

THE
NEWSLETTER

OF THE COMMITTEE

ON
MASONIC
EDUCATION

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QUESTIONS AND ANSWERS

THE PRONUNCIATION OF HELE

Having read Harry Mendoza's comments on the above which were printed on the Q.C.C.C. Summons for 9 November, 1989, I think it is a mistake to take it for granted that there was ever agreement on the 'correct' pronunciation. I am not referring to provincialisms but to the usage of polite society.

In his *Life of Johnson Boswell* records that on 28 March 1772 Johnson said 'When I published the Plan for my *Dictionary* Lord Chesterfield told me that the word '*great*' should be pronounced so as to rhyme to '*state*'; and Sir William Yonge sent me word that it should be pronounced so as to rhyme to '*seat*', and that none but an Irishman would pronounce it '*grait*'." Now here were two men of the highest rank, the one, the best speaker in the House of Lords, the other, the best speaker in the House of Commons, differing entirely.

It is significant that this difference of opinion concerned the same vowel sounds as in hail and hele. I think Bernard Jones in his *Freemasons' Guide and Compendium* (pp 287-9, second edition) wrote good sense on the point. He points out that the words 'hele, conceal and never reveal' must have been put together as a triple rhyme, and suggest that if, as he maintains, the last two words have changed from '*ale*' to '*eel*' there is no reason why the first should not do the same. However, we must acknowledge that, as indicated above, there have always been differences of opinion.

Lionel Brett.

The following Q & A's are reprinted with permission from assorted summons from Q.C.C.C. Lodge No. 2076

THE LOYAL TOAST

Question: In visiting various lodges I hear different ways of proposing the Loyal Toast. Is there any approved wording?

Answer. There is no correct procedure making all others incorrect. The Lord Chamberlain's Office *recommends:*

1. The I.P.M. (or D.C.) calls for silence in words such as *'Brethren, pray silence for the Worshipful Master'*. It is unnecessary to add, *'who will propose the first (or Loyal) Toast'*.
2. The Master rises and says *'Brethren, the Queen and the Craft'* -no more. It is incorrect to indulge in elaborate phrasing such as *'Brethren, the first toast I have the honour to propose this evening is that of Her Most Gracious Majesty, Queen Elizabeth'*.
3. The brethren rise, leaving their glasses on the table if the National Anthem is to be sung. If it has been sung in lodge, it should not be sung again, but it may be played.
4. After the National Anthem, all raise their glasses, repeat *'The Queen and the Craft'* and take a sip of wine. Needless to say, it is bad manners to take a gulp and quite incorrect to clink glasses. 5 The glasses are replaced and the Master calls for *'Fire'*.

C.N. Batham

Editors Note:

This explanation shows many similarities to our own custom for the 'LOYAL TOAST' and also shows certain official procedures that are to be observed so that no matter who the proposer - the toast itself is given properly without further words or actions added.

THE MOSAIC WORK

Question: The fifth question in the fifth section of the first lecture in the Emulation Lectures reads: *'Why was Mosaic work introduced into Freemasonry?'* Towards the end of the answer are the words *'...let our ideas recur to the original whence we copy...'* What is the original that we copy, please?

Answer. The words you mention go back to the days before the union of the two Grand Lodges in 1813 and to a time when there were many Christian references in our ritual. The wording is by no means as clear as it might be but the original that we copy is not a thing but a person. In other words the reference is to Jesus Christ.

C.N. Batham

Editor's note:

An interesting insight into the differences in ritual-where ours includes the phrase 'let our ideas recur to the original which we copy "-in the E.A.D. lecture.

THE SN. OF G. AND D.

Question: When visiting a lodge recently, I noticed, in the third degree, the sign as given '*in Scotland etc.*' shown by dropping the hands with three distinct movements to the shoulders. The lodge was a very old one. Is this practice of Antient origin?

Answer. It is certainly not of either Antient or ancient origin but is due to a misunderstanding as to what the letters 'ss' mean in the ritual. The correct way of giving the sign is for the first drop to be to the level of the 't.' as this is the level at which the first degree sign is

discharged, the second to the level of the 'b.' as this is the level at which the second degree sign is discharged. This is as it was explained to me some years ago by a Deputy Grand Master of the Grand Lodge of Scotland, so there can be no doubt about it being correct.

C.N. Batham

Editors Note:

Accomplished in our CDH ritual-by dropping the hands in three distinct motions —. From arms both upstretched-drop upper side arms to straight from the shoulder. THE UPPER ARM PARRALEL TO THE GROUND. Next drop the elbows and tuck them to the sides-hands and lower arm still extended upward. Last-drop the hands to the side. This puts the hands in the position described but describes the actions in a different manner. This GCCC explanation also would leave the hands in the position of the "due guard" as practised in our jurisdiction in the Irish ritual used by the two 'Just Lodges'(#20 and #209a WRC) located in London, Ontario.

GRAND PURSUIVANT

Question: Can you tell me please why the Inner Guard in Grand Lodge is called a Grand Pursuivant?

Answer. The reason does not seem to be known for certain but when the Antient's Grand Lodge was founded in 1751 it was always anxious to 'go one better' than its rival, the premier Grand Lodge of England, and possibly called its Inner Guard a Grand Pursuivant, thinking that it sounded superior. In any case its first such appointment was in 1752 when William Lilly was given this title, as were all his successors up to the union of 1813 At this time the Antients

were successful in having many of its practices carried over to the United Grand Lodge of England and that included this title in Grand Lodge.

C.N. Batham

THOSE NEAREST AND DEAREST

Question: In the obligation of one of the degrees we say '... and most strictly respect the chastity of those nearest and dearest to him in the person of his wife, his mother, his sister and his child' Why do we limit the range of a man's 'nearest and dearest' when surely all his family are included?

Answer. You are asking a very proper question and one that must surely exercise the minds of so many Freemasons in different parts of the world where the '*family*' is very wide indeed. We have to recall that this part of the ritual is derived from a British medieval setting in which the apprentice mason came to live, for the period of his service, in the very household of his master. Unlike the household that many elsewhere in the world may know even today, this family setting would be quite limited; the craftsman, his wife, his children, and perhaps his unmarried sisters, even if their parents were dead.

Placed in this situation eating, sleeping and spending his few hours of relaxation with those in this house, there had to be rules about how he should conduct himself in their company. Indeed there are still rules laid down to this day for those who become '*formal apprentices*' in the Livery Companies of London. These determine where the apprentice shall *not* spend his leisure time and how he will behave in the hours when not at work. In this little piece of obligation, therefore, we see a glimpse of what it was like to be an operative mason beginner. Of course he would have to be respectful to all his master's relatives, friends and clients; but the most serious matter was how to behave in close proximity to those he lived with for so long: his master's wife, his mother, his sister and child .

Neville B. Cryer

SALUTING IN PASSING

Question: The candidate in each degree is instructed to take a particular step before giving the sign, and he is told that it is *'in this position that the ... are communicated'*. There are occasions, however, when brethren are required to salute *'in passing'*. Would they be required to halt and take the step for that purpose?

Answer. There are times when the normal signs are used as salutes and the brethren, standing, should and would take the requisite step. When they are required to salute *'in passing'*, however, the particular step is not necessary. At installations there are often a number of brethren taking part in the exercise, and if each of them halts before the Chair it would cause a tedious and unnecessary delay. Unless the rubric of their ritual requires them to *'halt and make the step'*, there is no need to do so, they should salute *'in passing'*, but please remember, *'eyes left'* at the moment of passing. *Reprinted from summons dated 20 February 1970*

SWORDS IN LODGES

Question: *(From a member of the United Grand Lodge of New South Wales)* I have a question to which I have not yet found an answer in spite of asking our Grand Secretary and a Past Grand Master. When the Grand Master enters Grand Lodge, he has borne before him the standard of Grand Lodge and a ceremonial sword. The sword is sheathed in an ornate scabbard which is not removed. I have always assumed that this implies that the MWGM is merciful in his dealings with the Craft. However when he visits a private lodge he is preceded by a drawn sword as are his Deputy and Assistant Grand Masters. Why is this so? Is it true in all jurisdictions? How is it possible when we are told that no weapon of offence or defence is permitted in lodge?

Answer. Like the Grand Secretary and the Past Grand Master to whom this question was previously addressed, I am unable to give a reason why a drawn sword is carried when the Grand Master or his Deputy or Assistants visit a private lodge in the United Grand Lodge of New South Wales.

In the United Grand Lodge of England, as well as in our Supreme Grand Chapter, the Grand Sword Bearer *(or his Deputy)* bears a sheathed sword in the procession entering and leaving Grand Lodge or Grand Chapter. The same is true in Provincial Grand Lodges and Chapters. To the best of my knowledge the

Grand Sword Bearer does not accompany the Grand Master in an official capacity in any visit he may make to a private lodge. I believe that these statements also apply to many other jurisdictions.

The Sword carried into Grand Lodge by the Grand Sword Bearer was presented to Grand Lodge by the Duke of Norfolk, Grand Master 1730-1. The inscription on the scabbard refers to the donor as '*Latomorum Archimagistri*'- Grand Master of Masonry.

Regarding the latter part of the question, in the United Grand Lodge of England (*as in many other jurisdictions*) the Jewel of the Inner Guard is a poinard whilst that of the Tyler is a sword; both can be described as weapons. In some lodges when the Tyler enters the lodge to be invested he carries the sword unsheathed. The ritual wording often used immediately before the Master returns the sword to the Tyler is '*The sword symbolically teaches us to set a watch at the entrance of our thoughts, place a guard at the door of our lips, and post a sentinel at the avenue of our actions, thereby excluding every unworthy thought, word or deed, thus preserving a conscience void of offence towards God and man*'.

According to Mackey's *Encyclopaedia of Freemasonry* the Tyler's sword '*should ever be drawn and ready for the defence of his post.*' We give no official credence to this view!

There is evidence in some eighteenth century French Masonic exposures that members wore swords whilst in lodge which were unsheathed at one point of the ceremony (See *The Early French Masonic Exposures 1730-1751*, Ed: Harry Carr). Finally a Sword of State has been used in England for centuries as a token of authority. The pointless sword, known as Curtana, is borne before our Sovereign at the Coronation Service; it is emblematic of the Sword of Mercy.

Harry Mendoza

M. HABIBULLAH KHAN AMIR OF AFGHANISTAN MADE A FREEMASON

Bernard Williamson

[From the March 1995 MASONIC SQUARE, published by Lewis Masonic, the source of our books published in England, quoted with permission. For like permission please make request to Lewis Masonic]

I always seem to start my articles: '*while researching for information into material for a book, I came across this interesting document...*'. In this case what caught my eye was a booklet written by Lt. Col. Sir A. Henry McMahon, GCMG etc, dated 27 February 1940 - which was sent to a Bro. Forsyth.

In 1906, the British Government invited the Amir of Afghanistan to visit India. His excellency Habibullah Khan, then 34 years of age, had never set foot outside his country. He was a strong personality, with a superior intellect, was well educated and had, for the times, a surprising knowledge on all general subjects.

Lt. Col. McMahon was the then Chief Commissioner of Baluchistan, charged with control of all matters involved with the visit. The Amir arrived at the Indian frontier on 2 January 1907, accompanied by escorts of infantry and cavalry.

SURPRISE REQUEST

A few days into the visit, the Amir approached Lt. Col. McMahon with a surprising request: He wanted to become a Freemason. At first McMahon did not take the Amir seriously; but when he kept repeating his request, he realised that the Amir was deadly serious.

He also discovered that the Amir had a knowledge of the operative Masons, demonstrating his recognition of their marks on the stones of the old Mogul tombs and various places on the official itinerary. The Amir further stated he had met many good men who were Freemasons, and it seemed to be a good thing to belong to; but would not elaborate further on his connections or intentions.

After agreeing to help the Amir, there were further surprises. The Amir needed to be initiated in total secrecy! None of his retinue could be made aware of his involvement with Freemasonry. It was the first occasion that any ruler had ventured outside the country, doing so against the advice of his court, who believed that nothing but evil would come from mixing with the infidels; and that his absence would give his political enemies an opportunity to stir up trouble.

Any leak that the Amir had become a Freemason would have caused dissent and problems for him on his return to his kingdom. Also, as he could avoid his retinue for only a few hours during his visit, he needed to complete all three degrees the same evening (what would Pat Streams make of that...???)

FINDING THE RIGHT LODGE

There was only one Masonic lodge in India which could fit the bill for such a special Initiation in which time and secrecy were of the essence: Calcutta Concordia No. 3102. This consisted of a small but high-standing membership. So if the Amir were to be made a Mason, it could only be in Calcutta. So all the Masonic work, from interview and ballot through the three degrees, had to be done at one meeting in total secrecy without raising any interest, during a hectic diplomatic tour full of civil and social engagements focused on the Amir. It was up to Lt. Col. McMahan to organise and accomplish this.

At the time, Lord Kitchener was District Grand Master for the Punjab. McMahan contacted him immediately, informing him of the Amir's desire to become a Mason; and the requirements surrounding the request. Bro. Kitchener telegraphed the Grand Master - the Duke of Connaught - who was visiting Ceylon (now Sri Lanka) for the dispensation required. The reply came swiftly; 'I approve of the Amir receiving the three degrees, and give dispensation. Welcome him into the Craft in my name. Connaught.'

THE AMIR 'TAKES THREE'

It was arranged that among the public engagements of the Amir, there would be a small dinner with the Commander in Chief of India, Lord Kitchener, on 2 February. At the last moment the Amir dispensed with his retinue, explaining that as a special compliment, he would dine alone with Kitchener.

After the dinner, they drove off to the Masonic Hall. An emergency meeting summons had been delivered to the brethren. The Officers were: WM W. Bro

A.W. Dentith, ICS; SW W. Bro. Sir Andrew Fraser, KCSI, Lt. Governor of Bengal; JW W. Bro. Sir Charles Alien ICS, Chairman of the Calcutta Corporation; Secretary, W. Bro. the Venerable W. Luckman, Archdeacon of Calcutta; Treasurer, W. Bro. J. Brabson, ICS, Accountant General of Bengal; Chaplain, W. Bro. the Rev. Cannon T. Cole.

The WM opened the lodge at 9:45 pm, then vacated the chair to W. Bro. G. Lane, the Deputy District Grand Master. H.M. Habibullah Khan of Afghanistan was then proposed by RW Bro. Lord Kitchener, seconded by RW Bro Sir W. Brurkitt, District Grand Master Bengal (who was unable to attend this meeting). The ballot (surprise) was unanimous in the candidate's favor.

All the degrees were conferred in full by W Bro. Lane Anderson and RW Bro. Kitchener - who presented portions of the first and third degrees. The ceremony was made all the more unusual in that the Amir insisted on every part of the ceremonies being explained to him fully, so that he understood its nature. As all this had to be translated into Persian, this rendered an already long meeting still lengthier. The records show that this task was made even more unattractive by Lord Kitchener, who made an extremely lengthy address on the value of Freemasonry. The meeting closed at midnight - excellent considering the work involved - and the Amir was driven to Lord Kitchener's house where Lt. Col. McMahan was waiting.

MARK OF GRATITUDE

To show his appreciation to the Lodge Concordia, the Amir presented it with a handsome silver cup. The volume of the Koran on which he took his obligation is now in the Library of UGLE at Great Queen Street, London. The secret was maintained until well after the Amir's return to Afghanistan. But when it did leak out it caused the predicted stir among the fanatical mullahs. The Amir dealt with the potential rebellion by calling all the leading mullahs to Durbar. He admitted to them that he was in fact a Freemason and he was proud of it. He added that if any mullah wished to criticise his actions, he would have him beheaded. They seemed to lose interest after that. The Amir would obviously have made a good Preceptor.

HISTORICAL NOTE

Due in part to his initiation into Freemasonry, the Amir became a political ally of Britain. This paid dividends during the First World War, when he was approached by Turkey and Germany to assist them. But he maintained that his

allegiance was with Britain, protecting the border with India; this in turn freed colonial troops to fight in Europe.

This was further emphasised when the Amir was assassinated a few weeks after the end of the War. The country then turned its back on Britain, and troops had to be rushed back to the border. Had this happened during the War, its effects could have been damaging.

He is a hard man who is only just, a sad one who is only wise.

- Voltaire

Acceptance of prevailing standards often means we have no standards of our own.

- Jean Toomer

We largely determine our destiny when we consciously choose our destination.

- William Arthur Ward

AUSTRALIA - RITUAL

A bit from "Diversity In Australasian Freemasonry " by K. S. (Cole B.Sc (Agric) P.G.Swd.B., in the July 1990 Western Australian Lodge or Research Lodge No. 277 Transactions:

SOUTH AUSTRALIA

South Australia was the first state to form a Grand Lodge. The first Lodge in South Australia was The South Australian Lodge of Friendship No. 613 F.C., consecrated in England on October 22, 1834 and transported to South Australia in December, 1836 when the colony was established. A Provincial Grand Lodge English Constitution was founded with 15 lodges in 1854. From this small start the Scottish and Irish Constitutions became established and by 1884 some 31 lodges existed and 30 of them joined together to form the Grand Lodge of South Australia. One Lodge, the Duke of Leinster No 363 Irish Constitution, remained aloof and is still in existence today. It is said the reason for this lodge not joining the Grand Lodge was that their letter from Ireland giving permission to change allegiance did not arrive until 2 months after the Grand Lodge was duly formed and they would have had to accept an inferior position on the roll of the new Grand Lodge.

The Grand Lodge grew in strength to 27,877 members in 205 lodges in 1961. This number has declined to 12,000 members in 192 lodges in 1988. South Australia also administers lodges in the Northern Territory.

Two innovations in South Australia are worthy of mention:

On January 24, 1973, Lodge Kilwinning No. 220 S.A.C., was consecrated on the birthday of Robbie Burns. The difference is this lodge uses Scottish Regalia and Ritual. This was a very brave and farsighted move by the then G.M., M.W. Bro. Justice Zeiling. This lodge has gone from strength to strength and after only 9 years in operation had 190 members on the roll when elsewhere in Australia most lodges were declining. By 1975 the lodge was strong enough to sponsor a daughter lodge in Lodge Clyde-Whyalla No. 224 and to be in a position to take candidates to other lodges for ceremonies.

Lodge Clyde-Whyalla uses Scottish Ritual and from a foundation role of 53 has grown strongly. In its first 7 years of existence it had some 72 candidates.

On February 21, 1981 another daughter lodge was sponsored in Lodge Concordia. This was at the request of the M.W. G.M. Mr. Justice Zeiling, who believed there should be ethnic lodges in South Australia. Lodge Concordia uses the Schroeder, a German Ritual. This was translated into English by 3 worthy brethren and reviewed by the G.M. Once a year the ritual is worked in German. In this ritual the Wardens sit in the west and the Tracing Boards are exhibited over the centre pavement. In 1987 the lodge worked a Lodge of Sorrow using the English translation of the Schroeder Ritual. This lodge is also strongly increasing in membership like the Scottish lodges in the South Australian Constitution. Those lodges using the South Australian ritual are rigidly controlled in their labour. A peculiarity in Lodge names is the use of the word Lewis. This has come about when a lodge **XYZ** becomes so big it splits to form two lodges. The new lodge takes the original name and adds Lewis to show it is a clone of the original lodge e.g. **XYZ Lewis Lodge**. When an amalgamation becomes necessary the Lewis lodge rejoins its mother lodge and the name becomes Lodge **XYZ and Lewis**.

MAN'S ACCOUNTABILITY TO GOD

"What is the greatest concept which has ever entered your mind?" Daniel Webster was once asked.

He thought for a while and made this reply: "Man's accountability to God."

A moment of thought will show that his answer was predicated on belief in God, belief in moral law in the universe, and belief in man's free will, man's

freedom of choice. No answer that Daniel Webster could have given to that question could possibly have been more truly Masonic.

Has man outgrown God?

The atheist would escape accountability by denying even God's existence, but for every professing or avowed atheist there are 100 practicing atheists, those who just ignore God, who just leave Him out of all reckoning. Others simply won't link God with accountability. They would escape accountability at any cost, even of self-delusion.

The declared foundation of our Order is the practice of social and moral virtue. That can be achieved only by the most exacting self discipline.

We, as Masons, seek and condone no new morality. We seek rather a renewed morality.

Man's highest role is to be the servant of God.

Our own experience teaches us that God is not capricious but constant, not a despot but our Father, not unconcerned but a present help in time of trouble, not enfeebled but sovereign, not dead but living and the source of all life.

Donald M. Fleming, 33° Apr. 1970

ABE LINCOLN'S AXE

Jim Tresner

The story is told of a historian, recording folk history in Illinois in the 1970's. Several people in the countryside had told him of a farm family which possessed the axe Abraham Lincoln had used when splitting logs for a living as a young man.

The historian finally found the farm, and found the farmer in the yard splitting wood for the living room fireplace. He asked him about the story.

"Yes," said the farmer, "it's true. Abe Lincoln lived around here as a young man, and he worked for a while splitting wood for my great-great-grandfather. Happened he'd bought a new axe from a peddler the day before Abe Lincoln came to work here, and he gave it to Lincoln to use. We've kept it ever since."

"That's a real historical treasure," said the historian. "It really ought to be in a museum. Would you mind going into the house and bringing it out so I could see it?"

"Oh we know it's important," said the farmer. "I take it to the school from time to time and tell the kids about it and Lincoln. Seems to sorta make him real for

them. But I don't have to go into the house, I've got it here."

He handed the horrified historian the axe he had been using.

"You mean you're still USING it?!" "Sure thing. An axe is meant to be used."

The historian looked it over carefully. "I must say your family has certainly taken good care of it."

"Sure, we know we're protecting history. Why we've replaced the handle twice and the head once."

In many ways. Masonry is like Abe Lincoln's axe. All of us tend to assume that Masonry has always been the way it was when we joined. And we become fiercely protective of it in that form. But, in fact, we've done more than replace the handle twice and the head once.

For example, the Eulogy to Mother was added to the stairway lecture in Oklahoma sometime between 1924 and 1930. Almost no other state uses it.

When Oklahoma Territory and Indian Territory merged to form the Grand Lodge of Oklahoma, major changes in the ritual (both esoteric and exoteric) were made for at least 6 years as the two rituals were combined.

When Brothers George Washington, Benjamin Franklin, and Paul Revere (and the other Masons of their era and for decades to come) joined the Fraternity, they did not demonstrate proficiency by memorizing categorical lectures. Instead, the same evening they received a degree they sat around a table with the other Brethren of the Lodge. The Brethren asked each

other questions and answered them for the instruction of the new Brother. They asked him questions, and helped him with the answers. The discussion continued until they were confident that he understood the lessons of the Degree. They then taught him the signs and tokens, and he was proficient. In many cases, he took the next Degree the next night. The system of demonstrating proficiency by memorizing categorical lectures is less than about twice as old as the average Mason in Oklahoma—not too long a span in the 1,000 year history of the Fraternity.

The custom of allowing 28 days to pass between Degrees came about for no other reason than the fact that most lodges only met every 28 days, on the nights of the full moon. There was no mystery behind that. Very few horses come equipped with head lights, and only on nights of a full moon could people see well enough to leave their homes in the country and come into town for a meeting safely.

The names of the 3 ruffians have changed at least 3 times since the Master Mason Degree was created around 1727.

More importantly, the nature and purpose of the Fraternity has changed radically over time. It certainly is no longer a protective trade association, nor a political force amounting almost to a political party, but it has been those over its long history.

So yes. Masonry changes. It changes fairly frequently and sometimes dramatically. Far from being a bastion of conservative resistance to change, through most of its history it has been a major change agent—fostering revolutions in political life (the American revolution, for example) and social life. It created the tax-supported public school system. It created homes for the elderly and orphanages, and then worked for the sort of social legislation to make those widespread. It sought economic development for states and communities. Until the late 1940's and 50's, it was one of the most potent forces for change in America.

And Masonry is like Abe Lincoln's axe in another way. For, although the handle and head had been replaced, that axe was still the one used by Abe Lincoln *in truth if not in fact*. The farmer used it to teach. He told children about it and about Abe Lincoln. He helped make the past real to them, so that they could learn the great values of honesty and hard work which Lincoln typified.

It's the same with Masonry. In spite of the many changes which have already happened and the changes which are bound to happen in the future for Masonry, like any living thing, must change and grow or die—it is still the same. It's essence—the lessons it teaches, the difference it makes in the lives of men, that great moment of transformation which is the goal of Masonry, when a man becomes something new and better than he was when he came in the door as a candidate—that essence cannot and will not be lost, as long as Brothers meet in the true Masonic spirit, to work and learn and study and improve themselves and the world.

That's Masonry. And like Abe Lincoln's axe, it was meant to be used, not to rust away in a museum case. That use keeps it bright and sharp and Masonic, no matter how often the handle and head need to be replaced.

KING SOLOMON'S QUARRIES

R.W. Bro. Leon Zeidis

Editor:, "The Israel Freemason"

Me'arat Tzedkiyahu or Cave of Zedekiah, more commonly known as the Quarries of King Solomon, is a deep cavern, opening beneath the wall of the Old City of Jerusalem and extending for hundreds of meters below the surface of the city in the direction of the Temple Mount.

The cave's entrance, which had become lost in the course of centuries of vandalism and neglect, was rediscovered in 1854. The opening lies at the base of the wall, some 100 meters north of Damascus Gate and near King Herod's Gate. It is one of the most extensive caves in Israel, measuring about 220 meters in length and some 900 meters in circumference.

According to tradition, the cave extends all the way to the plain of Jericho. The last King of Judah, Zedekiah, is said to have fled through this cavern when Jerusalem fell into the hands of Nebuchadnezzar, the Babylonian king, in the summer of 587 B.C. It was Josephus Flavius the great Jewish historian of the first century C.E. who, for the first time, called it the "Royal Cavern". This later became "King Solomon's Quarries". Whatever truth there may be in that designation, the fact remains that the cave did serve as a quarry for building stones, and the half-sawn blocks of stone still in place give mute testimony to this effect.

The type of stone found in the cave is the white limestone locally known as *melech*, or "royal" stone. This is very good for building and, although it is not too hard, it does not flake off. Very large blocks of this stone can be quarried.

The stone at the cave opening is of a different kind, called *mizzi-helou* or "sweet" stone. It is easily worked though its striations prevent its being used in large blocks. In the cave there is also a third kind of stone, known as *mizzi ahmar* or "red" stone. The cave is divided into chambers, separated by broad columns left by the quarriers to support the ceiling. In the inner chambers, traces of the techniques used by the workers can be observed. Broad slits were hewn along the wall and dry wooden wedges were driven into them. Water was then poured over the wedges until eventually the expanding wood cracked the stone along the slits. This primitive method of quarrying was quite effective and is still used in many parts of the world.

As the quarries in the cave are quite close to the Temple Mount (Mount Moriah) and to the City of David, even very large stones could have been transported there. The limestone, when exposed to natural daylight and the elements, becomes harder. Obviously, it would have been simpler to use this quarry rather than bring heavy stones up from Jaffa via the winding road up the hills to Jerusalem.

In some chambers, deep pits remain at places where stone was taken out in large quantities. These are now railed off to prevent the accidental fall of a visitor. Every few yards, niches were carved in the stone walls to place oil lamps. Traces of soot can be seen above some. Huge half quarried rectangular slabs of stone, nearly ready to be removed, pose the intriguing question, why the workmen left so suddenly, leaving the valuable stones in place.

Another interesting point, made by 111. Bro. William C. Blaine, 33^o, 'is that because of the cavern's depth underground—nearly 90 meters—the sounds of tools could not have been heard at the construction site of King Solomon's Temple, on the Temple Mount. This would explain verse 6:7 in the First Book of Kings: "In building the Temple, only blocks dressed at the quarry were used, and no hammer, chisel or any other iron tool was heard at the Temple site while it was being built"

Another legend is that deep inside the cave are buried the treasures of the Temple, hidden by the Priests when the Roman armies under Titus were besieging the city.²

A few years after the cave's entrance had been rediscovered, in 1868, this was the place where the first recorded Masonic ceremony performed in Palestine took place, on Wednesday, May 13. The initiative came from M.W. Bro. Robert Morris, Past Grand Master of the Grand Lodge of Kentucky, who had come to the Holy Land in search of traces of Freemasonry from the time of King Solomon. Rob Morris, as he signed his name, found only a few isolated Masons living in Palestine, which was under Turkish rule. Bro. Morris had met in Jerusalem Bro. Charles Warren, the British military engineer and archeologist, who had been sent by the Palestine Exploration Fund and who became the first W.M. of Quatuor Coronati Lodge No. 2076 in London, the premier Lodge of Research in the world. By chance a British naval unit, *H.M.S. Lord Clyde* arrived in Jaffa for a brief visit. The Captain and several officers were Masons. Morris invited them all to a ceremony in the degree of Secret Monitor, performed in the cavern on Wednesday, 13 May 1868. Others who took part in

the ceremony were the Governor of Jaffa. Nouredin Effendi, who was a member of Lodge *Amitie Clemente* of Paris and held the 28° degree in the Scottish Rite, the Consul of Prussia in Jerusalem, Henry Peterman, and the American Vice-Consul, R. Beardsley, Of Elkhart, Indiana.

As Bro. Morris relates in his book *Freemasonry in the Holy Land* (New York, 1872, p. 30), after the conclusion of the ceremony the participants separated and "endeavouring to return to the entrance through the devious and interminable passages of that enormous cavern, lost our way, and came nigh being compelled to remain there until our friends would search for us, the next day." This incident will serve to give an idea about the size of the underground quarry.

The cave continued being used occasionally by local Masons, particularly to perform the Mark Master degree, for which the cave is remarkably well-suited. This tradition was broken in 1948, when the Old City of Jerusalem was captured by Jordan's Arab Legion. Fearing that some of the tunnels running from the main cave might lead to the Jewish part of the city, the Jordanian authorities sealed the entrance to the cave. Only in 1967 were Masonic ceremonies resumed, after the Holy City had been reunited, and after the entrance to the Quarries was cleaned of rubble and the cave itself made safe for visitors.

On July 2, 1969, a solemn ceremony was held at this place on occasion of the consecration of the Supreme Royal Arch Chapter of the State of Israel.

The cave is now an official tourist site, open to the public. Individuals and groups may visit it during daytime hours (there is a small entrance fee). For Masonic visitors, however, a particularly moving experience is the participation in one of the ceremonies organized once or twice a year by the Grand Lodge of the State of Israel or the Supreme Grand Royal Arch Chapter of Israel. In those opportunities, the cave is sealed off to non Masons, and a Masonic degree is worked, sometimes in Hebrew but more often in English, for the benefit of visiting Brethren from abroad. The degree usually worked is the Mark Master which in Israel, as in Scotland, belongs within the Royal Arch system of degrees. The legendary story forming the background to this theatrical degree takes place in King Solomon's quarries, and concerns a stone rejected as irregular, which turns out to be the capstone of the entrance to the Temple. Performing this ceremony in an actual quarry, in the very heart of Old Jerusalem, carries deep symbolic meaning and nobody who has attended this ceremony is likely to ever forget it. Brethren wishing to take part in such ceremony, or to organize a group for this purpose, should contact the Grand Secretary of the Grand Lodge of Israel (P.O. Box 33206,61331, Tel -Aviv, Israel). They can be assured of receiving all possible fraternal assistance.

(1)William C. Blaine, 33°, "King Solomons Quarries", The Israel Scottish

- Rite, Vol. 3, No. 1. December, 1973, p.23.
(2) Roy Brunton, "King Solomon's Quarries", The Scottish Rite, No. 7
January-March, 1969, p. 13 .

THE SYMBOLISM OF STONE

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Editor, "The Israel Freemason"

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A fundamental question, rarely asked, is the reason why our ancient brethren, who developed the complicated symbolic structures of moral and philosophical teaching we now know as speculative Freemasonry, would choose to base their system on such modest materials as the builder's trade, his tools and legends. Such activities as seafaring, metalworking, agriculture and husbandry, among others, could have been used just as well in developing a 'peculiar system of morality veiled in allegory and illustrated by symbols.' Indeed, they have been used for this purpose at one time or another, by various individual thinkers and organizations.

However, the Stonemason's trade, and his material— stone—have such profound, far reaching and universal significance and connotations that the choice was not only justified but inevitable.

Stone has been, since prehistoric times, the principal material used to build and adorn important structures, where solidity and permanence are the paramount considerations. Stone became paradigmatic of stability, hardness and endurance in all languages, bearing a wealth of symbolic meaning, with many deep rooted psychological and historical associations and suggestions.

Stone was in all probability the first primitive man. The first coarse tools were rough stones used to hammer, cut and grind. The giant step taken by mankind toward civilization the change from using natural stones to chipped or flaked implements and arrowheads, with improved cutting edges or allowing the use of a handle. By this apparently simple act, of modifying a stone before using it as a tool, Man became *homo faber* and started to fashion his environment instead of being the passive receiver of what nature had to offer. Stones were not only used as tools, but became the object of veneration of primitive men, whose survival depended on them. Rubbing and polishing stones is a well-known, exceedingly ancient activity of man. In Europe, holy stones, wrapped in bark and hidden in caves, have been found in many places; as containers of divine

powers they were probably kept there by men of the Stone Age.

STONE IN JEWISH TRADITION

Sacred stones or pillars, called in Hebrew 'Matzevot,' are mentioned by Herodotus (5th Cent. B.C.) and appear in several places in the Old Testament. Jacob, after striking a pact with Lahan, erected a stone monument which he called Gal-Ed (Testimonial Pillar). Moses erected twelve stone pillars near the altar of sacrifices.

After crossing the Jordan river, Joshua ordered the taking of twelve stones from the river bed, one for each tribe, setting them up in their camps and carrying them later on their shoulders as a memorial of the crossing on dry ground (Joshua 4). Joshua also set up twelve other stones in the middle of the river, in the place where the priests carrying the Ark of the Testimony had stood. Finally, Joshua erects at Gilgal the twelve stones he had brought from the Jordan, so that future generations would know that the Lord had done to the Jordan just what he had done to the Red Sea.

Later, Joshua built an altar on Mount Ebal, made of uncut stones, on which no iron tool had been used (Joshua 8:30-31). Finally, before dying, wrote down the Law on a large stone he set up under an oak tree in Shechem, as a witness against the people of Israel should they betray their covenant (Joshua 24:26-27). Samuel put up a stone which he called 'EbenEzer' (Stone of Help) after the Philistines were routed at Mizpah (1 Samuel 7:12). Adoniah offered a sacrifice near the rock of Zohelet (Joyful), near the fountain of Rogel (1 Kings 1 :9).

Jacob's ladder, which figures on the First Degree Tracing Board, is directly related to the stone pillar erected by Jacob after his dream. He had used the stone as a pillow and poured a libation of oil to consecrate the memorial (Genesis 28: 18). Jacob names 'Beth-El', the house of God, as the place where he had his dream. This identity of stone, human being and anthropomorphic deity throws light on the saying: 'Look to the rock from which you were cut and to the quarry whence you were hewn; look to Abraham your father and to Sarah who gave you birth' (Isaiah 51 :1-2). There is a Jewish custom, of placing a small stone over the grave one has visited. This may be connected to the Greek traveler's adding a stone to the Hermes monuments, in order to secure a safe journey.

STONE IN CHRISTIAN TRADITION

The best example of the importance of stone in Christian teachings is, of course, the case of Simon the fisherman, called Peter (Petrus—the stone) by Jesus: 'I tell you that you are Peter, and on this rock I will build my church' (Matthew 16:18).

The Pope, as linear successor to Peter, is called Holy Father. The connection between Pater (father) and Petrus (stone) is obvious. In the Hebrew language as well, the same letters forming the word 'father' (*av*: alef-beth) appear in the word for 'stone' (*even*: alef beth-noon). In another instance, Christ himself is compared to a rock (1 Cor. 10:4).

A passage in the book of Revelation (2:17) mentions a white stone with a secret name written on it, which only the recipient will understand.

STONE IN ISLAMIC TRADITION

The central point of worship for a Muslim is the Ka'aba at Mecca. Every pious Muslim, must make a pilgrimage to Mecca (the Hadj) at least once in his lifetime, making seven circumambulations around the sanctuary of the Ka'aba, the Black Stone which, according to witnesses' reports, appears to be a meteorite. The pilgrims also throw stones at pillars representing the devil, in the vicinity of Mina.

In Jerusalem, there is a stone in the Dome of the Rock, built on the spot where the Sanctum Sanctorum of the Temple is supposed to have been located, from which Muhammad is said to have jumped to heaven, mounted on 'Al Burak."

STONE IN MASONIC LITERATURE

In Masonic rituals and legends, stone plays a leading role. Beginning with the Entered Apprentice, who is enjoined to polish the rough stone with hammer and chisel, and culminating with the variously shaped stones appearing in the Master Mason Degree, there is hardly a ceremony in symbolic Freemasonry which is not connected in some way with stones.

After completion of the initiation ceremony, the new Brother is placed in a particular position within the Lodge and is usually told that he represents the

cornerstone on which Freemasonry's spiritual Temple must be built.

In the Edinburgh Register House MS (1696), the Jewels of the Lodge include the Perpend Esler and the Broad Ovall. The first is a perpendicular ashlar, that is, a stone placed crosswise through a wall, while the second is believed to be a corruption of a 'broached dormal,' that is, a chiselled stone.

Similar information appears in the Chetwode Crawley MS (c. 1700): 'perpendester' and 'broked-mall.'

The Mason's work is thus described in the Dumfries No 4 MS (c. 1710): 'to work in all manner of worthy work in stone: Temple, Churches, Cloysters, Cities, Castles, Pirimides, Towers & all other worthy building of stone.' In the same manuscript we find a reference to the 'two pillars of stone,' one that would not sink and the other that would not bum, which held the noble art or science.

The Mason himself, as we have noted, is likened to a stone. In Robert Samber's dedicatory Preface to *Long Livers*. (London, 1722), we find this pithy definition:

'Ye are living stones, built up a spiritual House, who believe and rely on the chief *Lapis Angularis*, which **the** refractory and disobedient Builders disallowed...".

In conclusion, the deep and various meanings of stone as a physical object and as allegory make it easy to understand why the art of the builder should have been selected as the appropriate vehicle to convey the philosophical and mystical teachings of speculative Freemasonry in its different manifestations.