

# The Lodge and the Craft

## A PRACTICAL EXPLANATION *of* THE WORK OF FREEMASONRY

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# LECTURE I

## THE LODGE AND THE CRAFT

**T**HERE are at the present writing more than 100,000 men in the State of Missouri holding membership in Masonic lodges. If there are seventy-five of this number who have made sufficient study of the Institution to which they belong to have awakened in themselves any glow of interest in its symbolism, its philosophy, or even its history, the fact is certainly not shown in the articles published in the Masonic press of this state or in the speeches delivered before the general public or within the tiled lodges. It is a lamentable fact that the great mass of our membership are as densely ignorant of everything connected with Masonry, aside from the mere wording of the ritual, as the peasantry of Spain and Mexico of the true history, biography and political philosophy of the Church of Rome.

There are many reasons for this. The first and most prominent reason is, that they do not suspect the existence of the vast amount of literature extant, nor the relation which Freemasonry bears to the intellectual development of the world. To be sure, a very large number of our members do not suspect that the world has had any intellectual development. With all the advantages our free public schools are supposed to afford, very many men enter business life with scarcely more learning than might be described as a rudimentary acquaintance with the three R's. These men acquire property, occasionally wealth, and with the artistic aid of a good tailor and a good barber cannot be picked out from an assembly of college professors so long as they keep their mouths shut. Many of these men have good natural common sense, live respectable moral lives, speak with as good language as do most of those with whom they associate, and not a few possess kind and generous dispositions. In short, most are honorable and many are lovable. There is no reason why they should not, and every reason why they should be admitted to the rights and privileges of Freemasonry. However, Freemasonry pretends to be, and ought to be reckoned, a learned profession. The more need for their sakes. Many of these brothers would feel themselves highly insulted if they were mentioned as belonging to the ignorant classes. Yet it is cer-

tain they are not learned, and neither does Freemasonry as an organization make any attempt to relieve this condition, at least in this jurisdiction.

We profess valuable acquirements. Should these end with the material and financial benefits that may possibly come to a man through his association with the Order? We have demanded from him, in his petition, a disclaimer of all such hopes. We ought to give our candidate something that will remain with him, at least so long as mental integrity lasts and human emotion endures. We should not only restate, in a new and interesting manner, that faith which we require him to profess, but we should be able to present to him every evidence that learning and philosophy have discovered to confirm that faith and cause it to be within him a living thing. This learning does not stand for gold or lands, though it never made the capability of any man less to earn his daily bread, support himself and family and contribute to the relief of the worthy distressed. It ought to enable him to put such things in the place where they relatively belong.

The fair academic scholar, coming into Masonry, is, generally, deeply impressed with the dignity and solemnity of the ceremonies attending his initiation. He expected much on account of the great reputation of the Order, its hoary antiquity and the respectable character borne by its members, and he is not disappointed. He is instructed in his lectures, and is still further impressed with the extreme care apparently exerted, that all this work shall be acquired in its exact wording and also with the profound secrecy with which it seems to be surrounded and guarded. He is also struck with the archaic language used. Perhaps he is sufficiently learned to refer it to its approximate date, for the diction and rhetoric point unmistakably to the early eighteenth century. But, as he goes on, he finds an ever-growing inadequacy in the explanations given. This the uneducated candidate, of course, does not notice. Perhaps our scholar may inquire of his instructor why he is expected to conceal and never reveal and yet always to hail the mysteries which have been imparted to him? How can a man obey both parts of this injunction? How can he hail and conceal at the same time, or the same thing? His instructor, unless he be one of the seventy-five before mentioned, scratches his head and replies that he does not know and that he had never been asked that particular question before. Later, if persistent, the candi-

date discovers that neither the Wardens nor the Master are able to answer his question. Some day he asks the District Deputy and the Grand Master, and it is quite within the bounds of possibility that neither of these dignitaries would be able, off-hand, to give him the required information. But the Grand Master always has within his telephone call, within the length of his cable tow as the ancient manuscripts have it, one of the seventy-five—"one poor wise man"—and he, by his wisdom, will deliver the Grand Master from his predicament and enable him to inform the persistent seeker after knowledge that two centuries ago the word "heal" was pronounced as the Hibernians pronounce it today—"hail"—and that to "heal" meant to cover over, or conceal, like healing a wound by covering it over with new skin, and that when he promised to "hail" any of the mysteries of Freemasonry he simply promised to cover them up or hide them. It is very likely that the companion words "conceal" and "reveal" were at that time pronounced "concaill" and "revail", as most expressions of this sort rhetorically demand a similarity of sound. He is further informed that the same root syllable appears in the word "hell", and that the latter word simply meant the grave, or the place where the dead were hidden or covered up, and not a place of torment for lost souls, as it has generally come to mean at the present day.

The fact that the rituals of Freemasonry have been transmitted, from generation to generation down through the ages, by oral tradition, accounts for the change in pronunciation not having been noticed. A similar thing occurred in relation to the name of one "Peter Gower," a celebrated Mason held up for veneration in the ancient manuscript, known as the Leland Manuscript. It seems that our English-speaking brethren acquired the name from an account given them by certain French brethren who had come over to work with them in the early eleventh century on some of the great cathedrals. The French name for Pythagoras was "Petigore", which word sounded to their English ears like "Peter Gower", hence the difficulty in locating the illustrious brother, when the English scholars of later years came to study the contents and historical value of this same ancient manuscript, concerning which I shall take opportunity to speak further on in this book.

Soon our candidate passes his examination in the first and second degrees and is raised to the Sublime Degree of Master Mason. Here he witnesses a drama that is strange and unique,

yet representing what appears to be an historical event connected with the building of King Solomon's Temple. Again his previous learning prompts him to ask questions. Whence is derived the historic authority for these important and curious events? Nothing in the Bible gives warrant for any such occurrences and he knows that up to the present time no other record has been discovered of the existence of such a king as Solomon, to say nothing of his adventures and contemporaneous acquaintances. He asks and again receives no satisfactory information as to the truth or falsity of the singular narrative so lately rehearsed in his presence.

Someone suggests that the required information might be obtained in the higher degrees. So he joins the Scottish Rite or the Chapter, Council and Commandery and finds that the mystery, though here further elaborated, is rather obscured than elucidated. Its real origin is hidden in the night of time. In the Scottish Rite he is presented with a book entitled "Morals and Dogma", written by the late General Albert Pike. He is recommended to study this book. He reads a few chapters but fails to perceive the connection between the literature here presented and the degrees he has taken. This is not so much the fault of the book as of the lack of previous instruction along these lines, and no one seems able or willing to prepare him. Besides, he soon begins to find out that his Masonic brethren around him are not at all interested in these fields of Masonic study. Even the Lodge of Instruction frowns upon it. All seem to be imbued, not with the desire for greater Light, but for more brilliant shining under such titles as "Worshipful Brother," "Excellent Companion"—or "Eminent Sir"—"Thrice Illustrious", or it may be to wear a "Red Cap" or a "White Cap" or a "Diamond Cross". Some few become interested in the relief work of the Order, or in the meandering and intricate administration of Masonic politics. The Masonic literature within his reach simply recounts the social events in Masonic circles, or records the eulogistic speeches delivered by the Right Worshipfuls or the Most Worshipfuls who frequent these grand assemblages, and endeavor to climb to elevated stations by flattering their constituency. These addresses contain little information but overflow with panegyric, moral platitude and mutual admiration.

Soon our Masonic student either imbibes the same ambition or gradually declines from active lodge attendance. Thus he who

might have learned much to his own satisfaction and improvement, and who had the ability to have taught the same to his less-informed brethren, is lost to the work. In short, he gives it up. He abandons the search, the "Master's Word" still unfound. My brethren, things ought not so to be. Every year thousands of dollars are spent upon entertainment and parade, while there is no Masonic library accessible to the members of this jurisdiction. In order to partially correct and ameliorate this condition, for I am sorry to say that it has been almost universal, the Grand Lodge of Iowa established a Masonic library, *at an expense for buildings and books of approximately \$200,000*, and prevailed upon Rev. Bro. Joseph Fort Newton to compile a book which should meet the demand for primary information, relative to the Order, and prepare the new Masonic student for a broader course of reading. This course, supported by the library and stimulated and encouraged by a large society organized for Masonic research, and a couple of the best Masonic periodicals which it has ever been our good fortune to read, is sufficiently liberal to promote a just appreciation of what Freemasonry is, what it has been in the past and what it may yet become.

The ordinary Masonic literature of the day ought to show any fair-minded man that the Order is not accomplishing the work it might well do, nor showing the great, broad, tolerant spirit which so well becomes it. A copy of Bro. Newton's book, "The Builders," is placed in the hands of every newly-raised Master Mason through the generosity of the Iowa Grand Lodge. We were previously acquainted with nearly all the facts recounted in this book and fully agree with the view here taken regarding our beloved Craft. Its beautiful language, its lofty conception of the mission of Freemasonry in the world and the considerable knowledge of symbolism and philosophy it exhibits have all excited our profound admiration, and while we could never hope to approach the grace of literature shown by this illustrious mind, the book has stimulated us to undertake, in our humble fashion, a work along similar lines, but more adapted to the needs of our own jurisdiction. We do not pretend that we have introduced very much original material into this book. The work is too small for such a purpose, nor is there need for it at this stage of the neophyte's education. We will, where possible, give due Masonic and literary credit where we have freely copied the words of others. Many beautiful passages have come

down to us from great antiquity and we do not know who composed them first, nor in whose teeming brain they first originated. Others have copied them for many generations. It shall be our effort to arrange the information and emotion they bring in such a manner that our candidate may grasp their meaning and intention and share the Light that shines from them. We vaunt ourselves, whether wisely or not our readers shall be the judges, on possessing a good ear for beautiful Masonic oratory, and we trust no writer will have occasion to be ashamed of the setting which we may give to his Masonic eloquence.

The language of our ritual, as we have before suggested, is archaic, coming down from that rare age when men wrote for the ear and not for the eye. Two hundred years ago few knew how to read, but all might listen, and such literature as the plays of William Shakespeare, the King James Bible and much of the remaining literature of the times, and last, but not by any means least, the rituals of Freemasonry owe a great portion of their fame to this one fact. They represent the spoken word placed on the manuscript. Reading aloud is rapidly becoming a lost art, and in a very short time our spoken tongue will bear no closer relation to the written language than it does today in China. Only a few much despised story writers, who try to copy the dialect of the characters represented in their books, save our language from that condition now. We expect that most any of our modern scholars would be astonished and shocked if they could see their phonetically spelled conversation placed side by side with their best literary efforts.

We have always regarded the ancient forms of expression which prevail in Masonry as one of its most interesting attractions. Many of our brethren look upon these mannerisms of speech as being almost sacred, and it is true that the language of our ceremonies becomes weakened by every alteration in language that is attempted. This same idea was plainly illustrated some fifty years ago when a new translation of the Bible was placed before the public. The new version, doubtless far more accurate than the old, was written for the eye. It gave no satisfaction. *It was no longer the WORD OF GOD.* The publishers found that the public did not care whether the old translation was correct or not. It was the spoken word of God that they loved. The new book, just placed in their hands, seemed no more to them than a translation of Marcus Aurelius



would have done. The strings of their hearts had come to vibrate in unison with the old Saxon cadences. The new book spoke only to the intellect, while the old one spoke to the emotions. This same thing may be noticed in the language of the Scottish Rite rituals, as well as in the language of the new rituals which have recently been prepared for the boys' Order of De Molay. No one could say that Albert Pike lacked learning, or that the writer of the De Molay rituals lacked in his knowledge of the English language, but both would have done better had they patterned their style of expression on the King James Bible and read every sentence aloud before they left it for the elocution of ordinary men.

So when we sit in Grand Lodge and listen to aspirants for future official honors trying to split hairs over some of these ancient expressions, arguing that it would be more correct, grammatically, to make the ritual say, "The Sun at its meridian height," than to say, as it did of old, "The Sun at high meridian," and offering other criticisms equally as important, we cannot help feeling a considerable degree of disgust. Let us not try to put new cloth onto old garments. When any addition or alteration becomes necessary let us invariably trust to the ear for the proper diction to use. The old Saxon derivatives have a strength and pungency, a beauty and charm, a grandeur and a feeling to which the more exact Latin scholastic words can never attain.

We wish to say a few words regarding Masonic study and research. We wonder how many scholars realize the unity of human knowledge? Take, for instance, the general subject of geometry or mathematics. There is nothing which can possibly become the object of contemplation by the human mind into which the idea of measurement and quantity does not enter; no human activity can be expressed without it. In short, it is one of the manifestations of the Infinite. One of our ancient charges declares that geometry and Masonry are synonymous terms, so every sort of knowledge is in a closer or more remote relation to that of Masonry. This must impress one that there can be no easy road to the attainment of any respectable knowledge of Freemasonry. The history of the Operative Art is as old as the human race, and the most ancient of its ruins are the remains of temples to the Living God, demonstrating that from the earliest days Speculative Masonry marched hand in hand with it. The very mounds describe circles, squares, tri-

angles, octagons, all accurately drawn and preceding all history of any kind. The book that goes to the heart of Freemasonry will be a complete history of mankind upon the earth, with all that man has ever thought or said or done in all his life. It is interwoven with religion, with law, with government, with moral character, with family relations, with natural philosophy, with language and with every form of science known to the human mind or to human experience. The science and art of Freemasonry is in itself a liberal education.

We once read of a man who wrote a book entitled, "The Sources of Human Error." We feel that our subject is of much the same scope and requires a very similar preparation in the way of study and experience. To complete such a book would demand all our lives in all the worlds. But it is a subject whose center is here and now, and broadens out in ever-increasing circles until it compasses all space and time. Every man may start the foundation of such a temple as that of Solomon of old, and build at least a little way, even though he may realize that eternity will dawn e'er it be finished. There will be plenty of reward just in the work itself. In fact, no one's work is ever completed in Speculative Masonry. It will always be like the house of Aladdin, still one window unfinished, for which sufficient jewels cannot be found. Mr. Kipling's poem, entitled the "Palace," illustrates fully the idea which we have attempted to convey:

When I was a king and a Mason, a Master proven and skilled,  
I cleared me ground for a palace, such as a king should build.  
I decreed and cut down to my levels, but presently under the silt,  
I came on the wreck of a palace such as a king had built.

There was no worth in the fashion, there was no wit in the plan.  
Hither and thither aimless, the ruined footings ran.  
Masonry, brute, mishandled, but carved on every stone  
"After me cometh a Builder, tell him I, too, have known".

Swift to my use in the trenches, where my well-planned ground-  
works grew,  
I tumbled his quoins and his ashlar, and cut and reset them  
anew.  
Lime I made from his marbles; burned it, and slaked it, and  
spread,  
Taking and leaving, at pleasure, the gift of the humble dead.

Yet I despised not, nor gloried; for as we wrenched them apart,  
I read in the raised foundations the heart of that builder's heart.

As though he had risen and pleaded, so did I understand.  
The form of the dream he had followed, in the face of the thing  
he had planned.

When I was a king and a Mason, in the open noon of my pride,  
They sent me a word from the darkness, they whispered and  
called me aside,  
They said—"The end is forbidden." They said—"Thy use is  
fulfilled.  
Thy palace shall stand, as that other's, the spoil of a king, who  
shall build."

I called the men from my trenches, my quarries, my wharves  
and my shears,  
All I had wrought I abandoned to the faith of the faithless  
years,  
Only I cut on the timber—only I carved on the stone—  
"After me cometh a Builder, tell him I, too, have known."

## LECTURE II

### ORGANIZATION

**F**REEMASONRY, according to the ancient definition, is "a beautiful system of morals, veiled in allegory and illustrated by symbols." In this definition the main ideas are system, allegory and symbolism. There has never been but one set of moral principles revealed to mankind, or developed in humanity. These principles were announced at a very early date in the Mosaic Law, as embodied in the Decalogue or Ten Words of the Hebrews, but they were just as clearly recognized in the Code of Hammurabi, published more than a thousand years previously, on the cylinders of Assyria. Brother Rudyard Kipling illustrates the germs of these same principles in a very beautiful manner in his poem, called "The Law of the Jungle." It starts as follows:

"This is the Law of the Jungle,  
As old and as true as the sky,  
And the wolf that keeps it shall prosper,  
But the wolf that neglects it shall die.

"As the creeper encircles the tree trunk  
The law runneth forward and back,  
For the strength of the pack is the wolf,  
And the strength of the wolf is the pack.

"The kill of the wolf is the meat of the wolf,  
He may eat where he will,  
And until he has given permission,  
No other may eat of that kill.

"But the kill of the pack is the meat of the pack,  
One must eat where it lies,  
And no wolf may carry away of that meat,  
To his den, or he dies."

The poem may be read in its entirety in Kipling's Jungle Book. Every full-grown man recognizes at once, if of sound mind, the distinction between right and wrong, in any case, so far as the circumstances are all clear, no matter which path he may choose to follow. It is a part of the mathematical sense, the instinctive sense of equality. Masonic morals are the same as any other morals and the principles from which they derive their necessity

and expediency are identical. It is a fact that the consequences of any act may be either immediate or remote, and so may be the consequences of neglect. So far as the consequences of action are immediate, men do not need to be taught what to do and what to refrain from doing, but where the consequences are remote, this is not the case. All men, at some period of their lives, must be taught either by their own experience, or by the experience of others, what consequences may be expected to follow certain lines of conduct. All agree that youth is the time when these instructions ought to be imparted. This instruction from parent to child, from elder to youth, from adept to neophyte constitutes the science of ethics. And those acts from which the young man should refrain, and those acts which he cannot neglect without ill consequences, either to himself or others, at some time in the more or less remote future are known as Moral Duties.

The manner in which any man performs his duty constitutes his moral character.

Freemasonry is a system of morals, a peculiar manner or process of instruction in morality. The method here employed for inculcating morals is allegory, a story or similitude, illustrated by symbols. Moral principles and moral philosophy are not tangible things. They relate to feelings and emotional states of mind, to appetites, desires and ambitions. They are not like a trade, occupation or art, to be taught by constant repetition of physical or mental actions until skill or ease in doing them is acquired. They are not like an abstract science, to be taught by demonstration, as one would teach the principles of arithmetic or chemistry. They must be taught by comparison, their likenesses illustrated by figures of speech or a story told which is calculated to arouse an emotion. In this way we liken the building of character to the erection of a temple, after the manner of an architect, applying the principles of morality even as the architect applies the principles of geometrical science. It is thus that we would apply the ancient definition to the work of the modern institution.

Once upon a time men used, to a very considerable extent, to apply the method of authority for the purpose of teaching morals. The parent orders the child to perform certain acts and forbids certain other acts. The sole and sufficient reason given is the mere fact that the parent orders it, and the sole penalty is the parent's displeasure and such punishment as the parent is able to inflict.

When the church wielded absolute moral authority the question of right or wrong conduct was determined only by her commands. During the greater part of the last two centuries the attempt has been made, with greater or less success, to transfer that absolute moral authority to the Holy Bible, the latter collection of sacred Scriptures being held to be the veritable word and commands of the Eternal God Himself. An act was right or wrong, according as it was commanded or forbidden in this Book. Such is the belief of many, we may call it the popular belief of today. While we do not believe any right-feeling and right-thinking man would ever be morally misled in following the principles of morality as taught in the Bible, yet this very notion which we have pointed out, of looking upon this Book as being an absolute literal sanction for action, has under erratic interpretation led to the shedding of more innocent blood than the love of gold or hope of glory. These great principles of righteousness and love and justice do not enjoy their existence, because God commands them through the mouths of His prophets. They are in themselves eternal and coexistent with God and appear in the record of human experience all over the world. They are the real foundation of our belief in God and for our belief in and respect for the Bible as well. In fact, the Bible derives its authority, as far as this generation is concerned, from them.

Freemasonry has always sustained the principles of private judgment as a private right, and must stand by that in opposition to all forms of moral authority. The authoritative method may be good for young children, but it is ruinous for grown-up men. Modern Freemasonry is arranged in degrees or gradations somewhat as ancient operative Masonry was arranged into Masters, Fellowcrafts and Entered Apprentices, over all of whom that might be engaged in performing any particular job of work of importance ruled a Grand Master. When the society had become fully organized under the Grand Lodge system (the ancient meetings being usually spoken of as General Assemblies of Masons), which event and regulation took place in the decade following a meeting held in the year 1717, Ancient Craft Masonry was said to consist of the degrees of Entered Apprentice, Fellowcraft, Master Mason, together with the Holy Royal Arch.

At the present time, in this State of Missouri, the Institution is found working under two distinct rites, the York or English Rite and the Scottish Rite, both systems enjoying the first three degrees in common. Of the history of the formation and devel-

opment of these two rites we will speak later. The York Rite, so called, is composed of the Blue Lodge, consisting of the first three degrees before mentioned; also the Royal Arch Chapter, possessing authority over the four degrees of Mark Master, Past Master, Most Excellent Master and Royal Arch Mason. To the latter is appended a degree known as "The Order of Anointed High Priests," to which only those who have presided as High Priest of a Royal Arch Chapter are eligible to membership. Following this body is the Council, consisting of the degrees of Royal Master, Select Master and Super-excellent Master, and the Commandery, consisting of the Orders known as the Illustrious Order of the Red Cross, the Pass Degree of St. Paul or the Mediterranean Pass, the Order of Knight of St. John of Jerusalem, Palestine, Rhodes and Malta and the Order of Knight Templar. The entire system exhibits fourteen degrees.

The society known as the Order of the Eastern Star, composed of Master Masons and ladies who are the wives, widows, mothers, sisters or daughters of Master Masons, may be said to belong, in some manner, to this rite.

The Scottish\* Rite in this state is composed of four closely associated bodies known as the Lodge of Perfection, consisting of fourteen degrees, the Chapter Rose Croix of four degrees, the Council of Knights Kadosh of eleven degrees and the Consistory of Masters of the Royal Secret of two degrees, all holding allegiance to the Supreme Council of Sovereign Inspectors General of the Thirty-third Degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States of America. The twenty-nine degrees conferred by this rite transact all their financial affairs in the Lodge of Perfection. To these two rites may be added the Institution known as the Ancient Arabic Order of Nobles of the Mystic Shrine, the Red Cross of Constantine, the White Shrine of

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\*NOTE:—This question has frequently been asked: Why should a rite of Freemasonry be named Scottish, which did not take its origin in Scotland, but was formed in the United States and from degrees which had previously been conferred only in France and England? Scotland had nothing to do with the Scottish Rite, neither did Scotchmen, so far as may be discovered. The following explanation has been offered: In the French lodges, when the question is asked, "Are you a Master Mason?" the reply is given, "I have seen the acacia." The Fraternity is often spoken of as the "Order of the Acacia." Now it happens, as in the case of "Peter Gower," which was mentioned in the previous lecture, that the French word for Scotch, "Ecossois," and the French word, "Acacia," are pronounced so nearly alike that English ears easily confound the one with the other. The degrees being conferred orally, the "Order of the Acacia" was understood and written down in English as the "Order of the Scotch (Ecossois)."

Jerusalem and the Grotto, the latter being a recently organized institution resembling the Shrine very closely and evidently having for its single purpose the entertainment of its members, all Master Masons being eligible to membership, while the Shrine makes eligible to membership only those who have attained to the Order of Knight Templar in the York Rite or to the thirty-second degree of the Scottish Rite, and who maintain membership in good standing in those bodies.

The supreme government of these Masonic bodies which I have mentioned is vested as follows: That of the Blue Lodges is vested in the Grand Lodge of Ancient Free and Accepted Masons of the State of Missouri, a body incorporated under the laws of the state. This Grand Lodge holds fraternal relations with nearly all regular Grand Lodges over the world, but its government is independent and sovereign over the three degrees of Ancient Craft Masonry within the boundaries of the state. The supreme government of the Chapters of Royal Arch Masons is, first, in the Grand Chapter of Royal Arch Masons of the State of Missouri, and secondly in the General Grand Chapter of Royal Arch Masons of the United States of America. The government of the Councils of Royal and Select Masters is vested, first, in the Grand Council of Royal and Select Masters of the State of Missouri, and secondly in the General Grand Council of Royal and Select Masters of the United States of America. The government of the Commanderies of Knights Templar is vested, first, in the Grand Commandery of Knights Templar of the State of Missouri, and secondly in the Grand Encampment of Knights Templar of the United States of America. The General Grand Chapter, the General Grand Council and the Grand Encampment all hold fraternal relations with similar bodies in other countries over the world.

The Scottish Rite, in the United States, is at the present time divided into two Supreme Jurisdictions, the Northern and Southern. The Northern Jurisdiction comprises fifteen states north of the old Mason and Dixon's line, while the Southern Jurisdiction claims authority over all the remaining states and territories. The headquarters of the Northern Jurisdiction is situated in the city of Boston and must meet there at least every three years. The headquarters of the Southern Jurisdiction is situated in the city of Washington, D. C., at the House of the Temple of Solomon. The latter is the elder and much the larger body and claims the title "Mother Council of the



World." Both bodies maintain fraternal relations with similar bodies over the world.

It may be mentioned that the government of the York Rite bodies is representative in character, the governing bodies being elected regularly by their constituent members, while the Scottish Rite Supreme Council is composed of thirty-three Sovereign Grand Inspectors General, holding office during life and absolutely controlling their own membership. The nearest system of government resembling it is the Roman Catholic Church, with its Pope and College of Cardinals, where the Pope appoints the Cardinals and when he dies the Cardinals elect a new Pope from among their own number. The constituent membership of the lower bodies have nothing to do with the government of the Scottish Rite and can only make their wishes known by way of recommendation and petition.

The primary qualifications for membership in a Blue Lodge, A. F. and A. M., in this state are that the petitioner shall be a white man, free born, over twenty-one years of age, a believer in a Supreme Being, having no disqualifying physical imperfection and engaged in no immoral or prohibited occupation. The question of physical disqualification is one regarding which somewhat more latitude is allowed than is known in many other jurisdictions. Here it is generally considered that the petitioner shall be physically able to comply with all the ceremonial requirements in the ritual of the several degrees. Saloon keeping and the manufacturing of intoxicating liquors are prohibited by statutes of the Grand Lodge. It is also held that a man whose mind is weakened by old age may not be admitted, though no particular age is mentioned. It is needless to say that the petitioner should be a man of sound mind and able to read and write and one who has been guilty of no crime which the laws forbid and punish. Membership and good standing in a lodge is essential to eligibility in any and all the other bodies. The Council of Royal and Select Masters and the Commandery of Knights Templar both require membership in good standing in a Chapter of Royal Arch Masons. The Commandery also requires that the candidate express a preference for the Christian religion, though no particular church or creed is mentioned. All the Masonic bodies in the state require the annual dues to be paid in advance for the current year, and delinquency for three months renders the member liable to suspension. In the lodge the candidates are required to learn the candidate's lecture

in each degree and to pass an examination thereon in open lodge. This knowledge together with a receipt for dues for the current year is required of all visitors, unless vouched for by some member present as being a Mason in good standing of the particular degree to which admission is requested.

As our interest is to be particularly directed to the Ancient Craft, we will now speak of the organization of the Grand Lodge, the governing body of the Craft in this jurisdiction. As we have already said, this body is incorporated under the laws of the State of Missouri, with all the civil rights and privileges of any other business corporation. The membership of this body is composed of the present Grand officers, all Past Grand Masters, members of the several Grand Lodge committees, Masters, Senior Wardens and Junior Wardens of the various constituent lodges in the jurisdiction. Every Master Mason in the jurisdiction is entitled to a seat in the Grand Lodge, but except as before stated, without voice or vote. Those who are Past Masters of lodges are entitled to vote on all matters, including the election of Grand Lodge officers. According to the present rule, each member of the Grand Lodge present is entitled to one vote, unless a vote by lodges is called for. In such a case each lodge is entitled to five votes and the Master of the lodge, if present, shall cast such vote, but in his absence the Senior and Junior Wardens may cast it. Either of these officers may send a proxy in case he is unable to attend the meeting of the Grand Lodge, but this proxy must hold the same rank in the Order that is held by the officer he represents. From any decision of the Grand Lodge, assembled in regular session, there is no appeal. An appeal arising in any particular lodge lies first to the Grand Master and secondly to the Grand Lodge in regular session. It is the general practice to lay the matter before the Grand Master's District Deputy, though his powers, unless acting under express orders from his superior, are advisory only. In disagreements between Grand Lodges the final recourse is the severance of all friendly, fraternal relations. This is a remedy seldom resorted to.

The primitive body of Masonry is the particular lodge known in ordinary parlance as the Blue Lodge, blue being the color of its decorations. The peculiar color of the chapter is scarlet, that of the Council purple and that of the Commandery black and white. The ancient operative masons, in which society modern Freemasonry had its origin, while engaged in erecting

those magnificent buildings which have made their names so justly celebrated in all ages, dwelt and worked in lodges. These lodges were small buildings of a temporary character, set up near the scene of their labors. These were called in Latin, "Logia." In the Teutonic languages they were called "Hutten" or "Hutts."

In speculative Masonry a lodge is defined to be a certain definite number of Masons, duly assembled, with the Holy Bible, Square and Compasses and a charter from a Grand Lodge authorizing them to meet and work. Seven Master Masons, one of whom must be the Master, or a Warden, all members of that particular lodge are necessary to form a working quorum for the transaction of business. All business, save that of conferring degrees, examination as to proficiency in the lectures of the degrees and trials for unMasonic conduct, is transacted in the third or Master's degree. Trials are always conducted in the highest degree to which the accused has attained; examinations are made in the degree to which they appertain.

The jurisdiction or territory of a particular lodge, unless limited by a statute of the Grand Lodge, extends half way, by air line, to the meeting place of the nearest lodge in all directions. In cities and towns, where two or more lodges are established, these lodges have what is termed "concurrent jurisdiction," within the corporate limits of said city or town and then half way to the nearest lodge, measured air line from said town limits. A man desiring to unite with the fraternity is expected to petition the nearest lodge and is reckoned as their material. Should any man desire to petition any other lodge than the one in whose jurisdiction he resides, the lodge receiving the petition must secure a waiver of jurisdiction from the lodge to which he should have applied. This waiver, if granted, may require that the fee for initiation be turned over to the lodge whose material the candidate is. Should he live in a concurrent jurisdiction of several lodges, a waiver must be secured from the nearest of these lodges to that to which he applies before the petition can be acted on.

It is almost a universal custom among Freemasons all over the world to require a unanimous vote of all the members present on all candidates for initiation. The rule is for the petition to remain before the lodge for the period of one calendar month, during which time a committee of investigation inquires into the character of the candidate and his standing in the community.

At the end of that time the committee makes a report, either favorable or unfavorable, and a ballot is held, at which all the members of the lodge present must vote, and the appearance of a single black ball is sufficient to reject. In case any member is unable to be present at the meeting at which the ballot is held he may make objection to the initiation of the candidate, either in writing or verbally to the Worshipful Master, and said objection has all the effect of a black ball. This objection, unless removed by the member making it, holds for one year; this or a rejection by ballot remains a bar to the further petition of the same candidate to this or any other lodge for one year, when he may apply again, if he so desires. In case he lives in a concurrent jurisdiction he is not obliged to apply to the same lodge in which he was rejected, though the fact of his previous rejection must be stated in any subsequent petition. Some Grand Jurisdictions claim perpetual jurisdiction over rejected candidates, but the Grand Lodge of Missouri claims jurisdiction for one year only. In case the petition is from a man who is already a Mason and is for membership in another lodge, a rejection does not prevent him from making another petition as soon as he desires. Such a petitioner must be vouched for or found by examination to be a Mason before his petition can be received, and he must present a dimit from the lodge of which he was last a member. In the jurisdiction of Missouri it is customary for a member desiring to join another lodge to secure from his lodge a certificate of good standing, which he presents with his petition. Such certificate entitles him to apply to any lodge. In case he is accepted his former lodge grants him a dimit, transferring his membership, while in case of his rejection he still remains a member in good standing in his original lodge. In this way he is able to make his transfer without any danger of forfeiting his Masonic standing.