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|  INTRODUCTORY. |
|  The highest claim of Freemasonry to consideration is that it is philosophical  |
|  truth, concealed from the masses and taught to the adepts by symbols. |
|  But every intelligent Mason knows that of every hundred of the Brethren,  |
|  taken as one falls in with them, not more than two or three regard the symbol- |
|  ism of Freemasonry as of any real value, or care to study it. To do so, it seems  |
|  to all the others, would be idle and unprofitable labor. |
|  Nor is this contempt for Masonic symbolism confined to the Masons  |
|  who are laboring men, or even to those who are illiterate; on the contrary, in  |
|  speaking of the symbolism of Masonry at very many places, to some thousands  |
|  of Masons in all, I have not found these Masons to be less attentive and less  |
|  anxious to learn, or setting less value upon the symbols, than those holding  |
|  high positions, or the intelligent or the educated. |
|  It is patent to everyone that among those who care least for the symbolism  |
|  of the Order are the Masters and other officers of our Lodges, and the Grand  |
|  Masters and other dignitaries of our Grand Lodges; and that the encomiums  |
|  lavished upon the symbols and their meanings by editors and authors, are for  |
|  the most part artificial and insincere. |
|  It is easy to see why men of intelligence and education have little or  |
|  no respect, even when they delude themselves by believing that they do  |
|  have a great respect, for the symbols and the explanation of the symbols  |
|  of Freemasonry. |
|  When a rope is put round the neck of one of these, of what can he sup- |
|  pose it to be a symbol, but slavery, degradation, the choking of life out of a  |
|  malefactor? If he submits to it, hoping to learn its symbolic meaning by and  |
|  by, what estimate must he set upon the symbolism of Masonry, when he is told  |
|  afterwards that the purpose of putting it around his neck was that if he should  |
|  refuse to proceed in the Degree, he might, by means of it, be taken out of the |
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Sheet69

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|  + THE SYMBOLISM OF THE BLUE DEGREES OF FREEMASONRY + |
|  Lodge and into the street without making a disturbance, that is, if he resisted,  |
|  he could be choked down by it and dragged out. |
|  I do not suppose that it has ever occurred to one Mason in a thousand to  |
|  ask whether "cable-tow" is an English word at all: or that one in a thousand has  |
|  ever been moved to inquire what he had sworn to, in swearing that he would  |
|  do certain things "if within the length of his cable-tow:' And if one in a thou- |
|  sand ever ask the meaning of this phrase, I venture to say that, as he had not  |
|  known what the phrase meant to which he had solemnly sworn to Almighty  |
|  God, under an awful penalty, to conform his conduct, so neither did any one  |
|  of those who exacted it from him know its meaning. |
|  When a man of intelligence, a scholar, is gravely told, by the Book  |
|  of the Lodge of one of the great Masonic writers that the forty-seventh  |
|  problem of Euclid, in his joy for the discovery whereof, Pythagoras cried  |
|  out "eureka" and sacrificed an hundred oxen, "teaches us that Masons are  |
|  great lovers of the arts and the sciences in general," the "explanation" of  |
|  this symbol of nothing, is not calculated to produce in his mind any great  |
|  admiration of Masonic symbolism.' |
|  And as it was not Pythagoras who cried "eureka," but Archimedes, cen- |
|  turies afterward, upon making quite a different discovery,' his respect for the  |
|  learning of those to whom we owe our current Masonic lectures is likely to be  |
|  slightly diminished by this proof of their ignorance. |
|  When one is informed that "the principal tenets of Masonry are included  |
|  between the two points of the compasses," it is very rarely the case, I am sure,  |
|  that it occurs to him to inquire, of himself or others, what this phrase means.  |
|  And if anyone has ever inquired of himself or others, it is very doubtful, I  |
|  think, whether his inquiry met with any satisfactory response. |
|  We have all seen the two points of the compasses under the square; then  |
|  one point above and one below it, and then both above. Who among us ever  |
|  received any other explanation of this than that one meant that he had yet to |
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Sheet70

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|  + INTRODUCTORY + |
|  make progress in Masonry, and the other two that had made further progress?  |
|  That he had done so he knew, without the necessity of being so informed by  |
|  having taken a second and third Degree. |
|  And who has ever been informed why the relative positions of the points  |
|  of the compasses and of the square are symbolical of progress in Masonry? |
|  Who among us was ever told that there was any symbolism in the three  |
|  implements used by the assassins, and the parts of the body on which the  |
|  blows were inflicted? I do not ask who has ever had any explanation as to the  |
|  meaning of these "weapons and blows" for it was never given in a Blue Lodge. |
|  And yet, if a man is in the habit of thinking at all, must it not seem sin- |
|  gular that in a recital supposed to be of facts, two men out of three who had  |
|  conspired together to extort a secret which honor forbade him to divulge, from  |
|  a resolute man, or, upon his refusal, to slay him "armed" themselves, one with  |
|  a twenty four inch rule and one with a common square of wood, or metal, as  |
|  "weapons"? Ought not the patent absurdity of the supposed fact to induce a  |
|  suspicion that there is something more in this than a recital of facts and actual  |
|  occurrences?—that there are symbolical meanings concealed in these imple- |
|  ments and blows which somebody ought to know? |
|  When the candidate is first "brought to light" and relieved of his "cable- |
|  tow" "because he is bound by a stronger obligation;' he is told that he beholds  |
|  the three Great Lights of the Lodge, by the light of the three lesser lights. The  |
|  three Great Lights are "the Holy Bible;' the "square" and the "compasses," and  |
|  they are thus explained to him. |
|  "The Bible is dedicated to God, because it is His inestimable gift to man;  |
|  the square to the Master; because it is the proper emblem of his office; and the  |
|  compasses to the Craft, because by a due attention to its use, they are taught  |
|  to keep their passions within due bounds." That is all. |
|  If, not accepting this explanation without analyzing it, phrase by phrase  |
|  and word by word, to see whether it really gives sufficient reasons for consider- |
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Sheet71

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|  + THE SYMBOLISM OF THE BLUE DEGREES OF FREEMASONRY + |
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|  ing the square and compasses two of the Great Lights of the Lodge, one were  |
|  to criticize it, what would be the result?' |
|  Why is the square the proper emblem of the Master? If it be so, how does  |
|  that constitute a Light of the Lodge, and invest it with that character? Is every  |
|  emblem of an office a light of the Lodge? Is a square any more so than the level  |
|  and the plumb, the emblems of the offices of the Junior and Senior Wardens? |
|  "The Bible;' it is said, "is dedicated to God:' To "dedicate" is "to consecrate,  |
|  hallow, devote, inscribe to a patron:' The Bible is "the word of God:' How is  |
|  His own word "dedicated" to Him? It is dedicated to Him, it is said, "because it  |
|  is His gift to man:' Is a gift dedicated to the giver? How is the square "dedicated"  |
|  to the Master? Is it meant that it is dedicated to his use? But the Bible is not  |
|  dedicated to the use of God. He has given it to man for man's use. |
|  How are the Craft taught, by a due attention to the use of the compasses,  |
|  to keep their passions within due bounds? Cannot a man draw a larger or  |
|  smaller circle at pleasure with the compasses? The principals of the moral law,  |
|  by which a man should regulate his conduct, are as infallible and absolute as  |
|  the truths of mathematics. How can the compasses teach these, merely because  |
|  one can draw circles with them, when a man can make a circle larger or smaller  |
|  at pleasure? How then does this use, to which one may put a circle, make it a  |
|  Great Light:' And why are an emblem of office and a circle of circumscription  |
|  placed together on the altar? |
|  Does this explanation give a satisfactory reason for representing two of  |
|  the instruments used by carpenters and others as co-ordinate with the Book  |
|  which, lying open upon the altar, represents God Himself, between the two  |
|  cherubim, upon the ark of the covenant in the Holy of Holies, communicat- |
|  ing His oracles to the human intellects of the priests, His inspired servants?  |
|  Would not the saw and hatchet have answered the purpose as well, or hammer  |
|  and chisel, or the plumb and level? The world is full of symbols, and any inge- |
|  nious man can make any tool or implement a symbol by inventing explanations |
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Sheet72

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|  of it. But unless the symbol conceals some great cardinal truth, of morality,  |
|  philosophy or religion, what is its real and substantial value? It is only those  |
|  symbols which Masonry has inherited from the ancient ages, and which in  |
|  those ages taught the great truths of philosophy and religion to the few who  |
|  were adepts, that are of any value to Freemasonry. The rest are of no more  |
|  value than those of Odd Fellowship or the more modern orders, of no more  |
|  than the three links, the fasces and the tiger's claw.' |
|  The three lesser lights are "the sun;' "the moon" and "the Master of  |
|  the Lodge" represented by the three altar lights. When these lights were  |
|  three times three, in the Master's Lodge, though only three in the Lodge of  |
|  Apprentices, and two in that of the Fellowcrafts, did the nine by threes still  |
|  represent the sun, moon and Master of the Lodge? And if so, how are the  |
|  three triads of lights appropriate? Is the sun properly represented by a triad?  |
|  or the moon? or the Master? |
|  The "explanation" given in the Lodge, explaining nothing, is, "As the sun  |
|  rules the day and the moon governs the night, so ought the Master to rule and  |
|  govern his Lodge with equal regularity." Does this show how the sun or moon  |
|  is a light of the Lodge? The sun never shines into it: the moon can only do so  |
|  occasionally. Neither of them lights it. The explanation, expressed in other  |
|  words, is that the Master ought to be a light of his Lodge, ruling and governing  |
|  it with regularity, as the sun and moon are lights, not of the Lodge, but of the  |
|  outside World. Does that make them Lights of the Lodge? |
|  No one can have a very exalted opinion of the symbolism of Masonry, who  |
|  hears it repeated to a man of thought and a scholar, a wise statesman, a learned  |
|  judge or an eminent divine, that from time immemorial there have been repre- |
|  sented in every well-governed Lodge, a point within a circle: that the point rep- |
|  resents an individual Brother, and the circle, the limits of his duty to God and  |
|  Man "beyond which he is never to encroach on any occasion"; that "this Circle  |
|  is bordered by two parallel and perpendicular lines emblematical" (how?) "of |
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Sheet73

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|  + THE SYMBOLISM OF THE BLUE DEGREES OF FREEMASONRY   |
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|  the two Saints John" and that "on the vertex rests the Holy Bible"; wherefore,  |
|  in going around the Circle, a Mason will not be able to deviate materially from  |
|  the rules of moral rectitude. |
|  Why are the two columns surmounted by a terrestrial and celestial Globe? To  |
|  teach what lesson? To be symbolical of what? How can they be the appropriate  |
|  furniture of a room "representing the middle chamber of King Solomon's temple"  |
|  when it was not imagined by any one in the time of Solomon, that the earth was  |
|  a sphere, or that there was under the earth a sky, like that over it, the two forming  |
|  a hollow sphere? It would not be more anachronistic to ornament the hall with  |
|  pictures of steam-ships and railway cars, and style these "emblematical." |
|  Who has ever clearly seen the meaning of the singular myth, that the  |
|  "True Word of a Master Mason" was only known, in the time of Solomon the  |
|  wise King of Israel, to him, to the King of Tsur [Tyre], and to Hiram, the half- |
|  Hebrew half-Phoenician artisan, artificer, architect or Master? Was it revealed  |
|  to all of them or only to one and by him communicated to the others? |
|  Why the meaning of the statement that these three had agreed with each  |
|  other never to give the Word, unless all three should be present; and that when  |
|  one of them was slain the other two could not give it and Solomon was afraid  |
|  it was "forever lost?" Why and how is it possible to give it, when the knowledge  |
|  of it was confined to two persons only? Sooner or later, one or the other would  |
|  die. If the possession of the Word was of inestimable value, why should the  |
|  knowledge of it have been limited to three persons? If there were other Master  |
|  Masons than these three, why were these others not also in possession of the  |
|  Word? And how was it considered possible that future ages might re-discover  |
|  the lost Word? |
|  But, it being lost and only this vague hope remaining, Solomon declared  |
|  that the first word spoken at the grave should be used instead of it, taking the  |
|  chances of that the substitution of any insignificant and meaningless word for  |
|  the great and holy word. |

Sheet74

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|  + INTRODUCTORY + |
|  Did any of us hear this "first word spoken at the grave"? I did not hear  |
|  any word spoken except Solomon's exclamation, thrice repeated, "0 Lord! my  |
|  God! was there no help for the Widow's Son!" There was, afterwards, whispered  |
|  into my ear a word that I had never heard before, and I was told that it meant  |
|  "Marrow in the bone' surely no "substitute" for a sacred word. |
|  Has the substitute-word any symbolic meaning? That it is a symbol, and  |
|  of the profoundest import, I know. But if it is, as Mackey made it, a word of  |
|  four syllables,' meaning, "What! Is this the builder?" I see no symbolism in it. It  |
|  is not a word embodying any great truth, any great religious doctrine, not to  |
|  be made known to the common people. What a poor, meager, pitiful outcome  |
|  it is, in a matter of so much solemnity and importance! What ausubstitute," for  |
|  the Great Ineffable Name of God!' |
|  And to how many Masons have these thought occurred? In the minds of  |
|  how many has this story, so absurd if taken literally, stirred even a vague feeling  |
|  of curiosity? How many Masons have even suspected that something worth  |
|  knowing was hidden under the surface of the story? |
|  Who has suspected that the apron of the Apprentice with its flap turned up  |
|  was a symbol, concealing the great and grand doctrine of the old Aryan religion?' |
|  To whom, in the Lodge, has the origin of the peculiar sanctity of the  |
|  numbers three, five, seven and nine ever been made known? To whom has even  |
|  the suspicion been communicated that they may perhaps embody some pro- |
|  found religious doctrine? Who has ever received any instruction that could  |
|  prevent his looking upon the disquisitions as to these numbers, and the  |
|  frequency of the occurrence of the numbers three and seven, and the various  |
|  combinations and singular properties of the number nine, as nothing more  |
|  than merely barren and idle babble, like the cat's-cradle combinations and  |
|  other puzzles of the children? |
|  The religions of the world have always consisted, for the most part, in  |
|  worshipping the symbol, instead of that which is symbolized by it. Living |
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Sheet75

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|  + THE SYMBOLISM OF THE BLUE DEGREES OF FREEMASONRY + |
|  creatures, inanimate things, words, ceremonial observances, numbers, have  |
|  all been symbols in their turn; and those of one creed, who have stigmatized,  |
|  persecuted, tortured and murdered those of another as idolaters, because they  |
|  superstitiously worshipped their own symbols, have always been themselves  |
|  idolaters, by the worship of other symbols, of the same or another kind. The  |
|  symbols of the wise have always become the idles of the vulgar. |
|  We know of what the cross long ago became a symbol, and how it became  |
|  the object of superstitious adoration, as of itself possessing immense potencies,  |
|  giving health, safety, immunity to the faithful, and putting to flight the extrem- |
|  ity of terror, the most powerful of devils. But how many know what it was  |
|  originally the symbol, thousands of years before Christianity borrowed it?9 |
|  We know the symbolic meaning of the crescent for the Mohammedan,  |
|  and the keys of the Papal flag for the Roman Catholic, one the symbol of the  |
|  growth of Islamism:1° and the other, of the power of the successors of St. Peter  |
|  to lock and unlock the gates of Paradise. |
|  Every Nation sees a great symbol in its flag; and the soldier is always  |
|  ready to give his life to prevent its falling in the hands of the enemy. A quarter  |
|  of a century ago one half of the United States was arrayed against the other  |
|  half, and a civil war of immense proportions broke out, and lasted four years,  |
|  because the stars upon the flag of the United States represented one thing to  |
|  one to part of the States and another thing to the others. |
|  Of what was the pentalpha or five-pointed star with its unbroken lines a  |
|  symbol? Why were the interlaced double triangles called the "seal of Solomon,"  |
|  possessing magical and miraculous powers? Undoubtedly they were sym- |
|  bols—but of what? |
|  That men of intelligence see nothing of value as the subject of study and  |
|  reflection in the symbols of the Blue Lodge ought not to seem strange to  |
|  anyone who reads the monitorial explanations. [Thomas Smith] Webb, to  |
|  whom Masonry is indebted(?) for the most of them, was profoundly ignorant |
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Sheet76

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|  + INTRODUCTORY + |
|  of the ancient symbolism; of no reading in the Classics, knowing nothing in  |
|  regard to the old philosophers and the old religions. In permitting him to  |
|  explain her symbols, Masonry was as unfortunate as she has been in permit- |
|  ting her jurisprudence to find for commentators only men of no knowledge of  |
|  the principles either of the English or Roman law: and those who have under- |
|  taken to write upon the subject of Masonic symbolism have either kept within  |
|  the circle, traced by Webb, or indulged in the fantastic vagaries of astronomi- |
|  cal interpretations, or in excursions into the boundless realms of fancy and  |
|  imagination, or have involved themselves in an incomprehensible network of  |
|  mathematical figures, a maze of circles, triangles, and other figures that no sane  |
|  human intellect can find a meaning in, in part intended to elucidate the 47th  |
|  problem of Euclid by an obtuse-angled triangle." |
|  If any of those interpretations were correct, Masonic symbolism would  |
|  be useless. After hearing all, the question put by every sensible man will be  |
|  "cui honor [to what good?] "What of it all?" No scholar of any eminence has  |
|  ever been persuaded to think the symbolism of Masonry worth studying or  |
|  entitled to respectful consideration. The lessons of morality that they are  |
|  supposed to teach have found eloquent expounders; for they are comprehen- |
|  sible by men of little or much learning alike; but so far as they are symbols  |
|  of religious or philosophical truth mute teachers of their religious thoughts,  |
|  of the men of the Aryan race" who, eager to learn the truth saw it, in part,  |
|  at least, as clearly as we do, they have had no interpreters; for vapid com- |
|  monplace and dreary platitudes, and vague, aimless, fruitless babble are in  |
|  no sense interpretations. |
|  Much of our ancient symbolism has disappeared moreover, and some it is  |
|  perhaps irretrievably lost. Like all ancient monuments, Masonry suffers from  |
|  the incessant gnawings of "the tooth of time:' The destruction of its symbol- |
|  ism by omissions of what is not understood, by the innovations of ignorance  |
|  or that half-knowledge, even worse than ignorance, that is always coupled with |
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Sheet77

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|  + THE SYMBOLISM OF THE BLUE DEGREES OF FREEMASONRY + |
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|  self-conceit, and vulgarizes whatever it endeavors to improve, goes on continu- |
|  ally. Of the instances of this, far too numerous, let us look at one. |
|  Many years ago this question and answer were heard in the Lodge. |
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|  "What induced you to become a Master Mason?" |
|  "That I might obtain the Master's Word, and be therewith enabled |
|  to travel into foreign countries and earn Master's Wages." |
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|  The answer was profoundly symbolic. The "Master's Word" was the debar  |
|  yabavab,"the Word of God;' to know and comprehend, which is the great pur- |
|  pose of a Mason, because it is the attainment of that Masonic Light, in search  |
|  of which he must ever journey from the West to the East. |
|  But ignorance, seeing only the literal meaning of the words, fancied that  |
|  the sentence could be improved, by being made more practical; and so has by  |
|  degrees, made out of it this: |
|  |
|  "That I might obtain the Master's Word and therewith be  |
|  enabled to travel into foreign Countries and earn Master's wages, and  |
|  be thereby the better enabled to support my family and relieve the  |
|  widows and orphans of needy and distressed Brethren:' |
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|  And that was symbolic in the answer was thus annihilated: It was vulgar- |
|  ized to the lowest degree, by being made to represent the whole value of the  |
|  "Word;' the verbum dei, to be to a Mason, to consist in its enabling him to find  |
|  employment and earn money-wages, a use to which it could be as profitably  |
|  prostituted by the most ignorant and brutish laborer, as by the most intellec- |
|  tual Master of the Craft. |
|  And yet, before any man could be made a Mason, he has been  |
|  required to state upon his honor that he hath no such purpose in view |
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Sheet78

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|  in seeking to be initiated; and the Senior Warden, required to make this  |
|  answer, is required to say that in his preliminary declaration he lied, and  |
|  obtained initiation by fraud. |
|  And, also, as no Master has for half a century or more received the  |
|  "Master's Word;' the Freemasonry of the Blue Lodge having, no longer ago  |
|  than that ceased to be Freemasonry, by parting with it, and permitting another  |
|  "Order" or Degree to become owner of it by process ordinarily called theft,"  |
|  the Masonry so mutilated neither receiving a price for that of which it was dis- |
|  seized, nor even uttering a protest—therefore the Senior Warden, speaking for  |
|  all the Brethren, in saying that he was "induced" to become a Master Mason for  |
|  the purpose of obtaining the Master's Word, which neither he nor they have  |
|  ever obtained, proclaims that he and they were induced to become Masters by  |
|  false promises and fraudulent misrepresentations. |
|  Not being able to wink so hard as not to see this, nor seeing any other way  |
|  of escape from this humiliating position, resort has been had, in California and  |
|  more than one State besides, to the expedient of omitting the words "obtain  |
|  the Master's Word;' and "thereby;' retaining still the declaration of ignoble and  |
|  unlawful purpose, in the "amended" phrase, "That I might be enabled to travel  |
|  into foreign countries;' &c. |
|  Who hears now the first answer outside of South Carolina, where it has  |
|  been made for a hundred years and more to the question, |
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|  "Whence came you and whither do you travel?" |
|  "From the high place of Gibeon to the threshing-floor of Oman |
|  the Jebusiter" |
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|  and who, even in South Carolina, knows what the real meaning of the answer is?  |
|  Who, in this Country, for the last hundred years, has heard in the Lodge  |
|  the questions and answers, |
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Sheet79

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|  + THE SYMBOLISM OF THE BLUE DEGREES OF FREEMASONRY + |
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|  "Have you seen your Master today?" |
|  "I have." |
|  "How was he clothed?" |
|  "In blue and gold:' |
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|  (or, when Masons met early in the 18th Century, in taverns and inns, to smoke  |
|  pipes and drink ale), |
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|  "In a blue Jacket and yellow pair of Breeches.:'ls |
|  |
|  and who knows what the answer meant? |
|  We have all bound ourselves by oath to do certain things, "if within length  |
|  of our cable-tow;' those only excepted, if any, who received the degrees in places  |
|  where, because its meaning was not known, it has been elided from the work.  |
|  How many of us know what it means? How many even thought it worthwhile  |
|  to inquire? Who is there, of those who did inquire, even if of his initiator, that  |
|  did not find him of whom he inquired, as completely as ignorant as himself?  |
|  Thus, a man is made to swear, by as solemn a form of oath as can be invented,  |
|  that he will do certain things, under a condition which has no meaning to him,  |
|  and the meaning of which is equally unknown to him who administers the  |
|  oath. Is it not almost a crime to so swear a man? |
|  How many of us have attached any particular significance to the con- |
|  tinual recurrence of the number three in the ceremonies of the Blue degrees?  |
|  or been moved by that recurrence to a desire to know why it so recurs,  |
|  and what connection if any, that number has with the other symbols of  |
|  the degrees? Numbers, as well as words and things, are symbols; and this  |
|  number has always been regarded as of special sanctity. It is represented by  |
|  the triangle of equal sides, and by one of the sides of the right-angled tri- |
|  angle, as four, the number of the square, is by another of the sides, and five |
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Sheet80

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|   INTRODUCTORY   |
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|  by another; and seven by three added to four, the triangle upon the square,  |
|  with one line belonging to both." |
|  In the Scottish and French Rites, the cable-tow is placed not once only, but  |
|  three times around the neck of the candidate. |
|  He obtains admission into the Lodge by three knocks. Having entered,  |
|  he makes three circuits around the Lodge; halting while making each, at each  |
|  of the three stations of the Master and Wardens, his haltings thus mean three  |
|  times three: |
|  When he is brought to light, he beholds the three Great Lights of the  |
|  Lodge, by the light of the three representatives of the three Lesser Lights. |
|  He learns afterwards that the Lodge has three principal officers, represen- |
|  tatives of Wisdom, Strength and Beauty, the Divine Wisdom, the Divine Power  |
|  and the Divine Word: |
|  That the Lodge has three principal ornaments, three jewels moveable and  |
|  three immovable; three articles of furniture; three columns; three windows; three  |
|  degrees; that three years are the term of service and age of an Apprentice; that  |
|  the mystical ladder has three rounds;" that the Word of the third Degree is  |
|  of three syllables," like the password of one of the words of the Fellowcraft's  |
|  Degree; that all signs are threefold, right-angles, horizontals and perpendicu- |
|  lars, and in the distress sign are three droppings of the arms. |
|  But when and where was the attention of the initiate ever called to these  |
|  coincidences," and his reflection upon them demanded? |
|  I have often and in various places repeated to Master Masons, in Lodge  |
|  and in Grand Lodge assembled, the lessons of the Masonic symbolism that  |
|  will be found written in the following pages of this manuscript. I have found  |
|  that even by intelligent men, and men deeply interested in the subject, explana- |
|  tions given by me have been so imperfectly remembered that they have begged  |
|  me to repeat them by letter; and I may safely affirm that no one, of all who have  |
|  heard these lessons (never yet written down, and never twice delivered in the |
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Sheet81

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|  + THE SYMBOLISM OF THE BLUE DEGREES OF FREEMASONRY + |
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|  same language, or twice confined to the same points and illustrations), could  |
|  possibly write out half of them, even in substance. |
|  It has been urged upon me, again and again, that if I do not write them  |
|  out they will be lost when I die; and knowing this to be true, and that the day  |
|  of my death must soon come, I address myself to the task of providing for the  |
|  preservation of that which, by study and reflection, I have discovered in regard  |
|  to the symbols of the Blue Lodge; especially charging those to whom what I  |
|  am writing shall be entrusted, now and in all time to come, never to permit the  |
|  multiplication of copies of this book, or any part of it by printing, and forbid- |
|  ding the supplying of any copy of it or any part of it in manuscript even, to  |
|  anyone who is not fit and qualified to teach and instruct his Brethren, and who  |
|  does not propose to use it as their teacher and instructor. This is the positive  |
|  and preemptory condition upon which I consent to write it, and I pray that  |
|  misfortune and ignominy may befall anyone who set at naught this condition. |
|  Washington, February loth, 1887. |
|  Albert Pike |
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Sheet82

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