

The Newly-Made Mason
by H.L. Haywood

The Newly-Made Mason

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Preface

The fraternity of Freemasons is ancient and world-wide. In it are men, not many, but a few, who did not stop short with reading one book about it but have read thousands, and have given to its scholarship not an occasional hour or even an occasional day but all the years of their lives. They are veterans of Masonic study, who know it within and without, and their knowledge is to other men's as an ocean is to a creek. If they were to sit together as a senate, and if a Newly-Made Mason were to go to them when he seeks those "well-informed Brethren" whom the Ritual bids him to seek, they would give him the same counsel which well-informed Brethren anywhere would give him, except that they would go one step further. In their large knowledge of the history of the Craft they have learned how easily Masons can lose Freemasonry for themselves or miss it or spoil it or limit it too narrowly by forming conclusions about it too hastily, or by having a too fragmentary knowledge of it, or by trusting too much to second-hand. They would remind him that he has a responsibility to himself not to misrepresent to his own mind the Masonry to which he has committed himself; they would urge him to give to his own thinking about it the same "square work" and "true work" which he gives to his duties on the floor of his Lodge. It is possible that they would therefore ask him to pledge himself in a second obligation, which might read in some such form as this:

"I hereby solemnly and sincerely promise and swear that as a beginning Craftsman in the Masonry of the mind and as a NewlyMade Mason I will not permit myself to be led into making hasty conclusions. I promise and swear that I will not listen to those who are not competent to teach me. There will be nothing binding on me except the truth. If there be those who say one thing and if there be others who say the opposite thing, I will consider that it is Freemasonry itself which finally is to decide between them. We do not make the truth, we find it.

"I furthermore promise and swear that I will never do violence to knowledge, because there is nothing more sacred than a fact. I finally promise and swear that I will never permit either myself or any other by sophistry or by ignorance, by plausible cynicism or by

specious skepticism, to bring Freemasonry into doubt or dispute, because I know it to be truthful and honorable.”

I hope that the reader of these chapters has already taken that obligation, at least in his heart, because these chapters have been written in that spirit. If there is something new in them, and possibly not said before in other Masonic books, it is not because the facts are new but because I have stated them in my own way. Some of the early chapters are epitomes of the more fundamental periods in the history of Freemasonry, and answer the question: “How does there come to be a Lodge?” Chapters on the organization, constitutions, and laws of the Lodge follow in due order; as do chapters also, in another series, on the work done by the Lodge, including the Ritual and Symbols. The teachings and ideas incorporated in the work are explained one after another in the ensuing groups of chapters. Though each is complete in itself, and may be read without reference to the others, they are bound together by a single purpose, which is to so describe and explain the work of the Craft that a Newly-Made Mason can see it steadily and see it as a whole.

It is an old custom to dedicate a book to a friend, to a sponsor, to a helper, to the memory of a Brother. I am writing the dedication of this book into this Preface instead of presenting it separately because the dedication is the truest preface to the book. Theodore Sutton Parvin, one-time Grand Secretary, of Iowa, founded and fathered the Iowa Masonic Library, the largest collection of Masonic books in the world. Many years ago his son and successor, Newton R. Parvin, also Grand Secretary as well as Grand Librarian, made me feel as free to use the contents of those thousand shelves as if I had owned them myself. When he in turn was followed by his successor, Charles C. Hunt, the latter continued with equal generosity the same courtesies, and this book is hereby dedicated to them. If in the limitless fields of Masonic study, to use Frederick Meyer’s words, these chapters “draw a little closer to that which is infinitely far” it is because that library and these three brethren made it possible. -

H. L. HAYWOOD

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PART ONE

CHAPTER I OPERATIVE FREEMASONRY

The word "MASON" was the name of a workman in the building Craft in the Middle Ages. In England that Craft was divided into five or six branches, called by different names, such as tilers, quarrymen, wallers, setters, etc., and each one of these was separately organized with its own officers, rules and regulations; in the large centers of population they were organized as Masons' Companies, each with a building of its own, and working under the borough (municipal) ordinances which governed Companies of all the trades, arts, and professions. These branches and companies were a part of the general gild system in which the whole of Medieval work and trade was organized, and which was governed as a whole by a large body of gild laws; these laws belonged to the Law of the Realm; and since there was also in operation a body of laws enforced by the church, of authority equal to that of the state, and called The Ordinances of Religion, each gild was under a triple government: its own rules and regulations; civil laws; church laws. If some custom, rule, or symbol was preserved by a Craft, and if it continues to be in use, it does not follow that it had its origin in some practice in the work of the gild, but may have been a church practice, or a practice required by the civil law.

Among the five or six branches of the general Craft of builders was one which confined itself to architecture properly so called, which is listed among the fine arts, and the practice of which is a profession. This branch belonged to the gild system in the sense that it came under general gild laws, but in a narrower sense was not a gild but was a fraternity; because after a member of it had finished his work in one place he moved on to another, some times from one country to another. The Craftsmen in this Fraternity were called Freemasons. It was from this particular branch, and not from the building craft in general, that our own Fraternity of Free & Accepted Masons descended. As a convenience, and to distinguish the first half of Masonic history from its later half, we call the workmen in the first period Operative Freemasons, and in the later period Speculative (or Accepted, or nonOperative) Freemasons, but this distinction must not be pushed very far, because as we have learned from the past half century of historical research there is not as much difference between Speculative and Operative as we once believed; in

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Freemasonry as a fraternity there has been an unbroken continuity from the end of the Dark Ages (about the Tenth Century) to the present time.

In order to make our history yet more intelligible we must carry the distinction between the Freemasons branch of the early building craft and other branches to a farther point. In the Fourteenth Century a number of Freemasons (though not all of them) began to organize permanent Lodges. After that date any given Freemason might or might not belong to one of those Lodges. A further step came when among the two or three hundred Lodges in Britain a few of them in London set up a Grand Lodge in 1717 A. D.; each and every regular Lodge or Grand Lodge now in the world traces its history to that Grand Lodge. The line of our history can therefore be plainly drawn: from the general Craft of Masonry (or building) at the end of the Dark Ages, through the branch of it called Freemasonry, through the permanent Lodges first set up among Freemasons in the Fourteenth Century, through the Grand Lodge set up in 1717 A. D., by a few of those permanent Lodges. We came from Medieval Operative Masonry, but we came from it along that particular path; in each year since the beginning, large areas of the building craft have remained outside the area which that path has traversed.

Architects were called Freemasons rather than Masons partly because they were in a fraternity and free to move about, partly because they worked in free-stone, and partly for a number of other and lesser reasons-the word in itself can tell us little about our history. These Freemasons designed and constructed the cathedrals, churches, chapels, monasteries, nunneries, palaces, guildhalls, borough halls, college buildings, forts, and other structures of a monumental type, for public purposes, which then as now, and everywhere, are architecture properly so called, and which stand far apart, almost in another world, from the simple structures of residences, stores, factories, barns, etc., which any man with normal skill and a few years of experience can learn to design and construct. The Freemasons were in a class apart from other Masons because their buildings were in a class apart from other buildings.

But it was not this superiority of the art of architecture to other building construction which alone gave Freemasons their great preeminence in the Middle Ages. In the long period between the end of the Dark Ages and the Reformation, in which there was a general illiteracy, and the sciences were forbidden, architecture was the only art to reach greatness, and next to the church itself it accomplished more to shape the world of the Middle Ages than any other agency - even now the Middle Ages are often represented or typified by a picture of a cathedral. Freemasons were then what specialists in the pure sciences are now, picked men, of extraordinary native ability and talents; they were given a long

and severe training and education in a system of apprenticeship, and they each one had to be equally adept in engineering, geometry, building design, ornamentation, carving, sculpture - they had to be past masters in the use of stone, that grandest and most difficult of all the materials with which men have ever had to work. And since the structures which they designed and constructed were not only for public use but also in their design and ornamentation had to express the spirit and ideas of religion, government, education, and society the Freemasons built at the center of those realms of culture because their work carried them there; for more than two centuries they were the supreme men in Britain and Europe for their intelligence, knowledge, ability, and character. No other society in the world can look back to an ancestry nobler than our own.

Our pride in that ancestry could have been almost as great as it is had the Operative Freemasons done nothing more than to carry on at a normal level of excellence the old Roman architecture, called Romanesque, which they had recovered from the wreckage of the Dark Ages; but it happens that in the Twelfth Century they made a great new discovery of their own which was so epoch-making that in the whole history of the world's architecture only one other discovery (the Greek) can be compared with it. This was their invention of the extraordinary, radically new Gothic Style. It was this style which made the cathedrals possible (1500 of them), and which after it had percolated down to such details as the design of buttons and the shape of written letters of the alphabet gave to Europe that shape, form, and color which in all cultural matters is meant by "Medieval." It called forth a Freemason who was a new kind of man, who mastered arts and sciences not known to others at the time, a man as great in mind as in skill. That particular development within the wide expanse of the building Craft which finally led to our own Fraternity might have occurred if all architects for many generations had not been exclusively trained in the Gothic Style, but probably it would not have done so; therefore 1140 A. D., the date of the first Gothic building, is important in the history of Freemasonry.

The work of using a hammer and chisel on a block of stone was only one among many elements in the Fraternity of Freemasons. A Freemason had his family with him; if he had an apprentice that apprentice was as much a part of his own family as a foster son; the families of the Freemasons at work in the same place were grouped together in a separate quarter, or neighborhood; the Craftsmen at work, their Lodge, and their neighborhood, along with everything belonging to each of them, comprised the Masonic Community; and the rules and regulations, with the responsibilities of the Officers, included their Community and were

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not restricted to the Lodge only. Apprentices had training, schooling, education. Adult Craftsmen had to give as much of their time to thinking, to study, and to designing as to work with their hands, for without geometry, engineering, and carving they could do nothing. They were an organized Community, therefore there were Officers, meetings and conferences. The Community had its own funds, its own religious observances, its amusements, feasts, sports, its social life, and cared for its own injured, crippled, dead, the widows, and orphans. In the meantime the State and the Church were never far away, and civil laws and religious ordinances entered deeply into the Freemason's daily life to shape it in many ways. Much (and the present writer would say "most") of what we now call Speculative Freemasonry was in the practice of the Fraternity eight centuries ago.

When a bishop decided to build a cathedral he set up a board, usually, with himself at the head of it, which was called an Administration, or a Foundation. This Foundation employed a Master of Masons who was a Freemason of high reputation and after they had agreed with him on the general design of the building and on costs they and he together made a contract. He then sent out word for Craftsmen. When a Craftsman applied he identified himself, was examined, and if satisfactory was "signed on," his family to follow. When a sufficient number were signed up the Master called them together, and they formed themselves into a Lodge, which continued to exist as long as the work was in progress and was dissolved when the work was completed. The first act of the Lodge was to secure housing for its members and their families; its next step was to erect a building for its own use (sometimes two), which also was called the Lodge. This building was the headquarters for daily work, a meeting place, and was also sometimes used as a work room. By "Lodge" was meant a body of men organized for the sole purpose of working together as a unit, therefore when the Master had instructions for this body as a whole he called it into Communication. The Freemasons worked according to a set of rules and regulations of their own, centuries old, among them being a number of Landmarks, and such questions of organization or of work as arose in any given Lodge were settled according to those rules; and since the same rules were in force wherever Freemasons worked, and each Apprentice and Fellow was under oath never to violate them, it was this body of rules which gave its unity and consistency to a Fraternity which had no national organization or national officers, and until the Twentieth Century did not even have permanent local organizations, and which at the same time preserved its rules and trade secrets in the memory of its members and taught them to Apprentices by word of mouth.

In a period when Freemasons had the use of no books, handbooks, treatises, or blue-prints anything they thought, or learned, or put into practice which appeared to have permanent worth either had to be enacted on the floor of the Lodge, or else had to take an oral form. In order to preserve such things in their purity, and to guard against alteration, these forms necessarily had to be repeated over and over; such forms, thus repeated in exactly the same detail generation after generation, are what historians mean by forms, ceremonies, and symbols. If the word "symbolic" is used as a general name for the whole body of such fixed forms then it is not an exaggeration to say that there was as much of this "Symbolic" Freemasonry in the earliest periods of the Operative Freemasonry as there is now in Speculative Freemasonry; and if we are willing to hazard an over-simplification we also may say that if we grasp the eight or ten centuries of the history of Freemasonry as a whole, the only fundamental difference between Operative Freemasonry in an early century and Speculative Freemasonry now, is that a Speculative Freemason does not use Freemasonry as a means of livelihood, but for another purpose.

If we take the Twelfth Century as the great formative period of the Fraternity, and if we return to it to see what it was that among the thousands of guilds and fraternities at the time gave to the one Fraternity of Freemasonry the secret of surviving after other guilds had perished, and of developing into a world-wide Fraternity, the facts as given in the paragraph above show us what to look for. Whatever it was that those Freemasons learned which was to be preserved through future centuries they learned in and from their work; and once they learned it they did not put it into the form of abstract ideas, or doctrines, or books (as we do) but incorporated it into their practices and customs; instead of becoming a book, or a lecture, or a creed, it became a ceremony, or rite, or symbol. The Freemasons as men of mind stood far above the theologians, philosophers, and scholars of Britain for more than two centuries, and under "theologians" are included such men as Thomas Aquinas, Abelard, Roger Bacon, etc.; what the theologians thought, they could write down in treatises; what the Freemasons thought, they embodied in their practices, customs, and symbols. The subject of theology the Freemasons left to the theologians; they devoted their own great minds to the great subject of work, and as will be explained in detail in later chapters they were the first men in the world until that time to discover the truth about that subject. We modern Speculative Masons have therefore a double reason for looking back to the fathers and founders of our Fraternity: we give them the veneration which men give everywhere to fathers and founders; and we look up to them, as also do historians of

philosophy and of theology, as having been great men of thought whose achievement as thinkers was even more epoch-making than their discovery of the Gothic Style in architecture. If they did not write down in a book the new truths about work which they discovered it does not matter; any trained Mason can read the Ritual as easily as an open book.

The Operative Period of Freemasonry was brought to a close and gave place to the Transition Period by a series of historical events which, by one of the most extraordinary coincidences known in history, occurred within a few years of each other. Henry VIII broke Great Britain's tie with the Pope and prepared the way for the Reformation. The same King also abolished the gild system - which was followed by the Mercantile System, a period in business and finance which present-day theorists in economics find it convenient to forget! The Renaissance broke into final flower, in the form of the printing press, printed books, and changed the mental climate in Britain as much as in Europe generally. The discovery of America by Columbus opened the sluice-gates to the Age of Exploration, a wild and adventurous time in which Europe exploded itself over all the world. Gothic architecture gave way with an almost abrupt suddenness to a new style in architecture which originated in Italy and has since passed under many names, such as Classical, Neo-Classical, Italian, Palladian and Wren. The old trade secrets of the Operative Freemasons could be kept secret no longer after Euclid's Geometry was published in print, along with many other lesser, old secrets in the arts and sciences. The center of control in Freemasonry passed from the individual Freemason going here and there in his work, and from his temporary Lodges, into the permanent Lodges which were constituted under authority of manuscript copies of the Old Charges, and from them passed into the new Grand Lodge System after 1717 A. D.

CHAPTER II

YOU AND YOUR MASONRY

"Not more men in Masonry but more Masonry in men"

A non-Mason prays for the privileges and honors of membership by signing a Petition; from the moment of signing until he has received a favorable ballot he is a Petitioner. From the passing of the ballot until he has been raised he is a Candidate.

Initiation means "to be born into" and therefore the Three Degrees taken together are an Initiation because they are the means by which a Candidate is born into the world of Freemasonry, but it is more correctly used of the Rite by which he is made a member of a Lodge of Entered

Apprentices (perhaps because of the verbal association of initiate with "initial" or first). A Candidate is said to be Initiated as Entered Apprentice, Passed to a Fellowcraft, and Raised a Master Mason.

Sanskrit was the ancient language from which both Greek and Latin originated, and since they are the mothers of modern European languages (with only two or three exceptions) Sanskrit is the mother of the majority of Occidental languages, including English. At least a hundred terms in Freemasonry are nothing but Sanskrit words, modified by usage (mother, father, brother, sister are Sanskrit words). Ritual is one of these. In the Sanskrit it was "ri," and meant "to flow repetitively," hence it came to be the root of both "river" and Rite. A Rite is an enacted ceremony which moves forward in a series of waves (we may refer to them as "steps"), and the same ceremony is used over and over - the words "rhythm" and "rhyme" had a similar origin, and it is easy to see why. A ritual is a system of rites. The Ritual of a Lodge of Ancient Craft Masonry is the system of the Three Degrees.

A symbol signifies or represents some truth, idea, fact, or teaching, but is not itself the thing it represents; it may be not even similar to it. An emblem also represents or signifies something but is itself an instance of it, as for example a pen is an emblem of writing, or a sword is an emblem of war. An allegory is a rite which tells a story. A Lodge uses for each of the stages of Initiation, Passing, and Raising a single unit of rites and ceremonies; it is called a Degree. The Opening and Closing of a Lodge are called Ceremonies. That in the Ceremonies and Ritual of the Lodge which it is unlawful to write or publish is called the Esoteric Work; that which is published in official monitors is called the Exoteric Work.

The word lodge is of Anglo-Saxon origin, and in general use has had at least fifteen separate meanings, of which some five or six are used in Freemasonry; of these latter the most important is Lodge as a chartered body of Masons, and also as the Room in which they meet. A local Lodge is called constituent, sometimes particular; the sovereign Body under which it holds its Charter is called a Grand Lodge, the "grand" signifying "head, or chief." The territory over which a Lodge exercises authority is called its Jurisdiction; a Grand jurisdiction is the jurisdiction of a Grand Lodge. Any meeting of Masons presided over by Masonic officers is an Assembly; Assemblies fixed at regular times by the By-Laws for the transaction of Lodge business are Stated, or Regular Communications. If called by the Worshipful Master they are Special, or Emergent Communications. The official written record of a Communication is called its Minutes.

In so far as Freemasonry consists of a body of men engaged in the same work it is a Lodge. As this work brings them into personal associa-

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tion it is a Brotherhood; because its work is in order and its Officers have fixed positions and functions in this orderly work it is an Order. Because they have a special friendliness for each other, and necessarily so, it is a Fraternity; since it includes the relatives and friends of its members in its activities it is a Society; and in respect of the fact that this society has its center in a building and therefore is in a neighborhood of its own it is a Masonic Community.

The officers of a Lodge which are chosen by ballot are said to be Elective; when named by the Worshipful Master or other Lodge Officers they are Appointive. Such Committees as are provided for by Grand Lodge law or the Lodge By-Laws and are mandatory are said to be Standing Committees; such as are appointed temporarily for special purposes are Special Committees. Elective Officers have Stations; Appointive Officers have Places.

In no other Masonic field or subject is it as important to use terms with so much technical correctness as in Masonic Jurisprudence; it includes the laws, rules, and regulations according to which Masons govern themselves, and since these rules are unlike rules in other societies or fraternities the terms used have specific Masonic definitions. The Ancient Landmarks are the fundamental laws, principles, and teachings which constitute Freemasonry, and which no Mason, Lodge, or Grand Lodge can alter; they may be written or printed but need not be and neither gain nor lose when they are or are not; for that reason they are all designated as Unwritten Laws - it would be even more correct to say that they are unwritable. A violation of a Landmark is called an Innovation.

A written instrument authorizing a group of Master Masons to constitute a Lodge is usually called a Dispensation-sometimes a Warrant, and a Lodge Under Dispensation is said to be inchoate, which means incomplete; the permanent written instrument under which a Lodge works is called a Charter; such a Lodge is said to be Duly Constituted. A Regular Grand Lodge is one acknowledged, accepted, and recognized as a lawful Grand Body; a Regular Lodge is a Lodge on the Chartered List of a Regular Grand Lodge; a Master Mason is said to be Regular if he is a member in good standing, that is, not suspended or expelled from his Lodge. The Constitution consists of those laws according to which Masons act when they set up (or erect, or constitute) a Lodge or a Grand Lodge, and once they are constituted it is the body of laws under which Lodges and Grand Lodges are governed in so far as "governed" means for them to continue to exist. A Lodge's rules for its own self-regulation are called By-Laws. A book containing Grand Lodge laws is usually called its Code. There are many kinds of Masonic laws; Landmarks, Constitu-

tions, Statutes, General Laws, Edicts, Decisions, Rules, Regulations, Customs, and Usages.

If a number of men form a society, write its laws and ceremonies to suit their own purposes, and then call it (or miscall it) a "Masonic Lodge" it is said to be spurious. If it is in work and ceremony similar to a Masonic Lodge but is not on the List of a Grand Lodge it is said to be clandestine. If a Lodge is defective in its laws or practices it is called irregular; when these defects are remedied by a Grand Lodge it is said to be healed. When a Candidate gives his promises to obey the laws, rules, and regulations it is called his Obligation, a word meaning "to tie together;" that part of his Obligation in which he pledges himself and thereby submits himself to Masonic discipline is called his Oath.

A Worshipful Master may censure a member for un-Masonic acts; may reprimand him for un-Masonic conduct; may admonish him against the future dangers inherent in his conduct; may publicly or privately rebuke him for indecorous behavior; if his offenses merit condign punishment a recalcitrant member may be ordered to stand trial; if found guilty the only penalty may be suspension, or expulsion or other punishment (never a fine). The scope of a Lodge's authority over Masonic discipline is called its Penal Jurisdiction. The word Penalties is also used for passages in the Ritual which have been symbolic throughout the whole of Masonic history. The rules of order according to which a Lodge conforms to the requirements of both civil and Masonic law, when operating as a body, are called Parliamentary Law. Such rules as have order, decorum, and correct behavior as their purpose are called Etiquette.

The word ancient is used in Freemasonry to mean "very old" or, "time immemorial." The period from about 800 A. D. to the Reformation in the Sixteenth Century is called by historians The Middle Ages; Medieval is the adjective describing that period, therefore Masonic historians say that our Fraternity had a Medieval origin. If a Twentieth Century Mason only realizes it he steps into the Middle Ages when he steps into his Lodge because in its nomenclature, its form of organization, and its rules and regulations, it has remained unchanged from Medieval times.

The words Mason and Freemason are themselves Medieval words. By Operative is meant a builder who practiced Masonry, that is building and architecture, as a means of livelihood. Speculative is a Medieval word which means that the work is done by the mind rather than by the hands-geometry, designing, etc. Symbolic Masonry means the use of the ancient Craft for nonOperative purposes. Transition is the name of the period when non-Operative Petitioners began to be admitted, or accepted, into the Lodges in great and increasing numbers. The Operative Period was that in which its membership was wholly Operative; it lasted from

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the end of the Dark Ages to about 1350 A. D.; the Transition Period ran from about 1350 to about 1717 A. D.; the Speculative Period (also called Modern) lasted from about 1717 A. D. to the present time.

At the end of the Eighteenth Century new Masonic Bodies were organized around Degrees additional to the Three Degrees; those together are sometimes known as The High Grades, and also have been called variously "Concordant Orders," "Appendant Orders," "Further Degrees," etc. Ancient Craft Masonry included only the first Three Degrees. Capitular Freemasonry comprises the Royal Arch Degrees; Cryptic Freemasonry is composed of the Cryptic Degrees; Knight Templarism comprises the Templar Degrees; Scottish Rite Freemasonry covers all of the Scottish Rite Degrees. Each of these separate sets of degrees is called a Rite. The Rites taken together as a unit are called the Masonic System; that System as it is organized in the United States is called The American System. At one time it was called York Masonry, but the name was a misnomer and is no longer used. "Blue Lodge" is Masonic slang and should never be used. Masonry and Freemasonry are used interchangeably for convenience, but in the Operative Period Masonry was the name for the whole Craft of builders, whereas Freemasons comprised only one branch of it: all Freemasons were Masons but not all Masons were Freemasons.

There are in Masonic nomenclature a number of terms and phrases not found elsewhere, which are in some instances very rare, and in a few instances are a puzzle to etymologists. Due Guard is such a puzzle; it may have come from the Old French, if so it meant "May God guard you." Cowan is believed to be an old Scottish name for any workman not in a gild - what in present-day trade union slang is called a "scab." The word in the Esoteric Work which usually is pronounced "hail" but is spelled hele is an old Anglo-Saxon term which meant "to hide by burying." An oblong square would be a self-contradiction in mathematics; it is an old colloquial name for a rectangle. The word heal means "to make whole." Inchoate is defined as meaning "not yet complete." A tracing board is a board on which Masons draw plans. Recognition does not mean only "to identify, to know" but includes "official approbation."

A Masonic Glossary is a list of the names and terms used in Freemasonry. A Masonic Dictionary is a dictionary consisting exclusively of words used in the Fraternity. A Masonic Encyclopedia is like any other encyclopedia except that its subjects and articles are confined to Freemasonry. Freemasonry has no language of its own (as the Roman Catholic Church has a Latin of its own) but uses the language of the people among whom its Lodges are at work. Its nomenclature consists of the names and words used in it with emphasis on the fact that in the Frater-

nity they have definitions or usages peculiarly Masonic. A Mason's vocabulary are those names and words in the nomenclature which he himself knows and uses-among the many requirements for efficiency in Lodge office an adequate Masonic vocabulary is the most important.

The English language as used in the Ritual of the Three Degrees is of great beauty; much of it is very old, among it are phrases white with age, over it is that patina which no words and phrases can have until they have been in use for generations; it is golden and eloquent, and often rises to the levels of the highest poetry; to come into possession of such a vocabulary so that it becomes a part of his own mind and passes into his own daily use, is one of the rewards a present-day Masonic workman receives for his labors. This is so true that in spite of the secrecy of the Lodge a number of words and phrases have escaped out of it and have entered into the daily speech of the people. The word Freemasonry itself has become a common noun. "Meet on the level," "to act on the square," a "square deal," "who comes here," "the Grand Architect," these are familiar phrases everywhere. There are others not so obvious but equally numerous, and a man who is equally well-read in Freemasonry and in general literature often encounters in poetry, essays, dramas, or novels-phrases, words and expressions, and intimations which he recognizes to be echoes out of the great and noble language of the Craft.

CHAPTER III TRANSITION

(From Operative to Speculative Masonry)

For half of the eight centuries or more of its existence Freemasonry consisted of craftsmen who worked for daily wages in one of the branches of architecture, and since they were workmen giving their full time to building in its literal and material sense they are called Operative, and the centuries in which the Fraternity consisted wholly of them is called the Operative Period. Since the first quarter of the Eighteenth Century the same Fraternity has been composed wholly of non-Operatives; these are called Speculative Masons and the period of between two and three centuries since the Craft passed into their hands is called the Speculative Period. The great and central problem for Masonic historians to solve has been the problem of how the Operative Fraternity was transformed into the Speculative Fraternity.

The almost complete lack of written records left behind by the Operative Masons has made the problem an exceptionally difficult one to solve, yet historical scholars are almost unanimously agreed that the