lack of preparation evokes critical and negative thoughts. Surely then, in full cognizance of our human imperfections, we should prepare ourselves so that when we err it will never be due to lack of preparation.

Our lodges have been authorized to use a specific form of ritual and none other. It is that specific ritual that binds us into a Brotherhood, with all others that have preceded us in the lodge, as well as those who will follow us. In that premise we conclude that our ritual is deserving of the very best and near perfect’ rendition when any one of us is called upon to perform.

Brethren, there are masons whose only purpose is to go to Masonic meetings, whether in their own lodge or elsewhere, for the sole purpose of pointing out the errors of others: To show their superior knowledge they immediately provide an audible correction for all to hear, and so distract the brother doing the work (as well as the candidate). This Brother also enters into a state of excitement. He can hardly

contain his pleasure that he will shortly have the opportunity to destroy any feeling of accomplishment enjoyed by the Brother who performed the work. This is a sad case of ritual becoming more important than the lessons the ritual presents. To summarize my Brethren, let us understand that masonic ritual is an important element of our craft and one deserving of flawless presentation. Let us also understand however, that we are all capable of error. When we are compelled to draw attention to some departure from the proper form, the occasion should be used as a vehicle to promote brotherhood. This means that except for corrections made in rehearsals, all other corrections should be done in private and in a supportive manner so that the erring brother senses a feeling of kind assistance rather than unyielding criticism. Let us accept the fact that Masonic ritual should never be used as a means to embarrass anyone.

Masonic ritual is an excellent method to develop poise and composure when addressing groups. One who has overcome the tensions of rendering a portion of ritual where every word is known by most listeners has the ability to speak at ease to a group who do not know what words are to be used. Even if it is necessary for a Brother to be prompted on each word, for valid reasons (see: other than lack of preparation), he should be able to experience the marvellous feeling of support flowing to him as he makes his way through the part, as all others have done before him. Help the ritualist grow in poise, composure, and intellect, then surround him with fraternal love and affection; for he will then be your brother. Such is an integral part of masonic ritual.

*Sourced from; The Victorian Newsletter*

# The Tenets of Freemasonry

## Brotherly Love, Relief, and Truth.

The principal tenets of Freemasonry are Brotherly Love, Relief, and Truth. It is necessary not to overlook the word “principal”, for it signifies that, while our fraternity lays the greatest emphasis on these three teachings, yet there are others which must not be overlooked.

By a “tenet” of Freemasonry is meant some teaching so obviously true, so universally accepted, that we believe it without question. Examples lie everywhere about us. Good health is better than illness; a truthful man is more dependable than a liar; it is better to save money than to waste it; an industrious man is more useful than an idle one; education is to be preferred to ignorance. These are but a few of the countless examples of teachings that no intelligent man can possibly question. Everybody takes them for granted. They are Tenets.

Freemasonry considers Brotherly Love, Relief and Truth to be teachings of this kind, true in the sense that no man can question them; they are obvious, self-proving, and axiomatic. It is not uncommon for men to consider Brotherly Love, while highly desirable, as not practicable, and therefore but a vision, to be dreamed of but never possessed. It is challenging for Freemasonry to call these

“tenets” thus stating that they are plainly and obviously and necessarily true. Unless you grasp this, and see that the teachings of Freemasonry are self-evident realities, not visionary ideals, you will never understand Masonic teachings. For Freemasonry does not tell us that the principles of Brotherly Love, Relief, and Truth ought to be true, that it would be better for us all if they were true – it tells us that they are true. They are tremendous realities in human life, and it is as impossible to question their validity as to question the ground under our feet, or the sun over our heads. Our question is not whether to believe them or not, but what are we going to do with them?

Love places the highest possible valuation on another person. A man’s mother or father, his wife or sweetheart, his children, his intimate friends, he values not for advantages he may gain from them, not for their usefulness, but each one in his own person and for his own sake. We work for such persons, we make sacrifices for them, we delight to be with them; that in detail and practice, is what is meant by love.

What then, is Brotherly Love? Manifestly, it means that we place on another man the highest possible valuation as a friend, a companion, an associate, a neighbour. “By the exercise of Brotherly Love, we are taught to regard the whole human species as one family.” We do not ask that, from our relationship, we shall achieve any selfish gain. Our relationship with a brother is its own justification, its own reward. Brotherly Love is one of the supreme values without which life is lonely, unhappy, and ugly. This is not a hope or dream, but a fact. Freemasonry builds on that fact, provides opportunity for us to have such fellowship, encourages

us to understand and to practice it, and to make it one of the laws of our existence, one of our Principal Tenets.

Relief is one of the forms of charity. We often think of charity as relief from poverty. To care for the helpless or unemployed is deemed usually a responsibility resting on the public. As a rule, the public discharges that responsibility through some form of organized charity financed by general subscriptions or out of public funds.

Our conception of relief is broader and deeper than this. We fully recognize the emergency demands made by physical and economic distress; but we likewise understand that the cashing of a check is not necessarily a complete solution of the difficulty. There sometimes enters the problem of readjustment, of rehabilitation, of keeping the family together, of children's education, and various other matters vital to the welfare of those concerned and through the whole process, there is the need for spiritual comfort, for the assurance of a sincere and continuing interest and friendship, which is the real translation of our principal tenet: Brotherly Love.

Masonic relief takes it for granted that any man, no matter how industrious and frugal he may be, through sudden misfortune, or other conditions over which he has no control, may be in temporary need of a helping hand. To extend it is not what is generally described as charity, but is one of the inevitable acts of Brotherhood. Any conception of Brotherhood must include this willingness to give necessary aid. Therefore, Relief, Masonically understood, is a tenet.

Truth, the last of the Principal Tenets, is meant something more than the search for truths in the intellectual sense, though that is included. "Truth is a divine attribute and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry." In any permanent Brotherhood, members must be truthful in character and habits, dependable, men of honour, on whom we can rely to be faithful fellows and loyal friends. Truth is a vital requirement if a brotherhood is to endure and we, therefore, accept it as such.

Brotherly Love, Relief, and Truth are the principal Tenets of Masonry. There are other tenets, also – Teachings so obvious that argument is never necessary to sustain them. With this in mind, we urge you to ponder the teachings of the craft as you progress from Degree to Degree. You may not find them novel, but novelty is unimportant in the light of the knowledge that the truths upon which Freemasonry is founded are eternal. The freshness of immortality is on them because they never die; in them is a ceaseless inspiration and an inexhaustible appeal. They are tenets of Freemasonry because always and every where they have been tenets of successful human life.



# Standing Still or Forging ahead?

Freemasons have suffered the decline in numbers that many organisations have experienced. There are the usual reasons – too much time and too many entertainment options; too little time and too much pressure to allow coming to meetings. Plus reasons of our own – we have not marketed ourselves, we have rested on our laurels and waited for people to come to us, and for fear of telling outsiders too much about our movement we have told them too little.

The craft used to have a high degree of support from Australian males. Now we have too many drop-outs. I have tried a survey of why lapsed Masons lost interest. My survey was not constructed scientifically, but certain types of comments kept recurring. People referred to old, dingy Masonic buildings; boring speeches; slipshod ritual; inedible suppers; predictable toasts; social events that never change – all evidence of a lack of initiative and imagination. Fortunately, these issues are relatively easy to address once we decide to break out of our time warp and present ourselves better to the community and our own members.

In some ways our public relations must already have started to improve if an advertisement in last Sunday's "Sun Herald" in Sydney, and maybe in other papers, is an indication. Placed by someone in Buderim, it offers two books that purport to expose Freemasonry. One is "Sin in the Camp", the other "Death in the Temple". The advertisement is headed, "National attempts to present new image

are whitewash". Whitewash or not, our "attempts to present new image" are clearly being noticed!

Among the ex-Masons I surveyed, some offered serious criticisms that go far deeper than merely where we meet and what we eat. Here are some, with my suggested responses:

## 1. "Who has time for Lodge meetings?"

Joseph of Navardok said that he changed from being a merchant to an ethicist because of what happened in a train. Sitting in a cold carriage on the way home from a business trip he was drawn into a conversation by an old man opposite him. Joseph explained he was a merchant and did a lot of travelling. "Do you get time for reading or thinking?" asked the old man. "Hardly," said Joseph: "I am on the go all the time". "I went through the same stage when I was young," said the old man. "Take my advice – spend less time with business and more with books, less time with customers and more with yourself." "Yes," said Joseph, "but how shall I live?" "Yes," said the old man, "but how will you die?"

Because of our pace of life, we often have no time for ourselves. We have to make time to think about time. That is why Masonry believes in regularly immersing yourself in an atmosphere in which you assess ends as well as means, goals as well as methods.

## 2. "Who wants archaic language like you hear in Lodge?"

True: Masonic ritual uses old-fashioned language. But isn't there a place in life for

words that have a noble, classical ring, far removed from the cheap coarseness of so much that you hear day in and day out? “The Lord is my shepherd, I shall not want” is rather more elegant than “F... you, I have to look after my own a...”

### **3. “Why are Lodge meetings so pompous? Can’t they unbend?”**

There are Lodges where the dignity becomes stuffiness, but what’s wrong with order, pattern, style and propriety? Things are so relaxed these days that manners no longer make the man. Somewhere there has to be a place where there are standards.

### **4. “Who needs all that ritual?”**

Solomon Goldman wrote about religious ritual in terms that apply to Freemasonry: “Man is not a wholly rational being. Man has body, senses, imagination, memory and feelings, as well as reason. He is a creature of habit and associations as well as logical motives. If a religion is to appeal to the whole of man, it must satisfy his search for the picturesque and colourful, the beautiful, the stimulating, as well as his search for the true and the good”. If we all lived on a rarefied philosophical plane we might be able to manage without rituals. But as ordinary mortals, we need ritual as reminders and symbols.

### **5. “All those grandiloquent titles – Worshipful, Very Worshipful and all the rest!”**

Yes, they’re grandiloquent. But any Mason can earn them. We do not go by “the external advantages of rank and fortune”. Two hundred or more years ago you could buy yourself an office. In Masonry that

doesn’t work. In an age when everyone tries to topple leaders off their pedestals, Masonry is democratic. If you have a record of community service, you can stand for office. If you besmirch the office, you can be replaced.

### **6. “Whenever I come to Lodge all I hear is sermons”.**

Don’t be mean to sermons. Personally I gave given thousands of them and some at least must have made a difference to my audience. In Masonry the ritual charges are not actually sermons – they are inherited texts that enshrine the principles of the craft. The art is to put them across with liveliness, graciousness and conviction.

### **7. “It’s hypocrisy to call each other ‘Brother’ and not mean it!”**

It’s sad if you don’t mean it, but most do. The truth is that Lodge membership makes you part of a community. You befriend people you might never meet otherwise. You soon discover the truth of the Jewish saying:

“I am a creature of God. My neighbour is also His creature.

My work is in the city. His is in the field.

I rise early to my work. He rises early to his.

As he cannot excel in my work, I cannot excel in his.

Perhaps you say: I do great things and he does little things.

In the end it matters not that a man does much or little,

If only he directs his heart to heaven.”

Masonry is a microcosm of the multicultural society. Not that there is nothing more that we need to do in this



respect. We need to find a place for every ethnic group... a place for women, not just as tea-ladies... for youth, for whom we should have a category of junior members. The Lodge ought to be a centre for the whole family. More: every Lodge should create a forum to listen to members' views. We should have a broader range of meetings – not just degree work and old charges, but issues of ethical and social interest, perhaps dramatised, certainly presented with imagination and personality.

There are bigger and deeper questions we ought to be asking about the very nature of the movement. Partisan politics and denominational religion have no place in the Lodge, but are there not other things on which Masonry should take up a position? Current social and ethical debate should not be allowed to bypass the Lodge. There can and must also be issues on which there could be a Masonic lobby. Lobbying the government and the public is part of the democratic way of life. Do we have to keep to a cocoon?

I am the first to acknowledge the importance of what might be called “pure ethics” – the discussion of general ethical principle in order to refine our ideas of what we believe in. But I am also convinced that we need “applied ethics”. When we say we stand for justice, can we not go one stage further and say that when children are without homes, food, education, health and opportunity, that is highly unjust and we will not let society tolerate it? When we say we stand for a good world, can we not go one stage further and say that when people selfishly exploit the natural resources of the planet for monetary gain, that cannot lead to a good world and cannot be tolerated without

protest? There must be standards: why can the craft not work out where to take a stand on standards?

One of the reasons we are called Freemasons is that we believe in man's freedom to choose. Victor Frank says in his book, “Man's Search for Meaning”, that even in Nazi concentration camps there were “men who walked through the huts comforting others, giving away their last piece of bread. They may have been few in number, but they offer proof that everything can be taken from a man but one thing: the freedom to choose his attitude in any given set of circumstances”.

You may or may not agree that Freemasonry should move out of the cocoon into the market-place of ideas. You will certainly endorse my joy that the Lodge provides us with a home where we freely choose to talk of justice, peace and truth, of decency, dignity and human rights. You will certainly endorse my support for an old rabbinic debate about how I know when the time has come for the morning prayer. Morning, of course, depends on dawning. Is there enough light yet? “Enough light,” says one view, “to recognise the fact of a brother”. I don't know how many Masons there will be in fifty years' time. But whatever the statistics, it will always be good for the world to have a movement where you learn to recognise the face of a brother and greet him well.

*By Rt. Wor. Bro. [Rabbi Dr Raymond Apple](#), AO RFD, Past Deputy Grand Master of the United Grand Lodge of New South Wales & the Australian Capital Territory. Click the name to go to his website.*

Until next month,  
Keep the faith!  
**The Editor.**

# THE EMBLEMS OF FREEMASONRY

## The First Degree

### **The Mallet.**

In the hand of the Operative Mason, the Mallet is an important instrument of labour, and highly esteemed as an implement of art. Though recognised by various artists under different appellations, it is admitted by them all that no work of manual skill can be completed without it. From it the Freemason learns that labour is the lot of man, and that skill without exertion is of little avail, for the heart may conceive, and the head devise in vain, if the hand be not prompt to execute the design. What the Mallet is to the workman, enlightened reason is to the passions; it curbs ambition, represses envy, moderates anger, and encourages good dispositions. Thus it represents the force of Conscience which should keep down all vain and unbecoming thoughts that may arise in our daily lives, so that our words and actions may ascend pure and unpolled to the Throne of Grace.

### **The Chisel**

The Chisel is a small instrument, but solid in its form and of such exquisite sharpness as fully to compensate for the diminutiveness of its size. It is calculated to make impression on the hardest substance, and the mightiest structures have been indebted to its aid. From it, the Freemason learns that perseverance is necessary to establish perfection, that the rude material can receive its fine polish but from repeated efforts alone, and that nothing short of indefatigable exertion can induce the habit of virtue, enlighten the mind, and purify the soul.

### **The Lodge.**

Having been admitted into the Order and taken his first steps towards the Light of Masonry, the Initiate may now be permitted to observe the Lodge, note its dimensions, have regard to its furniture, and make enquiry as to its emblems and ornaments. A Freemason's Lodge is in form a double cube and, some authorities say, rather cryptically, "is emblematical of the 'united powers of Darkness and Light.'" It is in length from E... to W.. In breadth from N... to S..., in depth from the surface of the earth to the centre, and as high as the heavens. It is represented as of this vast extent to show the universality of the science, that it embraces men of every creed and clime, and that a Freemason's charity should know no bounds save those of prudence. Lodges are situated due east and west for three special reasons, first, because the Sun, the Glory of the Lord, rises in the East and sets in the West; secondly, because Learning originated in the East and spread its benign influence to the West; and thirdly, because the Tabernacle erected by Moses in the wilderness was situated due East and West by the special command of God, and that in consequence all places of worship are, or should be, so situated.

The Emblem's feature is taken from William Harvey's book, "The Emblems of Freemasonry" 1918.