

LECTURES ON:

1. THE ANCIENT LAND MARKS.
2. THE APRON.

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THE ANCIENT LANDMARKS OF THE ORDER

WITH DUE THANKS TO THE LATE VERY WOR. BRO. MARMADUKE DAVID CLARKE.

In Ancient times, it was the custom to Mark the Boundaries of lands by means of stone pillars, the removal of which by malicious persons would be the occasion of much confusion, men having no other guide than these pillars by which to distinguish the limits of their property.

To remove them therefore, was considered a heinous crime. "Thou shalt not" says the Jewish law, Remove thy Neighbours Landmarks, which they of olden times have set up in their inheritance.

Hence these peculiar marks of distinction by which we are separated from the propane world and by which we are enabled to designate our inheritance, as the "Sons of Light" are called, the Landmarks of the Order.

The Universal Language the Universal Laws of Masonry are Landmarks, but not so are the local Ceremonies, Laws and Usages which vary from Country to Country. To attempt to alter or remove these sacred Landmarks by which we examine and provide a Brother's Claim's to share in our privileges, is one of the most heinous offences that a Mason can commit.

In the decision of what are and what are not the Landmarks of Masonry there has been much diversity of opinion amongst Writers - some Writers restrict thm to other Brothers Signs, Tokens and Words - Others again to the Ceremonies of Initiation, Passing and Raising, others again to the Ground Situation and Covering of the Ornaments Furniture and Jewels or their characteristic symbols. Some again think that the Order has no Landmarks beyond its peculiar secrets. My information from the Masonic Encyclopedia states that the Landmarks are of a Higher Antiquity than either memory or History can reach.

The year 1858 was the time these Landmarks were first enumerated and they have since been generally adopted by the Fraternity.

1. The Modes of Recognition are of all the Landmarks, the Most Legitimate and unquestioned. They admit of no variation and if ever they have suffered alteration or additions, the evil of such violation of the Ancient Law has always made itself subsequently manifest.

2. The division of symbolic Masonry into 3 Degrees is a Landmark that has been better preserved than almost any other although even here the mischievous spirit of innovation has left its traces, by the disruption of the concluding portion from the 3rd Degree a want of uniformity has been created in respect to the final teaching of the Master's Order.

In 1813 the Grand Lodge of England vindicated the Ancient Landmark by solemnly decreeing that Ancient Craft Masonry consist of 3 degrees. Entered Apprentice, Fellow Craft and Master Mason, including the Holy Royal Arch. But the disruption has never been healed and the Landmark although acknowledged by all in its integrity still continues to be violated.

3. The Legend of the 3rd Degree is an important landmark, the integrity of which has been well preserved. There is no rite of Masonry practised in any country or any language in which the essential elements of this Legend are not taught. The Lectures may vary and indeed are constantly changing but the Legend has ever remained substantially the same, and it is necessary that it should be so for the Legend of the Temple Builder constitutes its very essence and identity of Masonry. Any site which should exclude it or materially alter it would at once by that exclusion or alteration cease to be a Masonic Rite.

4. The government of the Fraternity by a presiding Officer called a Grand Master who is elected from the body of the Craft is a fourth Landmark of the Order. Many persons suppose that the election of the Grand Master is held in consequence of a law or regulation of Grand Lodge. Such however is not the case. The Office is indebted for its existence to a landmark of the Order. Grand Masters or persons performing the functions under a different or equivalent title are to be found in the records of the Institution long before Grand Lodges were established; and if the present system of legislative government by Grand Lodges were abolished a Grand Master would still be necessary.

5. The prerogative of the Grand Master to preside over every assembly of the Craft, wheresoever and whensoever held is a fifth landmark. It is in consequence of this law derived from Ancient usage and not from any special enactment that the Grand Master assumes the Chair or as it is called in England the "throne", at every Grand Lodge

Communication of every subordinate Lodge where he may happen to be present.

6. The prerogative of the GrandMaster to grant dispensations for conferring degrees at irregular times is another and very important landmark. The statutory law of Masonry requires a stipulated time to elapse between the presentation of a petition and the election of a candidate and the Grand Master has the power to set aside or dispense with this probation and allow a candidate to be initiated at once. This prerogative he possessed before the enactment of the law of probation and as no statute can impair his prerogative he still retains the power.

7. The prerogative of the Grand Master to give dispensations for the opening and holding of Lodges is another landmark. He may grant in virtue of this to a sufficient number of Masons the privilege of Meeting together and conferring degrees.

8. The prerogative of the Grand Master to make Masons at sight is a landmark which is closely connected to the preceding one. There has been much misapprehension in relation to this landmark, which misapprehension has sometimes led to a denial of its existence in jurisdictions where the Grand Master was at the very moment exercising the prerogative without the slightest remark or opposition.

9. The necessity of Masons to congregate in Lodges is another landmark. The Landmarks of the Order always prescribed that Masons should from time to time congregate together for the purpose of either Operative or Speculative labor and that these congregations be called Lodges.

10. The Government of the Craft when so congregated in a Lodge by a Master and two Wardens is also a Landmark. A congregation of Masons meeting under any other form of government such as a president or vice-president or chairman or sub chairman would not be recognised as a Lodge. The presence of a Master and two Wardens is as essential to the valid organization of a Lodge as a Warrant of Constitution is at the present day.

11. The necessity that every Lodge when congregated, should be duly tiled is an important landmark of this Institution which is never neglected. The necessity of this law arises from the very character

of Masonry. The duty of guarding the door and keeping off cowans and eavesdroppers is an ancient one which therefore constitutes a landmark.

12. The right of every Mason to be represented in all general meetings of the Craft is a twelfth landmark. Formerly these general meetings which were usually held once a year were called "General Assemblies" and all the Fraternity, even to the youngest Entered Apprentice were permitted to be present. Now they are called Grand Lodges and only the Masters and Wardens of the subordinate Lodges are summoned. But this is simply as the representatives of their members. Previously each Mason represented himself, now he is represented by his Officers.

13. The right of every Mason to appeal from the decision of his brethren in Lodge convened to the Grand Lodge is a landmark highly essential to the preservation of justice and the prevention of oppression.

14. The right of every Mason to visit and sit in every regular Lodge is an unquestionable landmark of the Order. It is called the right of Visitation. This right of visitation has always been recognized as an inherent right which inures to every Mason as he travels the world and this is because Lodges are justly considered as only divisions for convenience of the universal Masonic family. This right may be forfeited by reason of unmasonic conduct; but when admission is refused to a Mason in good standing who knocks at the door of a Lodge as a visitor, is expected that a good and sufficient reason will be furnished for this violation of what is in general a Masonic right founded on the Landmarks of the Order.

15. It is a Landmark of the Order that no visitor unknown to the brethren present or to some one of them as a Mason can enter a Lodge without first undergoing an examination according to ancient usage. If he is known to a Brother present and that brother will vouch for his qualifications the examination may be dispensed with as they only relate to strangers who are not to be recognized until after due trial and strict examination.

16. No Lodge can interfere in the business of another Lodge, nor

give degrees to brethren who are members of another Lodge. This is undoubtedly an ancient landmark founded on the principles of courtesy and brotherly kindness which are at the very foundation of our Installation.

17. It is a landmark that every Freemason is amenable to the laws and regulations of the Masonic Jurisdiction where he resides and this although he may not be a member of any Lodge, on affiliation which is in itself a Masonic offence do not exempt a Mason from Masonic Jurisdiction.

18. Certain qualifications of candidates for initiation are derived from a landmark of the Order. These qualifications are that he be a man free born and un mutilated . Brethren, this is a landmark that has been altered within the last twenty years and I think rightly so, for it enables many persons to join our Craft who through no fault of their own had suffered some form of mutilation.

19. A belief in the existence of God as the Great Architect of the Universe is one of the most important landmarks of the Order. It has always been admitted that a denial of the existence of a Supreme being is an absolute disqualification for initiation. The annals of the Order never yet have furnished or could furnish an instance where an avowed Atheist has ever made a Mason. The very initiatory ceremonies of the first degree forbid and prevent the possibility of such an occurrence.

20. Subsidiary to this belief in God as a landmark of the Order, is the belief in a resurrection of a future life. This landmark is not so positively impressed on the candidate by exact words as the preceding; but the doctrine is taught by very plain implication and runs through the whole symbolism of the Order.

21. It is a landmark of the Order that a Book of the Laws shall constitute an indispensable part of the furniture of every Lodge. I say advisedly, Book of the Law, because it is not absolutely necessary that everywhere the Old and the New Testament be used. The Book of the Law is that volume which by the religion of the Country is believed to contain the revealed will of the Great Architect of the Universe. Hence in all Lodges in Christian Countries

the Book of the Law is composed of the Old and New Testaments: in a Country where the prevailing faith is Judaism the Old Testament will be sufficient. In Mohammedan Countries and among Mohammedan Masons the Koran might be substituted. Masonry does not attempt to interfere with the religious faith of its disciples, except so far as relates to the belief in the existence of God and what necessarily results from that belief. The landmark therefore requires a "Book of the Law," a religious code of some kind purporting to contain the revealed Will of God shall form an essential part of the furniture of a Lodge.

22. The equality of all Masons is another landmark of the Order. This means that all brethren meet in a Lodge on the level and that as children of one great Father, that on the level we are all travelling to the one pre-destined goal, that in the Lodge merit shall receive more respect than boundless wealth. When the labors of the Lodge are over and the brethren have retired from their peaceful retreat to mingle once more with the world each will again resume that social position and exercise the privileges of that rank to which the customs of society entitle him.

23. The secrecy of the Institution is another and most important landmark. The form of secrecy is a form inherent to it existing with it from its very foundation, and secured to it by its ancient landmarks. Freemasonry as a secret association has lived unchanged for many centuries; as an open society it would not last for as many years.

24. The foundation of a speculative science upon an operative art, and the symbolic use and explanation of that art for the purposes of religious or moral teaching constitutes another landmark of the Order.

The Temple of King Solomon was the symbolic cradle of the Institution and around it has been built our ceremonies and landmarks.

25. Landmarks are not to be changed or altered but should be handed down to our successors without the slightest modification. This to my way of thinking is wrong, as sometimes a change is beneficial to all.

A LECTURE ON THE APRON
BY COURTESY
OF THE LATE VERY WOR.BRO. MARMADUKE DAVID CLARKE.

The Masonic Apron as the badge common to the fraternity should inspire our contemplation and reflection and I trust the following comments on the subject may be of interest and prove useful to you as members of the Craft. Before proceeding with my subject, may I be permitted to deviate and in passing touch on the principles of freemasonry, the better to enable me the more forcibly drive home the points to which I specially desire to draw your attention.

The doctrines of Freemasonry are the most beautiful that it is possible to conceive. The ideal Freemason has only 3 rules to follow, namely, Love one another, teach one another and help one another. Therein lie our precepts, all our science and all our laws. It is impossible to be a good Mason without being a good man, an exemplary man in every walk of Life. In ancient times Masons in every country were charged to be adherents to the religion of that country or nation where they resided; whatever it was.

It is now thought more convenient and in closer conformity with modern toleration and freedom from restraint to accept from them their acknowledgement of the Supreme Being, the Deity from whom all goodness emanates, leaving the particular faith or form of Church Government to his own free choice in the hope that his profession of the faith would harmonise with the trend of his thoughts and daily life, as to be acceptable to God and a testimony to all men that the teachings of Masonry tend to make good men better and the world happy and a better place to live in through the lives of its members.

All Masons believe in God, we reverence him, invoke his divine aid in all our Lawful Undertakings and esteem him as the Chief of Good.

We believe that the Bible, the first Great Light in Freemasonry is the inestimable Gift of God to man.

exp: Masons accept this gracious and divine gift as containing an expression of God's Will and that its precepts are a guide to our faith in God and in our unerring will in the discharge of our duty

to God our neighbours and to ourselves.

Masonry is heir to the Ancient mysteries and its purpose is to unite men for the uplifting benefit of the whole human race. It must therefore to be successful comprise a select body of men of high intelligence and morality or it is Masonry only in name.

Masonry is not a church it excludes women and persons under the age of 21 years with one exception. Any institution which claims to be a church must include these persons, therefore whilst Masonry does not claim to be a church or a substitute for any religion there is a close connection between Masonry and Religion. The connection is founded on four principles common to both, namely the Fatherhood of God and the brotherhood of man, prayer and the immortality of the Soul.

I shall now proceed to impart to you the Masonic Principles and ideas symbolised and embodied in the Apron.

Perhaps the earliest moment at which a candidate for freemasonry realises he is a member of the craft is when the Senior Warden approaches him and invests him with the distinguishing badge of a Mason. Whatever other information he has gleaned from the Outer World regarding freemasons, he has certainly learned that freemasons clothe themselves with aprons and when one of these articles of attire is girthed about his waist, he realises that he is within the pale of the fraternity.

The charge following his investiture cannot fail to impress on him that the apron is a badge to be neither lightly conferred or worn with indifference. I shall now proceed to impart to you the Masonic principles and ideals symbolised and embodied in the apron.

The form of the apron is a circle, a square and an equilateral triangle and are embodied in the apron, as follows.

The circle which the strings of the apron make when it is girthed around the body is the symbol of the spirit and no more perfect symbol of the spirit can be found than the circle. God is a circle whose centre is everywhere but whose circumference is nowhere. Because the circle is the beginning or end it teaches the Eternity of God and its invisible centre teaches the invisibility

of God and because it is the only line that can enclose matter, it is the only figure that teaches the all embracing unity of God.

The circle therefore teaches the unity, omnipotence, infinity and eternity of God in whom we live, move and have our being. The 2 strings are symbols of love and faith which bind mankind into a brotherhood that cannot be broken.

The Apron, the distinguishing badge of a Mason is a perfect square and its four right angles teaches that purity, truth, sincerity and honesty are the foundations of morality. Its four equal sides remind us to practice the four cardinal virtues namely; Temperance in word and deed, Fortitude in a noble purpose, Prudence in judging wisely and Justice to the greatest and humble alike. God not only makes of himself a personal revelation but also reveals himself as the Creator of the material World which is taught by the Square of four equal sides and angles, thus four becomes the symbol of the spirit and three the personal revelations of the spirit.

Four was the Symbol of matter to our ancient brethren who believed that the World was an oblong or square marked by the four points of the compass. Connecting these points we have a square the symbol of matter. This reason was not accepted by the Greek brethren of the ancient mysteries who taught that the World was a sphere composed of four material elements of earth, air, fire and water. Our brethren of India agreed with the teachings of the Greek brethren that there were four material elements but did not agree that they were the same as the Greeks taught. Thus four becomes the symbol of matter and is the symbol of the spirit and three the personal revelation of God.

The flap is an Equilateral triangle whose three sides remind us to relieve a distressed brother and to be kind and friendly "in dealing" with our fellow beings. The triangle placed above the square teaches us that the rational mind of man should rule and govern the body.

The material of the apron is imperatively required to be of lamb skin, no other material such as linen or satin can be substituted without entirely destroying the symbolism of the investment. As the ritual says you will observe that this apron is made from the

skin of a lamb and the lamb has been from time immemorial the universally acknowledged emblem of Purity and Innocence. You will thereby be reminded of that purity of life which should at all times characterise a freemason.

The apron is pure unspotted white. White in all ages has ever been regarded as an emblem of purity and innocence and it is this connection with the symbolism that portions of the vestments of the "Jewish Priesthood" were ordered to be made white. Therefore "Aaron" was commanded when he entered the Holy of Holies to make expiation for the sins of the people to appear clothed in white linen with his white linen apron or girdle about his loins.

It is worthy of remark that the "Hebrew" word "Laban" which denotes white is also the symbol of purity, hence, we find throughout the scriptures many references to white as a symbol of purity. "Though thy sins be as scarlet", says Issaih, and Jerrimiah speaking of the once innocent condition of the people of "Zion" said her "Nazirites" were purer than snow and were whiter than milk.

"Portal" in his work dealing with symbolic colours says that white the symbol of the divinity and of the priesthood represents divine wisdom. Applied to a young girl denotes virginity, to an accused person, Innocence, to a Judge - justice, and he adds what in relation to its use in freemasonry is peculiarly appropriate that as a characteristic sign of purity, it exhibits a promise of hope after death.

We see therefore the propriety of including white in the Masonic system as a symbol of purity. Thus symbolism pervades the whole of the ritual wherever white vestments or white decorations are worn, thus we find that the apron derives its significance as a symbol of purity from two sources. From its material and from its absence of colour. The material of the apron then unites with its whiteness to give to the investiture of a mason the symbolic significance of purity. The pure white unspotted apron is then in freemasonry symbolic of that perfection of body and purity of mind of all those who seek to participate in the sacred mysteries.

Those masonic students who like to trace all our speculative systems to the world of the operative craftsman, say that as the

Craftsman wore an apron to keep his clothing from being soiled at work, so the operative mason dons it in a desire to be kept unsoiled from the world. But it has a longer lineage and closer affinity with moral and spiritual purity than anything that can be found in the leather apron of the humble worker with the mallet or the chisel.

The apron is the most comprehensive symbol of our faith and if on the one hand it is derived from the garment that the divine Creator bestowed on the fallen man in Eden and on the other is an emblem of the robes of paradise that have been washed and made white in the blood of a lamb.

Then surely it is the fitting badge of the whole human race in their age long march from darkness into the light and as that march is shown in the life of every individual. It is expected that the apron should be presented to the young mason in the first degree, since his admission into the Craft in a state of helplessness and indigence was an emblematic representation of all men into this their mortal existence.

Dr. Oliver informs us that the apron of whatever material it was composed of was universally received as an emblem of truth and all Nations have ever regarded truth as serenly enthroned upon a mountain high above the strife and turmoil of men and the warring of Nations.

The young mason taking his plain undecorated apron as his chart may trace upon it his upward career in the craft, when he becomes a Fellow Craft Freemason he will find it decorated with two blue rosettes in the lower corners, and when he becomes a Master Mason he will find a third rosette.

The edges are lined with blue water waved ribbon and further decorated with two silver tassels, one on either side. The origin of these tassels and rosettes has given rise to considerable discussion. The tassels are said to have been derived from the two strings or ribbons by which early aprons were attached to the body. These strings and ribbons were passed around the waist and tied under the flap with the ends as a pendant in the front.

These ends were adorned with a silver fringe that has become

so characteristic that when the strap and buckle arrangement was devised the fringes were retained gathered into the form of tassels and placed on either side. These tassels have seven strands which remind us of the seven liberal arts and sciences namely "Grammar", "Rhetoric," "Logic", "Arithmetic", "Geometry", "Music" and Astronomy". It also reminds us that King Solomon was seven years and upwards in building the temple at Jerusalem and dedicating it to Gods Service. No satisfactory explanation of the rosettes has been furnished. It has been suggested that they were derived from that point within a circle with which all masons become familiar. But this is not generally accepted, the two tassels being placed one on either side remind us of the pillars at the porch or entrance to King Solomon's Temple.

When first invested with the apron we are conjured to let its pure and spotless surface be a never failing argument for higher thoughts, noble deeds and greater achievements, but an appeal to the best that is in us to make of this world a happier and better place to live in for ourselves and our fellow beings. A freemason knows no party in politics nor does he confess to any particular religion for in theory as a member of a community and in practice as an individual he is willing to avail himself of anything that he can find in any party or faith, that tends to the uplifting of humanity.

He has taken the temple of King Solomon as a Symbol of that temple of ideals to which he is called and he does so only because he is a member of a brotherhood, that has sought to give concrete thoughts to its intangible design, others are engaged in building the same temple and are using the same materials for the stones are purity, truth and honesty and the cement is peace, harmony and brotherly love. It may be said that all men are builders in a common cause yet in a special sense the work is individual. It is not only men who lay their lines well and truly but the deeds that they perform. That will commend them to the "Master Architect" when he calls to see what we have done with what we were given to do and it is just here that freemasonry performs it's great function. By wealth of symbol and illustration it seeks to guide and direct its

members in the pathos of virtue and science ever teaching them that the greatest happiness is found in doing good any good deed that I can do wrote someone who would not have disgraced freemasonry. Or any kindness that I can show let me do it now, let me not defer it or neglect it for I shall not pass this way again and that is the thought that should be in the mind of every brother who would seek to wear this badge, that has been consecrated to goodness and virtue by centuries of usage.

He has worn the apron in vain who has not learned that our ancient institution exists to shed the light of love on this dark-some world. A freemason learns that a time will come when the apron will be laid aside, never to be worn again by us this side of eternity. When there will be no work to be done. When it is laid to rest beneath the silent clods of the valley. It should be a reminder to us of those lines of the immortal bard Burns and brother:

A few days may, a few years must lay our remains in the silent dust, the voice of nature loudly cries and many a message from the skies that something in us never dies. That on this frail uncertain state hang matters of eternal weight, that future life in worlds unknown, must take its hue from this alone, let us the important now imply and live as those who never die and now we come to the last journey of a freemason and his apron. When the last respects have been paid by his brother masons, he may have lived a few months as a member of the craft or have served many years of active service within the portals and have been the proud possessor of many different masonic aprons in the various degrees he has taken, may I ^{be} permitted to say that the wearing of this badge and the many truths that it implies, may have helped to keep his feet in the paths of rectitude and be a pattern to those he leaves behind and the many acts of charity he has performed on earth commend him to the G.A.O.T.U.