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Opinions expressed in this publication are not necessarily those of the Lodge as a whole or Freemasonry in General but are of the authors

The Deacons and their Wands. By Harvey Lovewell from info found on the web.

Why do the Deacons carry a staff/wand? Well, we know that they use them to form an arch over a visiting Grand officer when escorting him into lodge, but what other uses are there.

It has been suggested that the wands be left behind when doing some work as they just get in the way. But everything in the masonic ritual has a reason or a hidden meaning that we have to find to understand why we do things in our ceremonial work.

The word asherah is the name given to a wooden staff, approx. 6' in length which was carried by the attendants to the high priests in ancient times and was the insignia of their office. The wooden staffs were named for the Goddess Asherah who was the mother of twins Shahar, the god of dawn or the morning star and Shalem, Sharlim or Salim as the god of dusk or the evening star. Among biblical scholars and differing religious sects the word Asherah means different things depending on their particular bias. Here I will use it as a staff/wand.

The word deacon is a derivation from a Greek word which in translation means attendant. So two deacons with wands are the equivalent of two attendants with asherahs.

In the J.W. lecture it states that a masonic lodge is situated due east and west. The sun rises in the east and sets in the west. Remember Shahar and Shalem the Gods of dawn and dusk, sunrise/sunset, there is a connection there.

The tabernacle of Moses and the temple of Solomon were also situated due East and West. We'll take the tabernacle of Moses because he and his followers were always on the move, and it provides a great example of the use of the Asherah.

All holy or sacred buildings at that time were situated due east and west and the tabernacle of Moses was no different except that Moses and his followers were on the move for 40 years. So the tabernacle, which was of course a tent, had to be dismantled and re-erected every time they moved, and at the rebuilding it had to be situated due east and west.

So Moses and his two attendants, complete with asherahs, would go to the chosen site where the tabernacle was to be erected just before dawn, accompanied by the workmen who were going to do the erecting. Moses

would then choose the spot where the altar was to be and instruct one of the attendants to place his asherah on that spot. When the sun rose above the horizon, the rays from the sun would strike the asherah and send a long thin shadow towards the west. The other attendant would then place his asherah on the other end of the shadow and that would designate the centre line of the proposed tabernacle. The workmen would then move in and erect the tabernacle with the altar at the east end and the entrance at the west end, the magnetic compass had not been invented at that time so all holy and sacred buildings had to be set out with the aid of two asherahs and K.S. temple was no different.

And so, the asherah, being the very first tool or implement to be made use of at the building of the temple makes them of extreme importance from a masonic point of view, and as such should be carried at all times as the insignia of the office of the deacons and in particular when conducting a candidate. And that brother is why the deacons carry wands.

A great many of our Masonic ceremonies, and the paraphernalia associated with them, have their origins in the distant past, in ancient mystery rites of thousands of years ago, as well as in the customs and practices of the operative building masons of the middle ages.

In the ancient mythologies of Greece and Rome, Mercury (in the Greek, Hermes) was "the winged messenger of Jove" who carried the messages and commands of the chief Deity to the four corners of the heavens. As an emblem of his office and an indication of the purpose of his travel he carried a short rod or wand surmounted by a figure known as the caduceus. It was as shown in the diagram below. This rod or wand also acted as a talisman having power to ward off all evil spirits from the pathway, so that nothing might impede Jove's messenger on his heavenly journeys.



In the Ancient Mysteries, the Herald, who conducted the candidates through the ceremonies of Initiation, always carried a wand surmounted by the figure of the caduceus of Mercury, and to it was attributed the power to ward off the spirits of evil which might impede the progress of those in search of the spirit of light and good. Even in the present day some religious denominations carry a crucifix

in processions which is presumed to have the processions lead by a cross maybe for the same effect.

It was the custom in the mediaeval building age for a selected Craftsman to be entrusted with the task of carrying the messages and instructions of the Master Mason, or Architect of the building, to the various departments of the work and to see that they were correctly and punctually executed. Listen to our Ritual. In the ceremonies within the Lodge he carried out similar duties as assigned to him by the Master Mason, and in the period of Transition from Operative to Speculative Freemasonry his duties included the introduction and conducting of candidates who were being "made Masons," and the performance of various acts similar to the work of our Deacons today.

In the early Speculative period the Deacon's wand was surmounted by the caduceus, and in some foreign Grand Lodges it is still used as the insignia of the Deacons and the emblem on their wands. Towards the latter part of the eighteenth century Christian influences were instrumental in substituting the dove, the present emblem, as more appropriate to Biblical concepts of the messenger than the pagan symbol of Mercury.

Even outside the Craft wands are not unusual as British marks of office. Church wardens and sheriffs carry them, as do certain officials in the houses of parliament. They add to the dignity of our ceremonies in the Lodge and have their use in forming the square within which candidates are obligated, and Grand Lodge officers are received and honoured. Our new Brother will note, therefore, that like many other usages and customs associated with the Craft, there is a wealth of ancient symbolism even in such a simple thing as the Deacon's wand.

It is interesting to note that in some parts of Britain it is still the custom for the Worshipful Master to send his Deacon bearing a special message of invitation, to the hotel or residence of a visiting Brother for his attendance at Lodge.

The following is From the book, Encyclopaedia of Freemasonry & its Kindred Sciences
by Albert C. Mackey M. D.

Lewis - 1. An instrument in Operative Masonry, It is an iron cramp which is inserted in a cavity prepared for that purpose in any large stone, so as to give attachment to a pulley and hook whereby the stone may be conveniently raised to any height and deposited in its proper position. .

It is well described by Mr. Gibson, in the British Archaeologia (vol. x., p. 127); but he is in error in attributing its invention to a French architect in the

time of Louis XIV., and its name to that monarch. The contrivance was known to the Romans, and several taken from old ruins are now in the Vatican. In the ruins of Whitby Abbey, in England, which was founded by Oswy, King of Northumberland, in 658, large stones were discovered, with the necessary excavation for the insertion of a Lewis. The word is most probably derived from the old French levis. any contrivance for lifting. The modern French call the instrument a louve.

2. In the English system, the lewis is found on the tracing-board of the Entered Apprentice, where it is used as a symbol of strength, because, by its assistance, the Operative Mason is enabled to lift the heaviest stones with a comparatively trifling exertion of physical power. It has not been adopted as a symbol by the American Masons, except in Pennsylvania, where, or course, it receives the English interpretation.

3. The son of a Mason is, in England, called a Lewis, because it is his duty to support the sinking powers and aid the failing strength of his father or, as Oliver has expressed it "to bear the burden and heat of the day, that his parents may rest in their old age; thus rendering the evening of their lives peaceful and happy."

In the ritual of the middle of the last century he was called a louffton. From this the French derived their word lufton, which they apply in the same way. They also employ the word louveteau, and call the daughter of a Mason louvetine. Louveteau is probably derived directly from the louve, the French name of the implement; but it is a singular coincidence that louveteau also means a young wolf, and that in the Egyptian mysteries of Isis the candidate was made to wear the mask of a wolf's head.

Hence, a wolf and a candidate in these mysteries were often used as synonymous terms. Macrobius, in his Saturnalia, says, in reference to this custom, that the ancients perceived a relationship between the sun, the great symbol in these mysteries, and a wolf, which the candidate represented at his initiation. For, he remarks, as the flocks of sheep and cattle fly and disperse at the sight of the wolf, so the flocks of stars disappear at the approach of the sun's light.

The learned reader will also recollect that in the Greek language lukos signifies both the sun and a wolf. Hence some etymologists have sought to derive louveteau, the son of a Mason, from louveteau, a young wolf. But the more direct derivation from louve, the operative instrument is preferable.

In Browne's Master Key, which is supposed to represent the Prestonian lecture, we find the following definition:

"What do we call the son of a Freemason?

"A Lewis.

"What does that denote? "Strength"

"How is a Lewis depicted in a Mason's Lodge?

"As a cramp of metal, by which, when fixed into a stone, great and ponderous weights are raised to a certain height and fixed upon their proper basis, without which Operative Masons could not so conveniently do.

"What is the duty of a Lewis, the son of a Mason, to his aged parents?

"To bear the heavy burden in the heat of the day and help them in time of need which, by reason of their great age, they ought to be exempted from, so as to render the close of their days happy and comfortable.

"His privilege for so doing? "To be made a Mason before any other person, however dignified by birth, rank, or riches, unless he, through complaisance, waives this privilege." .

[The term occurs in this sense in the Constitutions of 1738 at the end of the Deputy Grand Master's song-in allusion to the expected birth of George III., son of Frederick, Prince of Wales:

"May a Lewis be born whom the World shall admire, Serene as his Mother, August as his Sire."

It is sometimes stated that a Lewis may be initiated before he has reached the age of twenty-one; but this is not so under the English Constitution, by which a dispensation is required in all cases of initiation under age, as was distinctly stated at the meeting of the Grand Lodge of England held on December 2, 1874.

The Scotch Constitution, however, does allow a Lewis to be entered at eighteen years of age. (Rule 180.) Ed as does ours.

No such right is recognized in America, where the symbolism of the Lewis is unknown, though it has been suggested, not without some probability, that the initiation of Washington when he was only twenty years and eight months old, may be explained by a reference to this supposed privilege of Lewis.-

SEEK AND YE SHALL FIND. From Masonic Education website.

The making of a Freemason consists of a continuing course of education, of training, and of character forming. While it may be accepted that it is an innermost desire, followed by obligations that makes one a member of the Craft, yet in a truer form and better sense, a man is never a Freemason until he truthfully and loyally lives up to his obligations. And he cannot do that until he understands them, and eventually knows their scope and real meaning.

Freemasonry can very well be divided into many phases. Its landmarks, its customs, its constitution and its laws, just to mention a few, if studied and mastered, can provide a more interesting course for the Master Mason seeking Masonic knowledge. Its historical background can provide in interesting program of investigation to the Member attracted to a desire for research.

One peculiarity about Freemasonry is that it will stand investigation. The deeper the research, the more extensive the knowledge of its hidden art and mysteries, the more highly it is appreciated. A member of the Craft who merely takes his degrees in a listless, careless sort of manner, and then remains as just a spectator at Lodge meetings, may hold to the opinion that Freemasonry differs little from other societies. To the contrary, the Master Mason who delves deeply into Masonic literature takes a lively interest in every part of the Ritualistic and Lodge Work, and learns the origin, meaning and moral bearing of its symbols, cannot possibly fall into such an error. To him Freemasonry has a refining and elevating influence not to be found in the ordinary run of organizations.

The philosophies of Freemasonry, when discovered and then accepted and practiced, provide that simple but profound solution to the problems of human relationships. May it be accepted that Freemasonry is a way of living to the Master Mason who is interested enough to appraise and value the wealth that is his, and his alone, by virtue of his Masonic Membership.

The best informed Master Mason is the Master Mason who reads and studies. Consequently, if we want Freemasonry to be of practical usefulness and cultural attainment, we, as Freemasons, must not neglect our Masonic reading, our Masonic studying and our research for more Masonic Light.

Ed Note. Late last year I had a heated discussion about the supposed end of the world in 2012. My argument was that we, that is, mankind, decided on how to measure time. This is true when one considers all the various calendars in use. I can also remember many arguments about the millennium when approaching 2000. Why is this pertinent to Freemasonry? We also have set a way to measure time. Different orders using different times. This essay explores this, enjoy.

A Short Essay about “Time” and how it is perceived
RW Bro Mason Jardine

Probably we have all waited in anticipation to see the odometers on our cars change to 100,000. It is so neat to see all those nines turn into zeroes at the same time. But it would be pretty stupid for someone to imagine that the stretch of road over which the car is driving at that point is somehow special. Sure, the car has travelled 100,000 kms but so what? If you keep driving it, it is bound to reach that point sooner or later.

If we arranged for all of our odometers to turn over at the same place then some of us would surely think there was something special about that spot, but the only thing special about it would be that that is the spot we decided to have our odometers turn over. And that is exactly what is special about the year 2000: it is the year that we have chosen to be the year 2000. The year 2000 is not the beginning of a new millennium: as has been frequently pointed out, it is 2000 years from 1 B.C. not 1 A.D. Not that anything of any significance happened in either of those two years to count 2000 years from.

Let me explain. In the twilight of the Roman empire, a monk called Dionysius Exiguus thought that it would be a good idea if we counted years from the birth of Jesus. At that time, presumably, they were counting the years from the founding of the city of Rome, by which reckoning that date was 1285 A.U.C. Exiguus calculated, using the sophisticated methods available in the 6th century, that Jesus had been born 532 years previously (in 753 A.U.C.), and so 1285 became 532 Anno Domini (in the year of our Lord).

Subsequently it was discovered that Herod the Great, during whose reign Jesus was supposed to have been born, had actually died in 749 A.U.C. or 4 B.C. so Exiguus' calculations were out by at least 4 years. The Irish Bishop James Usher published in 1611 A.D. his determination that Jesus had actually been born in 4 B.C.

Of course Jesus was also supposed to have been born during a Roman census in Judea. The first such census took place in 6 A.D., which suggests that Bishop Usher's date is 10 years too early. Mind you the Jews have a totally different system under which the year 2000 is about the year 5761 and we have already gone through five millennia and most of a sixth. This would likely have been the system Jesus used himself.

About 90 years after Exiguus the Muslims started a new calendar dating their years from the flight of Mohammed to Medina. Their years are less than 365 days long (being based on lunar cycles rather than solar cycles) so by now it is approximately 1417 A.H.

Masons also use a number of different systems for calculating years. Based on the pre-Christian legend that the Messiah would be born 4000 years after the Creation of the world we compound Exiguus's error by making the year of Creation at 4000 B.C. so we are coming up to 6000 A.L. The completion of Solomon's Temple was supposedly in the year 3000 A.L. Cryptic Rite uses this as its starting date. Royal Arch Chapters use the beginning of the second temple by which system 2000 A.D. is 2530 A.Inv. The Knights Templar use the founding of their Order in 1118, so we are coming up to 882 A.O. So "the year 2000" is 882 by the Templar system, 1415 by the Islamic, 2004 (or possibly 994) years after Jesus' birth, 2530 from the commencement of the second temple, 2753 by the Roman system, and 5761 by the Jewish. None of these is likely to give us much of an odometer charge and certainly gives no basis for The Weekly World News and people who like that eminent publication expected disaster just because the date ends in three zeroes.

Well, at least we know when the New Year starts, right? Well if it starts on January 1st, it depends on what calendar you are looking at. The Julian calendar which was started by Julius Caesar and was still in use in Russia up to the Bolshevik revolution would have January 1st falling on January 14 as we know it. This, by the way, is why "Ukrainian Christmas" falls 13 days after everyone else's. The reason for the discrepancy is that the calendar, is exactly 365.25 days long, the quarter day adding up to a whole day every 4 years. Unfortunately, the solar year is 11 minutes and 14 seconds less than this, so that solar events (such as equinoxes and solstices) kept happening earlier and earlier as the years went past. The winter solstice, which would have been on December 25 in Julius Caesar's time (please note the date) had by 1582 crept up to the 11th of December or so. The then Pope, Pope Gregory, introduced a

new calendar which suppressed leap years every 100 years or so, and jumped 10 days forward, thus making the day after the 1st of October the 11th of October.

But by jumping 10 days he froze the calendar at the point it was at in 301 A.D. If he wanted to freeze it at the point it was at in the year 1 he should have jumped three more days.

So, January 1, 2000 is not 2000 years after January 1 in the year 1 B.C., even. It is 2000 years after January 4 in the year 1 B.C. The real 2000th anniversary will fall on December 29th.

Of course, that is assuming that January 1 is counted as New Year's day. Under the Romans the first month was March, and thus September, October, November and December were the 7th, 8th, 9th and 10th months as their names indicate, January was the eleventh month and February the twelfth and last. Leap year day was added, reasonably enough, at the end of the year. So the real 2000th anniversary of the beginning of the year 1 A.D. falls on February 26, 2001.

Since Roman times all kinds of days have been celebrated as New Year including the winter solstice, Christmas, Easter, March 1 and March 25. Pope Gregory, while solving the problem of the Julian Year's extra 11 minutes, also fixed New Year's day at January 1 in 1582. In England March 25 was used until 1750.

That's only the Julian and Gregorian calendars. New Year's day is different also in the Islamic, Jewish and Chinese calendars. These calendars do not all use the same solar year as the Gregorian calendar, nor is there any particular reason why they should. For example, one could easily use the sidereal or stellar year which has a difference from the solar year of about 31 days in every 2000.

The letter “G” edited from a short talk bulletin. Author unknown.

Even a stranger, entering a Masonic Lodge room, as he may do on a public occasion, must be struck by a mysterious Letter which hangs in the middle of the lodge.

In our Lodges its meaning and use are made clear to us. There it shines in the centre of the ceiling of the room, and the Lodge members are grouped around it. Below it is the tessellated pavement floor, with the blazing star in its centre.

In the Degrees its use is more impressive. In the First and Second Degrees the symbol is visible in the vault, or sky, of the Lodge. In the Third Degree it is hidden, but its presence is still manifest-as every Mason knows-since the light of God is inextinguishable even in the darkest hours.

Thus, in the course of the Degrees, the great Letter has descended from heaven to earth, as if to show us the deep meaning of Masonry.

In all the old houses of initiation, as far back as we can go, some one letter of the alphabet stands out as a kind of Divine initial. In the Egyptian Mysteries it was the solar Ra, symbol of the spiritual Sun shining upon the mortal path. In the Greek Mysteries at Delphi it was the letter "E"-Eta-the fifth letter of the Greek Alphabet, five being the symbol of man, as evidenced by the five senses.

Hence also the pentagram, or five pointed star. In olden times Fellowcraft Masons worked in groups of five, and five Brethren now compose one of their Lodges. Plutarch tells us that in the Greek Mysteries the Letter Eta was made of wood in the First Degree, of bronze in the second Degree, and of gold in the third-showing the advance and refinement of the moral and spiritual nature, as well as the higher value to the truth unfolded.

Many meanings and much history are thus gathered into the Great Letter, some of it dim and lost to us now. In our Lodges, and in the thought of the Craft today, the Letter G stands for Geometry and also as the initial of our Word God. Now for one, now for the other, but nearly always for both, since all Masonry rests upon Geometry, and in all its lore Geometry is the way to God.

Of the first of these meanings not much needs to be said. In the oldest Charges of the Craft, as in its latest interpretations it is agreed that Masonry is moral geometry. What was forefelt by philosophers and mystics in ancient times is now revealed to us by the microscope. It is an actual fact that Geometry is the thought-form of God in nature, in the snowflake and in the orbits of the stars.

Since this ancient insight is confirmed by the vision of science, in the most impressive manner the great Letter may stand as the initial of God, not alone by the accident of our language, but also and much more by a faith founded in fact. There is no longer any secret; it cannot be hid, because it is written in the structure of things, in all the forms which truth and beauty take.

Yet, as a fact, Masonry rarely uses the name of God. It uses, instead, the phrase, the Great Architect of the Universe. Of course such a phrase fits into the symbolism of the Craft, but that is not the only-not, perhaps, the chief-reason why it is used. A deep, fine feeling keeps us from using the name of Deity too often, lest it lose some of its awe in our minds.

No, all that Masonry asks is that we confess our faith in a Supreme Being. It does not require that we analyse or define in detail our thought of God. Few men have formulated their profoundest faith; perhaps no man can do it, satisfactorily. It goes deeper than the intellect, down into the instincts and feelings, and eludes all attempts to put it into words. .

One thinks of the talk of the old Mason with the young nobleman who was an atheist, in the Tolstoi story, War and Peace. When the young count said with a sneer that he did not believe in God, the old Mason smiled, as a mother might smile at the silly saying of a child. Then, in a gentle voice, the old man said:

"Yes, you do not know Him, sir. You do not know Him that is why you are unhappy. But He is here, He is within me, He is in you even in these scuffling words you have just uttered. If He is not, we should not be speaking of Him, sir. Whom dost thou deny?"

They were silent for a spell, as the train moved on. Something in the old man touched the count deeply, and stirred in him a longing to see what the old man saw and know what he knew. His eyes betrayed his longing to know God, and the old man read his face and answered his unasked question:

"Yes, He exists, but to know him is hard. It is not attained by reason, but by life. The highest truth is like the purest dew. Could I hold in an impure vessel the pure dew and judge of its purity? Only by inner purification can we know God."

All these things-all this history and hope and yearning which defines analysis-Masonry tells us in a shining Letter which it hangs up in the Lodge. It is the wisest way; its presence is a prophecy, and its influence extends beyond our knowing, evoking one knows not what memories and meditations. Never do we see that great Letter, and think of what it implies.

From ED one of the mags we subscribe to is “The Square” you can get a free trial issue at <http://www.exacteditions.com/read/square> .

The following is copied from the Magazine of the Masonic Society Autumn 2008. As we are due to have WB Trevor Stewart speaking to us later on this year I thought that this review would give the reader some insight into his work. ED

Alpha Males: Trevor Stewart shares new research at historic New Jersey lodge. By Jay Hochberg

W. Bro. Trevor Stewart was back in the United States this fall, undertaking a busy tour of speaking engagements for esoterically inclined audiences from New York City to Oklahoma. Among his stops was an evening at historic Alpha Lodge, No. 116 in East Orange, New Jersey where Stewart holds Honorary Membership. It was there that he presented “Those Two Pillars Again” on October 8 as the companion lecture to one he delivered nine days previously at Cincinnati Lodge in Morristown. This one is “something perhaps not so controversial,” he said, alluding to the excitement of that first lecture’s claim that there is no archaeological evidence proving that King Solomon’s Temple had existed.

This Past Master of Quatuor Coronati Lodge, No. 2076 knows how to create a buzz in Masonic education circles. His 2004 Prestonian Lecture overturned many conceptions of what Masonry in London was like at the onset of the Grand Lodge era. Subtitled “How the Solomonic Pillars Became Part of the Masonic Ritual – A Personal View of a Key Image,” Stewart reserved this paper for Alpha specifically to unveil two new facts he discovered in his research.

“They weren’t always part of our ritual,” he began, “they crept in during the 18th century. They are superb examples of the craftsman’s skill – the stonemason’s skill. You could hardly do better than the pillars described in 1 Kings, 2 Chronicles and Jeremiah.” Covering territory familiar to those fortunate to have attended the talk at Cincinnati, Stewart explained how pillars are discussed in Freemasonry’s earliest literature, but these are not the pillars of KST, but were the pillars of the children of Lamech. These were made “to preserve intact the knowledge they discovered,” meaning the arts and sciences,

from destruction by fire and flood, the two methods of destruction these biblical personalities believed awaited the world.

To understand Stewart's theory of how the Solomonic Pillars – and the Temple itself – were adapted into Masonic ritual, it is necessary to suspend belief in whatever tradition influences one's view of such things, and to consider the facts of more recent history. At the advent of Speculative Masonry, there were three cultural happenings affecting London that were notable enough so that history remembers them today.

1. In the late 17th century, scholars and other authors began publishing several highly influential “extra biblical” texts that proved very popular. Not only were they published in multiple runs, but copies of these books were acquired, and presumably read, by dozens of Royal Society and Masonic lodge members who figured into the shaping of modern Freemasonry. (In researching his Prestonian Lecture, Stewart discovered this upon inspecting the personal libraries of 36 such men.) These writings included travel books authored by those with the means to visit and tour sites of history and legend around the Levant.

Those Stewart identified by title are:

Orbis Miraculum: or the Temple of Solomon Portrayed by Scripture-Light by Samuel Lee (1659) of which 11 editions were published in five years.

The Surprising Miracles of Nature and Art by Nathaniel Crouch (1688).

Solomon's Temple Spiritualized. or, Gospel Light Fetched out of the Temple at Jerusalem by John Bunyan (1688). A total of 29 editions were printed into the 18th century. “It is Christian spiritualizing, but Bunyan, being who he was, you would expect that,” Stewart said. It does provide “minute examination” of the two pillars, including as symbols of apostles recognizable to Jew and Gentile alike.

2. Also in this era in London, there was great public fascination with Egyptian obelisks. It was “Egypt mania,” Stewart said, explaining how it was fuelled by the illustrated travel books by Sir Robert Moray, John Greaves and others. Greaves, a professor and antiquarian, is credited with having made the most accurate survey of the pyramids in Egypt.

Following this same line of discovery was William Stukely, another renowned scholar and antiquarian, but one whose social circle included Isaac Newton and the Duke of Montagu. Stukely was a member of London's Egyptian Society, which counted a number of Freemasons in its ranks. This connection, Stewart said, leads to the archaeological angle of inquiry. Newton was never a Mason, he explained, because he wasn't the "club type." But "his disciples who were Masons wanted to apply his science to everyday life." With their mysterious hieroglyphic messages, Egyptian obelisks may have found their way into Masonic ritual in the form of pillars that contained the archives of the fraternity.

3. London and other major cities were home to several public exhibitions of scale models of King Solomon's Temple that also provoked much public excitement.

Stewart cited four by name, two of which are the new discoveries that brought him to Alpha Lodge's podium. Perhaps the best known is that assembled by Rabbi Jacob Judah Leon, which was so large it had to be exhibited outdoors. It appeared in Amsterdam in 1675, and later in London, where Royal Society Fellows Robert Hooke and Christopher Wren made a point to see it. In Hamburg circa 1694, another model was made by Gerhard Schott. A theatrical producer, Herr Schott commissioned the construction of the model as a set for an opera titled "The Destruction of Jerusalem." In 1725, the huge model ("It would fill half this room!" Stewart said.) Arrived in London to be exhibited.

The third model, and the first of Stewart's two revelations, involves a mathematician at Cambridge who also was in Newton's orbit. William Whiston lost his teaching job at Trinitarian Cambridge, thanks to his Unitarian beliefs. In need of revenue, he took to giving public lectures around England, one of which was a history of architecture that touched on Solomon's Temple. His presentation featured his model of KST, and was prominent enough to be publicized in London newspapers.

And the second of Stewart's discoveries on this topic involves Stukely and the Duke of Montagu, the Past Grand Master of the Premier Grand Lodge. Stewart's research allowed him to read letters exchanged between the two prominent Freemasons; the correspondence shows that Montagu had constructed his own model of the Temple, per the guidance of Stukely. "We're gradually moving from the Pillars of Lamech to the Pillars of Solomon,"

Stewart added. For further evidence, Stewart looks to Scotland. Citing numerous landmark manuscripts in the corpus of Masonic letters, he told how the Edinburgh House Register Manuscript (1696) is the earliest Masonic catechism that mentions the pillars in the porch of the Temple and alludes to the “Mason Word.” The Chetwode Crawley Manuscript (c. 1700) shows there was a word for Apprentices, and another for Fellows. Dumfries MS No. 4 (c. 1710) is the first to define the names of the pillars. In the Kevan MS (c 1714 but not discovered until 1954) “we suddenly begin to see King Solomon’s Temple more prominently.”

On the English side of Masonic literature from this period, Stewart cites *Anderson’s Constitutions* of 1723 and 1738, and *Robert’s Constitution*; and numerous orations from lodges and Grand Lodge; also a variety of ritual exposures. “And then,” Stewart said, “enter the giant: William Preston.” It is this prolific compiler of ritual and author of lectures who gives us the ceremonies most English speaking Masons know today. His *Illustrations of Freemasonry* is “an encyclopaedia of Freemasonry,” Stewart added. “If you wanted to know what Freemasonry was, you’d get a copy of this.”

With Jachin and Boaz strongly established in the degrees of Craft Masonry, Stewart explained how they were viewed by the earliest speculative Masons. They were stations to pay wages, one for EAs and one for FCs. French Masons thought they were hollow to serve as tool sheds. Others said they were hiding places for wealth.

Or they symbolized light (fire) and dark (cloud). Perhaps they were evidence of secular and religious authority. Or maybe they were depositories of secret wisdom, like gematria or Kabbalah. Concluding, as he often does, on a philosophical note pertaining to today, Trevor Stewart wondered aloud what Solomon’s Pillars mean now. “It is a pity that we do not engage ourselves. Are we speculatives merely reciting words from a page? How will we ever get much further than the Pillars in the Porch of King Solomon’s Temple unless we apply our minds and our hearts to interpreting what they mean to us in this modern age.”