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A few thoughts on the E. G. Supt.  
symbolical lecture.

Prepared for St James Chapter  
for Thursday 7 October 1937.

I had a blank year in the  
chair of first principal, and therefore  
had to cast about for something to  
interest my Chapter. In this manner  
an opportunity presented itself for  
studying the second lecture, and when  
my notes appeared to be sufficiently  
full, I gave the lecture paragraph by  
paragraph, pausing after each to  
comment on it. This induced my  
past 3's to ask me to dig deeper and  
to develop the idea, using the same  
material. Suitable preparations were  
made for "next time"; but the unexpected  
presence of our M. E. G. Supt. (Norcs.),  
with proper officers attending, quite  
upset my reckoning. I had planned  
to do something entirely new to my  
own experience. Some comments were  
going to be made on my own authority  
and my opinion was going to differ  
from the printed ritual (with or without  
apology). Eccommunication was in

sight. I asked the M. E. G. Supt. 2.  
if I might express in his presence those  
thoughts which had been prepared for  
the Companions in his absence; and  
he was so very kind about the whole  
matter that I forgot to do the honors  
properly and ask him to open the  
Chapter. He and his officers were  
kind enough to occupy the chairs  
when my wandering mind had  
returned to normal, and as in  
the following year my position  
became that of Prov. Gen. S. O. J., it was  
pretty certain that I was forgiven all.

This explanation is due to you:  
but may I add that all my original  
notes have been mislaid or lost;  
and in response to your request,  
it has become necessary to look  
up everything over more. I am  
not sorry. More care will be  
taken to file these notes.



It is very kind of you to invite me to address you. There are many present quite capable of instructing me in all three lectures - and much more. It would be a pleasure to sit at their feet. I do not seek to instruct you, but merely wish to submit a few thoughts just as these come to me, in the hope that you may find a thread or a fragment of some use to you, if only a negative use, in the sense that you do not agree, and your own leaning towards a contrary view is thereby strengthened.

Please receive these few thoughts as uninspired, certainly as non-authoritative, and use these exactly as may suit you best.

*Generally intended to reach us something for our ultimate good.*

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The opening paragraph of the symbolical lecture is a plain recital that the forms, symbols, ornaments, rites, and ceremonies in use today are very ancient, and are as adopted by our predecessors at the building of the second Temple. Perhaps we had better pass that for the moment, and interest ourselves in the details that follow, because fairy stories and parables are very common in masonry.

Certainly, the symbols do preserve in our hearts the most scalded lessons of morality, which we are bound to practice. We must of course remember that most fairy stories and parables are inspired, and altho' sometimes apparently absurd, ridiculous, and far-fetched, have a hidden meaning not always easy to grasp, and are generally intended to teach us something for our ultimate good.

I find that the form of the Chapter<sup>5</sup> is not always understood. The ground plan would appear to correspond to a vertical section taken through the <sup>centre of the</sup> vault. Let a straight line representing our W. act as a base line. Upon it, at its two extremities, and at right-angles to it, set up our N. and S. sides by two other straight lines. Then "crown" the two sides in accordance with our E. end, using a catenarian <sup>or catenary</sup> arch, and then you will have the form of ground plan of our Chapter and also a vertical section taken through the centre of the vault.

(Here demonstrate the catenarian arch — and load it unequally with clips.)

Entrance by the N. — Jerusalem so entered.

Power and dignity of the language:—

Thereby enabling it to survive the wreck of mighty empires, and to resist the destroying hand of time.

Flashes of this.



The K. S. and two contiguous A. S. 6.

Having noted the vertical section through the centre of the vault, corresponding to the ground plan of our Chapter as now set out, we can see more clearly the symbolism of the K. S. represented by the M. E. Z., and the two A. S. represented respectively by E. C. H. and E. C. J. Our Candidate is made to wrench forth all three S. before making his final and important discovery.

Likewise, he is subsequently told that each Companion must pass through all three chairs to obtain a perfect knowledge of this degree.

His first discovery is made when still in a state of darkness or ignorance. He was just groping about. During infancy (our natural state of darkness or ignorance) we acquire much that remains with us, altho' at the time we know very little or nothing about it.

We are told to do some things and not to do other things, and

presently, "Why?" and "Why not?"  
are added to our vocabulary.

7.

It's a long time before we know why we have to do this and to refrain from doing that. Quite gradually, what we may term "the letter of the Nord" comes to us. We are too blind to grasp more. There is insufficient light. (You will have recognized the condition of our Candidate when he obtains possession of something, like a scroll of vellum or parchment.) It is when we have ascended from the pit or vault of darkness (ignorance, or semi-light, and when our natural eyes are open - (the light of the natural sun is upon us,) that we have the first impression of the importance of our acquisition during a state of ignorance and almost irresponsibility, (<sup>that is,</sup> when someone held our hand, instructed us, and guided our efforts). We find that we have "the beginning," when the earth was without form, and void: and darkness was upon the face of the



(all this corresponds to the dark, blank mind of the candidate at the time of the discovery) 8.  
deep. And God said "Let there be light": and there was light.

Isn't this a fine symbolical representation of our state of ignorance, the Word coming to us first in the simple letter, <sup>(something like "A" or "B")</sup> and then light (which is knowledge) gradually breaking through? You can easily enlarge on this thought for yourselves.

This wonderful discovery spurs the candidate to further effort; and again, with the aid of natural light, increased by the removal of the K.S., the sun, at its greatest altitude, darting its rays with meridian splendour, the Candidate is enabled to complete his work of discovery. This increase of light is a very symbolical of the increase of knowledge; and the reference to the sun at its meridian seems to indicate the completion of natural knowledge — the highest light — the highest knowledge.

He may be able to repeat each and every

Raising the veil or covering (NOTE— not removing it entirely) the Candidate sees that which he humbly conceives to be etc. to Please note that the Candidate only raises the veil with reverential awe. He does not remove it. There is still a shadow cast by the veil. If we wish to look at the sun, we must have protection for our eyes. There are intervening atmospheres and clouds, but yet we must use smoked or darkened glasses, and we look for a brief period only. How easy to regard the natural sun as corresponding to or symbolical of the deity— our spiritual Sun. We cannot look upon Him, and we cannot even pronounce His Name unaided.

Passing through various offices, and through the three chairs, meanwhile studying, and pondering over historical, symbolical, and mystical teachings, surely our spiritual eyes are opened, and a perfect knowledge of this degree is vouchsafed to us by "that light which is from above." Let us remember, however, that the mere knowledge of the letter of the word only is insufficient. We may be able to repeat each and every



one of the ten commandments,  
backwards and forwards with our  
eyes blindfolded, but a ~~tax~~ life  
lived in accordance with them  
is what counts.

Yes! I like the symbolism  
underlying this section of our lecture.  
It seemed to be right that our altar  
should be veiled and guarded in a  
vault of the strongest possible form,  
and that we should have to labor to  
acquire knowledge of it — or we might  
profane it. No need careful and  
lengthy preparation before we are fit  
or <sup>are</sup> fitted to act as a king, representa-  
tive of the King of Kings.

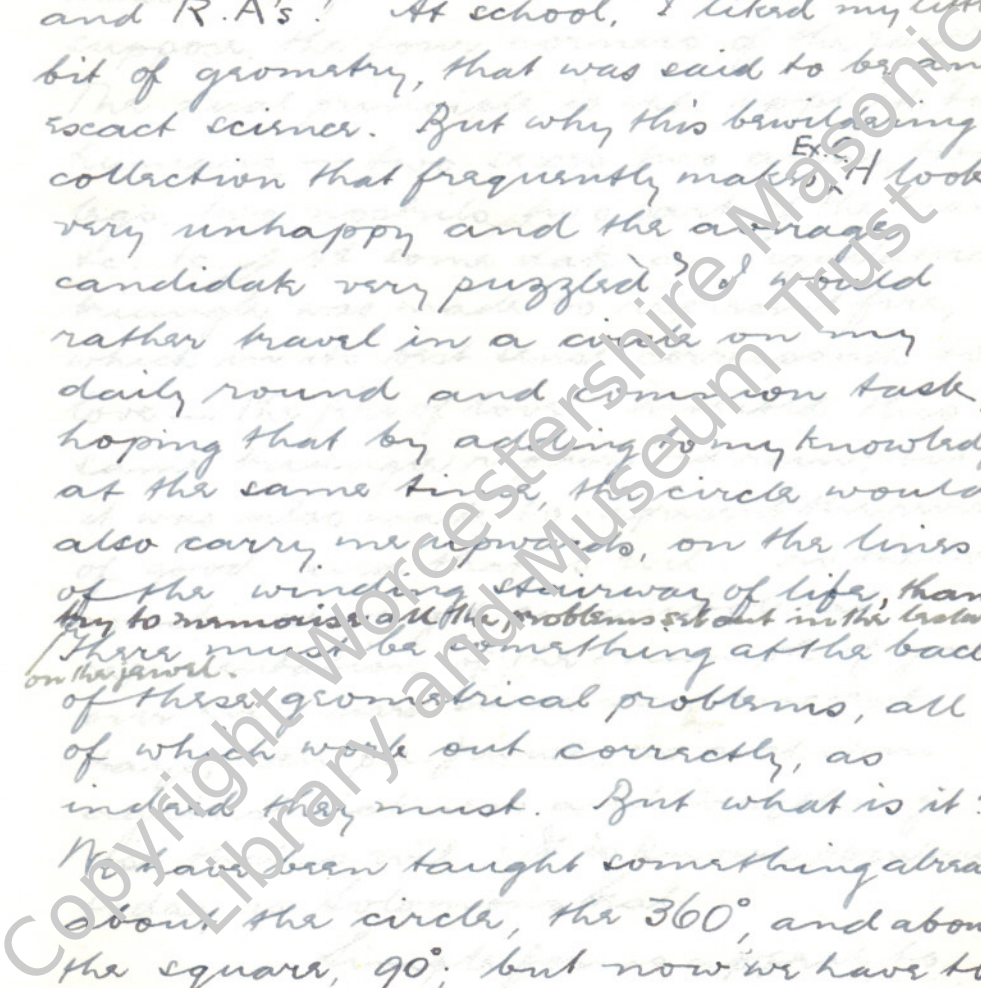
At one time, a simple square,  
 $360^\circ$  was used to represent the four

The T.A's, the T.T., and the jewel.

Oh! this terrible collection of T.A's and R.A's! At school, I liked my little bit of geometry, that was said to be an exact science. But why this bewildering collection that frequently makes <sup>EX.</sup> H look very unhappy and the average candidate very puzzled? I would rather travel in a circle on my daily round and common task, hoping that by adding to my knowledge at the same time, the circle would also carry me upwards, on the lines of the winding stairway of life, than try to memorise all the problems set out in the lecture.

There must be something at the back of these geometrical problems, all of which work out correctly, as indeed they must. But what is it? We have been taught something already about the circle, the 360°, and about the square, 90°. but now we have to work on 180°. Why not set down a simple straight line and have done with it?

At one time, a simple square, 360° was used to represent the four





forces or operating powers of the Deity. At another time this same square was made to represent the earth, hence, I suppose, the four corners of the world. The dual principle is well applied to humans, — two eyes, two arms, two legs, two nostrils, two parts of the head, &c. &c. At some date, an equilateral triangle was made to represent fire, which in its best sense corresponds to love — the fire of love. Inverted, this same triangle represented ruin; but it was also made to represent the reverse of good, and that is evil. In the two combined we get a symbolical representation of the triumph of good over evil, used since very ancient days, even pre-Jewish, as a charm against sickness and everything else that is evil. It is known popularly today as Solomon's Seal.

Simple forms appeal to simple man, and at our time there is no doubt that the simple Delta was sufficient. Evil being the negation of good, someone thought to reverse the triangle to represent evil, and then

to superimpose the upright triangle of good upon it. Hence two triangles.

Then, possibly in Egypt, the T or Tau, <sup>the latter</sup> afterwards a Hebrew letter, was used, partly for practical purposes, and partly for mystical purposes. As a mystical sign in Egypt, it represented ~~evil~~; but by surmounting it with a circle representing the Deity, and therefore the power of good, they produced the ANKH mark, which is now to be found in conjunction with the name of every king or pharaoh of Egypt. This also was used as a charm, like the Delta, the Tau, the circle, and later the cross.

(Grampell & Ades - The Chinese form -  
Acetes & Ptolemy - The Egyptian form -)

There came a period when 3's or trinitaries of powers became a fashion, additional to the simple delta, which is a trinity, and we get our triple-T.

Our large triangle with 3 big lights, one at each corner, was divided by introducing 3 lesser lights: but that gave us in all 4 equilateral triangles, all equal, or say  $4 \times 180^\circ = 720^\circ$ . Geometrically, this is equal to the sum of the R.A.'s of our triple T, or say  $8 \times 90^\circ = 720^\circ$ .

We are then told that this cross to illustrate the jewel worn by the

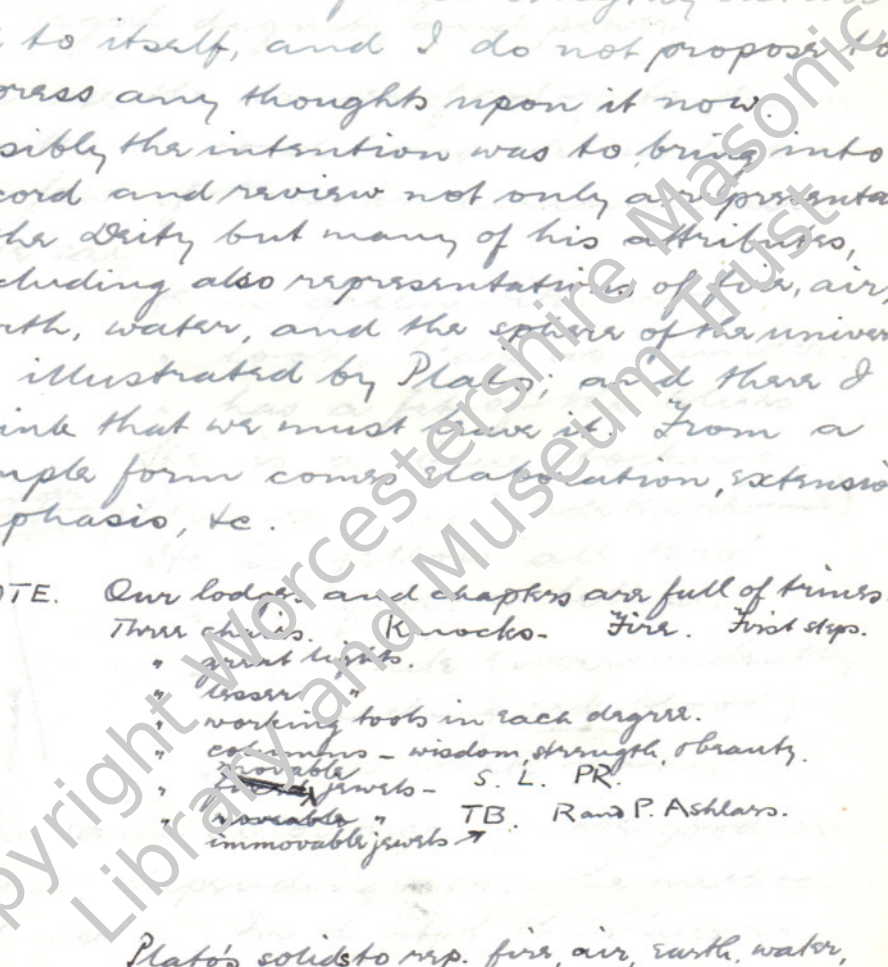


companions, but you will observe that the development of this provides suitable matter for a lengthy lecture all to itself, and I do not propose to express any thoughts upon it now. Possibly the intention was to bring into record and review not only an presentation of the Deity but many of his attributes, including also representations of fire, air, earth, water, and the sphere of the universe as illustrated by Plato; and there I think that we must leave it. From a simple form comes elaboration, extension, emphasis, &c.

NOTE. Our lodges and chapters are full of trinites. Three cubes. Knockos. Fire. First steps.  
 " great lights.  
 " lesser  
 " working tools in each degree.  
 " columns - wisdom, strength, & beauty.  
 " ~~movable~~ jewels - S. L. PR.  
 " ~~movable~~ " TB. R and P. Ashlars.  
 " immovable jewels

Plato's solids rep. fire, air, earth, water, & the sphere of the universe all had faces or facets consisting of triangles. Was the intention to show that the Deity was in and part of everything - omnipresent, as well as omniscient & omnipotent (another trinit)? Is that perhaps why these trinites are to be found so freely within our lodges and chapters?

I am not quite right here, because the faces of the dodecahedron are all equal-sided pentagons.



The ribbon - red & blue - irradiated.  
Said to denote "light" - an emblem  
of regal dignity and power.

We use the names of colors to denote  
states or conditions. Let us look at  
a few of these in common use.

We say

He is green with envy.

" looks black as thunder.

" has a fit of the blues.

She is a blue stocking.

anger // We see red. (not the reverse)

love // He is yellow all thro'

yellow bellied.

white livered (evidently  
lacking red blood.)

a white man.

The same color may denote good or  
bad depending upon the method  
of use. In a fit of the blues we  
could not be said to be in search  
of the "blue bird".

A white man would not be said to  
be white livered.

We speak with delight of green fields -  
but green is also significant of envy.

The schoolboy rowler :-

This is the emblem of hope.

Quilts wear it at their wedding

The man wear  
black.



The colors red and blue combined produce purple, which is a royal color.

- \* Red denotes love (heat)
- Blue " truth (light)

Combine the two, purple, love & truth, and we have something above all else, regal. Show the two in irradiated form and it calls "activity, use, life. Is there anything higher for us on this earth? It is "royal purple."

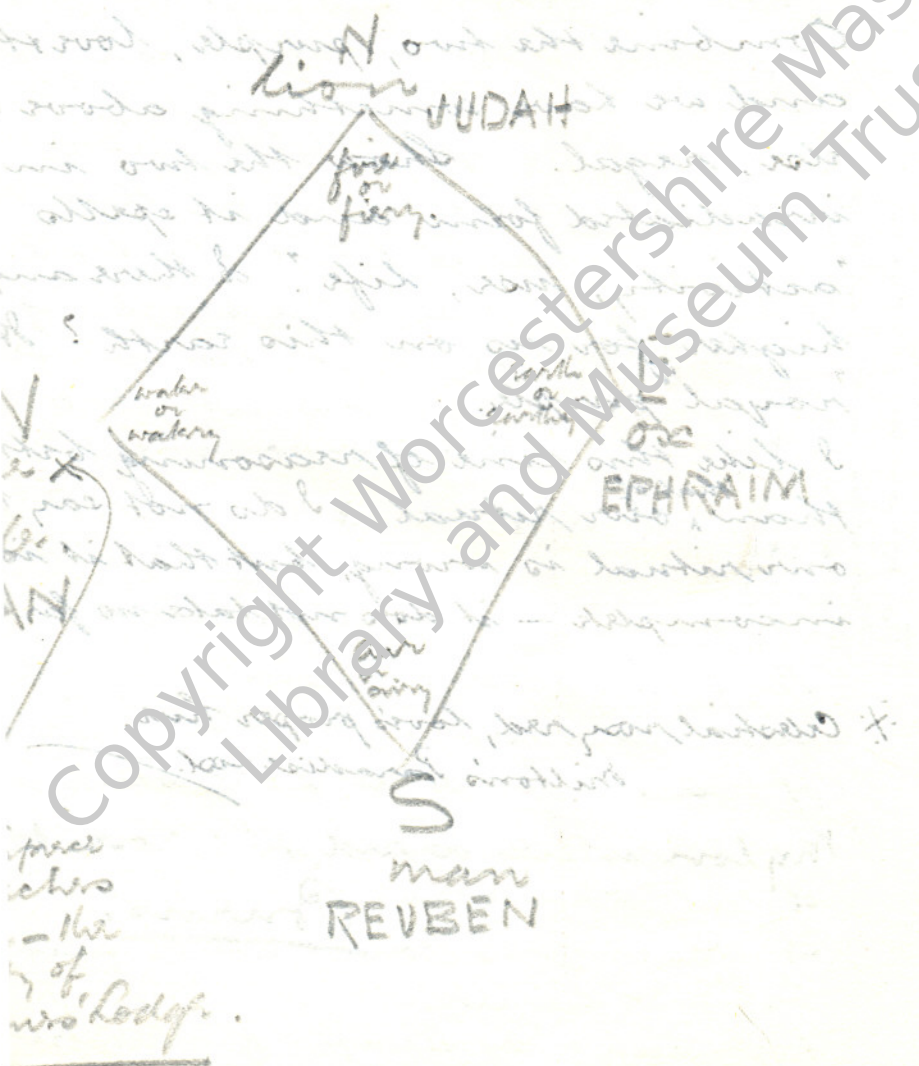
I like this line of reasoning better than <sup>that of</sup> our ritual. I do not say that our ritual is wrong, but that it is incomplete - it does not take us far enough.

- \* Celestial ray red, love's proper hue.  
Milton's Paradise lost.

My love is like a red, red rose, etc.

Quinn.

The colors red and blue combined  
produce purple, which is a royal  
color.  
\* Red denotes love  
Blue " truth "



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re p. 17.

x. Originally a snake  
a serpent -  
then an eagle grasping  
a serpent -  
then an eagle alone.

Eagle = natural enemy  
of serpent.

Jacob likened Dan to  
a serpent by the way,  
an adder in the path,  
that biteth the horse heels,  
so that the rider shall  
fall backward.

The 12 ensigns & the 4 principal banners.

All 12 tribes are shown by some writers to correspond with certain signs of the Zodiac, and good explanations are given. For our general consideration this evening, and for the purpose of this paper, I propose to deal mainly with the four principal banners, and it will be interesting to observe that those representing a lion, an ox, a man, and an eagle

N	E	S	W
a lion	an ox	a man	and an eagle
Judah	Ephraim	Reuben	Dan
represent or correspond to	fire	earth	air
			water

and are the four fixed signs of the Zodiac. Their four <sup>constellations</sup> are also the same as seen in a vision by Ezekiel.

It was around these four principal banners that the remaining tribes and their respective standards were ordered to assemble, to encamp, and to march, thus surrounding and protecting the tribe of Levi and the ark of the covenant during the journey from Egypt to Canaan. The positions assigned to the eight tribes in relation to the four are maintained today in the Zodiac.



(Genesis - chap. 49)

Allow me to advise you to read in your bible the blessings pronounced by Jacob on his sons and grandsons (Ephraim & Manasseh were sons of Joseph who was a son of Jacob but who had no tribe of his own). These blessings really express the characteristics of these men; and if we carefully compare our own make-up with that of the sons of Jacob, we shall be surprised to find how much we are like them what tendencies we possess to the same faults, failings, and weaknesses. Of course, this is where our lesson lies and why the standards and the standards are set before us. We must select for ourselves the best standard, work under it, fight under it, and make of ourselves that which it "stands" for.

Read also as a matter of great interest the formation of the 12 tribes under the leadership of the four principal tribes. (Numbers - chap. 2.)

Drawings on the sceptres.

Priest. mitre - (archbishops,  
bishops,  
abbots)

Prophet. and sev. - eye (spiritual)  
not the radiations (activity)

King - crown.

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Bible, sq, comp's.

Here again, I wish to be brief. There is nothing strikingly new in the references to the three great masonic lights: and I wish to pass on to the two remaining items, which, to my mind, are placed in the wrong order in our ritual. These shall be taken in reverse order, and I feel quite sure that you will approve.

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the pick, and should I want to remove it and its contents now the pick must be used to loosen and loosen words and the like.

It is more correct to use when an obstruction is not too heavy for the pick.

The shovel is for the removal

1. Sword and trowel.

21.

2. Pick, crow, and shovel.

I suppose that when Ec. comp. H. gives his lecture, he is bound to follow the ritual. Before giving the final paragraph, I stated plainly and openly that I did not believe <sup>much</sup> of it; and it left an unpleasant flavour in my mouth. When I heard it first, I wanted to laugh at the absurdly ridiculous and even impudent paragraph that presumes to "spiritualize" the pick, crow, and shovel. I won't denounce it and its compiler more than that.

Let us look first at the natural uses of the three implements.

The pick must be used to loosen hard trodden earth and the like.

The crow comes to use when an obstruction is met with too heavy for the pick.

The shovel is for the removal



of the rubbish, the discarded material after it has been loosened and broken up.

The use of all three implements must precede constructive work. Then we can put to use our gavel and begin to rebuild.

As we are dealing with a symbolical lecture, let us trace the symbolic use of all four implements and of the sword.

We have been told that we are to re-build our lives, our characters, as masons. The temple of Solomon is our standard, and ~~we~~ each one of us is a living temple.

From our very entrance into masonry we have been given lesson after lesson based on the straight line of life, square conduct, level steps, upright intentions, rough and perfect ashlar, columns, winding stairways, &c. &c.

Before we can make a

new road, and before we can erect a new building, we must prepare our foundations.

Before we can develop good habits, before we can commence to do good, before we can follow the truth, we must acknowledge and do away with our bad habits, our evil ways, and the falsities that possess us.

Briefly - cease to do evil  
~~destruction~~ <sup>demolition</sup> (pick, crow, shovel)  
 travel to do good.  
~~construction~~ <sup>construction</sup> (trowel)

Having thus prepared our foundations with pick, crow, and shovel, the work of construction can go forward; and this is symbolised by the trowel.

Stones correspond to truths, and these have to be collected, recognised, brought together, built together, by our own personal individual efforts; the cement or



mortar corresponding to good works,  
deeds of charity, which must form  
part of our character and of our  
life. Meanwhile the sword of  
justice and of truth must be at our  
side (girded to our loins is probably  
the phrase) and we must be ready  
at all times to use it against all  
attacks of evil, falsity, and error  
which are never far away. \*p. 25.

I hope that after consideration  
you will prefer and approve this  
attempt on my part to give you  
something more reasonable than  
the final paragraph of jargon to  
be found in our ritual. In point of  
fact I have indrawnword to use the pick,  
crow and shovel on the paragraph in  
the ritual, and then to use the trowel  
for the purpose of re-construction. As  
to whether or not I shall be called upon  
to use the sword is a matter <sup>that is</sup> now in  
your hands. But remember, the sword was  
at hand for defensive purposes only, and

p. 24. \* I am not sure that there is a Biblical reference to the building of the Temple "with trowel in hand and sword by their side", altho, possibly that is how the work proceeded.

Have you read Nehemiah, chapter 4, verses 17 and 18? The chapter deals with the re-building and repairing of breaches in the walls, and the two appropriate verses read thus:-

"They that builded on the wall, and they that bore burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.

"For the builders every one had his sword girded by his side (Hebrew - on his loins) and so builded. And he that sounded the trumpet was by me."