

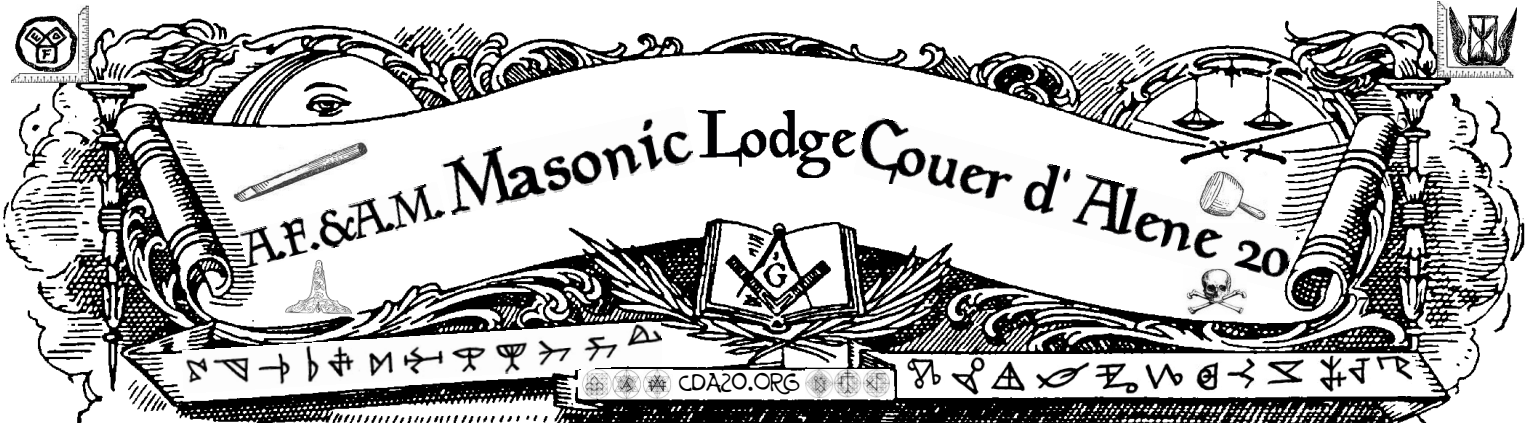


FREEMASON

FraternalTies

FraternalTies

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Seat of Knowledge Newsletter Issue III September 6017

Scene: A Masonic Lodge in Edinburgh. The Brethren are assembled in Lodge. The business of the Lodge is just about to commence when an alarm is heard at the Tyle. Time: 1860.

Tyler: "There is an alarm at the Tyle, Right Worshipful Master."

RWM: "See who waits."

(The Tyler interrogates then reports)

Tyler: "A Brother bearing the name of Henry Adamson seeks admission to this Lodge."

RWM: "Henry Adamson. Can any of the Brethren vouch for this visiting Brother?"

No one answers.

RWM: "Can this Brother produce any credentials proving that he is a genuine Mason?"

Tyler: "No, Right Worshipful Master, he carries no credentials, but he states that he is furnished with the secrets of a Master Mason."

RWM: "The door of the Lodge is not unduly closed against any Brother, but we must be cautious. If this Brother cannot produce any credentials proving his Initiation into the genuine secrets of Free and Accepted Masonry, then he must be tried and tested."

RWM: "Tyler, will you enquire of the visitor the name of his Lodge?"

Tyler: "I will, Right Worshipful Master."

The Tyler passes the word to the Outer Guard, who speaks to the visitor, after which the Tyler answers :

Tyler: "Brother Adamson informs the Lodge that he has been properly Initiated into a Regular Lodge, and he says the name of his Lodge is ' The Crown of Thorns,' No. 3, of Perth."

RWM: "The Crown of Thorns of Perth, Brethren, there is no Lodge bearing that name under our jurisdiction. This man seeks to impose his presence upon this Lodge, we must

A further alarm is heard.

RWM: "See who waits, Tyler."

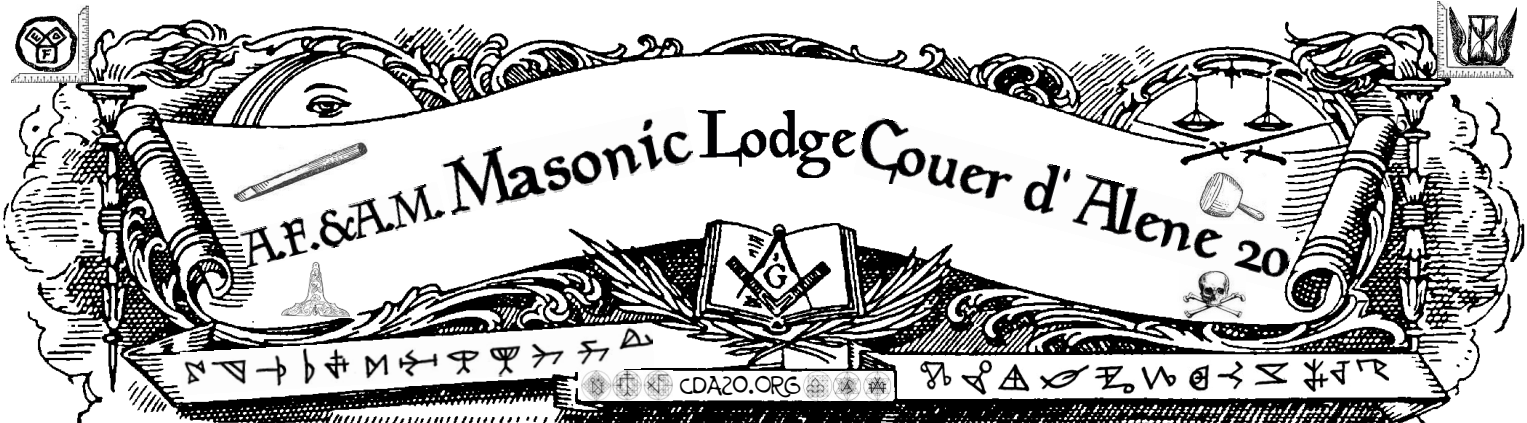
Tyler: "The visiting Brother, Right Worshipful Master, informs the Lodge that he possesses the Jewel of a Master Mason upon which his name is engraved, but this he will only show to the Right Worshipful Master of the Lodge."

RWM: "A strange procedure, and one which in the interests of Masonry, requires careful attention. Brethren, place the Lodge into a state of disorder. If this man is a Brother then he must prove himself by sign and word whilst we maintain a strict silence. If he is proven correctly then we may greet him as a Brother, if not, then we must censure him and remove him from this Lodge."

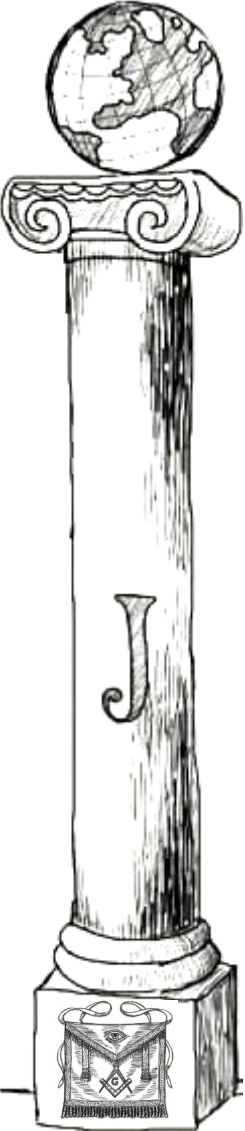
Whilst the Right Worshipful Master is speaking the Lodge is placed into a state of disorder.

Bro. DB Jordan
Editor & Chief





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RWM: Brethren, ere we admit this man who calls himself a Brother, I warn you to speak no word. Masonry requires no speech, he shall speak a silent speech which we can understand, and in accordance with our Antient custom. Tyler, admit Mr. Henry Adamson into the Lodge."

Mr. Adamson enters the Lodge. The door, is closed behind him. Adamson watches the door being closed, and as soon as this is done he turns towards the Right Worshipful Master and makes a sign, at the same time placing his feet in a certain position. Suddenly he looks about him and notices that the Lodge is in a state of disorder. He hesitates a moment and drops his arms to his sides.

Adamson: "Gentlemen, you greet me unseemly, I come not into a Lodge, but a room, I meet not Masons on the Level, but men of the world. Under such circumstances I give not, nor do I take. None can command, none can obey. A citizen who obeys the law is not a law breaker. Your guard without guards naught. Since then, I come only amongst citizens, it is against the law to close the door against a free man. I will depart as I came." (Compelled under the circumstances to break the silence)

RWM: "One moment, Good Sir, are you a Mason properly and regularly Initiated?"

Adamson: "I am a citizen of a city."

RWM: "Do you stand upon the Level?"



RWM: "Do you stand upon the Level?"

Adamson: "Sir, I stand upon the floor of this room that must be apparent to you all."

RWM: "Masons are taught to be cautious, if you are a genuine Mason you will know why we are so placed."

Adamson: "A citizen who obeys the Law must ever be cautious, aye, wise and cautious."

RWM: "You have sought admittance into this Lodge, you have informed us through the Tyler, that you are a Mason. How comes it then that you carry no credentials which prove and distinguish you as a Mason apart from other men."

Adamson: " Does a citizen ever carry about his person his Birth Certificate?" RWM: "Come, Sir, we get no further, will you not answer my questions:—and to the point."

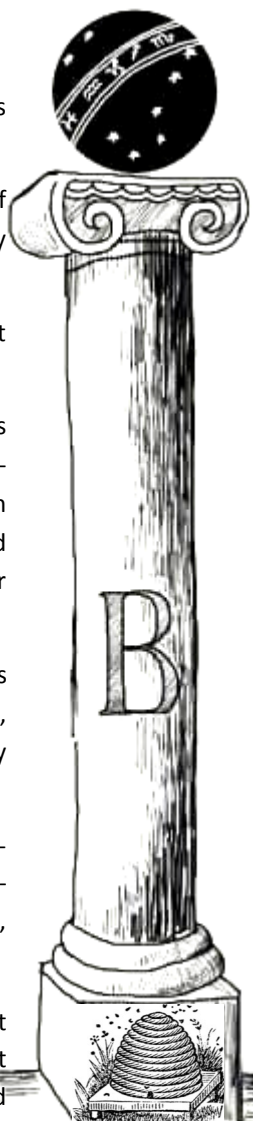
Adamson: " There are points and points, questions and questions. At a point one may answer questions, to the point another may ask, at such a point it may be dangerous to lie."

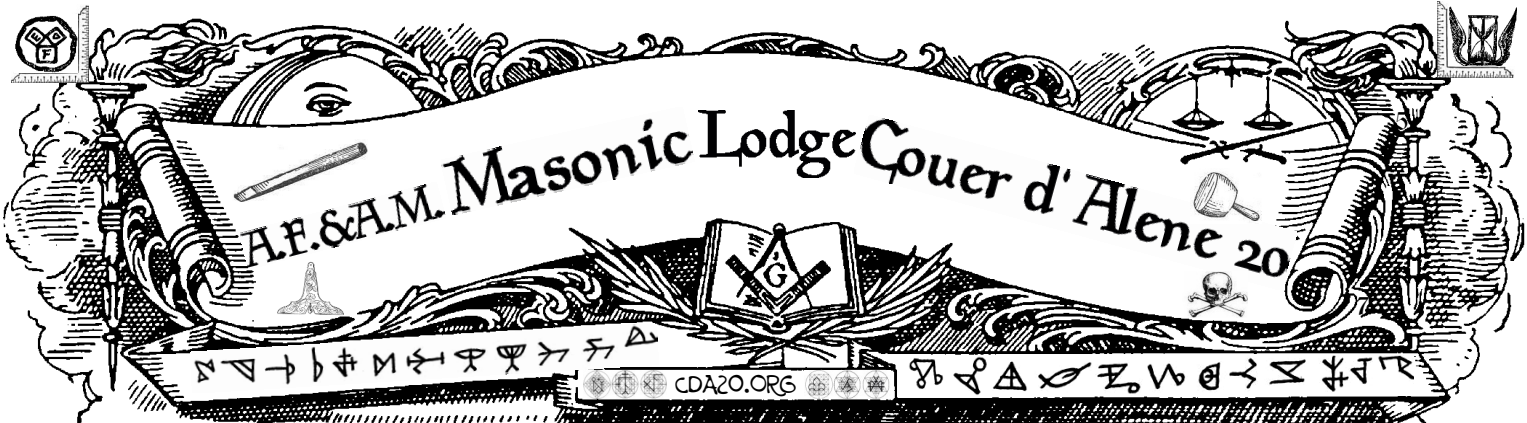
RWM: "Sir, if you are a true Mason we do not wish to turn you from this Lodge, will you not answer our questions as becomes a Free and Accepted Mason ?"

Adamson: "Proceed, then."

RWM: "Where were you Initiated ?"

Adamson: " Your question is beyond; the point."





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RWM: " I cannot waste the time of this Lodge, I must ask you to retire."

Adamson: " You opened the door to allow me entry, you close your door to shut me in, now you : ... " ask me to retire. Strange conduct, gentlemen, yet will I retire but I may seek admission into this Lodge."

(Adamson moves towards the door).

RWM: " One moment, Sir (Adamson turns) what do you mean when you say ' You may seek admission?'"

Adamson: " That I will seek admission into a Lodge."

WM: " But you are already in a Lodge."

Adamson: "I am in a room. Here I see no Light which inspires me, only a closed book. I see no Charter which proves this room a Lodge, only a picture frame turned about.

I know no Masons but men of the world. There is no creation here, nought but chaos. I see citizens of a city whose minds are confused, who speak no word, who give no sign. How then, can you say I am already in a Lodge.

A Lodge is a place wherein Masons are regularly assembled, a Light shines in its darkness, it is supported by Three Pillars, its stone is both rough and smooth and its Brethren meet on the Level.

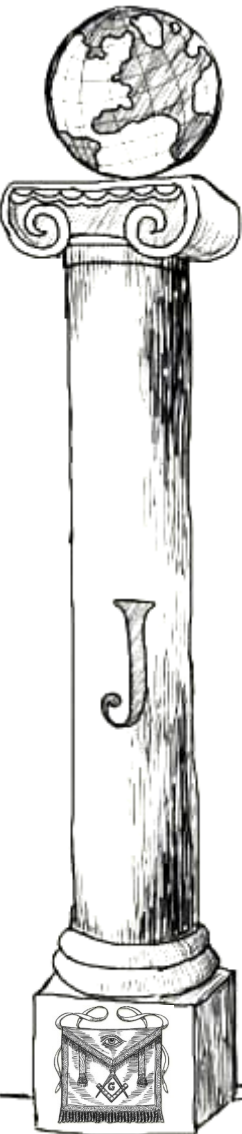
One Mason is known to another by signs, tokens and particular words. I gave but: received not, sought but found not. Here I meet men sitting whilst I remain in a perpendicular attitude. Is that square, gentlemen? You made efforts to try me, to prove me, but one alone cannot do it.

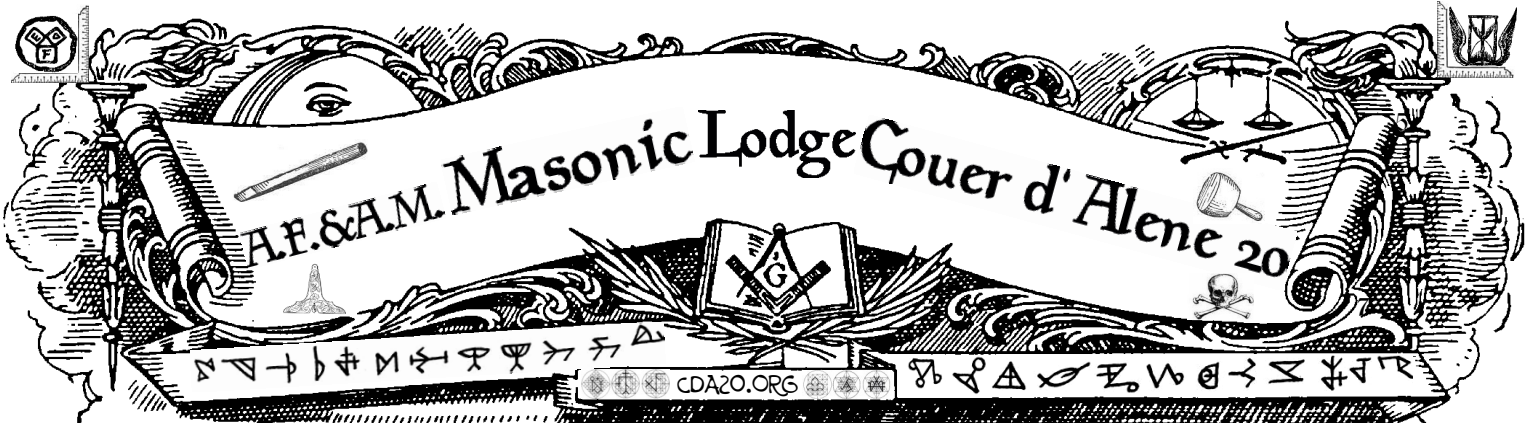
Gentlemen, when I was made a Mason, Masonry was an infant, my Mother Lodge helped to give you birth, for, like the rose, its petals unfolded, and as it shed its petals, each petal became a symbol.

Such symbols you have sought to understand, but, gentlemen, your eyes are dimmed, you see but the petal and not the rose. Your cross is a heavy one, for it weighs ignorance : cast the; weight of ignorance from you, look deeper and you may see Light, for Light shines behind the symbols, and knowledge unveils the symbols.

I will retire, but a last word ere I leave the boundary of your threshold, your Tyler will make a report for me. Gentlemen, study well what I have given, read what I leave. I gave but you returned nought, therefore you have naught to fear for I have been cautious. Brethren all, Farewell." Adamson goes to the door, opens it himself, and retires.

The Brethren are in a state of bewilderment for some moments. At last the Right Worshipful Master says :





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RWM: " Brethren, restore the Lodge ; let us remember always that the landmarks and customs of Masons must ever be preserved."

An alarm is heard at the Tyle The Right Worshipful Master looks up quicly and says,

RWM: " Tyler, see who waits, if Brother Adamson seeks admission admit him."

Tyler: " Right Worshipful Master, a small packet has been handed to me from the Outer Guard; it is for the Right Worshipful Master of this Lodge from Brother Adamson with greeting's from his Lodge."

RWM: " Senior Warden, let the packet be passed to the Chair."

The packet is passed from the Senior Warden to the Senior Deacon, who passes it to the Junior Deacon, who in turn presents it to the Right Worshipful Master. The Right Worshipful Master opens the packet and uncovers a jewel. He addresses the Brethren :

RWM: " Brethren, I have presented to me a Master Mason's Jewel. It has engraved upon it the words, ' Henry Adamson, Master Mason, Crown of Thorns Lodge, Perth. A.D. 1639.' On one side it shows the symbol of a Rosycross, on the other the Compass and Square.

The Jewel is of Antient design. Brethren be upstanding with the sign of Fidelity. No Mason is wise at all hours, for Masonry is enshrouded in mystery. Here then is mystery for which we have no solution. Let the sign remind us that we have secrets locked in our hearts, but those selfsame secrets are unlocked to those of right standing. Masons may come, Masons may go, but Masonry lives on for ever." " Brother Adamson, (looking at the Jewel), you have brought Light into our midst. May it ever remain with us."

Brethren: " So Mote it Be."



Book of Knowledge :

TREATING OF THE

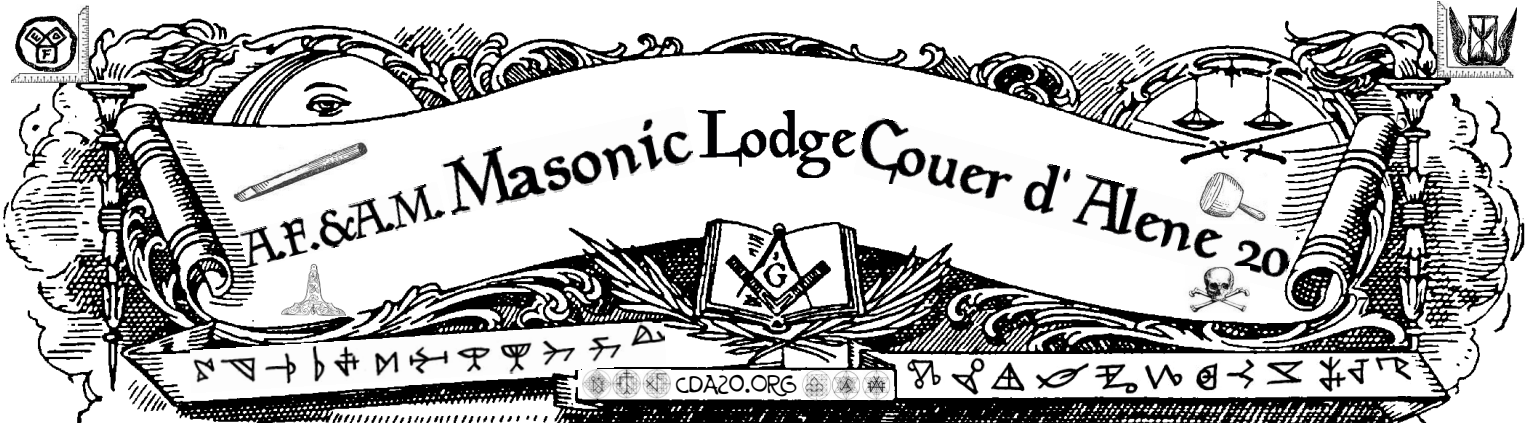
WISDOM OF THE ANCIENTS.

1806.

III. Signs of fair Weather.

THE sun rising bright and clear, if he drive the clouds before him into the west. If at the rising there appears a circle about him, and it vanishes equally away. If the sun be red. If the moon be clear three days after the change, or three days before the full. If the clouds appear with yellow edges. A cloudy sky clearing against the wind. The rainbow after the rain appearing meanly red. Mists coming down from the hills and setting in the vallies ; or white mists rising from the waters in the evening. Crows or ravens gaping against the sun. Beetles flying in the evening. Bats flying abroad sooner than ordinary. Many flies or grots playing in the sun-shine at evening.





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MONG the many theories that have been advanced as to the origin of Freemasonry, there is one which, for various reasons, has not been very attentively considered. The Adamite theory, which ascribes the foundation of the order to the present wisdom of our first parent—the Arkite or Noachite theory which attributes its establishment to the sons of Noah—the Pelegian or Tower of Babel theory, which assigns that honour to the architect of that renowned structure in the land of Shinar—the Mosaic or Tabernacle theory—the Solomonian or Temple theory,—all have had their expounders and followers.

And as contemporaneous and collateral theories, have not tomes been written to prove that Freemasonry is the direct descendant and lawful heir of ancient "mysteries" innumerable?—that our rites are simply feeble adumbrations of those tremendous solemnities which awed the neophytes of old, whether in Egyptian darkness celebrated, or amidst the sombre horrors of an Eleusinian initiation?

Have we not claimed affinity with Dionysian artificers, Roman colleges of architects, Essenes, Knights Templar, and Mediaeval guilds? Are we not supposed by some to have stanchly upheld the House of Stuart in their day of adversity? And, on the other hand, do not Papal scribes inform us that "Freemasonry was first instituted to support the House of Orange"? But we do not remember to have seen much prominence given to the theory that Cromwell was the founder of the Masonic order.

Without venturing to offer an opinion upon the weight of evidence, it is only fair to say that the writer who first broached what we may term the Cromwellian theory evidently believed that he had solved the great problem and discovered the origin of the Craft. He affects to trace a resemblance between the doctrines of the Puritans and the principles of Freemasonry; but, unfortunately for his thesis, the parallel which he draws does not even faintly correspond with the salient "principles" of the Order as practised in England. The watchwords of English Freemasons, for instance, have never been "Liberty, Equality, and Fraternity"; not that we repudiate them as sentiments, but that we abhor the demoralizing abuses by which those noble ideas have been profaned. Again, the notion that Freemasons, like their so-called founder, Cromwell, are banded together for the destruction of monarchy, is amply disproved by the fact that in England, Germany, Holland, and Sweden, the Masonic brotherhood is ruled by native princes, two of whom have grown grey in the service of the Fraternity.

It is impossible, however, within the limits of our circumscribed space, to enlarge at present upon this point, but we shall be glad to hear the views of our readers with reference to a subject which is fraught with interest to all who study the "signs of the times."

Muscus Domus. In the early rituals of the last century, the tradition is given, that certain Fellow-Crafts, while pursuing their search, discovered a grave covered with green moss and turf, when they exclaimed, *Muscus Domus, Deo gratias*, which was interpreted, "Thanks be to God, our Master has a mossy house." Whence a Mason's grave came to be called *Muscus Domus*. But both the tradition and its application have become obsolete in the modern rituals.

ABBREVIATIONS. Abbreviations were much more frequently used during the last century than at present. The French Masons are more addicted to them than ourselves, and they use after each initial letter three points placed in a triangular form. I subjoin a few of the abbreviations which are most commonly used:—

A. Inv., Anno Inventionis. In the year of the discovery.—The date used in Royal Arch Masonry.

A. L., Anno Lucis. In the year of light or of the creation.—The date used in ancient Craft Masonry.

A.: L.: G.: D.: G.: A.: D.: L'U.: (*French*), A la gloire du Grand Architecte de l'Univers. To the glory of the Grand Architect of the Universe. The caption of all French masonic writings.

A L'O.: (*French*), A l'Orient. At the East.—The seat of the lodge.

D. G. M., Deputy Grand Master.

E. A. P., Entered Apprentice.

F.: or FF.: (*French*), Frère ou Frères. Brother or Brothers.

F. C., Fellow Craft.

G. M., Grand Master.

I. M. J., Immovable Jewels.

J. W., Junior Warden.

M. J., Moveable Jewels.

M. M., Master Mason.

M.: M.: (*French*), Mois Masonique. Masonic month.—The French Masons begin the year with arch.

M. W., Most Worshipful.

R. □, Respectable Lodge.

R. A., Royal Arch.

R. W., Right Worshipful.

S. S., Sanctum Sanctorum.

S.: S.: S.: (*French*), Trois fois Salut. Thrice greeting.—Common on French masonic certificates.

S. W., Senior Warden.

V.: (*French*), Vénérable. Worshipful.

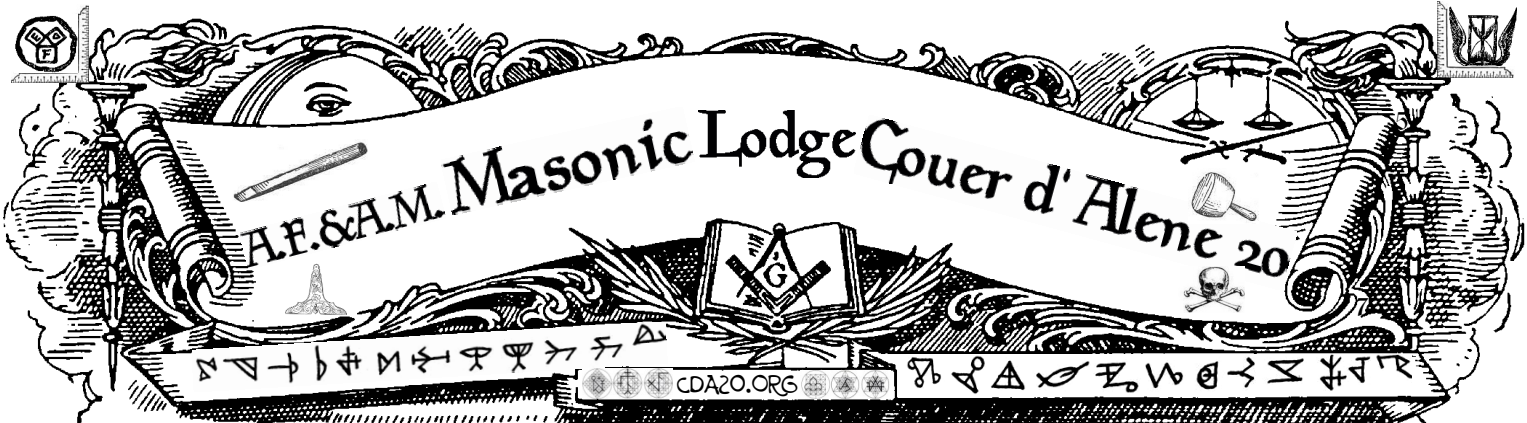
V.: L.: (*French*), Vraie lumière True light.

V. W., Very Worshipful.

W. M., Worshipful Master.

Tie. The first clause in the covenant of Masonry which refers to the preservation of the secrets is technically called the tie. It is substantially the same in the covenant of each degree, from the lowest to the highest.





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DUTIES TOWARDS A BROTHER.

Free and Accepted Masons have ever been charged to avoid all slander of true and faithful Brethren, and all malice and unjust resentment, or talking disrespectfully of a Brother's person or performance. Nor must they suffer any to spread unjust reproaches or calumnies against* a Brother, behind his back, nor to injure him in his fortune, occupation or character ; but they shall defend such a Brother, and give him notice of any danger or injury wherewith he may be threatened, to enable him to escape the same, as far as is consistent with honor, prudence, and the safety of religion, morality, and the State ; but no further.

DUTIES AS NEIGHBORS.

Masons ought to be moral men. Consequently, they should be good husbands, good parents, good sons, and good neighbors ; avoiding all excess injurious to themselves or families, and wise as to all affairs, both of their own household and of the Lodge, for certain reasons known to themselves.

A Mason's wife once asked him why he learned all his workings in the toilet. His reply: "That's the only properly tiled room in the house."

At a very small country lodge, the Tyler was, by chance, a newly initiated apprentice. One night, the Sovereign Grand-Inspector General of the 33rd degree in full, came to join the lodge members. Awed by the regalia and apron of the Sovereign, the Tyler came into the Temple and said, "Worshipful Master, at the Temple door, waiting to be granted entrance, is the Great Architect of the Universe.

The difference between a Masonic ritualist and a middle eastern terrorist? You can negotiate with the terrorist!

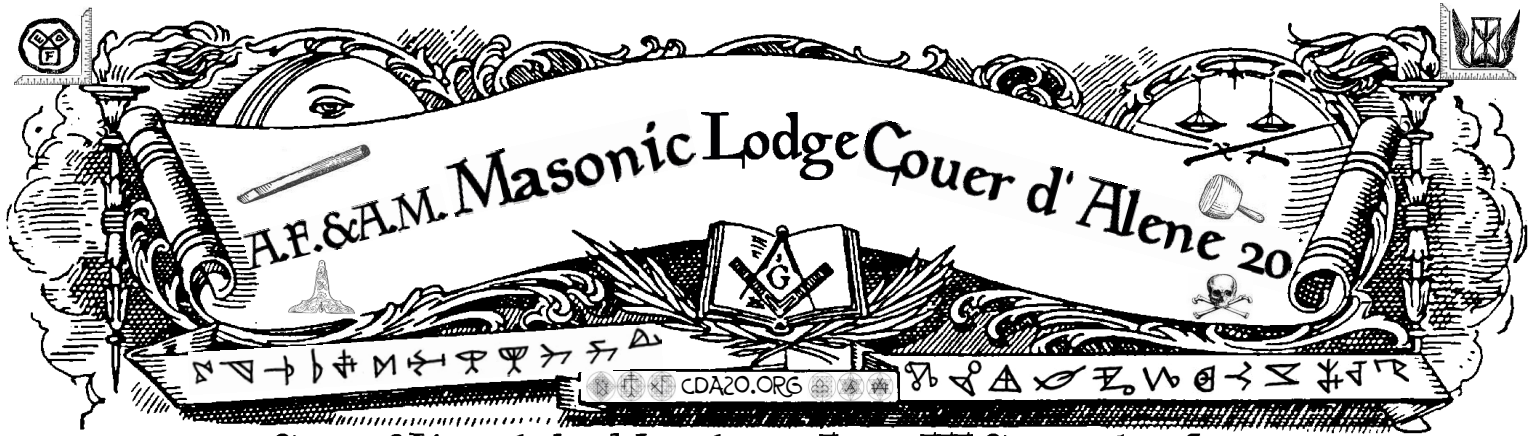
There was a time when a lodge had to make use of a banquet room in the local hotel due to their own lodge hall having burned down. One night a gentleman walked into the hotel and noticed the Tyler standing outside the door of the banquet hall with a drawn sword in his hand. He asked the desk clerk "What is that man doing with that sword?" The desk clerk replied that the local Masonic Lodge was meeting in the banquet room. The gentleman then said "Oh the Masons. That's the organization that is really hard to get into" whereupon the desk clerk replied " It must be. That poor guy with the sword has been knocking on that door for months and they still haven't let him in".

- * AUG 19, 2017—Bro. DB Jordan of Lodge CDA 20 was Passed to his Fellow Craft Degree. We thank everyone who helped on this special day!

SIR CHRISTOPHER WREN was born at the Rectory of East Knoyle, Wilts, on the 20th October, 1632. His father, Dr. Christopher Wren, was Chaplain-in-ordinary to Charles I. and Dean of Windsor. Sir Christopher died on the 25th February, 1723, having been found in his arm-chair, calmly reposing "the sleep that knows no dreams."

Peace is found more often in patience than in judgment; hence it is better that we should be accused unjustly than that we should accuse others, even with justice." St. Martin





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A member of a certain Lodge, who previously attended meetings regularly, stopped going. After a few months, the Worshipful Master decided to visit him. It was a chilly evening, and the Worshipful Master found his brother at home alone, sitting before a blazing fire. Guessing the reason for the Worshipful Master's visit, the brother welcomed him, led him to a comfortable chair near the fireplace and waited. The Worshipful Master made himself comfortable, but said nothing. In the grave silence, he contemplated the dance of the flames around the burning logs. After several minutes, the Worshipful Master took the fire tongs, carefully picked up a brightly burning ember and placed it to one side of the hearth, all alone. Then he sat back in his chair, still silent. His host watched all of this in quiet contemplation. As the one, lone ember's flame flickered and diminished, there was a momentary glow, and its fire was no more. Soon, it was cold and dead. Not a word had been spoken since the initial greeting. The Worshipful Master glanced at his watch and chose this time to leave. He slowly stood up, picked up the cold, dead ember, and placed it back in the middle of the fire. Immediately, it began to glow once more, with all the light and warmth of the burning coals around it. As the Worshipful Master reached the door to leave, his host said, with a tear running down his cheek, "Thank you so much for your fiery summons, my brother. I'll be back in our Lodge next meeting."

Author unknown.

