

Masonic Usages, Phrases and Allusions



BY GEORGE C. NUESSE



Published By Wisconsin Grand Lodge Committee on Masonic
Advancement

HENRY A. CROSBY
GEORGE C. NUESSE
SILAS H. SHEPHERD
ROBERT O. JASPERSON
FRED W. RUSSELL
ROBERT W. TARBELL
WILLIAM T. DARLING
CARL F. HARPKE



MAXWELL JENKS,
Grand Master



MAY, 1938
PAMPHLET NO. 51

Masonic Usages, Phrases and Allusions



BY GEORGE C. NUESSE



Published By Wisconsin Grand Lodge Committee on Masonic
Advancement

HENRY A. CROSBY
GEORGE C. NUESSE
SILAS H. SHEPHERD
ROBERT O. JASPERSON
FRED W. RUSSELL
ROBERT W. TARBELL
WILLIAM T. DARLING
CARL F. HARPKE



MAXWELL JENKS,
Grand Master



MAY, 1938
PAMPHLET NO. 51

Masonic Lodge officers are constantly using phrases and allusions many of which are not thoroughly understood. Study will disclose their real meanings, but while explanations may be found in Masonic works, the average lodge worker does not find the bulky volumes practical for current Lodge use. If he delays his studies for convenience or until he finds a book easily read, he may never become informed. We therefore offer this condensation for the study of the commoner references, having adhered as closely as possible to established interpretations.

The Penalties

Needless to say, our penalties are only suspension or exclusion, censure or reprimand, or expulsion. Much has been made by enemies of alleged inhuman penalties executed upon the errant, but there are none such.

Wearing the Hat

The Mason who wears a hat officially thus indicates his rank and superiority, just as does a King who remains covered, while others around him remain uncovered.

The Nobility of Labor

"Labor," says Gaedicke, "is an important word in Masonry; indeed, we might say the most important. For this and this alone does a man become a Freemason. Every other object is secondary or incidental. Labor is the accustomed design of every Lodge meeting. The labor of an Operative Mason will be usable and he will receive his reward for it, even though the building he has constructed may in the next hour be overthrown by a tempest. He knows that he has done his labor. And so must the Freemason labor. His labor must be visible to himself and to his brethren * * * in works that are imperishable, so that when we vanish from the eyes of mortals it may be said of us that our labor was well done."

Masonry teaches the nobility of labor.

The Emblems

In former times the Master's Carpet was a floor cloth or tapestry on which the various emblems were painted or embroidered. The vital symbols of Freemasonry have remained unchanged; but the manner of portraying them has yielded to the improvements in manners of living. Thus we find an evolution from the "drawings of the Lodge," which was the making of crude representations on the floor with chalk and charcoal to be effaced with a "mop and pail" after it had served the purpose of the occasion; then the use of the "Master's Carpet" or floor cloth; next the chart which many of the older Brethren remember, and at present the stereopticon views. It is not improbable that the moving picture may some time play a part in this evolution, which takes place in all human activities.

The three steps again remind us that Freemasonry is progressive, and that as we become proficient in one degree we eagerly search for some higher truth and loftier ideal.

The pot of incense is an emblem of a pure heart, and was so used by the Jewish people in contrast to the sacrifices of blood, which were not permitted in the sanctum Sanctorum of the Temple.

The Bee Hive is an emblem of industry and we as Masons can well apply its lessons to our work of building the Temple of character. To labor in a noble and glorious undertaking brings joy and happiness. A sure path is one that leads us to industriously employ our time in constructive work for humanity.

The Sword Pointing to a Naked Heart is an emblem that reminds us of the initiations of ancient times, when much more realistic methods were used to make deep impressions. Symbolically the heart is the seat of the emotions and the sword is the symbol of Justice.

"The All Seeing Eye is a very old symbol of Deity. The Egyptians represented Osiris, their chief God, by an open eye, which they placed in all his temples. The idea was also familiar to the Jews, for we read in Psalms that the eyes of Jehovah are upon the righteous * * * This symbol was to the Egyptians and the Jews the same as it is to us, the symbol of Deity manifested in His Omnipresence."—(Street)

The Forty-seventh Problem of Euclid directs our reflections to the sublime philosophic speculations which all geometrical symbols reveal to the candid inquirer. It is the oldest Masonic symbol of which we have pictorial record, as it appears in the frontispiece of the first Book of Constitutions in 1723. Here is the key to why Masonry and Geometry are said to have been synonymous terms.

The Scythe of Time cuts us down as it cuts the grass, but as the grass has a seed which lives and comes forth again, so man has a vital spark that lives after his body has returned to dust.

The Acacia is the pre-eminent symbol of the immortality of the soul—an emblem of our faith in the high and glorious destiny beyond the world of shadows. In the old English customs a Brother said, "My name is Acacia," which was equivalent to saying, "I have been raised from the level of physical life to the perpendicular of spiritual consciousness."

Blue

Blue was considered by early Christians to be an emblem of immortality, but to the Mason it is the appropriate symbol of universal friendship and benevolence, and is derived from the color of the vault of heaven, which covers the whole globe. Blue

and white are the colors of a Master's Lodge, and the whole world is a Mason's Lodge, and Heaven its sheltering cover.

The Hour Glass

Almost everyone is familiar with the Hour Glass, which consists of two glass bulbs united by a narrow neck. One of the bulbs is nearly filled with fine sand, which runs freely through the opening in the neck, being just enough to pass through in the space of one hour. In times past some of these hour glasses were beautifully mounted in metal grills. It is a symbol of human life.

Importance of Symbols

Albert Pike, one of the great Masonic students of the nineteenth century, believed that the superiority of Masonry was due to its symbols, which connected it with an ancient past.

The Blazing Star

The Blazing Star is not mentioned in our earliest rituals. Webb's lectures declared the Blazing Star to be "commemorative of the star which appeared to guide the Wise Men of the East to the place of our Saviour's nativity." In this sense it was in the same class as the Bible presented by some of our Lodges to newly-raised Masons, a practice so commendable in itself that those opposed to it are reluctant to express formal opposition.

This allusion to the "Blazing Star has been generally omitted because of its peculiar application to the Christian religion. Also, in a Lodge consisting wholly of Jews, the Old Testament is placed upon the altar, Turkish Masons, the Koran, etc.

Masonry and the Soul

We are told that Freemasonry is a "regular system of morality veiled in allegory, which will unfold its beauties to the candid and industrious inquirer." It has also been defined as "the subjugation of the human that is in man by the Divine; the conquest of the appetites and passions by moral sense and reason; a continual effort, struggle and warfare of the spiritual against the material and sensual." And a very beautiful definition is that it is "a union of unions, an association of men, bound together in their struggles to attain all that is noble, who desire only what is true and beautiful and who love and practice virtue for its own sake." Every student of Freemasonry is agreed that its forms and ceremonies are but a means and method of bringing man to a better comprehension of the real purpose of life, and to develop the qualities of his soul.

Decisions

A Master of a Lodge has the right to make decision, from which the Lodge has no appeal, except to the Grand Lodge. A Lodge may also make decisions, from which there is no appeal, except to the Grand Lodge, and not on the admission of members or the election of candidates.

As to Secrecy

Probably no phase of Freemasonry has received so much unfavorable comment from those who are not members of the fraternity as its secrecy. There is little, however, to warrant the criticism. Freemasonry is not a secret organization, so far as its aims and objects are concerned, and really has no secrets except such as pertain to its private, ritualistic work. It has certain methods of recognition which are entirely improper for others to know. The vital secrets of Freemasonry which are sometimes alluded to as its secret arts, might be more correctly called its sacred arts, which are too solemn and important to divulge to any except those who are qualified by moral and spiritual attributes to understand and to use them.

The business and work of a Lodge is the private affair of its members, and every brother should fully understand his duty regarding silence and circumspection. In many ways secrecy is in itself a virtue.

Let There Be Light

Masonic Light is not a mere intellectual light, but more a spiritual light, which cannot be cultivated outside a pure heart. Masonic light will illuminate the duties we owe to God and His children. Do we love them and always act as we should towards those we love? If not, we need more light.

The Signs

The expression "due guard" is found as early as 1757, but is said by Mackey to have then alluded to what is now the sign.

It seems unquestionable that among the operative Masons of the Middle Ages signs and tokens were almost, if not exclusively, a means of recognition among those who travelled from one place to another. Most of our symbols are ancient. The method of teaching is ancient. However, we have not exhausted the possibilities of using the Square, the Level and Plumb to build character. Neither have we exhausted the use of any sign, token or word to help us realize Divine Truth.

The Apron

When we consider the Apron as one of the most beautiful and impressive symbols which we use, its historical transmission to the present is secondary to its usefulness in investing, the soul with the purity its white symbolizes, and the subjugation of the lower nature by the higher, which its form may teach.

If we view the history of the apron from the viewpoint of the development of the organized fraternity, we find that it was used by the operative Masons of the Middle Ages for strictly material purposes, with no hint of any particular color or shape, for those which have been preserved are large and irregular. This was still the apron of the early Grand Lodge era, and what we now have in form and color has been a part of the development of speculative Freemasonry. Like many of the other symbols, we have adapted its use to the general design of Freemasonry.

We are told that it is more ancient than the Golden Fleece or Roman Eagle. The Order of the Golden Fleece here referred to was instituted in 1429 A. D., and based its ideals on the Grecian story of the Golden Fleece which Phryxus presented to Aetes after he had sacrificed the golden ram to Zeus, and for the recovery of which the Argonauts pursued their quest.

The Roman Eagle, which the Romans bore on their banner as a symbol of "magnanimity, fortitude, swiftness and courage," was used as early as 105 B. C.

The Tenets

The Tenets of our profession are Brotherly Love, Relief and Truth.

The whole system of morality we call Freemasonry is based on the Fatherhood of God, the Brotherhood of Man and of the immortality of the Soul. Before we can consistently call God our Father, we must admit that all His children are our brothers. True, they may be remiss, and even vicious, yet they are our brothers, and we owe every effort to lift them to higher levels. Relief will be rarely necessary when mankind practices Brotherly Love; and the Divine attribute of Truth will shine with clearer splendor when we have dissipated the fog of prejudice, hatred, envy, and the many passions which enslave us.

The East

The East has long been a place of peculiar interest to mankind, and among many races the sun was worshipped as the source of light and warmth and life. So deep was the impression

made by the rising sun that the east is still a place of especial importance. It is considered the most honorable place in the Lodge, and the place where the letter "G" is erected.

Hope and Immortality

That hope which springs eternal in the human breast is ever an inspiration to the faint of heart, a revival to the straying faith, a constantly reassuring blessing to all who friends possess beyond the boundaries of the living.

The Word "Demit"

The word "Demit", long used in Masonry to denote one who has taken his demit, or resigned, is being spelled "Dimit" by some persons now-a-days. Both words have been traced to their sources, and the evidence in favor of "demit" seems to be stronger. Spell it "demit" and you will probably be right.

Charity for all Mankind

The word "Charity" is too often mistaken for the giving of alms, but might more wisely be deemed the essences of brotherly love as scholars in our times usually agree was really the original meaning of St. Paul in his message to the Corinthians.

Temperance, Fortitude, Prudence and Justice

These are the four cardinal virtues; a wise restraint of our desires, strength to resist wrong, to judge by reason, and to render to all their due. So to cultivate the mind against excess, to train the will and the body to endure to the end, aiming ever to be fair in all judgments and to deal justly—These are truly the righteous foundation principles of Masonic conduct.

Freemasonry and the Liberal Arts and Sciences

Knowledge of nature's unvarying laws impresses the deeper and surer faith in the source of their certainty as well as lays securely the beneficent foundation for our industries. Science being broadly the sum of classified knowledge, accurate information reduced to law and arranged with system, is the basis for both mechanical and fine arts, all art being at best science in action. Liberal here means expanded, the learning appropriate for enlightened minds, the path to a ripe proficiency and power.

The Old Charges

The officer of a Masonic Lodge may hear "the old charges" mentioned. These are the regulations of the "from time immemorial" Lodges or ancient Lodges before the Grand Lodge era in England in 1717. They are singularly alike, although apparently prepared independently by individuals. These old Lodges were the custodians of building secrets and the officers were so deeply imbued with the idea of secrecy that when the Grand Lodge was formed many of the old charges were destroyed for fear that they would fall into the hands of the profane. Remembering this it is extremely interesting to know that very many of the old charges have been recovered intact.

The oldest of the known manuscript charges of Freemasonry, written about 1390, is in the old English of Chaucer's time, and is very difficult to read. It contains 15 articles and 15 points, of which the following is a free transcript, care being taken to convey the spirit of the thought rather than literary accuracy:

Articles

- (1) The Master must be a trusty man, an honorable and impartial medium between the lords who hire and the operatives who labor.
- (2) He must be punctual in his attendance at the assemblies.
- (3) He must take no apprentice for a term of less than seven years.
- (4) He must take no apprentices, save the free and well born.
- (5) He must take no mutilated person for an apprentice.
- (6) He must not take Craftsman's wages for apprentices' labor.
- (7) He must take no immoral or depraved person for an apprentice.
- (8) Finding an employee incompetent, he must immediately discharge him.
- (9) He must undertake no work that he cannot finish.
- (10) No Master shall supplant another in his business.
- (11) He shall not require his workmen to work by night, except in search of knowledge.
- (12) He shall speak no evil of his fellows' work.
- (13) He must instruct his apprentices in the Masonic science.
- (14) The Master shall take no apprentices for whom he has not sufficient labor.

(15) He shall not compromise with his fellows in their sins for any profit.

Points

- (1) The Mason must love God and his brethren.
- (2) He must work diligently in working hours that he may lawfully refresh himself in the hours of rest.
- (3) He must keep the secrets of the brethren with fidelity.
- (4) He must be true to the Craft.
- (5) He shall receive his wages without murmuring.
- (6) He shall not turn a working day into a holiday.
- (7) He shall not carnally lie with a brother's wife.
- (8) He must be just and true to his Master and brethren in every capacity.
- (9) He shall treat his brethren with equity and in the spirit of brotherly love.
- (10) He must live peacefully and without contention with his brethren.
- (11) Seeing a brother about to err he must admonish him with kindness.
- (12) He must maintain the general regulations of the Craft.
- (13) He shall commit no theft or succor a thief.
- (14) He must be steadfast to these laws and to the laws of his country.
- (15) He shall submit to the lawful penalty for whatever offences he may commit.

The Geometric Symbols of Masonry

While it would not be strictly true to say that all the symbols of Freemasonry are Geometric, it would be entirely proper to say that most of them are; that the principal ones are Geometric and that there is a thread of Geometric symbolism throughout the whole ritual, both esoteric and exoteric says George B. Goodwin.

By "esoteric" is meant the secret part of the ritual. By "exoteric" is meant the part that is found in the monitor.

Frequent explicit statements are found in the ritual to the effect that Masonry is Geometrical in its nature. As for instance: "Geometry is the basis upon which the superstructure of Masonry

is erected," "Geometry and Masonry were originally synonymous terms," and "He had so perfected himself in Geometry or Masonry as to have become the first known inventor," etc. Masons generally accepted these statements without question and often, I fear, without thought of their meaning and implications.

At some time—whether in some far ancient era or in comparatively modern times—some man or group of men, either together or successively, composed our ritual. It is immaterial at this moment when or how it was done. The point is that at the time it was written or created the authors had in their minds certain concepts of a kind that would now be classed as geometric. They thought of lines, angles, surfaces, volumes, measurements, and all those relationships which we now combine under the head of Mathematics.

It is not maintained that these concepts were exclusive of other equally important thoughts, but they did think of these things and saw in them a resemblance or parallel so close as to amount almost to identity with thoughts of morality, uprightness, courage, fidelity, truth and all the virtues so properly taught and extolled in our several lectures.

No person can know exactly what Geometric thought each or any sentence in the ritual is intended to convey. In the first place I feel sure that many of the references are purposely hidden; secondly I believe that they have been handed down through many ages by persons who, in some cases at least, did not understand the thoughts they were carefully perpetuating; that their thoughts have been translated many times in their passage down through the corridors of time, and that we ourselves are custodians of treasures which we do not understand and consequently do not appreciate.

No man has yet fathomed the depths nor scaled the heights of our ritual; that it is probably far from the pure product of those old masters with whom it originated; much has been added; much has been lost; but there is the wonderful something still intact—that something that makes Masonry the most nearly immortal institution in the world.

Geometry is eternal. It is composed of principles employed in the creation of the Universe of God and so far as Masonry partakes of the nature of Geometry it too is eternal.

Cowan

Cowan, a word supposed to be of Scotch origin, is a purely Masonic term, and means an intruder or interloper. Old Constitutions forbade Masons to work with them, or be employed by them except in cases of urgent necessity.

The Ancient Landmarks

The manner in which confusion may be introduced in the Order is illustrated by the disagreements prevailing over the definition of Landmarks. Many individuals have taken it upon themselves to add or to eliminate some Landmarks, so that today there still remain uncertainties, and a full enumeration of them with reasonably unanimous agreement is scarcely possible. They may be said to be the ancient principles and practices which distinguished Freemasonry as such, and which are the source of Masonic Jurisprudence. Belief in God, the brotherhood of man and the practice of all the moral virtues are leading essentials. The following have been listed as landmarks:

A belief in the existence of a Supreme Being, and in the immortality of the soul.

That the Moral Law, which inculcates, among other things, charity and probity, industry and sobriety, is the rule and guide of every Mason.

Respect for, and obedience to, the Civil Law of the country, and the Masonic regulations of the jurisdiction where a Mason may reside.

That new-made Masons must be free-born, of lawful age, having no maim or defect in their bodies that may render them incapable of learning the Art.

The modes of recognition, and, generally, the rites and ceremonies of the three degrees of Ancient craft Masonry.

That no appeal can be taken to the Lodge, from the decision of the Master, or the Warden, occupying the Chair in his absence.

The government of the Craft, when assembled in a Lodge, by a Master and two Wardens.

That when a man becomes a Mason, he not only acquires membership in the particular Lodge that admits him, but, in a general sense he becomes one of the whole Masonic family.

The prerogative of the Grand Master to preside over every assembly of the Craft within his jurisdiction, to make Masons at sight, in a regular Lodge, by the consent thereof, and to grant Dispensations for the formation of new Lodges.

That no one can be made a Mason, save in a regular Lodge, duly convened, after petition, and acceptance by unanimous ballot, except when made at sight by the Grand Master as aforesaid.

That the ballot for candidates is strictly and inviolably secret.

That a Lodge cannot try its Master.

That every Mason is amenable to the laws and regulations of

the jurisdiction in which he resides, even though he be a member of a particular Lodge in some other jurisdiction.

The right of the Craft to be represented in Grand Lodge, and to instruct their representatives.

No innovation can be made in the body of Masonry.

Albert Pike's Opinion of Mackey's List of Landmarks

(Copied by T. S. Parvin in his Correspondence report of 1888.)

"The fundamental principles of the Ancient Operative Masonry were few and simple, and they were not called landmarks. Each Lodge was independent of every other, and there was no superior authority over all. Each was composed of Apprentices and Fellow-Crafts. Each had its Master and Wardens, and these were elected by vote of all the members. The ancient charges show by what principles the relations of those of the fellowship to each other were regulated; and these may not improperly be said to have been the 'landmarks' of the Craft.

Brother Gould says:

"We shall vainly search in the records of the Ancient Scottish lodges in the early times for a full specification of the twenty-five "landmarks" which modern research pronounces to be both ancient and unalterable. Of the ancient landmarks it has been observed, with more or less foundation of truth: "Nobody knows what they comprise or omit; they are of no earthly authority, because everything is a landmark when an opponent desires to silence you; but nothing is a landmark that stands in his own way."

"Perhaps no more can be said with certainty in regard to them than that they were those essential principles on which the old simple Freemasonry was builded, and without which it would not have been Freemasonry: the organization of the craft into lodges, the requisites for admission into the fellowship, and the methods of government established at the beginning.

"One of these was that the body of the craft was composed of Apprentices and Fellows, and that these, meeting in general assembly, had the right, each having his independent and equal vote, to elect the Grand Master and Grand Wardens.

"This landmark was removed in England, as I have shown, by the Grand Lodge, when it arrogated to itself the power to elect the Grand Master and gave him the power to appoint the Deputy Grand Master and the Grand Wardens, more than a hundred and sixty years ago. But Apprentices and Fellows continued to be acknowledged as Masons; and to this day the business of the English lodges is transacted in Apprentice-Lodge. In

this country they are held not to be Masons at all; and all business is transacted in the Master's Lodge, nothing at all being done in the other two except to confer in them respectively the first and second degrees.

"This seems to me to have been the removal of one of the chief landmarks of Masonry, if not the very first and most fundamental and essential of all.

"There is no common agreement in regard to what are and what are not landmarks. That has never been definitely settled. Each writer makes out for himself the list or catalogue of them, according to his own fancy, some counting more of them and others less.

"One of the lists, which is published as if compiled by authority, sets down twenty-five 'landmarks.' I will give them one by one, with such remarks in regard to each as may occur to me:

"1°. The modes of recognition.

"How are 'the modes of recognition' a landmark? Is it meant that our present modes of recognition were used in Ancient Craft Masonry? That would not be true; because all the secrets of Masonry, anciently, were those which were made known to the Apprentices.

"Is it meant that the modes of recognition are the same everywhere? That is not true; because the substitute-word used in England is wholly another word than that used here, and the same that has long been used in France; because the order of two others has been transposed since 1723; because there are words used elsewhere that we do not use; and because some of the signs are different in different countries.

"Is it meant that modes of recognition cannot be changed? They have been changed, and they may, if it be found necessary, be changed again. And modes of recognition are not principles, much less essential and fundamental principles.

"2°. The division of symbolic Masonry into degrees.

"But ancient Craft Masonry had no 'degrees'. These were made about 1723; and forty years afterwards there were lodges under the Grand Lodge of England that had never accepted them.

"3°. The Legend of the Third Degree.

"This was not introduced into Masonry until about 1723, and those who believe that the legend is true must believe that the two Kings and Hiram, the Artificer, were Freemasons, and, therefore, that there was Freemasonry before the facts recited in the legend had occurred.

"4°. The government of the fraternity by a presiding officer called a Grand Master, who is elected from the body of the craft.

"There is absolutely no evidence that there ever was a Grand Master in England, or a general assembly of Masons held there, before Sayer was elected in 1717.

"The 'body of the craft' then, meant the Apprentices and Fellows, for they constituted the lodge and the general assembly, and a Fellow-Craft could be elected Grand Master. The body of the craft was the body of the Fellows of the craft; but now a Fellow-Craft has in this country no voice in the election of a Grand Master.

"And Masonry existed and there were lodges of Masons in England and Scotland long before there were either Grand Lodges or Grand Masters.

"5°. The prerogative of the Grand Master to preside over every assembly of the craft, wheresoever and whensoever held.

"There could have been no such right before there were Grand Masters; nor is this prerogative known to have been claimed or exercised anywhere by any Grand Master in the early days of Masonry.

"6°. The prerogative of a Grand Master to grant dispensations for conferring degrees at irregular times.

"This prerogative was not anciently possessed by the Grand Master, because no such dispensations were needed, inasmuch as each lodge was entirely uncontrolled in regard to the times of conferring the degrees, and conferred them when it pleased.

"7°. The prerogative of the Grand Master to grant dispensations for opening and holding lodges.

"The old lodges were opened and held by the spontaneous and free action of the members, without authority from any one. The practice of granting warrants and charters grew up in modern days; and the Grand Lodges may, if they see fit, take away from the Grand Masters the power of granting what are now incorrectly styled dispensations.

"8°. The prerogative of the Grand Master to make Masons at sight.

"The Grand Master could make Masons with the aid of a proper number of brethren called together by him, but the power of a Grand Master to take a person into a room and by himself alone to make him a Mason will be looked for in vain in the ancient charges and regulations. And this supposed prerogative was not a landmark, because it no longer belongs to Grand Masters.

"It is supposed to have always been a landmark that a man could only be made a Mason in a just and lawfully constituted lodge. But this became a law of Masonry by being enacted by the Grand Lodge; and independent lodges, at Newcastle and else-

where, holding no charters, but self-constituted, continued to make Masons at will.

"In Scotland private lodges had the right to issue commissions or 'dispensations' to one or more individuals to admit and enter such duly qualified persons as might apply to them into the society or lodge, either as Apprentices or Fellow-Crafts. This was done by the Lodge of Kilwinning in 1677; by the Lodge of Haughfoot in the early part of the eighteenth century; in 1804, by Lodge Royal Arch, of Maybole, which commissioned one of its members to confer degrees, and in other cases.

"9°. The necessity for Masons to congregate in lodges.

"10°. The government of every lodge by a Master and Wardens.

"These were undoubtedly landmarks.

"11°. The necessity that every lodge, when congregated, should be duly tiled.

"Undoubtedly it was a landmark that the work of the lodge should be done in private; but it was not necessary that it should have a Tiler without the door, if it could be otherwise made secret and secure.

"12°. The right of every Master to be represented in all general meetings of the craft, and to instruct his representatives.

"Every Apprentice and Fellow-Craft in London and Westminster had a right to be present and vote, but no right to be 'represented' in the general assembly. In the Grand Lodge individual Masons were not represented. The masters and Wardens represented the lodge, and not Masons who were unaffiliated; and the right of instruction never belonged to 'every' Mason or to any individual Mason; neither was any such right recognized when the general assemblies were deprived of their powers by usurpation on the part of the Grand Lodge.

"Nor was it ever a landmark that a lodge represented in Grand Lodge could instruct its representatives there in regard to questions and matters as they arose.

"13°. The right of every Mason to appeal from the decision of his brethren in lodge convened to the Grand Lodge or to a general assembly of Masons.

"There never was any right of appeal from the decision of a lodge to the general assembly; and the right of appeal to the Grand Lodge was not possessed by individual members, except so far as it was given by the Grand Lodge, and in regard to very many decisions, never has existed in England at all.

"14°. The right of every Mason to visit and sit in every regular lodge.

"There is no such right now, and there never was any such

right. No Mason from this country can visit a lodge in London without being vouched for, not only as a Mason, but as a person fit to be received as a visitor. Any member of a lodge can object to a Mason seeking to visit his lodge.

"15°. That no visitor not known to some brother present as a Mason can enter a lodge without undergoing examination.

"It is a law enacted by the Grand Lodge of England that no brother can visit without being vouched for; but in most countries of the world there are no examinations, a visitor being admitted upon production of his diploma or patent.

"If it is a landmark that no person not vouched for can visit without being examined, brethren from other countries, in which the English language is not spoken, and in which the work differs from ours, will always find their diplomas and patents valueless; and if the rule prevailed in other countries, no American Mason could visit any lodge in Sweden, Norway, or Denmark, or in any Latin country on the face of the globe.

"16°. That no lodge can interfere in the business or labor of another lodge.

"This is entirely too vague and general to be a landmark. It might be stretched wide enough to cover the doctrine of perpetual proprietorship over a rejected candidate.

"17°. That every Freemason is amenable to the [criminal⁽¹⁾] laws and regulations of the Masonic jurisdiction in which he resides.

"This is not true, except to a limited extent. Suppose the Grand Lodge of the District of Columbia should require every Mason residing here to become affiliated here. Nor is it by any means settled that Masons affiliated in one state can be tried by a lodge in another state. If one of us visit Italy, do we become amenable to the laws of the Grand Orient of Italy, in every respect, by residing there unaffiliated? The language is too general and indefinite.

"18°. That every candidate for initiation must be a man, free-born and of lawful age.

"It was not anciently necessary that, to become an Apprentice, one should be a man of lawful age. He was described as a 'youth,' and was in general not of age. Nor is it now necessary in England that he should be free-born.

"19°. That every Mason must believe in the existence of God as the Grand Architect of the Universe.

"The phrase 'Grand Architect of the Universe' is not an ancient one, and does not express an adequate idea of the Deity.

(1) The word criminal inserted by Parvin, who holds that a brother may be tried for Masonic offences where committed.

And the truth, is, that it was originally, and for a very long while, in England and Scotland, a landmark that no one not a Christian and a believer in the Trinity could be made a Mason.

"20°. That every Mason must believe in a resurrection to a future life.

"Every one must believe in another life, for the soul of man; belief in a life that is a continuance of this, but not in any sense a resurrection, being certainly sufficient.

"21°. That a book of the law of God must constitute an indispensable part of the furniture of every lodge.

"It does not appear that this was required in the older days of Masonry.

"22°. That all men in the sight of God are equal, and meet in the lodge on one common level.

"It is not a landmark of Masonry that all men are equal in the sight of God. That is a statement that God regards men in a certain way—the Australian savage as equal in every way to the greatest and best of the race. Whether this be true or not, it is no landmark of Masonry. But it is a landmark that on the floor of a lodge all Masons stand on one common level. It is not true that we are bound to admit to that common level all men of all kinds and races who may apply.

"23°. That Freemasonry is a secret society, in possession of secrets that cannot be divulged.

"It is not true that Freemasonry is a secret society. A secret society is one whose existence is a secret, and its members not known. But it is a landmark that the secrets of Freemasonry cannot be divulged.

"24°. That Freemasonry consists of a speculative science, founded on speculative art.

"There is neither science nor art in Freemasonry. Its true definition is that it is a system of morality, veiled in allegory and illustrated by symbols. It does not pursue scientific studies nor practice the arts.

"25°. That the landmarks of Masonry can never be changed.

"But they can be, and they have been. It is true that its real landmarks ought not to be changed. But who is to say what these are?

"One would be warranted in believing that it was an ancient landmark that no one could be admitted into the society except by unanimous consent; but one of the earliest acts of the Grand Lodge of England was to authorize certain lodges to receive candidates when unanimous consent was refused by even more than one vote.

"It was never a landmark that the vote should be taken by

secret ballot; although that now seems to possess greater sanctity than many things that time has taken away. It was only required that the unanimous consent should be had, the brethren expressing their pleasure in their own prudent way.

"Thus most of these so-called landmarks were not known either to Ancient Craft Masonry in England or Scotland before the revolution of 1723, or to the new Masonry, as landmarks, for years afterwards. It is a pity that Masonry has not a Pope, or cannot make one of some Grand Master, Editor, or Chairman of a Committee on Foreign Correspondence, endowed with infallibility, to determine the age which a landmark must have to entitle it to call itself a landmark; what is the essential nature of a landmark; how many of the supposed twenty-five are landmarks, and what others the oracular wisdom of the author [Dr. Mackey, in 1874] of this catalogue has overlooked.

"A mushroom may grow ever so tall, on a boundary line or at a corner, but it will never be mistaken for a landmark.

"If there were such an infallible authority and arbiter, I should like to submit for his consideration a score or so of additional landmarks of the same nature as some of those on the semi-official catalogue, and, it seems to me, equally entitled to figure on it."

Brother and Friend

Cultivating the habit of friendly intercourse, we become friendly with our neighbors in our everyday relations with them; and who can doubt that this helps us both, and therefore tends to make our community and our country a better place in which to live?

To quote somewhat loosely the words of William Preston, a Mason of over a century ago: "Where friendship is unknown, jealousy and suspicion prevail; where this virtue is the cement, happiness subsists. Friendship, which appears divine when employed in preserving the liberties of our country (upon the battle-field), shines with equal splendor in more tranquil scenes. Before it rises into the noble flame of patriotism, we behold it burning with an even glow, permeating and improving the soft hours of peace. No subject can more properly engage the attention than the benevolent dispositions which an indulgent nature has bestowed upon the rational species. These are replete with the happiest effects, and afford to the mind the most agreeable reflections. In every breast there is a propensity to friendly acts which, being exerted to effect, sweeten every temporal enjoyment. Actuated by this spirit, each individual connects his happiness with that of his neighbor, and a fixed and permanent union is established among men."