
RESTORATIONS

OF

MASONIC GEOMETRY AND SYMBOLRY

BEING A

DISSERTATION

ON THE

LOST KNOWLEDGES OF THE LODGE

WITH ILLUSTRATIONS

BY
H. P. H. BROMWELL
PAST GRAND MASTER OF ILLINOIS
HONORARY MEMBER
GRAND LODGE OF COLORADO



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CHAPTER I

DESIGN OF THIS WORK

1 **I**T is no part of the plan of these chapters to deal with the history of Masonic Lodges, or of any organized form of such or similar institutions; or of that which is herein spoken of as "Masonry," considered apart from any organization.

Any attempt to explore the antiquities of the Craft, as it may have existed in variant phases, either external or internal, prior to the time of what is usually termed "the Revival," in the early part of the last century, in order to be of any value, must be far more than the work of a lifetime—much more must it be so with the history of Masonry itself, even if undertaken by those highly proficient in universal scholarship.

The matters to be collected and brought into order do not lie along the line of any open and known route of history, as do those which concern a known nation or race, or a particular country, or even a system of religion, laws or political institutions. On the contrary, they are scattered among the fragments of divers civilizations, in separated lands, and in an exceptional condition of obscurity, wherever accessible at all; and little, comparatively, is to be found in the *words* of any one language. Overlooked by historians, and withdrawn from public observation at all times, the greater part must be elicited by exploration of disconnected subjects and sources of information—the remnants of art and of monumental fragments—the scant remains which represent the principles of religions, philosophies and mysteries passed away, and scraps of historic, poetic and legendary lore, restored from long oblivion.

2. The admirable researches of R.:W.:Bros.:Wm. J. Hughan and D. M. Lyon, with those of Bros.:Fort, Findel and others, among the remains of mediæval and later records, laws and other documents, Masonic and secular,

have supplied a store of isolated, as well as connected, facts, heretofore lacking and unobtainable, except by such persistent and well-directed labors as they have performed, which greatly exceeds, in many respects, what the Craftsmen had of late years supposed to be accessible by any means whatever.

Yet, notwithstanding this, and in addition thereto, the masterly and incomparable work of Bro. R. W. Robt. Freke Gould, in the wider field of the history of the Masonic Institution throughout the world, I can not doubt that the *complete* history of Masonry, so far as it may be possibly attainable, is yet to be written.

Doubtless the stock of information already restored will be further enriched by still more exhaustive investigation in their several departments of inquiry, by all or some of the authors above named, and by others who may be incited by their example and success, until future historians shall be supplied with a more proper and complete basis than could hitherto be found for the work which doubtless is yet to come.

When, with like diligence, directed by equal sagacity, the seekers of Masonic lore shall have recovered from the treasures and the wrecks of all lands, ages and races such knowledges of the diverse subjects involved as may rightly be deemed worthy of consideration, as reasonably authenticated, the work of collating, comparing and interpreting may go on to more definite and reliable results, until something like a probable history (in the true sense of the term) of that which constitutes Masonry in its most comprehensive aspect, may be laid before the Masonic world.

3. It is true a considerable number of writers during many years have anticipated the opportunity which may be afforded by the labors of painstaking investigators, by assuming the task of providing the Craft with ample and specific histories of the institution, on a scale circumscribed only by the limits of terrestrial time and space.

As most of these were given to the world before any reliable information concerning the ages of stone and bronze had fallen under the notice of the authors, the Craft has suffered a serious curtailment of the antiquity which otherwise, and but for the tardiness of archæologic scientists, it would have received and enjoyed at the hands of several prominent teachers; and we have all been compelled, during this long time, to content ourselves with an an-

tiquity reaching back only to the date fixed by theologians for the appearance of Adam and Eve, or a little before that time.

The disappointment occasioned by this, and other like causes, has so reacted on a number of later and less enthusiastic writers that they have not hesitated to plant the initial markstone of Masonic existence at the year A. D. 1717, notwithstanding they, as well as the others, fail to explore the remarkable forms and complications which distinguish the Lodge in its several Degrees, as well as the multitude of significant representations, overlooked by all parties, which show to the thoughtful observer the great improbability of such a conclusion.

4. Many Masonic writers and orators not only expatiate with enthusiasm upon the great antiquity and world-wide distribution of Masonic institutions, under various forms, each placing the cradle of the system in that region of fable which suits best his own imagination, but many of them assume the task of setting forth specifically in what form, or under what disguise, Masonry appeared in one country after another, in a kind of continuous metamorphosis, from the ages of the antique until the present day.

Each chain of descent differs from the others except in this, that the links are many of them scarcely plausible probabilities, while other, more veritable in some particulars, are possibly parts of some other consecution of events or isolated growths of somewhat similar forms, but of different origin, and tending to other ends.

Besides, it is seldom that any two authors who offer anything which savors of original research are found to agree, even in the principal matters of the discussion. But whatever the difficulties and uncertainties which may surround the conclusions of those best informed and most thorough in exploration, they in no wise preclude some of the more enthusiastic from uttering the facts of their own mintage with ample assurance.

But it is doubtless according to human nature for mankind to incline toward writing and discovering most of those matters of which least is known, or, rather, can be known; for it is the search for the unknown which enlists man's attention and efforts; and hence the satisfaction which many authors realize in treating of unknown things, although unconsciously omitting altogether the *search*.

It may be permitted to venture here the suggestion that if much of the time and labor consumed in making new compositions of the reiterations of former writers by those no better informed, were spent in *seeking out* the *import* of those *landmarks* of the "*work*" which are *yet preserved* in the Lodge, and bringing to light those which *have been suffered to fall into disuse*, there would be to-day far more inducement offered to those capable of so doing to investigate the proper subjects of Masonic archaeology to some purpose.

5. The history of Masonry which is yet to be written will be such as is signified by the term History in its most comprehensive and philosophic sense—not a mere collection of such annals or chronicles of the Craft as can be readily found; nor yet a compilation of oft-repeated but unverified declarations about things of antiquity, of which Masonic literature furnishes such a superabundant supply.

When all the facts in any way connected with the subject shall be sought out and secured, to the highest attainable degree of exactness, a history of Masonic events and their causes may be pushed to completion as far as circumstances may permit and human ability suffice.

What, indeed, is very desirable is a history of *Masonic ideas*. This would be a work embracing in its scope the whole history of man, in several respects of great importance, from the first traceable beginnings of the races to the time being of the work. It would have to do with the religious, philosophical, governmental and legal systems of the human family, no less than with the mysteries, superstitions, capacities and idiosyncrasies of races and nations. Hence, every one can see that it can not be the work of one, but must be the analyzed and marshaled results of the labors of many minds.

The exactions which conditions such as these would impose on the producer of anything of real value in the shape of a history in the best sense of that term, coupled with a manifest inability in the writer to comply with their exigencies, furnish ample reasons why the whole subject should be omitted, as far as possible, from these chapters.

What little, if anything, may be found herein concerning the probable antiquity of Masonic Lodges working in a form the same, or similar, to that established with us, or concerning institutions of any description from

which ours might claim descent, directly or indirectly, must be inferred from what shall appear from place to place throughout the work in the discussion of the matters deemed proper to the design of the same as hereinafter expressed.

6. The arguments for or against assigning any particular *time* to the origin of Masonic Lodges, or to the system called Masonry, can, in the present state of our knowledge of the subject, only amount to a collecting and balancing of probabilities; and the same is true as to the *manner* in which the existence of the whole system was brought about.

But it may be well to say here that, if the views above and hereinafter expressed are well founded, a very long process of evolution must have been required to make possible the existence of such a comprehensive and remarkably organized system of knowledges, coupled with such wise principles of moral order and government, as must have been embraced in Masonry before any systematic method of embodying the same in what we call "the work" could have been digested and completed. For in any such process, not only must that which is to be included be provided for, but it is of as much importance, and as much discrimination and judgment is required, to discern and exclude all which rightly should be rejected, as to ascertain and select what should be retained; and oversight in this respect has wrought the failure of numberless institutions otherwise well designed.

7. As to Masonic symbology, it will be treated of only so far as may be necessary in certain cases in order to show the order and relation between the various modes of representation employed in the system of Masonry, so that the harmony of the whole, on the principles it is herein attempted to set forth as true and proper, may be made to appear to an extent sufficient to induce Masonic scholars to enter on a more comprehensive and exhaustive investigation of the subject than has been hitherto undertaken.

It is as true of Masonic symbology as of Masonic history, that those who may desire a well-founded and complete treatment of all which is included in the scope of such a science, must be content to wait. It must also be the work of many minds.

But the principal matters to be considered here are those most important and by far most *neglected* and *overlooked* subjects of all, Masonic geometry.

and the conformity of the Lodge in its Degrees to the order of the universe, and in its forms and situation to the form of the Earth, and to the astro-nomic lines represented on the celestial and terrestrial globes—also the con-formity of the *work* to the same and to the principles of geometric science, as represented by those two “Great Lights,” the compasses and the square; and especially by the remarkable combination of the same found in that master key to Masonic geometry, the figure known as the 47th problem of Euclid.

8. Whatever may be brought forward which may appear to some as being new, it will still be true concerning Masonry that “there is nothing new under the sun.” An attempt to impose upon the Craft anything actually in itself *new*, as being part of “the body of Masonry,” must be the most inde-fensible effort which could possibly be made by any Masonic writer.

If such an attempt were not censurable as presumptuous and fraudulent, it would still be futile and fall to the ground, for the reason that the very explorations and illustrations exhibited in these chapters alone, if set forth therein in any adequate manner, would show conclusively that such is the admirable and complete order of Masonry that no possible opportunity or place is left for the display of invention in producing additions or embel-lishments, except such additions as in reality take away.

The case is much the same as would be a like attempt to add something new to geometry itself, or to the science of numbers—the effort must carry its own refutation.

The intent here, however faulty the execution, is to *restore* the knowl-edge of some portions of that which, having been lost in the vicissitudes of time, has left the science of the Lodge, and consequently the *work*, in a broken and incomplete condition, which restoration can only be effected by first reproducing the *original order*, and as far as this shall be done in a *demonstrable manner*, the lost parts reappearing must assert themselves under the infallible warrant of scientific and philosophic principles. Thanks to the truth of that remarkable declaration, which has come down to us as a prophecy as well as a landmark, that “Masonry is founded in geometry,” we have always had the right to feel assured that this can be done.

If the methods pursued herein shall, for want of more complete conception and more accurate discernment of the necessary conditions, fail to procure in all cases what the best thought of Masonic students may deem veritable results, it is believed by the writer that at least it will not fail to vindicate the truth of the assertion of our predecessors, cited above, and that truth remaining firm, the door will always be open to the "well qualified," and the means of discovery assured, by which whatever is here lacking may and will be supplied, and whatever is redundant or unfounded be rejected.

9. No subject concerning which any heated controversy has heretofore arisen, or is likely to arise, will be entertained in any part of the work, save that in treating of some apparent defects in the existing work, so far as the same can be done in public discussion, a difference of opinion may probably arise concerning the sufficiency of the showing made as to the error alleged or the correction proposed; but in those cases the matter is submitted to the judgment of the Craft, upon their further and more thorough examination, with a view to avoid anything like an omission or suppression of any difficulty in the way of the author in the general views presented.

No advocacy of any opinion of the writer touching any mooted question of moral or dogma should or shall be permitted to disturb the peaceful flow of fraternal consideration which he invokes and hopes to secure for this work from all thoughtful students of Masonry, so far as they may find it on examination worthy of their attention.

Doubtless it is high time that an effort should be made toward putting the Craft in possession of some basis upon which they can go to work with a prospect of accomplishing something for the character and usefulness of an institution so truly designed to be a continuing benefit to the human race; yet at the present time the chief incentive to action is hidden among the rubbish.

10. One principal cause of the great loss of Masonic ideas, thought and knowledge among the fraternity, which has occurred during recent years, is this: At the very time during which over six hundred thousand persons have been admitted to the Degrees of Masonry in the United States alone, and while consequently the Lodges everywhere have been busied with the mere *work*, to the exclusion of everything else, the Grand Lodges have used no means

whatever to teach, or cause the Lodges to teach, that Masonry is a *craft*—not a mere *order*—and *in what that craft consists*.

In consequence of these and other causes the great majority of the entire body of affiliated Masons in this country to-day have never learned the first lesson concerning the true character of Masonry, and wherein the Lodge *differs* from other institutions which have ceremonies of initiation, with additional ceremonies which they call “Degrees.”

If all Masons had been properly informed on this one point, and nothing further done toward their instruction, it would have been worth more to the Craftsmen than all the teachings they have received from all sources put together. Because then many, if not all, would have given their attention to the investigation of what the craft or art of Masonry contains, for they would have expected to find in it something worthy of their attention, and which would require some effort and diligence to obtain.

11. But it can not be expected that persons will search for that which they know not of, and thousands of Masons, if not a majority of them, never hear anything *definite* concerning the craft of Masonry, or any directions or instructions which might furnish them a clue by which to discover the outlines and principal landmarks of the *system* of Masonic *Degrees*, to say nothing of the thousands of particulars which fill their complex and interwoven designs. How few have even supposed that the word “Degree” is anything more than a convenient name for a ceremony, or that there is any difference between the Masonic and the other so-called degrees of divers societies, or that the Masonic Lodge is the *only* one which has veritable Degrees.

Hearing Masons everywhere speaking of “Our Order”—of the “Blue Lodge”—of the “Blue Lodge Degrees”—of “the *first three* Degrees”—the “*inferior* Degrees”—the “higher Degrees of Masonry”—of being “a high Degree Mason”—of being “away up in the Degrees”—of “the ritual of the order,” and the like, and reading the same and similar expressions in the public utterances of Grand Officers and in Grand Lodge proceedings, and in the writings of committees on correspondence, and of orators and writers for the press, while the same terms are used by the representatives of all other associations, they have begun and gone on supposing and believing that all which can be claimed for the Masonic Lodge over that of any other

secret society, consists in a greater antiquity and better ceremonies. Hence, also, the many other erroneous suppositions which prevail everywhere among the fraternity concerning the true character of the Masonic Lodge; for instance, that the Lodge room is the Lodge—that the doors of the Lodge room are those of the Lodge—that the entrance at the door for the purpose of a Degree is an entrance into the Lodge, or on the floor of the Lodge—that the floor of the room, or place where the Lodge is held, is the floor of the Lodge—that the circumambulations can be *inside* the stations—that the *figure* formed by the two geometric Great Lights, and that formed by the burning tapers, may be the same in each Degree—that the words used in the several Degrees are nothing more than *mere words* or *names*, such as ordinary passwords—that the sun is in the *south* at high meridian all over the *world*—or, what is the same, in all the *three Degrees*—that consequently the Lesser Lights should be placed in the *same form* in each Degree—that there might be *any number* of Masonic Degrees, as well as three—that the square, level, plumb, rule, line, twenty-four inch gauge, gavel, compasses and the others, are used in the Lodge simply because they happened to be the implements used in building, and are of no special value or importance in Masonry more than the beehive, ark, anchor, sword and heart, scythe and hour-glass, Jacob's ladder and the like—not knowing that the first mentioned three are of special importance in the *astronomic work* in the ADVANCE in *each* Degree.

12. The thought that there is but *one* Masonry, and that it is itself a *science*, and that it contains an *art* or “mystery,” in the proper sense of that word—that it is a *philosophy*, or at least a means in the development of a veritable philosophy, never enters the mind of a person of ordinary information, who is “put through” his three Degrees in two months, and turned over to a Senior Deacon or other member to learn his part of the ritual.

That these remarks are true can be readily seen by any one of ordinary observation; but they are not intended to show fault or cause of reproach against any, but to fraternally point out one of the causes which are now, and for a long time past have been, undermining the foundations of the Masonic structure, and to show the necessity of the attempt made in this publi-

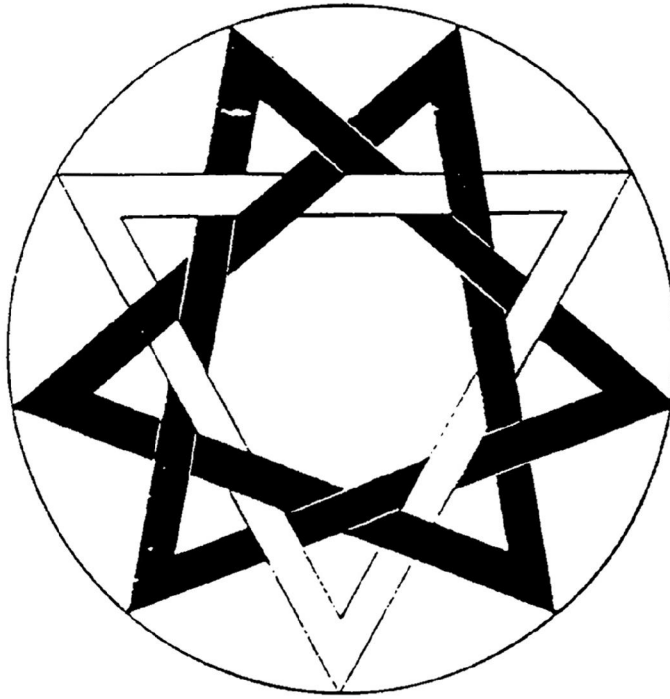
cation to call the attention of the Craft to the overlooked treasures of beauty and excellence which belong to the Lodge.

13. It is with the hope of contributing to the development of a better knowledge of the *design* and *order* of the *veritable* Masonry of the symbolic Lodge as it actually and demonstrably is, that the task of preparing this book, under extremely adverse circumstances, has been entered upon. When the Craft shall wake up to understand and appreciate the importance and value of the things concealed in the Degrees, and recognize the remarkable perfection which exists in the entire work, and the consequent superiority of the Degrees of Masonry over anything of the same name to be found outside the floor lines of the *Ancient Craft Lodge*, there will be an incentive to the prosecution of Masonic studies such as can never be supplied from any other source.

The effort herein made is, in the language of the law, to "*show cause*" to the Craft why they should *go to work* in *restoring* and *securing* once more the full benefit of the grand estate of philosophy, science and moral truth which they have inherited from forgotten predecessors—the treasures which have been concealed by unknown hands in the body of the Lodge, as a reward for "the skill and assiduity" of the worthy and well qualified, through all time.

CHAPTER II

WHAT IS MASONRY?



“The Signet of Enoch, the seventh from Adam, which, being a Geometric Figure, composed of three equal and equilateral triangles regularly disposed about a center, is the symbol of illumination, and was hailed by our ancient Brethren among all nations as the sign of the Shekinah, the Divine and Omnific Light.”

CHAPTER II

WHAT IS MASONRY?

1 **T**HE title of this chapter appears, without some reflection, as a simple interrogatory, but quite comprehensive; but it involves complexity, for it suggests and demands an answer to questions which are prior. Before there can be any proper or definite answer, it is necessary to ascertain what is that which is meant by any one who speaks of *Masonry*; that is, which of the many senses or significations of the term is intended. For the word *Masonry* is one of those which the poverty of language in *words*, compared with the multiplicity of ideas and thoughts to be expressed, compels us to use at every turn of discourse to signify a different subject.

It is like the word *state*, which at one moment is used to designate a certain territorial expanse—at the next, to signify that corporation which is the representative sovereignty or governmental institution of the people who inhabit that territory—and, more commonly yet, to mean the people, government and territory together.

There are hundreds of such words, as *city*, *church*, *corporation*, *court*, *democracy*, *choir*, *craft* and the like, as is well known. At times the word *Masonry* is used to signify the peculiar *rites* or ceremonies used by certain societies called *Lodges of Masons*, or *Masonic Lodges*. Again, it signifies not these, but a certain body of *principles* and rules of morals, duties and conduct, advocated or taught in those societies. Next, it means the *art* or *mystery* claimed and professed by them. Again, it means neither of these, but the *whole body* of the society of *Masons*, including the entire complex of their organization, grand and subordinate, throughout the world.

Again, the word means the art of *building* in stone; also, at times, including brick work; and again, it is used to denote the *very walls* and *parts*

of a *building*, as when we say this is good or bad masonry, heavy masonry, and the like.

2. Last, but not least, it signifies a certain body of *knowledges*, teachings, traditions and principles concerning the visible universe, human nature, government, order, providence, humanity, its necessities, advancements, etc., and the relations between natural physical causes and operations and sublime moral principles and the processes of the human mind. This, with other connected subjects, is claimed to amount to a veritable system of science or philosophy, and taught by an *art* of symbolization practiced from of old time; which science is alleged to be founded in geometry, while the art of representing the truths to be illustrated is mostly drawn from that science and the art of Operative Architecture.

It is in the last mentioned sense of the term that it will be used in this chapter.

Abundant confusion has arisen in Masonic writings by the frequent use of the term "Masonry" in different senses, in the same discourse, without anything to show in which case one thing is intended and in which another. In consequence, one writer has mistaken the meaning of another, and has been led into committing errors on his authority, or else has fallen into controversy with him, in the same way as theological writers mistake each other's meaning of the words church, faith, redemption, and other like equivocal words, and speakers and writers on constitutional law questions fall out over the words state, independence, sovereignty, et cetera.

3. The Masonry to be discussed here is that illy defined, but sufficiently understood subject, spoken of at times by the old significant term "mystery;" in its old English sense; including the idea of an art or a science or both, as the case might be; which might be acquired only from those in possession; or otherwise by rediscovery of it; as the "mystery" of embroidery, of dyeing, of chemical operations, and others.

It is common at this day to speak of the mysteries of Masonry, of Old Fellowship and others, not meaning anything more than the *art* or *science* or *both*, which the members of either society claim to be in possession of, together with the secret manner of communicating the same.

It matters not that the art or science (mystery) may be profound and comprehensive, or puerile and limited; it is termed a *mystery*, without anything of the meaning attached to the word "*mysterious*."

The word *mystery*, however, has not been much in use among Masonic writers; they have generally avoided it, not because of objection to the proper signification of the word in this connection, but because of the use made of it in popular discourse, by which a majority of persons would be led to misunderstand the intent of the writer who might employ it in relation to Masonry. Hence, instead of it, our former teachers have preferred the old English word *craft*—a term of nearly the same signification, in one of its senses, and which has been at all times deemed to signify the art, mystery or science, or all combined, which Masons claim to possess and impart in their "work." Formerly all masters in any craft, as carpenters, tailors, smiths, weavers and others, in taking apprentices, bound themselves to teach them the "*mystery*" of the particular handicraft intended.

The word *craft*, like the word "*mystery*," besides the significations above pointed out, means the knowledge and skill, together with the practical application of the same, by which an artisan carries on his particular work. It has also other meanings not necessary to mention here, except that in which it signifies the Brotherhood or fraternity at large.

4. The first inquiry here is whether or not there is in the craft or mystery of Free and Accepted Masons any body of knowledges called "Masonry," which has a distinctive or peculiar character, and constitutes a *system* of some kind, designed to be communicated in a particular manner for any purpose, and worthy of being adjudged a system of science or philosophy, more or less perfect, and of some greater or less value? The answer, according to the universal teaching of Masons, is that such a system actually exists, and has existed during an unknown length of time.

The learned who are outside the Masonic Lodge are not in a position to make any answer to this question satisfactory to themselves or others, and they have no means of properly testing the assertions concerning it, made by Masonic writers and speakers, and generally give little or no heed to them.

The answer which may be gathered from the expressions of Masonic writers on this subject is substantially this, that Masonry is a system of

morals, veiled in allegory and illustrated by symbols of deep significance, and that the body of knowledges connected with and inwoven in its mystic teachings, not only constitute a system of moral and intellectual science, but are of great importance and benefit to the Craftsmen and to society at large.

As to anything to be advanced in these chapters in support of the claim so made, it will not be attempted by argumentation. in this, or any other part of the work, or by assertion of the writer's belief, or by citation of authorities, but must be shown by what is set forth in explanation of the different matters involved throughout. Because, from the very nature of the case, to show what Masonry is, and to show whether or not there is something of reality called Masonry, is one and the same process, just as the only way of showing that there is such a science as arithmetic, or such an art as sculpture, is to show *what it is*.

5. This much being said as to this matter, we may go on now and consider the question in the title of this chapter.

The answer attempted will not be by a *definition*—for the word Masonry, in the sense in which it is here used, like the words reason, spirit, liberty, faith and many others, is one which is *never defined*, save approximately, and then only by description and illustration at length, as is the case with the word *life*, which philosophers have been attempting to define in brief during many centuries—but their failure has been the unfailing result. Even the illustrious Herbert Spencer, who may be justly esteemed among the most acute and accurate thinkers of this or any age, noticing this failure, has suggested still another definition as the utmost effort of his masterly mind, which, though doubtless the best extant, does not appear, upon close examination, to be a definition of *life* at all, but of *living*; that is, of the *process* of life in its material environment.

6. The writer of this is far from presuming to attempt what is technically termed a “definition” of any of the above mentioned terms. He will be content with saying here that from what may be gathered from the many utterances of Masonic scholars to be found throughout the body of Masonic literature, as well as from the evident meanings of the geometric figures and the *forms* of the “work” in the several *Degrees*, and in their *complex*, it can be collected that Masonry may be *substantially* described as follows: A system

of sublime truths, including those of the *natural universe*, as well as of *moral* and *intellectual science* and *philosophy*, based on the accepted fact of one Almighty, infinite and perfect Deity, called by Masons "THE GRAND ARCHITECT OF THE UNIVERSE"—the perfection and completeness of the order of the Universe—its correspondence with itself throughout; that is, in all its parts and Degrees—the co-ordination of these last by correspondence, from first to last—their correspondence with the Degrees found *in man*, in the same order—the immortality of the human spirit—a righteous system of Divine Government—the enjoining of the practice of all moral and social virtues and duties, by means of lessons embodied in symbolic representations of deep significance, together with apt and wisely-ordered discourse; all contained in certain ancient and simple, but sublime, ceremonies, co-ordinated in Degrees according to the *order of the universe*, which is the *Divine order*. And further, that the filling up of this general scheme is by lessons not taught in words so much as by representations of correspondences actually existing in the constitution of natural and spiritual things, in their several Degrees, and cognizable by man; that these lessons, in order to their perpetuation, are embodied in the forms of the Lodge and what may be found therein, and especially in what is termed the "work," the principal truths and illustrations being set forth by means of geometry, upon which science, as we are expressly taught, Masonry is *founded*—an assertion which is of far *greater import* and much *wider* significance than has *of late* been attributed to it by Masons. That for the most part all such lessons and illustrations are left for exploration by the Craft, in LIBERTY and RATIONALITY, and without the intervention of any authority whatsoever; "as a reward for the skill and assiduity which may bring the same to light."

7. It is further submitted here that the above description, besides being imperfect, is very much *curtailed*, and that a diligent examination and consideration of many things traceable in the Lodge itself, and what may be justly termed the *body of Masonic lore*, scattered through ancient and modern writings, not confined to the works of Masons, will convince the thoughtful student that a much more extended statement of the principal matters involved in Masonry would be nearer the truth.

That this suggestion is well founded will appear to some extent in the following chapters, but much more fully to those who *qualify* themselves to pursue the exploration of *all* which is *contained* in the *Lodge* itself: for it must be understood that *more* is *necessarily omitted* throughout this work than can be properly committed to writing in this or any other book.

If what these chapters may contain shall be the means of aiding some who may be inclined to such studies to set out in the right direction, and avoid certain errors in re-establishing what has been lost in the work through inattention and consequent lack of knowledge among the Craft, even though it should fail in securing many results exceedingly desirable, it will be as much as should be hoped for. But it will be more than enough to justify the attempt to call the Craft to the laudable work of *recovery* and *restoration*.

8. It should seem clear to any reflective mind that whatever may be the science, art or mystery of Masonry, or whatever its claims to antiquity, it may well be supposed to have existed, in whole or in part, before any such organization as the existing Masonic Lodge was instituted. In truth, we can not reasonably suppose the contrary. We can not believe that at any time such an institution would be organized in *advance*, for the purpose of taking custody of and preserving something of which its founders should have no knowledge.

We might, indeed, suppose an institution organized for other purposes, such as mutual protection or benefit, or for acquiring knowledge concerning various subjects, or even for mere social enjoyment, within or from which such a system as Masonry might be evolved during some lapse of time. But in any supposable case there must necessarily be assigned an indefinite but protracted series of years, either in ancient or modern times, for such evolution. And however ancient we may suppose organized Masonry to be, there still lies beyond its birthday ages on ages, during which the knowledge and understanding of the things of the physical world and their laws and operations, as well as the sciences of numbers, geometry, astronomy and others, and also proper and adequate conceptions of virtue, duty, fraternity, religion and the like, might be developed, in the slow progress of the human race, before any one could think of forming any systematic agency for the pur-

pose of illustrating abstract truths belonging to *one class* of the above named subjects, by representations drawn from *the other*.

9. To what extent the evolution of general knowledge, and humane and religious sentiments and opinions must have progressed before such a system as Ancient Craft Masonry could become possible, we need not here particularly inquire; but any one can see that, without a miracle, "the body of Masonry" must have been long ages in reaching any such condition as that in which it has come to us.

But whenever it arrived at its highest degree of perfection, one thing may be confidently asserted by those who may choose to make the necessary exploration of its geometric and astronomic "mysteries," and that is that its culminating period was *long enough ago* to give time for a slow but extensive deterioration, by obscurity and losses, until it reached the mutilated and partly disfigured condition in which it came to the hands of the present generation. This condition is constantly becoming more lamentable, not merely because of what has been *lost*, for that may be *restored*, but because of the utter indifference of all concerned, which greatly hinders any effort either to revive or restore. Because much study of Masonry in its groundwork is necessary to qualify any one to discern the countless details and complications of its original structure, and to discriminate between the veritable parts of the system, and assimilated inventions or unfounded suppositions.

10. The want of a constantly present perception and understanding that the entire "work" of the Lodge, even to the characters of the actors whomsoever, engaged in any part thereof, is entirely *symbolical*, has been and still is a great stumbling block to thousands of Masons, even among the better informed and most active of the Craftsmen.

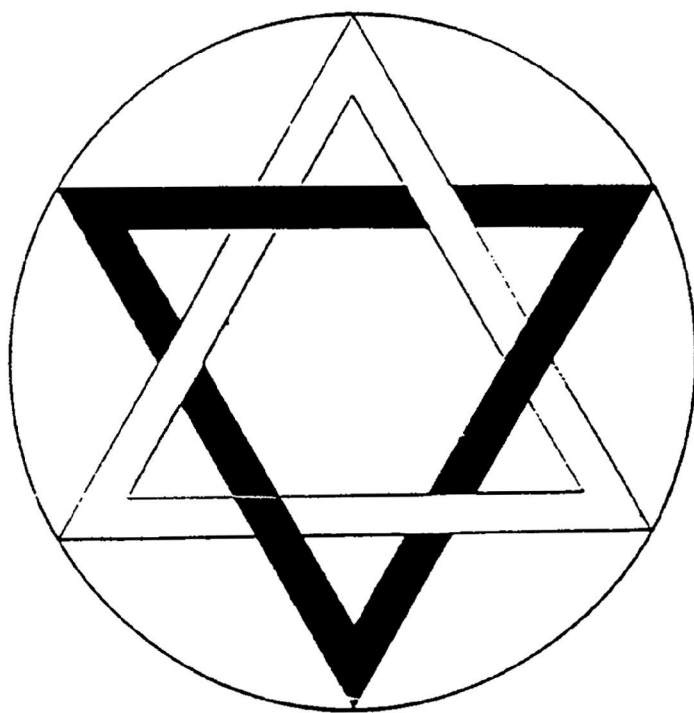
From this cause has sprung numberless misunderstandings of much which has come down to us, as well as disputes between Masonic writers, and many attempts to draw unwarranted interpretations and conclusions from what may be found here and there in the "work" and legends of the Craft. Accordingly some are found making attempts to introduce dogmas, which they esteem to be and term matters of faith, grounded on authority of some description; and they seek to propagate them as something proper in Masonry; also to procure the making of laws to regulate the conduct of Lodges and

members in respect to such notions. Everything of the kind tends not only to the obscuring of the simplicity and wisdom of the Craft of the Lodge, but to cause others to take offense. Hence the very means designed to promote harmony and the enjoyment of all, and their esteem for each other, are perverted to the promotion of illiberal and unkind feelings among those put in disagreement.

It is utterly vain to attempt bettering Masonry by calling to its aid any of the inventions and refinements in opinions or sentiments claimed to be religious, which have engendered strife when imposed on other systems or fraternities. They end either in bickerings or strife or else in slavish subjection to the dictates of assumption and self righteousness. Ancient Craft Masonry is content with "the religion in which all men agree"—the religion which is in the *life*—leaving each in his liberty and rationality to secure such other and further qualifications for his own benefit as he may deem proper and necessary in that behalf.

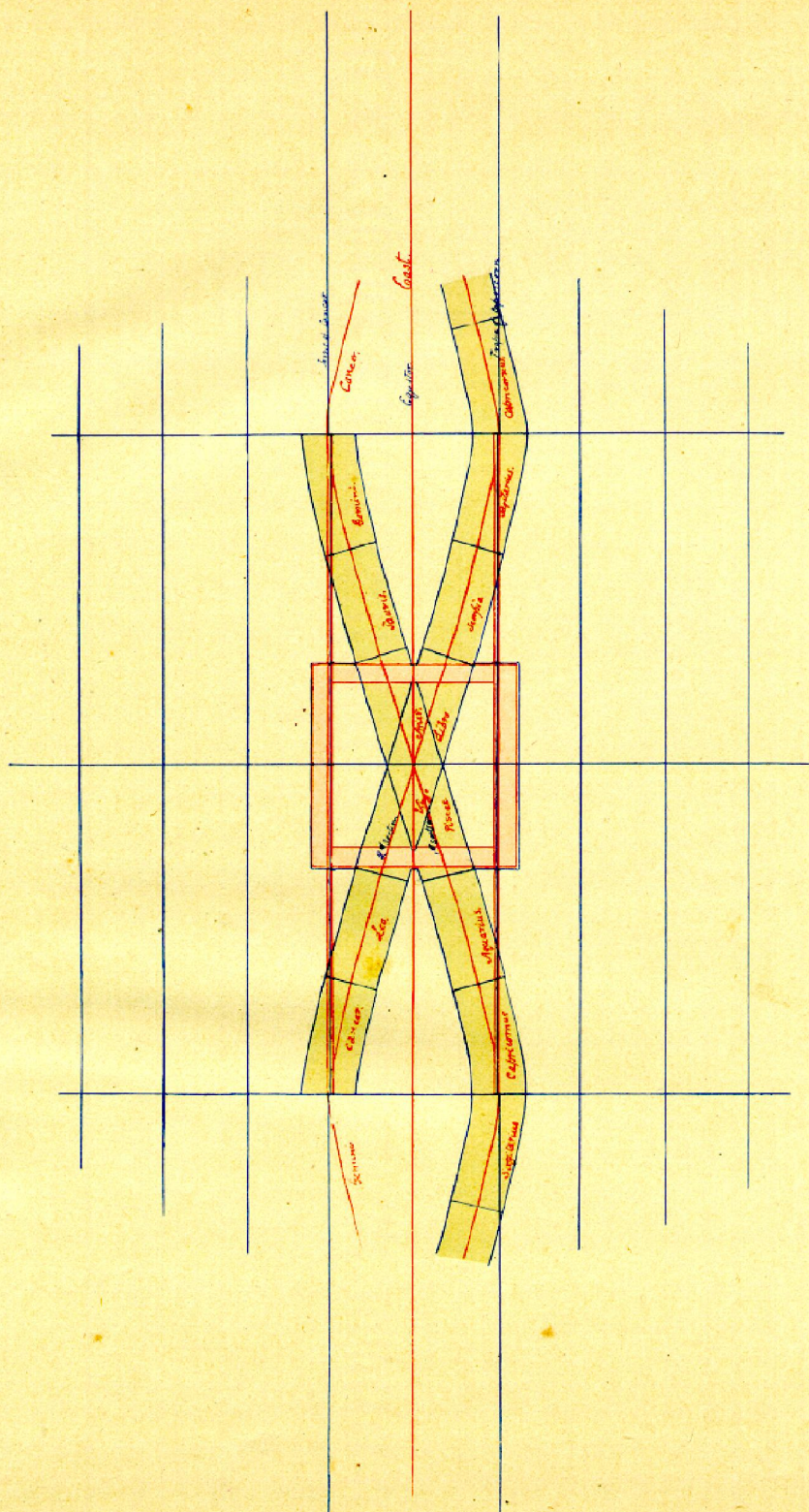
CHAPTER III

WHAT IS THE LODGE?



The Signet ("Seal") of King David—the triangle upon a triangle—called by ancient Hebrew Masters, the Morghan David—which being a geometric figure, composed of two equal and equilateral triangles, whose bases are opposite and parallel, was hailed by our ancient Brethren among all nations as the symbol of the Divine Humanity, the Image of God in Man.

PLATE I.



The Belt of the Zodiac and Line of the Ecliptic.

CHAPTER III

WHAT IS THE LODGE?

1 **W**HAT is the Lodge. is one question—what is a Lodge, another. The word Lodge is one which has many significations, and is allied to several other words springing from the same root, and which have, in one or another of their different meanings, something in common with one or more of those of the word Lodge.

The word is used for certain purposes as a noun—for other purposes as a verb. As a noun it is used in English to signify a small dwelling, such, for instance, as the house of the gate-keeper of a park or forest or other estate; and it is frequently met in writings describing such establishments.

In German it appears in the form *Loge*, signifying the same, also a box in a playhouse, also a Masonic Lodge. In French, in the form *Loge*, signifying the same; also a porter's lodge or dwelling, a cell, den, kennel, etc. In Italian its form is *Loggia*, with similar significations.

The word lodge is used as a verb, as to lie down, to *lay* down, to *lay* up, to place away anything for keeping, as to lodge a document in the proper archives, to put a thing in its place—to take and hold a place, as to make a *lodgment*. With *dis*, to put out of place, as to *dislodge* another, an enemy, etc. The verb to *lie*, also the verb to *lay*, the noun *lair* (German, *lager*) seem to be parts of the same word. In old Masonic writings the word appears spelled *Ludge*. There is also the word ledge, a deposit or *lodgement* of stone or other mineral, which word is in common use.

2. The word Lodge as used in Masonry has also several different significations. Some appear to have grown out of the word used as a noun, as when we speak of "a Lodge," meaning any Lodge, and the word thus used has more than one signification: one when we speak of a Lodge of *Masons*, another when we speak of a Lodge being *opened* or *closed* where we mean the *symbolic*

Lodge. Again, when we speak of a *particular* society of persons, as when we say "Temperance Lodge No. 16," or "Pentalpha Lodge No. 25," or some other. We also say a *Lodge* of the Saints John, or a Lodge of Fellow Crafts, and the like, in which case we do not speak of those persons assembled, any more than we mean the *person* who is *Judge* when we say the *court* is opened or adjourned.

Besides these uses of the word, we often speak of "*the Lodge*," as when we say "such and such things are taught in the Lodge," and the like. The Lodge here meant is the *universal Lodge* of Masonry, and not any particular Lodge or Degree.

Yet again, we use the word in a sense derived from the verb *to lodge*, in which case the form of words is the same as in the last above, but the intendment or thought involved and to be understood is different—as when we say, "This belongs in the Lodge," "This (ceremony or symbol) was borrowed from the Lodge," meaning the matters *lodged* or *placed* in custody or keeping. Again, when we say "the *Lodge* was borne in the procession," and the like.

The word Lodge has been adopted by societies other than Masons, to represent such things as those to which it is applied among us.

What a Masonic Lodge really is, is better understood by Masons than any explanation or description of it, and when we speak of the Lodge, or use the word Lodge in any manner, the particular idea involved must be disclosed by the general tenor of the discourse.

3. When, therefore, any attempt is made to answer the question, "What is the Lodge?" no specific definition can be set forth in few words; for, such is the complication of structure of what may be termed the Universal Symbolic Lodge, and so diverse the matters collected in idea and involved with each other in its whole complex, that, in order to set them properly forth and disclose their connection, we must consider many things.

Among these are its symbolic forms and their relations and conformity to the forms of the visible world, taking the earth as a *globe*, with its canopies of atmosphere and *clouds*, and also the *celestial universe* as discernable *from the earth*, with the principle astronomic lines or circles, and the *apparent* courses of the Heavenly Bodies, and other natural phenomena. For if these

things be omitted, no account can be given on any basis, either scientific, philosophic or religious, why the Lodge is of such a *form* as it is declared to be, both in the traditional teachings of the Craft, and in the work itself, as will be made to more fully appear in the chapters concerning its *form* and *situation*, its *floors*, and its *Lights*, and others.

4. But, before proceeding to a consideration of these matters, it must be said that although there are *three* several Lodges, clearly distinguishable from each other by *characteristics* which may be termed fundamental, as well as by specific secondary differences, yet these three form a *one*, in a certain manner, understood by all skilful masters, and susceptible of verification to the satisfaction of all thoughtful minds, and this *one* contains *three*, and *no* more.

5. Not a one, as three lumps of clay or other plastic material *compressed* into *one* by external force, for in such case there can be put *one* remaining, and containing the matter formerly in the three, the same in quality as before, but without *parts* or *order*.

Neither a one as formed when three substances are *compounded*, for the result in such case is a compound, all the portions of which are indeed *similar* throughout, but *different* from *either* of the components.

Neither a one as when three are *colligated* or bound together, as a bundle of rods, for then each is still separate from the others, and may be of the *same* or a *different substance*, and colligation is not *conjunction*.

Neither as when three are *commingled*, for that which is merely mingled is not even compounded, and is, in fact, nothing more than a *confusion*, which can have no place in Masonry.

Neither as when three are *concatenated*, as three links of a chain, for these are three in *form* only, but all the same in substance, and each has the same form, and *one* might *change place* with *another*.

Neither as when three are *co-ordinated* solely, as three steps in a stairway or flight, for their case is the same as the last above mentioned, and besides, they are not *necessarily* linked or joined in any manner and have only an order of *position*, and one may be *removed* and another substituted, and they differ merely in order of present *sequence*, and the bottom one might change place with the top, as in the case of "side" or "high Degrees."

Neither as when three are *conjoined merely*, for things conjoined may be *equal* in quality, and joint in character and condition, and need not be in any certain *order* or *sequence*.

Neither as when three are *collected* or *congregated*, for they might constitute any of the triplets or trines mentioned above, and still remain a collection or congregation.

6. But the three Lodges (as the three Degrees) are at the same time conjoined, co-ordinated, correlated and consolidated; and besides, and much more, correspondent with each other and *each* with *both* the others; and besides this, there is included in the idea or concept of each Lodge, and of the three as forming a *one*, both an *external* and an *internal*—that is, a *dual* form. Not the same duality or dual order which exists between E..A..and F..C..Lodges, or Degrees, which two are separate yet co-ordinated in order to completion, by means of a third more perfect, and perfecting each, and completing the whole—which dual order is veritable and essential to those Degrees, but a duality somewhat such as that between the *ideal* and the *real*, between the *abstract* and *concrete*, or as between the *magnet* and its *magnetism*—that between the *visible* symbolic Lodge, which is *declared* opened and closed, and the *ideal* or *invisible* symbolic Lodge, thereby *in intent* opened and closed.

7. And this *duality* is in conjunction with a *triple* or *trial* order as to *all*; and also with the above mentioned *dual order* as to *trio*, there being neither *duplicates* nor *triplicates*. The order is in *triple form* as to *all*, in *dual form* as to *two*, without duplication or triplication. In order of priority as to *time*, from *first* to *last* in communication—in order of priority as to *excellence*, from *last* to *first*. In order of priority as to *man* and the universe, from *first* to *last*—in order of priority as to *God* (the “All Producing Cause”), from *last* to *first*.

In all this order no confusion—in all this diversity a *one*. Its relations of correspondence such as those of the *universe*. Its first or *external* (covering) Degree corresponds with the *external* (covering) Degree, ultimate, of the universe. Its *interior* (secondary) Degree corresponds with the *interior* (secondary) of the universe. Its *internal* (primary) Degree, corresponds with the *internal* (primary) Degree of the universe. The Lodge is the universe.

Symbolically speaking, when the Lodge is opened the universe is opened according to Degree. The Lodge corresponds with man. Its first (external) Degree corresponds with his first (external) Degree (physical); its interior Degree with his interior (intellectual) Degree; its internal (primary) Degree with his internal (voluntary) Degree.

8. This is the order in which man apprehends the Degrees of the universe, from *last* to *first*, the reverse of the veritable and necessary order, because in communication we necessarily make that *first* which is *last*. For the work of the Lodge is the exposition of the Divine order; that is, the order of the universe—that is, of Wisdom and Truth, out of which proceeds all order, and which can not exist except *in order*, which order is in its *Degrees*. And these are, comparatively, as the courts of a temple, the *outmost* of which *must* be entered *first* in order to reach the interior, and the interior before the inmost. This is why the *first* Degree *must* be opened before the *second* can be reached, and the second before the third.

9. The ancients as well as moderns have understood that a man is a little universe—that is, *some* ancients and *some* moderns have understood this in a proper sense of the expression. Different writers from time to time have remarked concerning this, and have cited the term "*microcosm*" (little universe), applied by certain ancient Greeks to man, in contradistinction to the "*macrocosm*" (the great universe).

Some may suppose that man was likened to a universe simply because of the innumerable parts and organs of his body, with their wonderful relations toward each other, and of each toward the whole, and of each and all toward those of the mind. But there can be but little doubt that it was not only in regard to the *order* which exists throughout mind and body, but especially in regard to the *Degrees*, which are the most signal characteristics of the human being, which penetrating and reflective minds had traced in man, and also in the Kosmos (universe), that such a comparison was made. And, besides, it was *because* of the wonderful *order* of the universe that it was termed the "*Kosmos*," and the order could never have been to any considerable extent apprehended, without a perception of its *Degrees*.

10. Who understood these things? Men capable of establishing *Ancient Craft Masonry*—none other could do so. At the *least*, one thing seems *certain*, that the men who *did* establish the Lodge *did* understand and put these things to use.

But the development of Masonry was one thing, and the institution of proper Degrees in which to embody it was another; and the organization and establishment of a society, with Lodges and government and jurisprudence and administration and modes, is still another, and a very different matter from either. The questions as to the times and places of these several stages of development are yet to be explored.

11. If the Lodge represents the universe because it corresponds therewith in form and order, and also represents man because it corresponds with him, then man corresponds with the universe; for where two are each similar to a third in any given relations and order, they are in the same respects similar to each other; and where two are each the same as a third, they are each the same as the other.

12. That the Degrees in man are the same as those of the universe can be seen by any one, on a little reflection. Both have Degrees; this can not be denied. Each has three, and no more; this is demonstrable. The Degrees are the same in each case; this is made manifest by the demonstration of either.

If man has three Degrees, the universe must have the same; for man is *in* the universe, and the latter has, of course, all which are in it.

Man has all which are cognizable by him in the universe; if not, those lacking can be detected and shown. But no man can *detect* that which is not within the sphere of his cognizance. Hence, as far as *human cognition can go*, the Degrees in man and in the universe are the *same*. These are demonstrably the same as those of the Lodge. The Lodge includes *all*, and *no more*. Hence the Lodge is complete. Hence, also, no Degrees in Masonry are possible "*higher*" or *lower* than those of the Lodge.

These Degrees of man and of the universe and of the Lodge are *perceptible*—one to the *bodily senses*, one to the *intellect* (intellectual sense), and one to the *moral sense*—each Degree being perceptible to the organs proper for its reception. The man (spirit) has the power and faculties of apprehension and cognition of the whole. By this we know them (the Degrees) to be the

same in each case. Nevertheless, the material or physical subjects of the *first* Degree must be directly presented to the senses in *all* the Degrees of the *Lodge*, for they can not be apprehended except by means of the senses.

These Degrees *contain* all others; for there are innumerable degrees or *stages*, being *gradations* recognized in the scale of existence, of life, of state or condition, of character, of quality, of number, *et cetera*, all which are necessary and numberless in multitude; but they are *continuous*, and not *discrete*, being but *variations* and orderly dispositions and *grades*, which are contained in the *three universal* and all-including Degrees, which are *represented* in the Lodge, and these last are *discrete*—that is, discriminable.

For the reasons partly set forth above and elsewhere in these chapters, the Lodge must be, and is, triple, as every Master Mason knows it to be—that is, it must *represent* the *three* Degrees, and this by *three* Lodges; otherwise its character and quality, as symbolic, would fall to the ground at the outset. It would be, like many another system, a Lodge of *confusion*—that is, a grouping of many matters without *place* or coherence of *order*. Such a collection can be only *multifarious*, and without regularity, *order* or *integrity*; it would not even be a classification.

13. Now, all the work and teachings of the Lodge show that there is nothing more abhorrent to Masonry than *confusion*, and nothing which is more essential to it than *order*, the principles of which require in such a case certain conditions, among which are these: to include *all*, and *no more*. It does not require Masonic instruction to inform the mind of man that these are necessary principles in such an institution as Masonry. All men of knowledge and reflection can see this readily. The oft-quoted expression, "order is heaven's first law," is an utterance of the common sense of *the world* on this subject, and might have been written and reiterated to this day, by thinkers of all races, if no Masonic Lodge had ever existed.

14. Ask the astronomer, whose illustrious predecessors, in exploring the amazing *order* of the heavens, have wrought out all the grand discoveries, and ascertained the principles and laws of their sublime science, so filled with wonders—ask the masters in every natural and physical science, all founded in imperturbable *laws*; and see if they do not, one and all, affirm that confusion is simply destruction begun.

Confusion and division are, as to results, substantially the *same*. In the account of Belshazzar's vision, the words of doom inscribed upon the wall were "number, weight, *division*," and the last meant *destruction*. It is the same with confusion. The last word of the doom of the solar system, or of the entire universe, might well be *confusion*, for this would speak for all other words which mean *destruction*.

15. What was the error on which the philosopher Kepler founded his immortal discovery of the elliptical form of the planetary orbits, known as "Kepler's first law," which displaced the system of epicycles, and gave birth to the other marvelous discoveries which ushered in the completion of the system of modern astronomy? Only this: In the former calculations of the movements of the planet Mars, which had been the work of many centuries, under the theory of epicycles, there existed, according to the observations of Tycho Brahe, an *error of eight minutes*; and, speaking of this, Kepler said: "Since the Divine Goodness has given us in Tycho an observer so exact that this error of eight minutes is *impossible*, we must be thankful to God for this and *turn it to account*, and these eight minutes, which we must not neglect, will of themselves enable us to *reconstruct the whole of astronomy*." *And so it did.* (Whewell's History of the Inductive Sciences, volume I, page 306, chapter V, section 3.)

16. What, then, would be a symbolic Lodge, which should not conform to and correspond with the order of the universe, considering the marvelous precision of the celestial and terrestrial order? It would be no symbolic Lodge at all. It would be an abortion, of which the Masters capable of constructing the system of Masonry, even taken as it stands now, much mutilated, would have been ashamed.

A Lodge of *symbolic* Masonry instituted with *one Degree*—that is, with *no Degrees at all*—would be an absurdity. If *more* than three should be included, the fourth and all beyond would be merely *side* degrees—that is, if the "first three" were such as they ought to be; if not, the whole would be a mere *accumulation* or *budget*, as those collections of ceremonies called "higher rites."

The Masonic Lodge, as to the primary representation it is designed to effect, shows in their proper order the three Degrees of *existence*, and it dis-

tributes all the other and *secondary* representations among these three, each according to its proper quality.

17. But whatever the nature of the Degrees, although those to be represented are altogether discrete or unlike in their *nature*, it is manifest that any representation of either of them to be made to the *senses* must be made by means of objects cognizable *by means* of the *senses*; and these, no matter by which sense they may be perceptible to the perceiving mind (itself being of the second Degree), are all found in one Degree, and that the *lowest*, or *first*. For the senses—seeing, hearing, feeling, and the rest—can not be the channels of perception of anything else than what is *visible*, *audible*, or *tangible*, etc.; and all such objects belong to the Degree of physical—that is, *material* things. But the second Degree, inasmuch as it includes all that which may be apprehended by the *intellect* of man, can not be set forth by sensible objects, except partially, and that in a very *imperfect* manner. Hence arises the necessity of means of expression in symbolic form, wholly different from *material* things.

But there is nothing by which this can be done, except by means of a *science*, embodied in *visible* or *tangible* forms, or in both, in such manner that when the *forms* are apprehended, by means of the *sense* of *sight*, the principles and laws—that is, *truths* of the science—will be received and entertained by the *mind*, as other abstract principles and truths. The *correspondence* between the truths of the science, as applied to and united with the physical forms embodying them, and the operation of the intellectual powers being understood, then, by aid of such a science applied in an operative *art*, the truths of the second Degree may be demonstrated. Then, in consequence of the further correspondence between the second (intellectual) and the third (voluntary, *moral*) Degrees, the truths of this last may by the same means be demonstrated, also, to all who possess knowledge of such correspondences.

18. This science must, as to the first Degree, contain the *actual truths* of that Degree, applied, or to be applied, to an art, and also, by *correspondence*, the truths of the two higher Degrees; and thus, proceeding from first to last, all three Degrees may, by means of such a science and such an art, be subjected to demonstration and illustration, to such an extent as the knowledge of such matters has been acquired by observation or communication.

Such a science, and the only one, is *geometry*, called by Masons "the noblest of sciences," and the very one by which the astounding secrets of the heavens have been disclosed by the masters in astronomy; and the art in which the same can be most properly applied, for the carrying out of the sublime designs of the Lodge, is the ancient and noble art of architecture—operative Masonry.

19. Here it begins to appear why Masonry must be "founded in geometry." It can be seen, on further examination by any careful student, that no other science could take the place of geometry for this purpose. In the first place, it is an *exact* science: that is, one whose exactness can be made to appear *conclusively*. Doubtless *all* sciences are in themselves exact, and if their laws could be readily discerned this would appear: that is, the laws (as well as the operations) of each science are *exact*. Take, for instance, chemistry. What can be more exact than the operations which govern its exquisite combinations, and their modifications? So, beyond doubt, the laws of every natural and physical science, such as electricity, animal or vegetable physiology, and others, are as exact, perfect and inflexible in themselves as those of geometry and numbers.

But geometry is the science of *quantity*, and when applied to surfaces of any form, by means of proper figures, the actual truths concerning areas, parts and proportions, and the like, if not in all cases *directly* perceived by the eye, without special examination, can, by knowledge of geometric principles and proficiency in their application, be made *conclusively apparent* to the mind, leaving *no doubt at all*.

20. As to chemistry, though it involves a consideration of quantities, yet the ascertainment of quantity is not so much a part of its office as the ascertainment of substances, and their modes of combination and operation on each other. It deals with results of affinities, oppugnancies, reactions, transformations, and the like, and so comes at times to take notice of *quantities* in divers relations to each other, but not to their *surfaces* and relative *forms*—which last fall under the dominion of *geometry*. And it (chemistry) is an *inductive* science, and its truths must be first sought for by *experiment*, and *induction* from *particulars* to *generals*, and are only to be acquired by patience and perseverance in that direction.

21. It can, then, be readily seen that no merely inductive science, much less any metaphysical, or other such, could be a basis on which to found the symbolic Lodge. Only a science, *deductive* in its processes—that is, which sets forth received and *demonstrable principles*, and proceeds thence by reasonings to *conclusions* more and more remote—can in any case suffice as a foundation for symbolic Masonry; and, more than all, its conclusions, also, must be *demonstrable*.

22. It is true that many of the processes in higher mathematics are what are termed analytical (but not in the same sense as in speaking of an inductive science); and by these the most profound problems in astronomy are solved, such as the motions and variations of the planets and their satellites in their orbits—those perturbations which their attractions cause in the movements of each other—and thousands of other matters, which, but for such processes, would wear out the lives of men in their solution. But these processes are carried on by means of symbols and signs, which the operator so disposes of as to cause them “to do the thinking,” as has been said; and they do not contravene the truth that geometry and its kindred branches of mathematics are synthetic or deductive in their principles, and their truths *demonstrable*.

23. If any one should ask why there are not more than three Degrees in the Lodge, the answer has been already given: that three are all which exist in the domain of mind and matter, to wit, *two* in the former and *one* in the latter.

If he ask, Why not two Degrees? the answer is that a Lodge of two Degrees would be like an arch for which three stones of certain necessary size and form are required, and which a builder should attempt to construct with one of the three left out. (See sections 30 to 35, this chapter.)

24. The foregoing may throw some light on the question why there are three Degrees, but it does not show why they are in the *order* in which they exist, nor why they form a *one*. Concerning their order it may be said that it is the order of nature—that is, of the universe—considered as the knowledge and cognition of it is entered on and apprehended by Degrees successively by man. For he, in his career as a human being in this material world, is first confronted by those things—from which he is *never separated* in this life—which belong to the lowest or external (material) Degree—the Degree

of *sense*. As he advances somewhat beyond the mere exercise of his corporeal senses, he becomes cognizant of matters of a different and higher nature—those which belong to the *second* Degree, and which fall under the exercise of his *intellectual* faculties, and which are entirely distinct from the former—but the former *remain* with him, as in the *Lodge* the *external* or visible world is represented in *every* Degree. As he advances in intelligence, until his capacity for understanding truths is sufficiently enlarged and opened, he begins to appreciate the same, and enters on that Degree which can not be received or apprehended by either the *senses* or the mere intellectual powers, but by the *moral* capacity and faculty by which alone man takes cognizance of *right* and *wrong*. This is the supreme Degree of Man, and without it he could not be a man, but his condition would be lower than that of the beasts—that is, his constitution in other respects remaining as it now is—as he is greatly inferior to the lower animals in those capacities which are highest in them.

25. As to the Lodge being a *one*—that is, a three in one—it is and must be so, because the universe is a *one*, and in the same order, for the latter consists of *three*. And the universe is *one* because more than one universe can not exist. For if there were two or more aggregations or assemblages of matter or mind, or both, of whatever description, and if such assemblages were not constituted into a *one*, there would be no *universe at all*. In short, the word universe means a *one*, or, more accurately, *all* in *one*.

26. But it must be borne in mind that it is impossible to show in any book much which is of the most convincing character as evidence or authority in support of the views to be expressed in the following chapters, for reasons best known to a Mason who is most skillful, the demonstration of which can only be drawn from the “work” itself, as it exists, or should exist, and may once more exist when it is *restored*, as it should and *can* be if but a few will undertake the task.

27. That the three Lodges (Degrees) form a *one*, and have a common design from beginning to end, may be seen in this, that the work of the F. & C. Lodge does not begin in the “middle chamber,” so called, or “Holy place,” which is the figure or geometric form ascribed to this Lodge or Degree; but it *ends* there, and every Fellow Craft knows that he possessed that which

makes him such before he was permitted even to approach the symbolic stairway by which to gain entrance there. At the same time his *Pillar* is not there *at all*, but stands *level* with and *opposite* the Pillar of the Apprentice.

It is worthy of remark here that the idea of the three Lodges being one is always involved in Masonic speech when we speak of the lights, pillars, furniture, jewels and implements of Masonry. Thus we always say "the Lights of *the* Lodge," "the furniture of *the* Lodge," "the jewels of *the* Lodge," and so on, although all these are used in different Degrees or Lodges. We never say the jewels of the Lodges, or of the three Lodges, or of the Entered Apprentices Lodge, or of the Fellow Craft's Lodge, but when we speak of *Degrees* we always recognize that they are separate.

Notwithstanding what has been said above and may be found in the following chapters concerning the Lodge being one, it is well known that we constantly speak of more than one Lodge, for we use the word Lodge in many significations. Hence it may be asked, How many Lodges are there? and the question is proper as well as pertinent to the subject considered in this chapter.

28. By how many Lodges is not meant how many particular Lodges, or "Lodges of Masons," but how many Lodges both organized and ideal; that is, Lodges which are each possessed of some *inherent* quality or characteristic by which it differs from every other.

Of course, the organized, particular Lodges of Masons may be counted by thousands, but they are not to be discussed here as to their number. The Lodges contemplated in Ancient Craft Masonry, and which are inherently different from each other, appear to be these:

First—Organized, particular Lodges, which are corporate and chartered bodies, such as, for instance, Naval Lodge No. 4, King David's Lodge No. 68.

Second—Any Lodge of Masons assembled under lawful authority, including *all* the *Masons present*, without respect to their membership.

Third—The Grand Lodge, which, under modern arrangements, is the supreme law-making power, and a representative body in many respects, but supposed to retain the inherent powers whatever they may have been, of ancient Grand Lodges or general assemblies.

Fourth—What is sometimes termed the universal Grand Lodge, which means the entire body of the Craft in all its capacities, including all its organizations, officers and members, “wheresoever dispersed about the globe.”

Fifth—The *symbolic* Lodge, or that which is “*opened*” and “*closed*” at every regular communication of any Grand or particular Lodge, and which is itself *three*—that is, *three in one*.

Added to these may be mentioned the “Celestial Grand Lodge,” or that state of exalted and eternal communion, beatific and ineffable, of all “the just made perfect,” “at which all good Masons hope to arrive.”

29. Omitting all discussion of any of these, except the “Ancient Craft Lodge,” wheresoever duly congregated and opened, which Lodge is the *external*, and the ideal symbolic Lodge, which is the *internal*, and which is instituted for the benefit of the former, while the former is constituted for the maintenance of the latter, it will be attempted herein to show that each of these is conformable in its order to that of the other. Although they are often confounded in speech, in consequence of the ambiguity of language, they are essentially *two*, yet *inseparably* in conjunction; so that each is conceived of as involved in the other, and one being present in *sensible* form, the other is presented to the *contemplation* of the *mind* in *ideal* form.

From what will be found in chapters II, VII and XVIII, it may, to some extent, be understood that there is *but one* symbolic Lodge, also that the same is constituted of *three*, which together in their proper order make *one*, as a man's *body* with his *understanding*, and his *voluntary* principle (*volition*), make one.

30. If Masonry as an organized institution were a mere society, devoted to the teaching of good morals and fraternity by symbolic representations, as many other associations, there could be no sufficient reason assigned why the Lodge should be constituted of *three* or any other particular number of Degrees.

In other societies which have adopted the external forms of the Masonic Lodge, the members are not concerned about the number of “Degrees,” as they are termed, which should be conferred, but only that there should be enough of them to give agreeable variety to the ceremonies, and those such

as may be interesting and impressive, and of good influence on the recipient and the fraternity.

The same is the case with the *side* Degrees of Masonry, of which a large number were formerly conferred by the members of the Craft, for their own pastime.

31. Some of these supernumerary Degrees have from time to time been "organized," as it might be said; that is, those in possession of some of them have organized themselves into a regular body, with subordinate bodies, as the Grand Council and particular Councils of Royal and Select Masters, and the like. Other rites have been formed, having many Degrees, which have been fabricated from time to time, as the demand for them increased.

Among these, also, there is no necessity for any particular number of Degrees; and that matter is entirely optional with the ruling authority, which in some of them is a representative body, after the plan of a Grand Lodge, and in others a self-constituted body, in the nature of a close corporation, calling itself supreme.

32. But in *Masonry* the case is entirely different. The Ancient Craft Lodge has three Degrees, and no more, for the reasons mentioned above in this chapter, and those cited above and in others, and these Degrees are such that for some purposes each constitutes a particular Lodge, however much for other purposes they are discriminably one.

They are not the *actual*, existing Degrees of the universe or of man, for that would be impossible, but they are constituted and formed to represent those three *real* Degrees; and they do this as well in respect to their differences as to their order of relation to one another in forming a unity or one, and also to their order of *rank* or *superiority*, and also their order of *supremacy*.

33. Such is the constitution of the ideal symbolic Lodge, and to maintain the system which is the substantial matter of that Lodge, an organization is perfected whereby a society is created and governed, on principles accordant therewith.

As what is called the "work" of Masonry is wholly *symbolic*, so is any *Lodge* in which that work is performed, while *engaged* in its *performance*, for the work is the representation in symbolism of the truths of the symbolic

Lodge, and the Worshipful Master and all officers and brethren present are then *symbolic characters*, as well as the initiate.

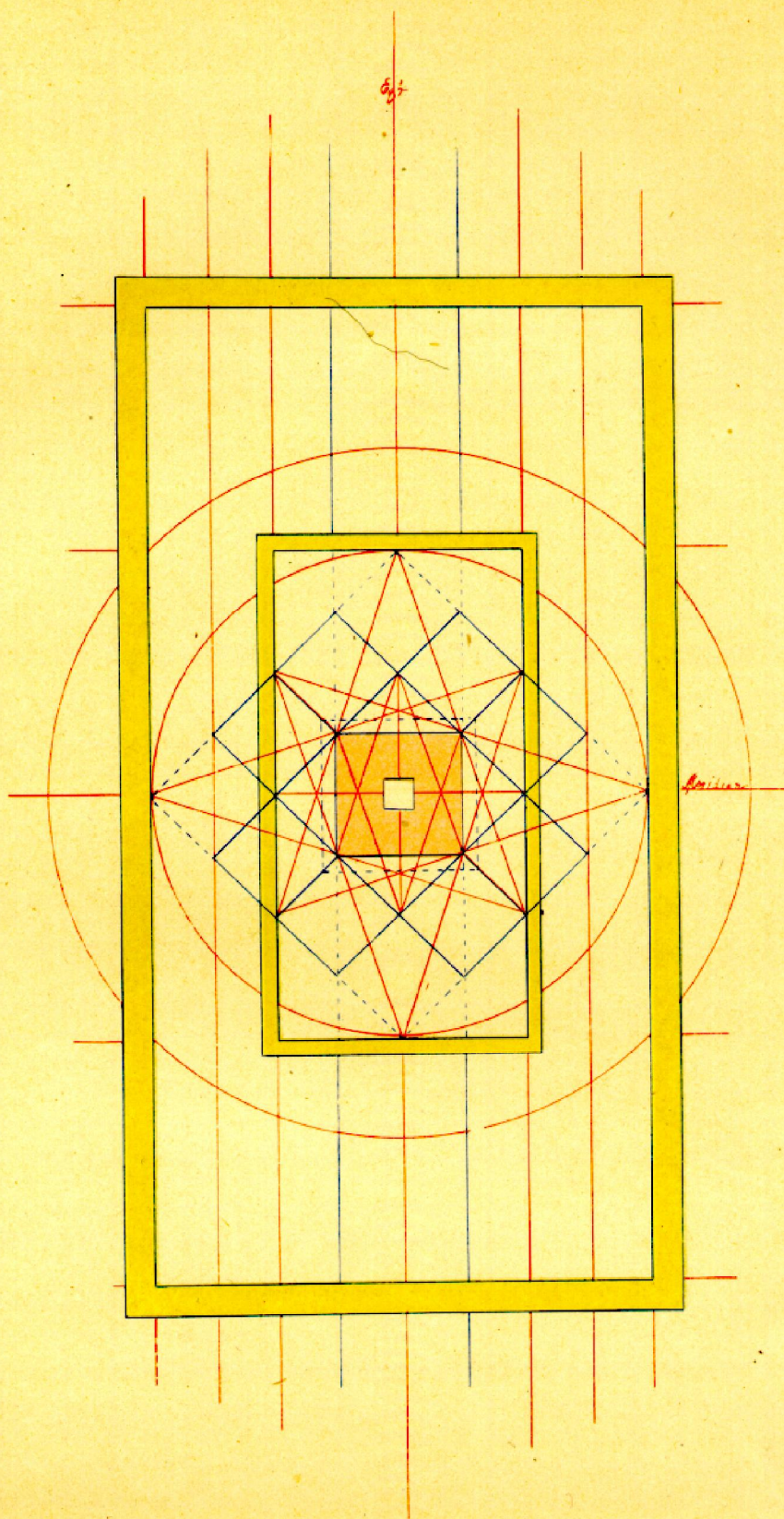
34. A Lodge of Masons is *one thing*; the Lodge which is opened by them when assembled is *another*. The first is an assembly of Masons duly organized; the second is that which is said to be opened and closed, to wit, the symbolic Lodge—that is, the symbolic *work* or manifestation of the ideas and truths for the sake of which the symbolic Lodge is created—and it is to maintain this last that the assembly called a Lodge of Masons is organized and instituted.

35. If one particular Lodge of Masons were all which could be necessary—if all Masons could assemble at one place to carry on the work, there would be but one Lodge of Masons to assemble, and any one could see that the Lodge opened by them from time to time must be the *same* Lodge when opened, whether all should attend or not, provided the constitutional number were present.

But this can not be the case, because, first, one great object of the institution is to disseminate the knowledge of the Craft among men; hence one single assembly would not suffice, though it should meet every day in the year. Secondly, if there were but one organized Lodge, with only enough members to conveniently assemble and work, yet so great is the extent of the globe, and so many and various the exigencies of human affairs, that it would be impossible for all of them to remain within such a distance that they could attend at the place designated.

36. Hence arises the necessity of opening *the Lodge* in divers places, and also of providing proper persons to carry on the work at each of them. But, while the Masons congregated at one place may all be different persons from those assembled at any other place, and the Lodge at each place opened by a different Master and under a distinct warrant, yet in contemplation of Masonry the Lodges so opened are all *one* and the *same*—it is the *same Lodge* opened in *divers places*. This principle applies only when a Lodge is opened by *lawful authority*; for if any supposed Lodge should be declared open, even if the constitutional number of Masons should be present, and all proper ceremonies should be performed with scrupulous exactness, but *lawful authority* to work should be lacking, there would be no Lodge opened at all,

PLATE II.



Master's Lodge on the Center and the 47th Problem

Drawn in the North, South, East and West.

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for the whole proceeding would be "*clandestine*," and unless the case should be one which might lawfully admit of *healing*, and healing should be actually administered, all work attempted to be there done would be null and void. This is because all the Lodges opened are *one* and the *same*, and because the first principle is *law*, which must be *legally* ordained and maintained.

37. The connecting bond between all the Lodges of the world is *lawful authority*; that is, no Lodge can be considered a true Masonic Lodge no matter how perfect its work, or from whatever source derived, unless it is endowed with authority to exist and work. If it have lawful authority, no matter how imperfect its work, unless it should be in willful violation of the fundamental law, it will be recognized so far that its members will not be rejected in other Lodges because of their unskillfulness, but it will be the duty of all to assist them in obtaining proper knowledge to enable them to correct their errors. If the errors of such a Lodge go to the subversion of the prime landmarks of the work, they should not be countenanced, however proper their intentions, until they can put themselves in a proper position in this respect.

38. But as to all "symbolic" Lodges wheresoever dispersed about the globe, however great their number, they are but exemplifications of the *one* Lodge, which is, in respect to unity, like the body of geometry itself, in this: that the latter, though reduced to what might be termed sensible form in ten thousand books, by means of numberless diagrams and figures, is still the self-same geometry, and *one*; neither is it possible to extinguish its unity, nor even to suppose it to be more than one.

Consequently, no Lodge (or body of Lodges), or any Grand Lodge, can be considered as part of the original Lodge, or *descended* therefrom, except as to matters of *organization*, *government*, and the like; as to the *intrinsic* matters of *Masonry* it is the *same* Lodge.

This will more plainly appear if we should suppose all the Lodges of Masons in the world extinct as organizations, except one, and that one having, of course, inherent right in such case to persist in its work. We can see that, considered as a symbolic Lodge (when open), it would be the *all* and the *one*, and the *same* as the *first* Lodge, from which its Masonic being and existence is derived, being simply the continuation thereof. All the other

Lodges of Masons which may have existed, being extinct, can make no difference; neither could their *survival* make any difference, for their *multitude* is nothing: they *take away nothing* from the Lodge which first existed, nor from *any other*.

39. Nor would it make any difference if all the Lodges in the world were at this moment to be opened and at work; for this would be the proper work going on at different places (for convenience) at the same time.

And, in truth, this is what is intended to be done; for in former times, before Masons lost so many of the significations of the proper work, Lodges were opened according to the course of the *moon*, and the regular openings were on the full of the moon, and consequently they were all opened at once, or as nearly so as the reasonable convenience of the officers in charge of the work, and the rotation of the earth, which is the ground floor, would permit. Hence, if modern Masons should adhere to what was left them by their predecessors, there would be many thousands of Lodges open at once throughout the world. As it is, doubtless the work *never ceases*, in consequence of the multitude of Lodges, and their dispersion east and west, and the rotation of the earth on its axis.

40. It is because of the conformity of the form and situation of the Lodge to the globe of the earth, and to the astronomical lines which indicate the apparent course of the heavenly bodies, that it is proper to open the Lodge in respect to the *course* of the *moon*, as part of that "like order" which is to be imitated in a "well-governed Lodge;" and, further, to provide that all Lodges should, as far as possible, be open at the same time, and work together, in order to signalize the *unity* as well as the *universality* of Masonry.

After a lapse of time, in neglect of these things, for convenience, Lodges began to hold their communications on some fixed day of the week, *regulated* by the *course* of the *moon*—as on "the Thursday preceding the *full* of the moon." and the like. But now the former practice, in common with many other particulars, is almost wholly subverted, and most of the new Lodges meet, not according to the *natural* divisions of time, the *lunar* months but according to the *artificial* division which makes *calendar* months. Thus Masonry, as to its usages, as well as to many fundamental principles, is being constantly cast aside for want of knowledge, caused by negligence.

41. Besides the above, we must recollect that every E.:A.:and F.:C.:Lodge is said to be "opened from the *East* to the *West* and between the *North* and the *South*," and the Master Mason's Lodge is, in addition, opened "from the center to the highest heaven," which totally excludes any *other* Lodge, so that, unless all the Lodges are *one*, there would be *collision* and *confusion*; but there is *none*, no matter how many are opened—that is, no matter in how many *places* the Lodge is declared open. For the symbolic Lodge is opened for light, and like the sun pouring the *same* sunlight on all the parts of a terrestrial hemisphere at once, and even in like manner on all the other planets, the Lodge, wheresoever opened, sheds the *same* Masonic light throughout, upon all who are qualified to receive it.

42. Consequently, when the Lodge is opened, no matter where or when, it is opened for *all*, "the *worthy* and *well qualified*," and every Mason of the proper Degree is entitled to be present; that is, unless there should be want of room, or his presence should be dangerous to the health of others, or some other like reason may exist—which would equally apply to any member of the Lodge—why he should be excluded. Otherwise, if found to be a *regular Mason* of the *proper Degree*, he must be admitted.

Every Mason in good standing has a right, grounded in the immutable principles of Masonry, to be present, as much so as if he were a member of the particular Lodge of Masons by whom the *symbolic Lodge* is opened, for the symbolic Lodge is *his* Lodge, wherever he may find its door, which is *always* open to the *well qualified*; and this for several reasons. One of these is that otherwise he can not *receive* his *wages* accordingly as he may be *worthy*; wherefore he has a right to be present for that purpose. Besides this, every Mason has a right to attend on the floor of every symbolic Lodge, when opened, because it is opened from the *East* to the *West* and between the *North* and the *South*; and this is the same, in effect, as to say that it is opened "for all the worthy and well qualified, *wheresoever dispersed* about the *globe*." The Lodge can not be opened to the exclusion of any worthy Mason, any more than the sun, whose rule is the *model* in equity of the Worshipful Master's government, can "open the day" except for the benefit of *all* upon whom his light can fall; that is, those who *place themselves* on *that part* of the earth which he then *enlightens*.

Further, every Mason has a right to be present in any Lodge, opened or about to be opened as a regular Lodge of *Ancient Craft Masonry*, in order that he may *prove* the *work* there to be done by those claiming to be regular Masons. But, more than all, *duty* and a *right* to *perform* it can *never* be *separated* for *any* cause, and every worthy Mason owes a *duty* to the Lodge wherever opened to be present and *assist* in the work, at least in those parts thereof in which every one present *must join*; and no Brother can lawfully *hinder* or *prevent* another in performing his *duty*.

43. These reasons may or may not apply to a R.A. Chapter or other body outside of Craft Masonry, because they do not occupy the *Lodge floors*, or *any* of them, but they meet merely as Masons organized into a society among themselves for particular purposes.

Doubtless the notion that a member of a Lodge has power to exclude a Mason, not a member of the same Lodge, by a *peremptory* objection, has been imported into the Craft Lodges from the Chapter, or some other body composed of Masons; but wherever it may have originated, it certainly was not in *Masonry*.

What is said concerning *harmony* being required in the Lodge has misled many worthy brothers to believe that the claim of a *member* of a particular Lodge to drive off a "visiting brother" by his own mere objection has something in it. But a little examination will show that it contains nothing whatever. There is *no* harmony *required* in the Lodge between the members themselves, except as to *one single* matter, and that is *harmony* as to *proceeding with the work*; but this, though *indispensable*, concerns members and visitors alike, and so does every other question which can grow out of the idea of harmony or of discord.

44. There is no harmony required among the members as to anything concerning *government* of the *Craft* or of the *country*, nor in matters of *religion*, *politics*, *law*, *business*, *society*, or even *personal interests*, *claims* or *rights* in the Lodge or Grand Lodge, or outside of them. Indeed, it is the boast of *Masonry* that men of *all* opinions in religion, politics or philosophy can meet at the same Masonic altar; and as to matters in dispute concerning personal affairs, or anything else, each *member* of the Lodge has to put up with the presence of *every other member*, if he elects to be present himself.

The only rule of harmony which is practicable is harmony in the *symbolic work*. This, so far as to harmony in *proceeding* with the work, is indeed a *part* of the *symbolry* itself, and must be secured. For the Lodge is a symbolic effigy of the universe, and its work must correspond with the *work* of the Divine or *universal order*, in which every element and force and operation is in unfailling *harmony* as to *proceeding* to the *accomplishment* of the *universal design*; but, at the same time, particular causes and forces are engaged in countless struggles for temporary or local mastery, as in storms, floods, earthquakes, and other convulsions and discords in the three kingdoms, so called, of nature. Hence the Lodge is content in securing harmony in proceeding with the *universal work* of the Craft, leaving all temporary discords in *other matters* to be adjusted by means of charity and truth, under the benign influence of Masonic principles, which the work continually sheds forth, as such discords in the work of nature are always restored by the persistent heat and light of the sun and the unfailling force of gravitation.

At the same time, each particular Lodge is by its "tenure" charged with an *official* duty, which involves some discretion, also *authority*, as well as *power*. This duty is to *carry on the work*. Now, if the proper time having come to begin or proceed with the *work*, a disagreement shall arise as to the *work*, the duty of the Worshipful Master will be to *determine* and order the work to *proceed*, and those present who may regard the proposed work as so improper that they can not countenance it, must withdraw. But any one can see that in this matter there can be no difference between the case of a visitor and of a member. And, further, if the Worshipful Master, in the discharge of this duty, which can not be evaded, should err, there is a proper mode of correcting the error.

45. As the Lodge in its entirety includes all three Lodges, when the Lodge is declared opened, this signifies that the universe is opened in the same Degree as the Lodge may be; and when the Lodge is opened on the *center* all its Degrees are open, and thus symbolically or Masonically the universe is opened in all its Degrees cognizable by man, which Degrees are *three*, and *no more*, as shown in several of these chapters. Hence there are no other Degrees *possible* in *Masonry* than the three of the Ancient Craft Lodge, and these are to be opened on the level, the square and the center.

When, therefore, any ceremony or proceeding claimed to be of *higher* Degree that the Master's Lodge is alleged to be *opened*; it is at best a mistake, otherwise a pretense, for it is *outside*, and has no status or *standing* on the Masonic floors, or any of them. The case is like that of a suitor who has "*no standing in court*;" he has *no place* in the *cause*. For if it is an attempt to represent what is *in* the universe (*Masonically*), it is a travesty on one or more, or all, the *true* Degrees of the Lodge, unless it is a *restoration* of them or some of them, in which case it can be *no higher*, even if true and correct, and can only rank as a valuable *illustration* of what the Lodge work really should be. And if it is an attempt to represent what is *not* in the universe, it is of still less dignity than the first mentioned. It can not be said of it that the *earth* is its "*ground floor*," or the *cloudy canopy* or *starry heavens* its *covering*, in any *Masonic symbolic sense*, but only in a figurative sense, which last is never allowed in the work of Masonry. Its chief officer may be called *Master* by way of eminence, but not as a *symbolic character of Masonry*. The cloudy canopy of the Lodge shows that there can be but one *Masonry*; and but *one Lodge*; though it may be opened, as indeed it is, in ten thousand places about the globe, by ten thousand Masters, under ten thousand different warrants; but it is the *same Lodge*, the same *ground floor*, the same *covering*, the same *lights, jewels* and *furniture*. From the above, it appears to me that no Mason ever *visits* a symbolic Lodge, duly opened. He may visit the *society* which has charge of the symbolic Lodge at that place, but he rightfully *attends* the symbolic Lodge by *right* of his *Masonry*.