

DARKNESS VISIBLE  
ADDRESS OF THE FIRST CHAIR  
MYSTICAL LECTURE

Z. Companions, the mystical knowledge of this Supreme Degree comprehends the forms and explanation of the Sacred Signs, the nature and import of the Holy Words, and the traditional ceremonies to be observed in sharing and communicating our secrets. In Royal Arch Masonry we acknowledge five signs, corresponding in number with the Five Points of Fellowship, in which the Master Mason has already been instructed; and as these point out the relative duties we owe to each other, so do the Royal Arch signs mark in a peculiar manner the relation we bear to the Most High as creatures offending against His mighty will and power, yet still the adopted children of His mercy.

I will now go through the signs, and you, my newly exalted Companion, will rise and copy me. This is the Penal sign, the only perfect sign in Freemasonry given with the left hand. This is the Reverential or Hailing sign, and is to be used on all occasions when entering or retiring from the Chapter, or when addressing the Principals. This is the Penitential or Supplicatory sign, on bended knees and with uplifted hands. This is the Monitorial, hands girding the loins, thumbs in front, and this the Fiducial sign. You will now resume your seats, and I will explain them at greater length.<sup>1</sup>

The Penal sign marks the penalty of our Obligation, and alludes to the fall of Adam, and the dreadful penalty entailed thereby on his sinful posterity, no less than death. It intimates by the very act that the stiff-necked and disobedient shall be cut off from the land of the living by the judgment of God, even as the head is severed from the body by the sword of human justice.

To avert which, we are taught by the Reverential or Hailing Sign to bend with humility and resignation beneath the chastening hand of the Almighty, at the same time to engraft His laws on our hearts. In this expressive form did the father of the human race present himself before the Most High, to receive the enunciation of his just though terrible doom, and this sign was afterwards adopted by our Grand Master Moses, who, when the Lord appeared to him in the burning bush, at the foot of Mount Horeb in

<sup>1</sup>. See p. 153 for descriptions of these signs.

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the wilderness of Sinai, thus shaded his eyes from the brightness of the Divine presence, and placed his hand on his heart in token of obedience, and this sign was afterwards accounted unto him for righteousness.

The Reverential or Hailing sign may justly be deemed the parent of the Penitential or Supplicatory sign, since it so truly denotes that frame of heart and mind without which our prayers and oblations of praise cannot find acceptance at the throne of grace, before which how should a frail and erring creature of the dust present himself but on bended knees and with uplifted hands, at once betokening his humility and contrition? Thus did Adam kneel to God, and bless the Author of his being; thus too did he bend with contrite awe before the face of his offended Judge, to avert His wrath and conciliate His mercy, and has transmitted this outward form of humility and contrition to his posterity forever.

The Monitorial sign reminds us of the weakness of human nature, unable of itself to resist the powers of darkness, unless assisted by that light which is from above. By this defenceless posture we acknowledge our whole frailty, and confess that we can do no manner of good or acceptable service except through Him from whom all good counsels and just works do proceed, and without whose Divine and special favour we must ever have remained unprofitable servants in His sight.

Therefore, after the manner of our holy ancestors, the atoning priests by this outward form of faith and dependence, the Fiducial sign, we show that we would prostrate ourselves with our faces to the dust. Thus must we throw ourselves on the mercy of our Divine Creator and Judge, looking forward with humble but holy confidence to His blessed promises, by which means alone we hope to pass through the ark of our redemption into the mansions of eternal bliss and glory, into the presence of Him who is the great I AM, the Alpha and Omega, the beginning and the ending, the first and the last.

At the building of King Solomon's Temple, a vast number of Masons were employed, and their names or marks were found engraven on some part or other of the building, but the names of the three Grand Masters who presided were nowhere found, until they were discovered in the Royal Arch by the Sojourners, who were sent to prepare the ground for the founda-

tion of the second Temple. In the centre of the Vault stood a block of white marble, wrought in the form of the Altar of Incense, a double cube, on the top of which was a plate of gold, white being an emblem of innocence, and gold of purity. On the front were engraven the initials of the three Grand Masters who presided at the building of the former Temple, that is, Solomon King of Israel, Hiram King of Tyre, and Hiram Abiff, and meant to perpetuate their names as well as to commemorate the circumstance and proceedings attending the erection of that structure. There was likewise the mysterious triple tau, a mark or character affixed to the summonses of Royal Arch Masons, on occasions of more than usual importance. The tau is taken from the Hebrew, and is that mark or sign spoken of by the angel whom Ezekiel saw in spirit, when it was said to the man with the writer's inkhorn: "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof," by which mark they were saved from among those who were slain for their idolatry by the wrathful displeasure of the Most High.<sup>1</sup> In ancient times, this mark was placed upon those who were acquitted by their judges in proof of their innocence, and military commanders caused it to be set on the foreheads of the men who returned unhurt from the field of battle, denoting that they were in perfect life. For these reasons it has ever been considered a mark or sign of life. The union of the taus here depicted alludes to the Deity, by whom the gloomy, horrific, and unshapen chaos was changed into regular form and peaceful existence.

On this plate of gold are a circle and a triangle; these mathematical figures have ever been selected as referring to the Deity or some Divine attribute. The circle is an emblem of eternity, for as it has neither beginning nor end it may justly be deemed a type of God, without beginning of days or end of years, and it continually reminds us of that great hereafter, when we hope to enjoy endless life and everlasting bliss.

The word on the circle is JEHOVAH, that great,

1. The most cursory reading of Ezekiel, however, suggests that Royal Arch devotees of Jah-Bul-On would have been classed with the idolaters, and would fail to receive this mark!

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awful, tremendous and incomprehensible Name of the Most High. It signifies I Am that I Am, the Alpha and Omega, the beginning and the end, the first and the last, who was, and is, and is to come, the Almighty. It is the name of the actual, future, eternal, unchangeable, and all-sufficient God, who alone has His being in and from Himself, and gives to all others their being; so that He is what He was, and what He is, and will remain both what He was, and what He is, from everlasting to everlasting, all creatures being dependent on His mighty will and power.

In times of antiquity, names of God and symbols of divinity were always enclosed in triangular figures. In the days of Pythagoras, the triangle was considered the most sacred of emblems, and when any obligation of more than usual importance was to be administered, it was invariably given on the Triangle, and when so taken, none were ever known to violate it. The Egyptians termed it the sacred number, or number of perfection, and so highly was it prized by the ancients, that it became amongst them an object of worship. They gave it the sacred name of God, affirming that it represented the animal, mineral, and vegetable kingdoms; they also called it Abroeth, which signifies Soul of Nature. This Sacred Delta is usually enclosed with a square and circle, thereby expressing its vivifying influence, extending its ramification through all created nature; for these reasons it has ever been considered the Great All, the *Summum Bonum*.

The word on the triangle is that Sacred and Mysterious Name you have just solemnly engaged yourself never to pronounce, unless in the presence and with the assistance of two or more Royal Arch Companions, or in the body of a lawfully-constituted Royal Arch Chapter, whilst acting as First Principal. It is a compound word, and the combination forms the word JAH-BUL-ON.<sup>1</sup> It is in four languages, Chaldee, Hebrew, Syriac, and Egyptian. JAH is the Chaldee name of God, signifying "His Essence and Majesty Incomprehensible." It is also a Hebrew word, signifying "I am and shall be," thereby expressing the actual, future, and eternal existence of the Most High. BUL is a Syriac word denoting Lord or Powerful, it is in itself a compound word, being

1. Although Masonry claims to be founded on the Word of God, this syncretism is as blasphemous in an Old Testament setting as say JESUS-MOLOCH-PAN would be to the Christian.

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formed from the preposition Beth, in or on, and Ul, Heaven, or on High; therefore the meaning of the word is Lord in Heaven, or on High. ON is an Egyptian word, signifying Father of all, thereby expressing the Omnipotence of the Father of All, as in that well-known prayer, Our Father, which art in Heaven.<sup>1</sup> The various significations of the words may be thus collected: I am and shall be; Lord in Heaven or on High;

"Father of All! In every age,

In every clime adored

By saint, by savage, and by sage,

Jehovah, Jove, or Lord."

The characters at the angles of the Triangle are of exceeding importance, though it is immaterial where the combination is commenced, as each has reference to the Deity or some Divine attribute. They are the Aleph, the Beth, and the Lamed of the Hebrew, corresponding with the A., B., and L. of the English alphabet. Take the Aleph and the Beth, they form AB, which is Father; take the Beth, the Aleph, and the Lamed, they form BAL, which is Lord; take the Aleph and the Lamed, they form AL, which means Word; take the Lamed, the Aleph, and the Beth, they form LAB, which signifies Heart or Spirit. Take each combination with the whole, and it will read thus: AB BAL, Father, Lord; AL BAL, Word, Lord; LAB BAL, Spirit, Lord.<sup>2</sup>

Such, my newly exalted Companion, is the best explanation I can give of those sacred words and characters; it proves the Royal Arch to be the climax of Freemasonry, and is intimately blended with all that is nearest and dearest to us in a future state of existence; Divine and human affairs are interwoven so awfully and minutely in all its disquisitions. It has virtue for its aim, the glory of God for its object, and the eternal welfare of man is considered in every

1. The Oxford ritual adds at this point "Joseph in Egypt married the daughter of Potiphara, Priest of On"—thereby making it quite clear that an actual Egyptian God is referred to, and not merely an attribute of the Godhead.

2. The Rev. F. de P. Castells in *The Antiquity of the Holy Royal Arch* (A. Lewis, London) points out at some length the crude nonsensicalities of the Hebrew exegesis in the Mystical Lecture. The main thesis of his book, that the Royal Arch derived much of its philosophy and symbolism from the Jewish Kabbala and can be paralleled in the *Zohar*, seems indubitably true, but the eighteenth century was not an age of Hebrew scholarship as far as Masonry was concerned, and whatever the primitive inspiration it is difficult to prove an earlier origin for this degree.

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part, point, and letter of its ineffable mysteries. Suffice it to say, it is founded on the Sacred Name, Jehovah, who was from all beginning, is now, and will remain one and the same for ever, the Being necessarily existing in and from Himself in all actual perfection, original in His essence.

Companions, I charge you, should you ever be about to mention that Sacred and Mysterious Name lightly or irreverently, pause, place your finger on your lips, and remember the penalty of your Obligation.

This Supreme Degree inspires its members with the most exalted ideas of God, it leads to the exercise of the purest and most devout piety, a reverence for the incomprehensible JEHOVAH, the eternal Ruler of the Universe, the elemental life and primordial source of all its principles, the very spring and fount of all its virtues.<sup>1</sup>

## AN EXPLANATION OF THE JEWEL

(This is not given as a lecture, but is frequently included in printed rituals. Only the opening and the concluding paragraphs are given here; the remainder is a wearisome disquisition of mystical geometry in an idiom incomprehensible save to the student of Plato as interpreted by the Jewish Kabbalists.)

The Companion's Jewel of the Royal Arch is a double triangle, sometimes called the Seal of Solomon, within a circle of gold; at the bottom is a scroll bearing the words *nul nisi clavus deest* (nothing is wanting but the Key); and on the circle appears the legend *Si talia fungere possis sit tibi scire satis* (if thou canst comprehend these things, thou knowest enough). On the triangle is inscribed EYPHKAMEN (EUREKAMEN) *Iraenimus cultor dei civis mundi* (we have found the worship of God, O citizen of the world).<sup>2</sup> On the reverse of the circle are engraven the words *Deo, regi, et fratibus; honor, fidelitas, benevolentia* (for God, king, and the brethren; honour, fidelity, and benevolence); and on the reverse of the triangles, *Wisdom, Strength, Beauty, Peace, Concord, Truth*. Within these is another triangle, with sun in the centre, irradiated; a pair of compasses issue from the sun, suspending a globe representing

1. In Complete and Metropolitan workings the Candidate, Nehemiah, and Zerubbabel again share the Word at the close of the Lecture. This is usually followed by showing the Candidate the Chapter warrant, and presenting him with its Regulations and By-laws.
2. This translation is of course ludicrous. The only possible rendering that makes sense would be *We have found, O worshipper of God, O citizen of the World*. But see note, p. 224.

the earth, beneath these is a triple tau, signifying among other occult things, *Templum Hierosolyma*, the Temple at Jerusalem. It also means *Clavis ad Thesaurum* (a key to a treasure), and *Theca ubi res pretiosa deponitur* (a place where a precious thing is concealed), or *Res ipsa pretiosa* (the precious thing itself). It is usual to add on the scroll the date of the exaltation of the wearer.

This jewel, by its intersections, forms a given number of angles, to be taken in five several combinations, which, being reduced to their amounts in right-angles, will be found equal to the five regular Platonic bodies, representing the four elements, and the Universal Sphere. These combinations will be found respectively to correspond in geometrical value with the five regular solids contained under equal and equilateral triangles, equal squares, and equal and equilateral pentagons, that is, the Tetrahedron, Octohedron, Cube, Icosahedron, and Dodecahedron, which were used by the Platonist to express the four elements and the sphere of the Universe.

\* \* \*

In conclusion, let our attention be directed to the fact that the Royal Arch Jewel thus presents us with an emblem of those great attributes of the Deity, His eternity and triunity. The former is represented by the circle which surrounds the Jewel, the latter by the relation which its component parts bear to the triple tau; while by the equivalent we find in those parts for the five solids expressing the four elements and the sphere of the Universe, we are further reminded of His Omnipotence and Creative power, Who first formed the elements out of nothing, and from them constituted that mighty frame within whose comprehensive sphere are included myriads of worlds, each containing millions of animated beings dependent on His will and mercy. The Jewel which every Companion wears on his breast should inspire him with profound veneration for that Incomprehensible Being at whose command the world burst forth from chaos into light, and all created matter had its birth; whose Infinite Wisdom directs, and whose unspeakable Goodness preserves and blesses every work that has proceeded from His Hands.

#### THE INSTALLATION OF THE PRINCIPALS

The order in which the Principals are installed varies, some workings give precedence to Zerubbabel, then Haggai, and lastly Joshua, others instal them in reverse order. There are arguments to justify both procedures, but most printed rituals (whatever the working order) begin with Joshua and end with Zerubbabel, and this was probably the earlier practice.

Each Chair (or Principal) is in a sense equivalent to a separate degree in that it has its own secrets reserved to it

which are unknown to the Principals of lesser rank. Joshua, for instance, does not know the word and sign of Haggai or Zerubbabel; Haggai knows Joshua's (the Chair he presumably occupied himself the previous year) but not Zerubbabel's. Only when in this third year of office, on being installed to the First Chair of Zerubbabel does a Principal learn the secrets of all three Chairs. There is, then, a separate Conclave for each of the three Principals, in which all below the rank of the particular Conclave must retire.

If Joshua is to be installed first (and the ceremonies are much the same in whichever order they are taken) a Conclave of Installed Principals is declared by Zerubbabel, in which all Principals and Past Principals of the Chapter may be present. The Joshua-Elect is placed in the West, and is presented by a Past Zerubbabel to the Installing Principal, who in some workings (including Metropolitan) is Zerubbabel; in others each Principal instals his successor before himself being installed to the chair above.

As no one can become a Principal unless he is past the Chair in the Craft, the sign and word of an Installed Master (GIBLUM) are demanded of the Joshua-Elect. Then may come a ceremony of abluion or feet-washing (often omitted) which is intended to remind him that "all who were about to enter the priesthood had to undergo a series of purifications and anointing, that they might enter the service of God undefiled both in body and mind". After a series of questions inquiring into his fitness for his office and willingness faithfully to discharge the same, he takes his Obligation of fidelity and secrecy, under the penalties of his former Obligations.

He then kneels before his chair of office while certain passages of Scripture are read to him. These are Leviticus, VIII, 1-12; Numbers, XVI, 46-48; and Genesis XXXIII, 20. During the appropriate verse from Leviticus ("And he poured of the anointing oil upon Aaron's head, and anointed him to sanctify him") the Joshua-Elect is sometimes anointed with oil, though this again is very commonly dropped in some workings.

The priestly significance of these Scriptural passages is then pointed out, and solemn prayer is offered for him. He rises from his knees, and is entrusted with the secrets. The sign is an alleged action of Aaron's when he "stood between the dead and the living" (Numbers XVI, 48) and placed his left hand to his nose and swung a censer with his right. The word is EL-ELOHE-(ISRAEL), which occurs in his concluding verse, Genesis XXXIII, 20. He is invested with his collar, robe, and sceptre (which he is told to salute with the mental repetition of his word); their symbolism and significance are pointed out to him, he takes his chair, and is saluted by the Principals.

Haggai's installation is similar in most particulars. A Conclave of Second Principals is declared, and all below that rank withdraw. The pass-word is BERITH, meaning a covenant. His Scripture readings are I Samuel III, 1-21; Exodus VI, 6, and XIV, 21-27; Genesis XVII, 1, and XXXV, 11. As Joshua's Scriptures emphasised his priestly office, so do Haggai's the prophetic. His sign is an inverted tau-cross made with the right hand—down, left, right—symbolising the dividing of the Red Sea, and his words are EL SHADDAI, which occur in the Hebrew of his concluding verse, Genesis XXXV, 11.

The installation of Zerubbabel, which takes place in a Conclave of First Principals, again follows the same pattern. The pass-word is NEDER, the import of which is a vow. The readings are I Samuel XVI, 1-13; Exodus III, 6 and 14, and VI, 3; and Psalm LXVIII, 4. He may be anointed during I Samuel XVI, 13. The kingly office is explained to him. His sign is to make a triangle against his face, the thumbs forming the base, and the forefingers the sides, through which he looks down on the Altar. His word is JAH, from Psalm LXVIII, 4. The final exhortation expresses the hope that he will be inspired by his "illustrious predecessors in the Grand Chapter of Jerusalem" to a faithful discharge of his duties.

Incense is not infrequently used in these ceremonies. When the installations are at an end, the Companions are admitted, and the new Zerubbabel invests the other officers, Scribes Ezra and Nehemiah, the Sojourners, the Treasurer, the Director of Ceremonies, the Stewards, and the Janitor.

## RITUAL VARIATIONS

## IN SCOTLAND, IRELAND &amp; AMERICA

It is impossible to consider all the trifling variations (which in any case are not important) in the workings of the sister Grand Lodges in English-speaking countries. Within these jurisdictions there is no more absolute uniformity than there is in England, though the general structure, the words, grips, and for the most part the signs remain constant.

A unique feature of English Masonry, however, is the position of the Royal Arch as the completion and fulfilment of the Third Degree. In Scotland, Ireland, and America it is one of several higher degrees under different jurisdiction, and separated from the Third by other intermediate degrees. This position is explained in Appendix B, where the arrangement of these other degrees is described.

## SCOTLAND

I have seen rituals published (and obviously used) in Scotland which retain certain quaint archaisms not found South of the Border since the eighteenth-century exposé, except perhaps in local unprinted Northern Provincial workings unknown to me. On the other hand, I have seen rituals from recognised Masonic publishers which purport to give Scottish workings that differ very little from the English. The tentative conclusion may be drawn, therefore, that there is considerable diversity in non-essentials, and that there has been a certain amount of Anglicising which has in places modified earlier usages.

Scottish Lodges are as a rule numerically larger than English ones, and it is now permissible to initiate, pass, or raise as many as five at a time, to keep pace with increasing numbers. In England the maximum is two per ceremony.

A ritual appearing under the name of a Past Provincial Grand Master of Forfarshire, the twelfth edition of which was published in 1950, contains many interesting features of undoubted antiquity not appearing in other Scottish rituals which I have seen.

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In taking the First Degree Obligation, for instance, the Candidate removes his left shoe and hands it to the Master in reference to a Biblical custom when taking an oath. This appears to duplicate the symbolism of the slip-shod to which a similar meaning is attached. An old catch question of the eighteenth century is introduced into the ritual—"What did you pay for Masonry?" "An old shoe, an old shoe of my Mother's."

The Due-Guard is preserved (though not under that name) as a first part of the Entered Apprentice sign, in which the hands are held horizontally in front of the body, palms apart and facing each other, the right hand above and the left beneath, representing the position of the hands on and under the Bible when taking the oath.

The Obligation itself contains certain archaic features. The one-time almost universal dedication of the Lodge "regularly assembled, properly constituted, and dedicated to the memory of the holy St. John" is preserved, which appears to have almost vanished in England when the Craft was de-Christianised. Another early survival is the clause "I will not be at the making of the following persons as Freemasons: a young man of nonage, an old man of dotage, a madman, a fool, an atheist, a person under the influence of liquor, and a woman under no pretence whatever."

In the preparation for the Second Degree the Candidate is 'partially hoodwinked,' and the right breast is bared—not the left as in most English workings.

Instead of the 'proper steps' to the East in approaching the Pedestal, one, two, and three single steps are taken, bringing the heels together in a square, in the three degrees respectively. In the Second Degree, however, steps are taken, as if ascending a winding staircase, consisting of three, five, and seven steps, but this is after the conferment of the secrets, to bring the Candidate into the South-East corner where the Charge is given him.

There is some diversity in the Fellow-Craft signs. In the Hailing sign, for instance, the right fist may support the left elbow, and in the Penal sign, instead of drawing the right hand across the breast and dropping it to the side, a gesture is sometimes made as if tearing out the heart and casting it over the shoulder.

The chief characteristic of most Scottish workings, however, is the more dramatic ceremony of raising to the Third Degree. Although this extended working may be abbreviated or omitted, it appears to be of some antiquity, and must surely make a more vivid impression on the Candidate's mind. The ceremony proceeds as in other workings as far as the symbolical slaying by the Right Worshipful Master, only the

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lights are not dimmed, and the Candidate is not at this point 'slain.' The ceremony thus far is so to speak only an explanatory prologue. Then may follow a drama on the following lines:—

R.W.M. The Candidate will now retire to prepare for a further portion of the Ceremony.

(While the Candidate is outside the Lodge the grave-cloth is spread and the lights are turned down. He may be hoodwinked. On his re-entry he is conducted by the Deacons to the Junior Warden.)

J.W.

S.D.

J.W.

The very man. Give me the secrets of a Master Mason, or—

S.D. (Interrupting quickly) I would rather suffer death than disclose the secrets entrusted to me.

J.W.

(The Deacons loudly with his gavel)  
Warden, with whom this Ceremony is repeated. Then to the Right Worshipful Master, where it is repeated again, only this time the Candidate is 'slain' in the usual manner, and his body covered over).

R.W.M.

The Brethren will take notice that in the recent ceremony, as well as in his present situation, our Brother has been made to represent one of the brightest characters recorded in the annals of Freemasonry, namely Hiram Abiff, who lost his life from his unshaken fidelity to the sacred trust reposed in him. This, I trust, will make such an impression on his and your minds as to cause you to act with similar fortitude, should you ever be placed in a similar state of trial.

(A funeral march or some other solemn music is played, and a gong strikes twelve).

R.W.M.

Bro. Junior Warden, 'tis past high time, and the Brethren have not resumed their labour! Why is this?

J.W.

Owing to the mysterious disappearance of our Master there are no working plans on the trestle board, and the work is at a standstill.

R.W.M.

Have proper inquiries been made, Bro. Senior Warden?

S.W.

They have been made; but from current rumours, and especially the absence of three of our number, we fear that some heavy calamity has befallen him.

R.W.M.

What are these rumours, Bro. Junior Warden?

J.W.

Fifteen Fellow Crafts of that superior class of workmen who were appointed to preside over the rest,

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seeing that the Temple was nearly completed, and that they were not yet in possession of the secrets of the Third Degree, conspired together to obtain them by any means; and even, if necessary, to have recourse to violence. On the eve, however, of carrying their scheme into execution, twelve of them recanted; but three, of more determined and atrocious character than the rest, still persisted in their impious design.

R.W.M.

Let strict search be made.

*(Accompanied by some of the Brethren they walk slowly once round the grave, with the sign of Fidelity. Solemn Music. When the perambulation is complete, the Right Worshipful Master stamps, and the music ceases).*

R.W.M.

Any tidings, Bro. Junior Warden?

J.W.

No tidings whatever.

R.W.M.

Then let further search be made.

*(They go once again round the grave as before, this time with the sign of Sympathy).*

R.W.M.

Any tidings, Bro. Senior Warden?

S.W.

After much fruitless search, one party has returned without making any discovery; but a second party has been more fortunate, for on the evening of a certain day, after having suffered many privations and much personal fatigue, one of the Brethren who had rested himself in a reclining posture, in order to assist his rising caught hold of a shrub that grew near, which, to his surprise, came easily out of the ground. On close examination he found that the earth had been recently disturbed; he therefore hailed his Brethren and with their assistance succeeded in re-opening the ground, and there found the body of our Master very indecently interred. They covered it again with all respect and reverence, and placed a sprig of acacia at the head of the grave to mark the spot. They have hastened hither to impart the afflicting intelligence.

R.W.M.

Have you any tidings of the three missing Fellow Crafts, Bro. Senior Warden?

S.W.

The third party pursued their researches in the direction of Joppa, and were meditating their return to Jerusalem, when accidentally passing the mouth of a cavern, they heard issuing therefrom sounds of deep lamentation and regret. One voice exclaimed, "O that my throat had been cut across, rather than I should have been accessory to the death of our good Master." Then another dolefully exclaimed,

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"O that my breast had been torn open rather than I should have assisted in the death of our innocent Master." And then a third most lamentably exclaimed, "O that my body had been severed in two, rather than I should have smitten and killed our sublime Master." The search party then entered the cave, seized the three missing Fellow Crafts, bound them, and have brought them to Jerusalem.

R.W.M.

Let them receive the punishment due to their horrid crime!

*(Solemn pause).*

R.W.M.

Let us proceed to the grave of our Master.

*(They again circle round the grave, this time with the sign of Horror).*

J.W.

This looks like a new-made grave.

S.W.

Behold the sprig of Acacia!

R.W.M.

Fit emblem of so innocent a man! Bro. Deacons, remove the rubbish.

R.W.M.

*(The body of the Candidate is uncovered).*

*(Sorrowfully) Alas! 'tis he!*

*(All make the Scottish Grand Hailing sign of Grief, and repeat in unison with the Right Worshipful Master the accompanying words, "O Lord my God, O Lord my God, O Lord my God, is there no help for the Widow's Son?" The Brethren not required for further help now resume their seats).*

R.W.M.

Brother Junior Warden, you will try to raise the representative of our Master with the Entered Apprentice grip.

The ritual is continued from this point as on p. 139, though a lengthy and solemn funeral prayer is sometimes offered over the grave after the two unsuccessful attempts to raise the body.

Some of the older Scottish Lodges have even longer and more dramatic presentations of this ceremony.

IRELAND

The Grand Lodge of Ireland is unusual in that, unlike those of England and Scotland, it has an authorised ritual and a Grand Lodge Chapter of Improvement to promulgate it. A greater measure of uniformity prevails, though this is far from complete. There are differences to be noted between the Dublin Lodges and those, say, of Cork. Although an alleged 'Irish Working' is printed by a Masonic publisher in London, it is not verbally accurate, though in general it follows Irish usages as found in the Lodges. But for the most part Irish continues to eschew the use of a printed ritual altogether.

Tracing-Boards are not found in Irish Lodges, nor (at least in the Temples of Freemasons Hall in Dublin) is the emblem with the letter G displayed.

The more significant differences between the Irish and English workings may be tabulated as follows:

I. *Methods of Preparation.* For the First Degree these are the same as in England, except that the cable-tow is wound three times round the neck. For the Second Degree he is again deprived of money and metals, for it is in this degree, not the first, that the 'charity test' takes place. The cable-tow is wound twice around his neck. For the Third Degree he is again deprived of metals, and the cable-tow is wound once round his neck. A lecture on the symbolical reasons for the preparation is provided, but not always given.

II. *The Pass Words.* Ireland has not only the usual pass words between the Degrees but has pass-words to the First Degree as well, which all Brethren may be required to give in proving themselves. They are given on behalf of the Initiate by his Conductor (a Brother who in Ireland accompanies the Candidate, and plays the part in making the responses which the Deacons perform in England). These pass words are "By the help of God, the Tongue of Good Report." There are reasons to suppose that this is an ancient usage formerly prevailing but now extinct in England. It may still be found in a few Lodges in Scotland.

III. *The Solemn Obligations.* As in Scotland the First Degree contains a clause boycotting clandestine Masonry. The Candidate also pledges himself to "give preference as far as possible to them (my Brother Freemasons) without injury to myself or my connections." The penalties are worded much more reasonably; the 'alternative clause' (branding the offender as "void of all moral worth," etc.) is introduced in all three degrees, not merely in the first as elsewhere, and is termed "the more modern but no less effective punishment." The physical mutilations are softened down to "the ancient symbolic penalty." This, however, appears to be a fairly recent alteration.

The Third Degree obligation adds to the words "murder, treason, felony, and all other offences contrary to the laws of God, and the ordinances of the realm being at all times especially excepted" the rather dangerous clause "or at my own option." Such a clause in England would probably contravene the various Illegal Oaths Acts; in Ireland however it may cast an interesting light on certain political methods employed in the past.

IV. *The Ceremony of Raising.* During the death and raising of the Candidate the Brethren sometimes perambulate the grave, as in Scotland. The words "it is thus that all

1. See p. 105.

Master Masons are raised from a dead level to a living perpendicular" (which seem to give a quasi-sacramental significance to the rite) appear actually in the Ritual, and not merely in the Lectures.

There are other trifling variants. The apocryphal text "In strength will I establish this Mine house, to stand firm forever," is dropped entirely. An extra question and answer are inserted when the Candidate is being tested by the Officers referring to the Irish custom of placing the left hand over the 'grip' to conceal its nature:—"What is the use of a Freemason's left hand?" "To heh the grip."

The Royal Arch workings in Ireland are quite independent of the Craft, and totally different from English Chapter workings in legend, yet similar in meaning and symbolism. They are based, not on the re-building of the Temple by Zerubbabel after the Edict of Cyrus, but on the repair of the Temple under King Josiah, and the discovery of the Book of the Law (II Kings XXII, 3-13, and II Chronicles XXXIV, 8-21). The Principals of this Degree in Ireland, therefore, are not Zerubbabel, Haggai, and Joshua, but Josiah, Shaphan, and Hilkiah. In spite of the fact that Holy Writ expressly informs us that the historical Josiah spent no little time and energy in breaking down the altars of Baalim and burning the bones of idolatrous priests, the Word of this degree with all its Baal associations is retained.

#### THE UNITED STATES

Although the general structure and legend of the three Craft Degrees is retained, the wording in America is very different and on the whole more colloquial and garrulous. The impression is left that American workings in general have rather less dignity than their British counterparts. In many respects it appears as if Scottish and Irish rather than English traditions are followed; this is probably because these workings retain certain features which were also in the English workings when Masonry was first established in the New World, but which have since been revised in England after the Union. For instance, a pass-word is sometimes required for the First Degree, as in Ireland, and the Master wears a hat in the Lodge when it is open, removing it for the prayers; this was certainly the earlier practice in Great Britain.

The full American ritual, however, especially in the Third Degree, appears to be so lengthy that it is difficult to believe that it is not, in practice, abbreviated. And there is no

1. At a demonstration in England of the American Third Degree workings (Minnesota jurisdiction) before the Jubilee Masters Lodge (2712) in November, 1951, the ceremony, slightly abbreviated and omitting the Charges, took the best part of two hours.



uniformity between State and State. In these circumstances only the more important differences can be noted here.

I. *Preparation.* The usual methods of preparation appear to be as follows. In the First Degree the Candidate is divested of metals, blindfolded, and a cable-tow is placed once around his neck. The left arm, left breast, and left knee and left foot are bare, and the right foot slipped. In the Second Degree he is again blindfolded, and the cable-tow is apparently (though not always) wound twice around his right arm above the elbow, which is bare. The right knee and foot and the right breast are also bared, and the left foot slipped. In the Third Degree he is again blindfolded and the cable-tow is wound three times around his body. Both breasts, both arms, both knees and feet are bare—there is therefore no 'slipshod' or slipper.

II. *The Signs.* A somewhat different system prevails in America, each degree having its due-guard and its sign. The due-guard is a sort of preliminary or precautionary sign which is given before the sign, and relates to the position of the hands when taking the Obligation. In the First Degree this is taken with the right hand on and the left hand under the Bible; the due-guard is therefore given by holding out the hands horizontally in front of the body on a line approximately with the stomach with the palms facing each other, about three inches apart, left below, right above. The sign is the usual Penal sign of the Entered Apprentice.

In the Second Degree Obligation the right hand rests on the Bible, and the left (as in England) is supported in the angle of the square. The due-guard therefore is given with the left hand similar to the Hailing sign of the Fellow-Craft, with the right hand held horizontally in front of the body with the palm facing downwards, on a level with the bottom waistcoat button. The sign is the same as the Fellow-Craft Penal sign.

The Third Degree Obligation is taken with both hands on the Bible, and the due-guard represents this position, both hands held out horizontally at waist level with the palm downwards. Some workings direct that the right hand should be parallel with the body, and left at right angles to it. The left hand is then dropped, and the Penal sign is given in the same way as in Great Britain. The two Casual signs of horror and of sympathy seem unknown in America, and the only other sign given is the Grand Hailing sign of Distress, with its accompanying exclamation.<sup>1</sup>

The grips and pass-grips are identical with our own.

III. *The Words.* The words are the same, except that only one word (Mahabone, variously pronounced) is given in the

1. See p. 148. This sign is also given in English Lodges as the form known to Scotland, Ireland, and America.

Third Degree on the Five Points of Fellowship, but the context and the meaning of the word do not seem to be very clearly explained.

IV. *Proper Steps.* The Proper Steps to the East are simpler than in England. There is no winding staircase to ascend nor open grave to step over. In the First Degree one step only is taken, with left foot, bringing up the right heel to its hollow, forming the tau-cross. In the Second Degree a second step is added to this, leading off with the right foot, and bringing up the left into its hollow. In the Third Degree a third step is added to these two, stepping off with the left foot and bringing up the right heel to heel in the form of a square.

V. *The Ceremony of Raising.* This, if worked in full, is extremely lengthy and dramatic. It appears to be based on the extended Scottish workings, but with a great deal more added.

The structure of the rite, however, is slightly different in that the Candidate is first entrusted with the due-guard and sign and invested with the apron, restores himself to his proper clothing, and only then (when he may well think that the ceremony is over) is there any hint of the death-and-raising rite.

The Candidate is again blindfolded (which must make the actual 'slaying' all the more terrifying) and is conducted through his part of the drama by the Senior Deacon, who makes his responses for him. Three of the Brethren represent the ruffians (Jubela, Jubelo, and Jubelum), who with much loquacious dialogue set about the Candidate in turn, demand the secrets from him, and eventually slay him by knocking him backwards by a blow with a rubber mallet on to a canvas sheet held securely (one hopes!) by certain other brethren. He is laid on the floor and covered up with the canvas, then the three ruffians 'bury' him by piling a few chairs and so on over the body. At this point the Lodge is darkened and a gong sounds with twelve strokes. In the full workings, the ruffians then attempt to escape by sea from Joppa, but are turned back for not having a pass. They flee into some corner (or into the ante-room) to hide. In the meantime the absence of Hiram Abiff has been noticed, and the Worshipful Master (as King Solomon) orders a roll-call, in which the names of Jubela, Jubelo, and Jubelum are not answered to. The twelve Fellow-Crafts who withdrew from the conspiracy then confess what they know, and a search is made for the body and for the ruffians. Both are found according to the usual Masonic tradition; the latter (as in the extended Scottish workings) by their cries of remorse being heard issuing from a cave. They are taken back to King Solomon and executed with the Masonic penalties to which their cries gave origin.

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Then the Officers and some of the Brethren proceed to the grave and march three times round it, singing a funeral hymn. The body is uncovered, and after the traditional attempts with the First and Second Degree grips the Candidate is raised on the Five Points of Fellowship. A charge or lecture follows. The entire ceremony is given in dialogue.

As in Scotland and Ireland, the Holy Royal Arch is merely one of many higher degrees, and is not regarded as the completion or fulfilment of the Craft. There is accordingly less emphasis on the secrets of the Royal Arch being the 'genuine secrets of a Master Mason' lost to the Craft at the untimely death. There are however several interesting variants between English and American Chapter workings; in the latter the First Principal is not Zerubbabel the King, but the Excellent High Priest who represents Joshua. The ceremony of passing the veils, practically extinct in England, is retained. The symbols and words of the degree are inscribed on the Ark of the Covenant which the Candidate discovers in the Vault. Upon three sides of it are the initials of the Three Grand Masters Solomon King of Israel, Hiram King of Tyre, and Hiram Abiff, and on top of the Ark is the equilateral triangle (not in a circle) on the three sides of which are the syllables of the word, Jah-Bel-On, or Jah-Buh-Lun. These initials and syllables are usually written, not in English or Hebrew letters, but in the Masonic cypher (extremely simple) made up on the noughts and crosses formula supplemented by the St. Andrew's cross. Within the triangle are the Hebrew characters representing Jahweh. There is no Aleph, Beth, or Lamed at the triangle's extremities.

## DARKNESS VISIBLE

### A P P E N D I X B

## OTHER MASONIC DEGREES

### ENGLAND

The three Craft degrees form the basis of the whole Masonic system as practised in English-speaking countries. Together with the Royal Arch, they form the sum total of Freemasonry as *officially* recognised by English Grand Lodge, and the majority of Masons go no further. Indeed there is a strong tendency amongst some to look down on the so-called 'higher degrees', as modern fancy innovations which are no part of pure and ancient Masonry. And for the most part these other degrees are probably of more recent origin.

Of these degrees the most popular in England seem to be Mark Masonry, the Knights Templar, and the Rose Croix, which is the 18th Degree of the Ancient and Accepted rite. A Master Mason's certificate in a jurisdiction recognised by Grand Lodge is essential for advancement into any of these systems.

### MARK MASONRY

The legend of the Mark Master Degree, which is dramatically enacted at the advancement of a Candidate, is as follows. Mark Masons correspond to the Menatschim or Overseers who superintended and marked with their approval the stones brought to them by the Fellow-Craft Masons at the building of the Temple. Every week these overseers would wait upon Hiram Abiff to receive their plans and instructions for the work; on one occasion, however, part of the plans was lost, but an ingenious and intelligent Fellow-Craftsman either having seen the complete plan or else forming a good idea of it from the nature of the work, perceived that a stone of peculiar shape was required to finish the design. After spending much time and labour he completed such a stone, put his mark upon it, and brought it to the overseers. As this stone was neither oblong nor square, and as no place was found for it in the imperfect working plans, it was ordered to be thrown away amongst the rubbish. Later on, however, work was held up because the key-stone to the arch was missing. Hiram Abiff remembered drawing up the design for such a stone, but the Overseers had no recollection of having seen any such plans. Finally the Overseer at the quarries remembered that such a stone had been brought to him, and that he had ordered it to be thrown away. Diligent search was

made for it, and it was finally discovered in perfect condition. The Fellow-Craftsman who had shaped it was rewarded with promotion to the Degree of Mark Master.

The Candidate for advancement, of course, plays the part of the Fellow-Craftsman in the dramatic re-enactment of this legend. The pass-word to the Degree is JOPPA. The words are MARK WELL (Ezekiel XLIV 5), but the "ancient word" KYROCK (Companions of the Mark) is also given. The pass-grip is given by locking the fingers (as one would naturally do when pulling another up a steep place) and bringing the tips of the thumbs together "so as to form a cramp." The grip is given by linking the little fingers, closing the other fingers with their backs to each other to each, the thumbs touching as before. The semi-secret motto, which appears on the keystone jewel of the degree, is represented by the letters H.T.W.S.S. T.K.S. (Hiram Tyrian Widow's Son, Sent To King Solomon). God is entitled in this degree as the "Great Overseer of the Universe." Each Mark Master chooses his mark, which is duly registered in his name.

Connected with Mark Master Masonry in somewhat the same way that the Royal Arch is connected with the Craft Degree, which analogy is not perfect) is the Royal Ark Mariner through Noah and the Ark. The ritual is distinguished only by its trivial silliness.

#### KNIGHTS TEMPLAR AND KNIGHTS OF MALTA

The Orders of Knight Templar and of St. John of Jerusalem, Palestine, Rhodes and Malta (this second Order being usually known simply as the Knights of Malta) are controlled by the Great Priory, which operates from Mark Masons' Hall. To be installed as a Knight Templar one must be a Master Mason of at least one year's standing, a member of the Royal Arch, and furthermore, must profess belief in the Holy and Undivided Trinity. The Order of Knights of Malta is only open to Templars.

The 'Templar transmission' theory is an extremely fascinating subject on which there is still room for research. Did Knights Templarism become extinct after the suppression of the Order and the death of de Molay, or did it continue in a state of underground existence, surviving and re-emerging in Freemasonry? This is not the place to discuss or evaluate the evidence; suffice it to say that it is not in these orders of chivalry or in the higher degrees of the Ancient and Accepted Rite in which this continuity should be sought, despite their outward resemblance to Templarism and their use of Templar legend and phraseology. For these orders and degrees are more modern in origin; few if any can trace an authentic

ancestry earlier than the eighteenth century. It is the Craft degrees that should be studied in so far as they developed from the medieval guilds of stonemasons; these may in turn have become increasingly 'speculative' partly as a result of an infiltration of Templarism.<sup>1</sup> But the subject is shrouded in mystery.

The ritual of the Masonic Knights Templar has been revised several times within recent years, and in the latest edition the more gruesome ceremonies connected with the skull and the more horrifying of the imprecations found in the earlier workings have been toned down or eliminated. What is left is less picturesque, but comparatively innocuous and boy-scoutish. The Candidate is first dressed as a pilgrim, then after various perambulations symbolic of spiritual warfare and of penance, he is habited as a Knight. The Grand Pass-Word is the tongue-twister Maher-shalah-hash-baz (Isaiah VIII, 1), and the sign is an imitation of Our Lord hanging on the cross, with the arms outstretched, the feet crossed, and the head bent to one side. The libations are toasts, and in no sense quasi-sacramental.

The Knight Templar and the other chivalric orders of Masonry are concerned supposedly with the defence of the Christian faith as already delivered. They are therefore free from the highly objectionable characteristics of the Rose Croix de Heredom in that they are not concerned with the origins or with the nature of the Christian faith, nor do they regard Our Lord as a symbolic figure in a mystery-cult.

#### THE ALLIED DEGREES

There are five degrees under the jurisdiction of the Grand Council of the Allied Masonic Degrees, which also operates from Mark Masons' Hall. They are open only to those who have taken the Mark Master Degree, and are as follows:—

- St. Lawrence the Martyr,
- The Knights of Constantinople,
- The Grand Tyler of King Solomon,
- The Red Cross of Babylon,
- The Grand High Priest.<sup>2</sup>

1. It has been suggested, for instance, that the 'regular step' in Masonry, in which a tau cross is made with the feet, is a survival, and perhaps even the explanation of the accusation that the Knights Templar defiled the cross by treading on it.
2. There are also some thirty extinct or nearly extinct degrees formerly registered under the Allied Council. The intention appears to be to keep them in cold storage to prevent their unauthorised revival. Some, like the Order of the Scarlet Cord, are extremely silly and futile, a few, like the Heroines of Jericho, are androgynous.

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Other chivalric orders are:—

Red Cross of Constantine,  
Holy Sepulchre and St. John the Evangelist.

## THE CRYPTIC DEGREES

Also administered from Mark Masons' Hall is the Cryptic series of four degrees: to take these one must be a Mark and Royal Arch Mason. The four are progressive, and are bestowed in order as follows:—

Most Excellent Master,  
Royal Master,  
Select Master,  
Super-Excellent Master.

These degrees are termed 'cryptic' because their legend deals further with the crypt or vault beneath King Solomon's Temple in which Masonic secrets were concealed. They are, therefore, supposed to shed further light on the Royal Arch Degree.

## THE SECRET MONITOR

The Secret Monitor Degree was formerly listed as fourth in the series of Allied Degrees. Now there is also a separate and independent organization or Conclave which works almost this identical degree as the first of its series of three, the third being the Chair Degree. It is known variously as the Brotherhood of David and Jonathan (on whom the legend of the ritual is based) and as a Trading degree, and it exists for mutual protection and fellowship. Much innocent amusement is to be had by shooting arrows down the Lodge. Its origin is American, where it probably dates back no further than the early days of the Civil War.

## THE ANCIENT AND ACCEPTED RITE

The Ancient and Accepted (still commonly known as the Scottish) Rite, which consists of thirty-three degrees, is governed by the Supreme Council (10 Duke Street, St. James's, London, S.W.1). Only a few of these degrees, however, are worked in full in this country, though the corresponding system in America is more complete.

The degrees are as follows:—

- (1) Entered Apprentice.
- (2) Fellow Craft.
- (3) Master Mason.
- (4) Secret Master.
- (5) Perfect Master.
- (6) Intimate Secretary.
- (7) Provost and Judge.

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- (8) Intendant of the Buildings.
- (9) Elect of Nine.
- (10) Elect of Fifteen.
- (11) Sublime Elect.
- (12) Grand Master Architect.
- (13) Royal Arch (of Enoch).
- (14) Scotch Knight of Perfection.
- (15) Knight of the Sword or of the East.
- (16) Prince of Jerusalem.
- (17) Knight of the East and West.
- (18) Knight of the Pelican and Eagle, and Sovereign Prince Rose Croix of Heredom.
- (19) Grand Pontiff.
- (20) Venerable Grand Master.
- (21) Patriarch Noachite.
- (22) Prince of Libanus.
- (23) Chief of the Tabernacle.
- (24) Prince of the Tabernacle.
- (25) Knight of the Brazen Serpent.
- (26) Prince of Mercy.
- (27) Commander of the Temple.
- (28) Knight of the Sun.
- (29) Knight of St. Andrew.
- (30) Grand Elected Knight Kadosh, Knight of the Black and White Eagle.
- (31) Grand Inspector Inquisitor Commander.
- (32) Sublime Prince of the Royal Secret.
- (33) Grand Inspector General.

The first three degrees are not worked at all by the Supreme Council; the Candidate must take them in a Craft Lodge in any jurisdiction recognised by the Grand Lodge of England. The Royal Arch, incidentally, is not a prerequisite for admission into the Ancient and Accepted Rite.<sup>1</sup>

Degrees 4-14 inclusive are conferred titularly by the Supreme Council in a Lodge of Perfection; that is, they are conferred one after another by name only, with no words or signs.<sup>2</sup> An Obligation of secrecy is required which covers degrees 4-17 inclusive. The Lodge of Perfection is then closed, and a Council of Princes of Jerusalem is opened which confers

1. The 13th Degree (Royal Arch of Enoch) is not to be confused with the Royal Arch, although the degrees have a certain resemblance. The former is based on the legend that Enoch, anticipating the destruction of mankind in the flood, concealed certain secrets and mysteries in an arched vault which was subsequently discovered.

2. These "Intermediate Degrees" are, however, presented (usually one or two each year at an Annual Festival) as museum pieces for the edification of those who have been perfected to the Eighteenth Degree.

degrees 15 and 16 titularly, and is closed. A separate Lodge of Knights of East and West is then opened to confer a little more fully the 17th degree. Signs are given, and the two words ABADDON and JAHABULON. The former, qualified by the words "the evil one," appears to reek of sulphur and satanism, but the context (were the degree worked in full) is the Apocalypse of St. John. The latter is a variation of the Royal Arch word, so altered, apparently, in order that a Royal Arch Mason may pronounce the whole word without violating his Obligation to give it only in a certain manner.

The 18th Degree, the Rose Croix of Heredom, is worked in full, and indeed is one of the most popular of all the "other degrees." Among its over eight thousand Excellent Perfect Princes the 1950 Handbook lists some four hundred and seventy-five clergymen, including seventeen bishops, and a Kelham Father, who subscribe to its nauseating mixture of macabre sentimentality and heresy with a stupefaction of conscience or blindness of theological perception which is extremely difficult to understand. The Craft degrees, however objectionable, are based on comparatively harmless fables in an Old Testament context; the Rose Croix bases its workings on the Crucifixion of Our Lord Himself. As this degree is particularly obnoxious and worthy of ecclesiastical condemnation, a fuller account of it will be given.

Three rooms are required for this degree (apart from the preparation room). First there is the Black Room, in which is an altar hung with black over which are represented three crosses; the centre one with the Mystic Rose (in black) on its limbs, surrounded by the crown of thorns; the other two have the skull and crossbones depicted at their feet. On the Altar is the Bible with the Sword and Compasses, and a rose made of black crepe. On the floor are depicted seven concentric white circles on a black ground, with the emblem of the pelican in the centre. In the North, West, and South there are three pillars surmounted by lights; suspended from these pillars are cards or tins on which are painted respectively the letters F, H, and C, standing for Faith, Hope, and Charity.

The Black Room should open into the Chamber of Death, containing skull and crossbones, and even a figure in a winding-sheet laid out as a corpse; a lamp of spirits of wine and salt is placed behind these emblems, and the chamber is further illuminated by transparencies representing skulls, crossbones, etc., or by seven flambeaux fixed in skulls.

The third, or Red Room, is brilliantly illuminated and hung with red. The altar in this room has a super-altar of eight steps with thirty-three lights. On the fourth step is

1. Some of these are overseas members throughout the Dominions (Canada excepted) and Dependencies of the Crown.

the Cubic Stone, which opens with a red rose in the centre. The altar is profusely decorated with roses.<sup>2</sup> In the centre of the room is a representation of the Mysterious Ladder of Seven Steps with the movable letters F. H. and C. and I.N.R.I. (the word of this degree) one on each step, with a rose on each. The Opening ceremony contains the following passage:—  
Most Wise Sovereign. Excellent and Perfect Generals, what is the hour?

1st General.

The ninth hour of the day.

Most Wise Sovereign.

Then it is the hour when the Veil of the Temple was rent in twain and darkness overspread the earth, when the true Light departed from us, the Altar was thrown down, the Blazing Star was eclipsed, the Cubic Stone poured forth Blood and Water, the Word was lost, and despair and tribulation sat heavily upon us.

(A solemn pause).

Since Masonry has experienced such dire calamities it is our duty, Excellent and Perfect Princes, to endeavour, by renewed labours, to retrieve our loss; and may the benign influence of Faith, Hope, and Charity prosper our endeavours to recover the lost Word; for which purpose I declare this Chapter of Princes Rose Croix of Heredom duly open, in the name of the Great Emmanuel.

For any Christian to declare that Masonry experienced a "dire calamity" at the Crucifixion, or that Masons suffered a "loss" in the triumphant redemptive death of Our Saviour on the Cross which the Excellent and Perfect Princes of the Rose Croix of Heredom can by their own labours "retrieve" seems not only heretical but actually blasphemous. The only interpretation which makes sense of this passage would appear to be that it is not the death of Our Lord which is mourned, but the defeat of Satan.

The Candidate for perfection enters the Chapter in the Black Room while it is thus plunged in gloom, and after giving the word of the previous degree (Abaddon) and his age (whatever it may be) as thirty-three, is told that "conster-

1. The Cubic Stone is apparently a recurrence of the Perfect Ashlar symbol of Craft Masonry (here applied to Christ), and has no connection with the Philosophers' Stone of the early Rosicrucians.
2. An earlier ritual (1891) directs that the Altar must also be "perfumed with attar of roses."

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nation spreads horror over our brows, the earth quakes, the rocks are rent, the veil of the Temple is rent asunder" etc. A gong is sounded, and the curtains before the Altar are drawn apart. He is welcomed, however, in hopes that his courage may assist them to retrieve the lost word. Prayer is offered for him, and the Excellent and Perfect Marshal escorts him in a mystic travel of thirty-three days to the three pillars in turn (accompanied by solemn music) where he detaches the three letters F. H. and C. which are presented to the Most Wise Sovereign. The Candidate is congratulated on his success thus far in discovering the initials of those virtues by whose assistance he may discover the lost word. He then takes his obligation on the New Testament, swearing both secrecy and allegiance to the Supreme Chapter.<sup>1</sup>

The Candidate now withdraws for a brief period of meditation. On his re-entry a procession is formed which passes round the Black Room (all bowing to the Cross in passing) and all except the Marshal and the Candidate pass direct into the Red Room. The Candidate finds his way thither barred, because he is unable to give the word. He is told that his Masonic clothing is incompatible with that humility necessary for those who wish to recover the word, and he retires to be divested of it, and to have crape placed upon his head. He then enters the dimly-lit Chamber of Death,<sup>2</sup> and in his stumblings over the skulls and other grotesqueries is assisted by Raphael, who conducts him to the solemn rendering of a funeral march through the Chamber to the brilliantly illuminated Red Room.

Here he symbolically ascends the mystic ladder "which leads from darkness to glory and perfection", picking up the letters from each step. After Faith, Hope and Charity are disposed of, the word is triumphantly found, as follows:—

Most Wise Sovereign      Whence come you ?  
 Raphael (for Candidate)      From Judea.  
 M.W.S.      By what village did you pass ?  
 R.      Nazareth.  
 M.W.S.      Who conducted you ?  
 R.      Raphael.  
 M.W.S.      Of what tribe are you ?  
 R.      Judah.<sup>3</sup>  
 M.W.S.      Give me the initials of the last four steps. (*Raphael hands them to*

1. When Clerics take this oath, it would seem that they deliberately enter into a dual allegiance by pledging their fidelity to a religious and 'Christian' body other than, and unknown to, the Church.
2. If three rooms are not available, the Black Room may be prepared as the Chamber of Death during the Candidate's withdrawal.
3. Scripture readings are interspersed by the Prelate in explanation of these words.

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M.W.S.

*him*). Worthy Knights, by the aid of Faith, Hope, and Charity you have indeed succeeded in finding the Lost Word.....taking the initials of the last four steps of your journey, and putting them together, you have found the Name of him who is the Word.....

These four letters I.N.R.I. are then hung on a thread over the cubic stone on the altar; the Candidate is presented with a rose, invested with the collar and jewel of the Order, and sealed with the "seal of perfection"—symbols of the "hidden truths known to the perfect Mason." The signs are given,<sup>1</sup> and the Herald proclaims the Candidate Knight of the Pelican and Eagle and a Perfect and Puissant Prince of the Rose Croix of Heredom.

The concluding ceremony is the Third Point, or "Feast of Fraternal Affection", which though outwardly professing to be a mere *agape* or love-feast, has in its close context with Calvary a possible interpretation far more sinister. A wafer is first consumed. The Most Wise Sovereign presents a piece to the Prelate, both dip their fragments into salt and eat them. The Prelate then communicates his next neighbour in like manner, and so on. The Most Wise Sovereign then partakes of the chalice of wine with the Prelate, who replies with the sign of the Good Shepherd, exchanging the words. The second part of this sign accompanied by the words *pax vobiscum*, it may be noted, is not unlike the Pax ceremony in the Latin Mass but given with the arms crossed. The Prelate then drinks with his neighbour on his left, accompanied by the same exchange of signs and words, and so on till all have

1. There are three signs, and although there is some variation in them in different chapters, the following is a recognised form:—

(i) The Sign of Admiration, which consists of raising the eyes to heaven and at the same time clasping the hands turned palms outwards, and fingers interlaced with their backs to the forehead, and from thence letting them drop upon the body, exclaiming "Hosanna."

(ii) The right hand is lifted to the forehead with the fingers closed except for the index finger, saying "He ascended". This is answered by pointing downwards and saying "He descended".

(iii) The Sign of the Good Shepherd (the usual salute on entering the Chapter or addressing the Most Wise Sovereign) is given by crossing the arms on the breast with the left uppermost. It is answered in the same manner. When this sign is given mutually, the two approach each other and reciprocally cross their arms and hands on each other's breasts, thus forming two crosses, and the letters, I.N. and R.I. are exchanged. Then one says "Emmanuel", the other replies "Pax Vobiscum". (But sometimes the words and gestures of sign (ii) are given here).

communicated. The Most Wise Sovereign then says "All is consumed", to which reply is made *Gloria in excelsis Deo et in terra pax hominibus bonae voluntatis*.

The four cards on which the letters of the word are inscribed are then removed from over the Altar, "that it be not exposed to the eyes of the profane but be consumed according to ancient custom", and the Prelate burns them in a second chalice which the 1891 edition of the ritual specifies should contain "spirits of wine with chloride of strontian"; and pronounces the words *consummatum est*. Strontium compounds are used, as every pyrotechnician knows, in rockets and other fireworks where a vivid rose-red flame is required. Its use at this culminating point in a solemn religious ceremony is dramatic and doubtless (to a certain type) emotionally impressive. Indeed only the most captious of critics would venture to suggest that these red flames might in themselves be a Masonic symbol of the origins of this strange parody of Christian worship.<sup>2</sup>

The most deadly heresy of this degree lies in the fact that it is the Candidate himself who symbolically achieves both light and perfection by his own efforts, not in Christ or Christ for him. It is the Candidate who gives his age as thirty-three, who journeys for thirty-three days, passing through the Black Room and the Chamber of Death to his mystical resurrection in the Red Room. The prayer in the Black Room contains the phrase "grant that we, being solely occupied with the work of our redemption....." And the Resurrection in the Closing ceremonies is defined significantly as the "hour of a Perfect Mason". Our Lord's redemptive death is treated as a type and an allegory of the experiences which a Mason must undergo in his quest for light, not as a unique and objective act of redemption wrought for him by God. This is, of course, a purely Gnostic conception.

An address on this degree explains that "the Rose is an emblem of secrecy and silence; in the Song of Solomon we find

1. More recent editions of the ritual make no mention of the contents of the cup. Whether this omission is due to the fact that an ordinary flame is now considered sufficient, or whether it is intended to heighten the mystery of the red flames by withholding their chemical origin from the rank and file of the Puissant Princes I have no idea.

2. Dr. H. S. Box pointed out in a letter to the *Church Times* (April 13, 1951) a striking resemblance between the "quasi-Eucharist of this degree" and "the description of the Valentinian Eucharist that occurs in the Gnostic work *Pistis Sophia* (see C. Bigg *The Church's Task under the Roman Empire*). The less theological will also discover a quite extraordinary parallel between these grotesque rites and the religious ceremonies described in Ngalo Marsh's popular thriller *Death in Ecstasy*. A certain scene in *Macbeth* also comes to mind.

reference to the Saviour under the mystical title of The Rose of Sharon." Here indeed, in this direct association of Christ with an emblem which (according to Masonry, not the Bible) signifies secrecy, is a further admission that this degree interprets Christianity in the light of a mystery-religion of the type abhorred and anathematized by the early Church.

"May we henceforth treasure up the sacred doctrines of the Order in the secret repository of our hearts" proclaims the Most Wise Sovereign after the Feast of Fraternal Affection. If the "sacred doctrines" of this Order are Christian and orthodox as is so often maintained, it is wholly false, immoral, and ridiculous to keep them in a "secret repository". If they are other than the teachings of the Church, and therefore not orthodox, the Church has every right and indeed the duty to tear off the tawdry veil of bogus mysticism and inquire into these "sacred doctrines" to which a group of her Bishops, hundreds of her clergy, and thousands of her laity have sworn allegiance and secrecy.

Degrees of the Ancient and Accepted Rite higher than the 18th are mainly honorary or administrative. There is a second gap; the degrees from the 19th to the 29th inclusive are not worked in England, but are again conferred titularly. The 30th Degree (Knights Kadosh) is open only to Past Most Wise Sovereigns who have been members of the 18th Degree for at least three years, and who have been recommended for the honour by their local Chapters. This degree was originally based on revenge for the death of Jacobus Burgundus Molay, the last Commander of the Knights Templar who was executed in 1312 under Pope Clement V and Philippe le Bel of France; these two were regarded as symbols respectively of ecclesiastical and political despotism. In recent years, however, the shadow of Molay has receded, and the degree as worked in England has become more purely philosophical.

The 31st and 32nd Degrees are conferred for merit by the Supreme Council. The former is strictly limited to four hundred members, the latter to one hundred and eighty (both exclusive of promotions in the Dominions and Colonies). The 33rd and last degree (from which of course the Supreme Council is drawn) was traditionally limited to thirty-three

1. The Rev. J. L. C. Dart who as a Grand Elected Knight Kadosh (30th Degree) is also a Past Most Wise Sovereign of the Rose Croix wrote in *Theology* (April 1951) "The Higher Degrees are completely Christian and orthodox." Rather more officially the Rev. Arnold Whitaker Oxford, Grand Chaplain of the Rite, wrote "Its object is the same as that of the Church, to make men Christlike; but it differs from the Church in its paganantry. It views things from a different standpoint and with a larger freedom. Its members.....have a deeper realization of the togetherness of man." (*Origin and Progress of the Supreme Council* 33, 1933).

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members; the Year-Book (1950) appears to include a greater number, but it is not altogether clear how many are overseas members.

### THE SOCIETAS ROSICRUCIANA IN ANGLIA

Although open only to Master Masons these degrees are really quasi-Masonic, and are completely different in tone from any regular Masonic system. The rituals of the various degrees are frankly theosophical and pseudo-rosicrucian, and are an extraordinary hotch-potch of high-sounding oriental mysticism and sham occultism. Very surprisingly, these degrees are alleged to be for Christians only.

The nine degrees are arranged in three orders, as follows:—

- 1st Order,
  - I. Zelator,
  - II. Theoricus,
  - III. Practicus,
  - IV. Philosophus,
  - V. Adeptus Junior,
  - VI. Adeptus Major,
  - VII. Adeptus Exemptus.
- 2nd Order,
  - VIII. Magister,
  - IX. Magus.
- 3rd Order,

Closely associated with the S.R.I.A. is the Order of Eri, which is usually conferred only on those who have taken the fifth grade. Its symbolism has a strong Irish flavour.

### 'OPERATIVE' MASONRY

There are still a few lodges of self-styled Operative Masons, not recognised by Grand Lodge. Known as the Worshipful Society of Operative Freemasons, they have, apparently, a supreme Lodge in London which exercises a certain jurisdiction, though they are mainly governed by the traditions of the individual Lodge. Their numbers appear to be small and dwindling. Were their claims to represent a medieval tradition and to have a ritual derived from the ancient York workings older than that of Grand Lodge Masonry capable of being substantiated, they would of course have attracted far more interest from Masonic scholars, but there is no conclusive evidence that they ante-date the 19th century, or that their ritual is not a spurious compilation from other sources including illicit exposures, largely the work of a certain Clement E. Stretton. Their signs differ from those of regular Masons. Regular Masons, including officers of Grand Rank, have, however, joined their Lodges, which are open to all who have taken the Mark Degree.

There are seven degrees, as follows:—

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- 1. Apprentice,
- 2. Fellow,
- 3. Super-Fellow, Fitter, and Marker,
- 4. Super-Fellow, Setter, and Erector,
- 5. Intendant and Superintendent,
- 6. Certified Masters or Harodim,
- 7. Grand Master or Three Ruling Masters.

\* \* \* \* \*

Every degree that has been listed in these pages, although not officially recognised by Grand Lodge, is open to the Regular Freemason, and requires a Masonic qualification. In another category altogether (and outside the scope of this book) are the Co-Masonic bodies for men and women, or for women only, to attend whose Lodges carries, for the Regular Mason, the threat of discipline or even expulsion. There are four such organizations operating in Great Britain.

- 1. The Order of Universal Co-Masonry (ruled from France),
- 2. The Honourable Fraternity of Ancient Masonry,
- 3. The Honourable Fraternity of Ancient Freemasons,
- 4. The Order of Ancient, Free, and Accepted Masonry.

In addition there is the Order of the Eastern Star, whose ritual and secrets are entirely different from normal Masonic traditions.

The predominantly working-class secret societies popularly known as "poor man's Masonry" (Oddfellows, Buffaloes, Foresters, and the like) are completely ignored by Grand Lodge, and in practice there is very little overlap. It may perhaps be mentioned in passing that these organizations are almost entirely convivial, partly moral, but devoid, to the best of my knowledge, of any speculative, philosophical, Biblical, or religious content.<sup>1</sup> Some of them, however, claim a considerable antiquity.

- 1. Some idea of the harmless and whimsical nature of these societies may be gathered from the following particulars of the Ancient and Antediluvian Order of Buffaloes. There are three Degrees, (1) Kangaroo, (2) Primo, (3) Knight of Honour. Their Words are Shake-Speare, At-Las (given in alternate syllables) and R-E-X.



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### SCOTLAND

The grouping and jurisdiction of the various Masonic degrees differs considerably in Scotland. The most striking deviation lies in the position of the Royal Arch which is entirely separate from and independent of the Craft degrees controlled by Scottish Grand Lodge. To take it one must first be advanced as a Mark Master (which can be done either in a Craft Lodge or in a Royal Arch Chapter) and also take the degree, unknown in England, of Excellent Master.<sup>1</sup>

The Grand Chapter of Royal Arch Freemasons of Scotland, then, controls the following degrees :—

Mark Master,  
Excellent Master,  
Royal Arch,  
Third Principal, }  
Second Principal, } Chair Degrees of the Royal Arch.  
First Principal, }  
Right Worshipful Mark Master.

These degrees are progressive and must be taken in this order. One practical result of this difference in grouping is that an English Royal Arch Companion (even if he happens to have the Mark degree) cannot visit a Scottish Royal Arch Chapter because he has not taken the Excellent Master's degree.

Also under the jurisdiction of the Supreme Grand Chapter of Scotland are the following degrees, known as the Lodge and Council series :—

Royal Ark Mariner,  
Commander Noah (its Chair degree),  
Babylonian Pass or Red Cross,  
Knight of the Sword,  
Knight of the East,  
Knight of the East and West,  
Chief and President (a Chair degree).

And again under the same jurisdiction is the Cryptic Rite series with the following Royal and Select degrees :—

Royal Master,  
Select Master,  
Super Excellent Master,  
Thrice Illustrious Master.

Thus it will be seen that the Scottish Grand Chapter controls altogether eighteen degrees.

1. This degree is not to be confused with the first degree in the Cryptic series in England. It includes a version of the "Passing of the Veils" ceremony which used to be part of the Royal Arch workings in England, and is still so in Ireland and America.

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There is a Scottish Supreme Council for the Ancient and Accepted Rite, whose thirty-three degrees are (with slight verbal variations in title) similar to the English series, and worked in similar groupings.

Scotland also has its independent Great Priory for the Religious and Military Orders of Knights Templar and Knights of Malta.

Peculiar to this country, however, is the Royal Order of Scotland.<sup>1</sup> This may be of some antiquity. Its ritual is unique among Masonic workings in that it is written in a rhyming doggerel which suggests an eighteenth-century origin; its legend contains many features found in other degrees such as the Royal Arch, the Rose Croix de Heredom, the Knights Kadosh, and the Allied Degree of the Red Cross of Babylon. There are two degrees in this Order, the Harodim and the Rosy Cross. It is open only to Christians.

In general, Freemasonry in Scotland is more popular and relatively far more numerous than in England, partly because it tends to be cheaper, and because austere Presbyterianism has eliminated most of the colour, glamour, and ceremonial from Christian worship. When the soul is starved of these elements in religion, it will naturally tend to compensate itself in less desirable ways. It is not only the hostility of Rome that has left Masonry weak in Catholic countries.

## IRELAND

From the Masonic point of view Ireland remains a single jurisdiction. Although its strength is mainly from Ulster, the headquarters are in Dublin. As might be expected, it is more firmly Protestant in membership than in England, and enjoys even greater support from the non-Roman Churches. Masonry in Ireland may be grouped into six grades, as follows :—

I. The Craft degrees, controlled by the Grand Lodge of Free and Accepted Masons of Ireland :—  
Entered Apprentice,  
Fellow-Craft,  
Master Mason,  
Installed Master (the Chair degree).

II. The Supreme Grand Royal Arch Chapter of Ireland, which, as in Scotland, is distinct from and independent of the Craft, and which also controls the Mark degree, an essential preliminary to the Royal Arch. The Chapter degrees are :—

1. The Royal Order of Scotland has its Lodges in England, the Empire, and even in America, supposedly for those of Scottish origin or parentage, but these are 'provincial'; the governing body is in Edinburgh.

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Mark Master,  
Royal Arch,  
Chief Scribe,  
High Priest,  
Very Worshipful Mark Master,  
Excellent King.

Chief Scribe, High Priest, and Excellent King are Chair degrees of the Royal Arch (which, as noted in Appendix A, has a rather different legend from the English Royal Arch). The Very Worshipful Mark Master degree is only conferred prior to an installation as Excellent King.

III. The Grand Council of the Degrees of Knight of the Sword, Knight of the East, and Knight of the East and West, controlling the chivalric degrees of

Knight of the Sword,  
Knight of the East,  
Knight of the East and West,  
Excellent Chief (a Chair degree).

IV. The Order of the Temple and Great Priory of Ireland, controlling the chivalric degrees of

Knight Templar,  
Mediterranean Pass,  
Knight of Malta,  
Eminent Preceptor (a Chair degree).

V. The Grand Chapter of Prince Masons of Ireland, which controls :—

Knight of the Eagle and Pelican and Prince Grand Rose Croix,  
Most Wise Sovereign (its Chair degree).

This is the same as the Eighteenth Degree of the Ancient and Accepted Rite, and is indeed acknowledged as such, but in Ireland it is worked as a separate degree under a separate jurisdiction. It is significant and indeed paradoxical that the good Irish Protestant is not after all invariably averse to an elaborate 'Christian' ritual with plenty of candles on the Altar as long as such things are rigidly kept out of Church. He will reverence an altar cross provided it is adorned with a rose and not with the figure of Christ crucified.

VI. The Supreme Council for the 33rd Degree, Ancient and Accepted Rite for Ireland, controls only the following degrees out of the thirty-three :—

28. Chevalier du Soleil, or Knight of the Sun,
30. Philosophical Mason Knight Kadosh,
31. Grand Inspector Inquisitor Commander,
32. Prince of the Royal Secret,
33. Sovereign Grand Inspector General.

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The Lodge and Council series of Scotland, the Cryptic Degrees, and the Secret Monitor are apparently unknown in Ireland.

The so-called Orange Lodges are quasi-Masonic only, and although there is a considerable overlap they have no official connection with regular Irish Masonry.

## THE UNITED STATES

There is in the United States of America no supreme Grand Lodge or centralised Masonic authority. Each State is sovereign and independent. Each State, too, has its own Grand Chapter, Grand Council, and Grand Encampment. There is a General Grand Chapter, and a Grand Encampment claiming the allegiance of most (but not all) of the local State bodies, but these represent federations rather than central authorities. The American system of Freemasonry may be tabulated under the following groups.

I. The three symbolic degrees :—

Entered Apprentice,  
Fellow-Craft,  
Master Mason.

These are conferred by the Lodges under the control of the Grand Lodges of their respective States, and as in Great Britain form the basis of the whole Masonic system.

II. Chapter Masonry, corresponding in its degrees approximately to the Scottish Royal Arch system :—

Mark Master,  
Past Master,  
Most Excellent Master,  
Royal Arch.

The Past Master is not a mere Chair degree, but is conferred independently of ruling a Lodge as it is a pre-requisite for exaltation to the Royal Arch. American Lodges tend to be so large (sometimes numbering several hundred) that the average Mason has little more chance of ruling one than the average citizen has of becoming mayor of his town, hence the necessity for a separate degree.

III. Council Masonry, corresponding to the Cryptic Degrees :

Royal Master,  
Select Master,  
Super-Excellent Master.

These degrees are progressive, and are conferred in local Councils under the control of the State Grand Councils.

IV. The Commandery :—

Knights of the Red Cross,  
Knights Templar,  
Knights of Malta.

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These degrees or orders, conferred by Commanderies under the control of the Grand Commanderies of the various States, are theoretically open only to professing Christians. V. The Ancient and Accepted Rite.

This has the thirty-three degrees as in England and Scotland, but (apart from the first three which again are taken in Craft or Blue Lodges) each degree is worked progressively and in full. America is divided for this Rite into two jurisdictions, the Northern, centred at Boston, and the Southern, which is administered from Charleston. The Rite is not confined, as in England, to professing Christians. The ritual and symbolism of the Rose Croix degree, for instance, although very similar to the English rite, are presented in a rather more general and 'philosophical' light, and specific references to Our Lord by name, except in the words Emmanuel and I.N.R.I. are deleted. (It would, perhaps, be more accurate to say that the Christian element was inserted in England.) Hence although based on the Crucifixion this degree in America is so universalised that a non-Christian can enter it in the same spirit that a non-Christian or non-Jew can enter into the Craft degrees based on the Old Testament.

VI. Certain independently-worked degrees such as the Secret Monitor.

There are in addition other independent and separate Masonic systems such as the exclusively Jewish B'nai B'rith, and probably obsolescent traces of the Rites of Mizraim and Memphis, with their multiplicity of degrees based on oriental mysticism and Egyptian mythology.

Co-Masonry flourishes in America more than in any other country. The various quasi-Masonic secret societies (Elks, Buffalos, Knights of Pythias, Riders of the Red Robe, Ku-Klux-Klan, Mystic Shrine, Enchanted Realm, etc.) are, as the sands of the sea, innumerable. The extraordinary popularity of Freemasonry and its imitators in America (whose love of secret societies exceeds that of any other country except perhaps China) may be attributed partly to the fact that Americans are naturally extremely friendly, gregarious, and great 'joiners' partly to a sub-conscious desire to escape the matriarchal female influence, so much stronger than in Great Britain, and

1. Total number of Masons in the United States, 3,597,810. Royal Arch, 634,000. Royal and Select Masters, 245,000. Knights Templar, 323,000. Ancient and Accepted (Scottish) Rite, Northern Jurisdiction, 378,000; Southern Jurisdiction, 340,000. The Mystic Order Veiled Prophets of the Enchanted Realm (104,000) and the Ancient Arabic Order Nobles of the Mystic Shrine (575,000) are independent of Masonic jurisdiction, but like the Societas Rosicruciana in Anglia their membership is composed solely of Masons, 'Shriners' being limited to those who have reached the 32° in the Ancient and Accepted Rite, or who are Knights Templar.

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partly, perhaps, to the absence of the glamour and pageantry of Royalty and hereditary titles, and to their less colourful and historic ceremonial in connection with government, national, and municipal occasions.

## A P P E N D I X C

## M A S O N I C S E R V I C E I N C H U R C H E S

It is well known that a Lodge, group of Lodges, or indeed a whole Province, may arrange for a special Masonic service to be held in some Church, Chapel, or Cathedral. Christian Masons will point to these services as proof positive that Masonry and Christianity cannot therefore be incompatible.

This argument, however, should not be taken quite at its face value. The Board of General Purposes, in reply to queries on this subject, have laid down two points of procedure as follows:—

(a) May the form of Masonic Service used at the Albert Hall be departed from, the form of such Service must be submitted to the Grand Secretary. Before granting a dispensation, the Grand Secretary will satisfy himself, that the occasion is desirable, the accommodation suitable, and the Preacher a Mason.

In Provinces or Districts, the application must be made to the Provincial or District Grand Secretary.

(b) May a Masonic Service be advertised in any way?

The "Albert Hall" form of Masonic service is not Christian, and makes no specific reference whatsoever to the second Person of the Holy Trinity. For a Masonic service in a Christian Church to be a Christian service, therefore, a dispensation is required from the Grand or Provincial Grand Secretary, who of course are laymen, and need not be Christians themselves. The Diocesan or the incumbent of the Church in which the service is to be held have no authority in the matter except to insist that unless a dispensation is granted, such a service cannot be held at all. There is no guarantee that such a dispensation will be granted; a case arose recently in which a non-Masonic vicar who was asked to lend his Church for such a service, on being shown the service-form refused to grant permission unless the service were to be Christian. The dispensation was withheld on the grounds that

certain Jewish and non-Christian Masons wishing to attend might be offended, and the vicar was of course reproached for being a narrow-minded bigot.

A correspondent in the *Church Times* in 1929, and again in 1951 revealed the fact that the dilution is not always complete, and that Masonic services do sometimes include the name of Christ; in such cases either the dispensation was given by the Masonic authorities (in deference, perhaps, to an episcopal preacher), or the regulation requiring it was flouted. Yet I have amassed quite a collection of printed Masonic service-papers (including the hymns) by no means all of them sent to me by opponents of Masonry. Only one is Christian. And I have received letters, not only from England, but from India, Africa and Australia, from clergy who have indignantly prohibited these Christless services from their Christian Churches in cases where a dispensation was withheld.

It is indeed baffling to understand the attitude of our episcopate in issuing pastorals and protests in abundance against those clergy who rightly or wrongly approximate their services externally more or less to those of the Church of Rome, or again the attitude of those who rigorously oppose all joint worship with the Nonconformists, and yet remain absolutely mute and complacent over services which are not Christian at all; which are deliberately non-Christian, in order not to offend Jews and others who reject our Lord.

The prohibition of all advertisement of Masonic services is, in these circumstances, disquieting, but hardly remarkable. Their very existence, and certainly their nature, are unknown to the great bulk of Church people.

The Order of Service reproduced at the end of the Appendices on pp. 220-223 is one that has been used in Canterbury Cathedral, and is typical. Not only is it non-Christian, but the name of Our Lord has been deliberately deleted from the conclusion of the first two familiar Christian prayers.

DARKNESS VISIBLE  
A P P E N D I X D  
LIGHT INVISIBLE

In October 1952 appeared an answer to this book called *Light Invisible*, of which the author ("Vindex"), who claims to be a Freemason and a clergyman of the Church of England, prefers not to reveal his name. And, incidentally, an analysis of the correspondence columns devoted to Masonry during 1951-2 in the three Church papers, the *Church Times*, the *Church of England Newspaper*, and the *English Churchman*, reveals that of the letters written by or in defence of Freemasons some 70% are signed pseudonymously, whereas of those written in criticism only 12% failed to sign their real names.

Obviously written in great haste and bad temper, but here and there with devastating candour, *Light Invisible*, if genuine, is extremely disquieting. It presents Freemasonry in a rather worse light from the point of view of orthodox Christianity than does *Darkness Visible*. In the rare lucid intervals between passages of scurrilous abuse and deplorably bad history, when "Vindex" makes some attempt to come to grips with the theological argument he not only agrees with but underlines my main contentions. He accuses me of misrepresenting Christianity rather than Freemasonry. "If a Christian and a Hindoo meet together in a Lodge," maintains the author (p. 59) "and pray together to God, it is surely axiomatic.....that the Christian must acknowledge that the Hindoo's God is ultimately the same as his own." If Christianity is an exclusive faith, if the Incarnation was God's full and final revelation of Himself, it is frankly admitted many times that Freemasonry is incompatible with it. But several quotations are adduced from certain extreme and unrepresentative Anglican modernists to prove that such is not the position of the Church of England, and that those who hold it are narrow-minded intolerant bigots. The passage (p. 56) where 'natural' religion is contrasted, not with the supernatural but with the unnatural is only one of many indications, however, that the author is very nearly theologically illiterate.

*Light Invisible* deals with many criticisms of Freemasonry which I personally have never made. It makes a candid

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admission that although Masons do not enter the Craft for any material advantages, and indeed give a solemn undertaking before initiation that they are "uninfluenced by mercenary or other unworthy motive" in certain circumstances they are under oath to favour each other. Usually this is hotly denied, but technically "Vindex" is right. The Third Degree Obligation pledges the Mason to uphold the Five Points of Fellowship, and when these are fully explained later in the ceremony, the second point includes an undertaking to support a brother Mason in all his laudable endeavours. Assuming then that business and professional promotion is indeed laudable, the Freemason appears bound to favour a fellow-Mason, other qualifications being equal.

The suggestion that *Darkness Visible* was intended to have any bearing on inter-Church relationships in either a Catholic or Protestant direction, or that it was inspired by any personal bitterness or animosities is, I can truthfully assert, ludicrous. It is "Vindex," not myself, who indulges in embarrassing personalities. I am not concerned with individuals, but with a principle relevant to all Christians—the vindication of the Incarnation of Our Lord and Saviour in the face of the religious or quasi-religious substitutes which it is my conviction Freemasonry secretly provides.

It is only fair to add, however, that the average Freemason will regard *Light Invisible* as a major blunder and indiscretion. Both in its discourtesy and in its reasoning it is far from typical of the attitude of the majority of the Brethren as I know it.

DARKNESS VISIBLE  
ORDER OF SERVICE

MASONIC HYMN  
(Tune, "University College", A. & M. 291)

Hail, Eternal! by whose aid  
All created things were made;  
Heaven and earth Thy vast design  
Hear us, Architect Divine.

May our work begun in Thee  
Ever blest with order be.  
And may we, when labours cease,  
Part in harmony and peace.

By Thy glorious Majesty,  
By the trust we place in Thee,  
By the badge and mystic sign,  
Hear us, Architect Divine.<sup>1</sup>

SO MOTE IT BE.

LET US PRAY

Almighty God, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy Holy Name.

SO MOTE IT BE.

THE LORD'S PRAYER

PSALM XV

THE LESSON (St. James I. 4-27)

Anthem. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me, Thy rod and Thy staff comfort me.

LET US PRAY for the Peace of the World

Almighty God, from Whom all thoughts of truth and peace proceed: kindle, we pray Thee, in the hearts of all men the true love of peace, and guide with Thy pure and peaceable wisdom those who take counsel for the nations of the earth:

1. This hymn is a well-known Masonic favourite, often sung before Lodges are opened. The "badge" by which God is invoked (verse 3) is of course the apron. If the "mystic sign" refers to the Penal sign of cutting one's throat, the verse seems not only supremely silly but actually profane.

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that in tranquility Thy kingdom may go forward, till the earth is filled with the knowledge of Thy love, to the honour and glory of Thy most Holy Name.

SO MOTE IT BE.

LET US PRAY for the Masonic fraternity.

Almighty and eternal God, Who orderest all things in Heaven and Earth, we humbly implore Thee to pour down upon our Fraternity the continual dew of Thy Blessing. We beseech Thee to guide, support, and strengthen all who are Rulers in the Craft, and to give them a full measure of Thy Divine Wisdom. May brotherly love, relief, and truth be ever upheld and promoted in and through our Lodges. May prudence direct us, Temperance chasten us, Fortitude support us and Justice be the guide of all our actions, so that with one heart and mind we may strive together for the good of all mankind and the honour and glory of Thy Most Holy Name.

SO MOTE IT BE.

LET US PRAY for our Masonic Institutions.

O Lord, our Heavenly Father, Who art the giver of all good things and of old didst lead, protect, and provide for Thy Children, Israel: Bless, we humbly beseech Thee, all efforts we are making for the relief of distress, our care for the orphan, the aged and the sick. Give to each one of us such a measure of Thy Love, that cheerfully and willingly supporting our Masonic Institutions we may effectively relieve necessity and gratefully share the many blessings vouchsafed to us, to the Glory of Thy Holy Name.

SO MOTE IT BE.

Let us remember before the Great Architect all our brethren who have passed to the Grand Lodge above.

O Lord of Heaven and Earth Who hast Thy Temple in the Heavens and the Earth for Thy footstool, we remember before Thee those of our brethren who having laboured faithfully here below have been called to Thine Immortal Mansions, Eternal in the Heavens. We bless Thy Holy Name for these Thy servants, beseeching Thee to give us grace so to follow their good example that we, with them, may be counted worthy of The Grand Lodge above where Thou, O Great Architect, livest and reignest forever.

SO MOTE IT BE.

Let us ascribe to the Most High, Honour, Glory, and Thanksgiving.

Thine, O Lord, is the greatness and the power, and the glory, and the victory, and the majesty: for all that is in the Heaven

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and in the Earth is Thine. Thine is the Kingdom, O Lord, and Thou art exalted as head above all: both riches and honour come of Thee, and Thou rulest above all: and in Thine hand is power and might, and in Thine hand it is to make great and to give strength unto all. Now therefore. Our God, we thank Thee and praise Thy glorious Name for ever and ever.

SO MOTE IT BE.

## HYMN

(Tune, "Strength and Stay", A. & M. No. 12)

O brother man, fold to thy heart thy brother,  
Where pity dwells, the peace of God is there;  
To worship rightly is to love each other,  
Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the great example  
Of Him Whose holy work was doing good;  
So shall the wide earth seem our Father's temple,  
Each loving life a psalm of gratitude.

Then shall all shackles fall; the stormy clangour  
Of wild war music o'er the earth shall cease;  
Love shall tread out the baleful fire of anger,  
And in its ashes plant the tree of peace.

## THE SERMON

## HYMN

O Worship the King. All glorious above.

## NATIONAL ANTHEM

## LET US PRAY

We commend, O God, to Thy loving care, all those who are absent from us, and all who have left us. Let Thy fatherly hand ever be over them; and in Thy mercy keep them in safety, whether in this life or in the life beyond. And grant that we and they may ever abide in Thy eternal love.

## THE BLESSING

CLOSING HYMN  
(Tune A. & M. No. 274)

Now the evening shadows closing  
Warn from toil to peaceful rest.

## DARKNESS VISIBLE

Mystic arts and rites reposing  
Sacred in each faithful breast.

God of Light, Whose Love unceasing  
Doth to all Thy Works extend,  
Crown our Order with Thy blessings,  
Build, sustain us to the end.

Humbly now we bow before Thee,  
Grateful for Thine aid divine;  
Everlasting power and glory,  
Mighty Architect, be Thine.

SO MOTE IT BE.

1. This is the popular Masonic ode sung after closing the Lodge.

## NOTE TO THIRD EDITION

(See pp. 37 and 183)

I have been taken to task for my version (p. 183) of the inscription of the Royal Arch Jewel, *Invenimus cultor dei civis mundi*. We have found the worship of God, O citizen of the world. As this motto is very damaging from the Christian point of view, the objections in all fairness merit attention.

On the Jewel itself, the upright of the interlacing triangles bears on its three sides EYPHKAMEN—INVENIMUS—WE HAVE FOUND. The downward triangle has CULTOR DEI—CIVIS MUNDI. The third is blank.

The Masonic authority E. H. Cartwright, in a letter quoted by Dr. Ross Hepburn in a lecture to a research Lodge in New Zealand (No. 130), accused me of combining two sets of Latin words on two separate triangles which appear to have no connection. He appears to ignore the fact that they are so combined exactly as I give them in the Aldersgate, Metropolitan, and Sussex rituals, also in Herbert F. Inman's *Royal Arch Working Explained* and in A. Holmes-Dallimore's *Supreme Order of the Holy Royal Arch*.

The lecture on the Royal Arch Jewel in the Hornsey ritual to which Mr. Cartwright called attention in his letter, however, more logically separates the words CULTOR DEI—CIVIS MUNDI from INVENIMUS. Early Royal Arch Jewels carry the companion's name on the blank side of the downward triangle; e.g. John Smith—cultor dei—civis mundi (a worshipper of God, a citizen of the world). *Invenimus* presumably refers to the finding of the secrets.

This is logical, avoids the howler, and is undoubtedly the correct version. Hornsey Chapter of Improvement is to be congratulated on preserving it. But the corrupt version is certainly more widespread, and if I have blundered in following it, I do so in excellent Masonic company.

## BIBLIOGRAPHY

The literature of Freemasonry is considerable, and this bibliography is deliberately selective rather than comprehensive. I have included, however, not only books that are relevant to the theological issues dealt with in these pages, but also some on the history and origins of the Fraternity and its ritual workings, to give guidance for further reading to those whose interest has been aroused.

No reference is made to manuscript rituals or other unpublished sources of information, nor have I included much material relating exclusively to the 'higher degrees' or to Continental Masonry.

## I. RITUALS AND CEREMONIAL GUIDES

(Printed in a manner supposedly "intelligible only to the Craft")

Craft Rituals :— 'Claret' (1865),

Emulation,

Stability,

Oxford,

*Ritus Oxoniensis*

Revised,

Complete,

'English,'

Scottish,

Irish,

Nigerian,

Lectures of the Three Degrees,

'Ecce Orienti' (American. Each State

has its own version).

'Taylor,'

'William Harvey' (Scottish).

Aldersgate,

Metropolitan,

Domatic,

'Adam Brown' (1834),

'Claret' (1866),

Complete,

Oxford,

Perfect,

'Taylor.'

Royal Arch :—

## GUIDES :—

Cartwright, E. H., *A Commentary on the Free Masonic Ritual*, Hepworth, Tunbridge Wells.

*A Drill Book of Craft Masonry*, A. Lewis, London.

Hobbs, J. Walter, *Masonic Ritual*, Masonic Record, London.

Inman, Herbert F., *Emulation Working Explained*, A. Lewis,



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London. *Royal Arch Working Explained*, Spencer & Co., London.

Sanderson, Maj. Meredith, *An Examination of the Masonic Ritual*. Baskerville Press, London.

*The Royal Arch Work*, A. Lewis, London.

*Your Lodge Work*, Masonic Record, London.

(These books are of little interest except to the Mason, yet together with the rubrics in the rituals they enable the inquirer to reconstruct the ceremonial in its entirety).

## II. MASONIC EXPOSURES.

(Invariably but disingenuously referred to by Masons as 'supposed' or 'alleged' exposures).

(a) 18th Century.

Prichard, Samuel. *Masonry Dissected*. 1730.

*Three Distinct Knocks*. 1760.

*Jachin and Boaz*. 1762.

*Mahabone, or The Grand Lodge Door Open'd*, 2nd Edition, 1766.

Wilson, Thomas. *Solomon In All His Glory, Or, The Master-Mason*. 1768.

*Hiram, or The Grand Master Key To The Door Of Both Ancient and Modern Freemasonry*, 1776.

(These early exposures are of historical interest in giving a picture of Grand Lodge workings before the Union of the Ancients and Moderns in 1813. They are described and evaluated in a most interesting article by Commander Smith entitled *So-Called Exposures of Freemasonry of the Mid-Eighteenth Century* which appeared in *Ars Quatuor Coronatorum*, Vol. 56).

(b) Post-Union Exposures.

Carille, Richard. *Manual of Freemasonry*. 1825. Now published by Wm. Reeves, London.

(This is the earliest post-Union ritual in existence, and is still substantially accurate in the Craft Degrees).

*A Ritual and Illustrations of Freemasonry*. London, C.1850.

(Written from material supplied by Avery Allyn, this is really an exposure of American Freemasonry. Quaintly illustrated).

Went, K. P., *Freemasons' Own Ritual*. Wm. Reeves, London. (Undated, but fairly recent. It contains the three Craft Degrees only, and although far more up-to-date than Carille it is not completely reliable).

(c) American Exposures.

Bernard, David. *Light on Masonry*. Utica, U.S.A. 1829. (This includes most of Morgan's material with some additional matter).

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Blanchard, J., *Standard Freemasonry Illustrated*. Ezra Cook, Chicago, U.S.A.

Duncan, Malcolm C. *Masonic Ritual and Monitor*. Ezra Cook, 1951.

Morgan, William. *Freemasonry Exposed and Explained*. New York. 1826.

(This classic exposure which led to the author's murder has been re-printed in many forms and editions, some spurious).

Richardson, Jabez. *Monitor of Freemasonry*. Ezra Cook, Chicago, C.1861.

Ronayne, Edmond. *Hand Book of Freemasonry*. Ezra Cook, Chicago, U.S.A. 1904.

(Under the title *Blue Lodge and Chapter Masonry* this contains the full workings of Craft and Chapter degrees in America. The Craft portion alone, with identical pagination, is published under the title of *MAH-HAH-BONE*. The work was revised and brought up-to-date in 1917, and is quaintly illustrated. It appears to be substantially accurate).

## III. MASONIC MYSTICISM AND SYMBOLISM.

The following books, some of which are extremely popular and have run into many editions and re-prints, interpret Masonry, to a greater or lesser extent, in the light of a pagan and occult mystery-religion. All are written by 'regular' Masons. They are included in spite of the academic worthlessness of some for the interest of their points of view. These are only a few, but they are typical of many.

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Cockburn, Sir John. *Freemasonry, What, Whence, Why, Whither*. Masonic Record, Ltd., London.

Lawrence, The Rev. J. T. *Highways and By-Ways of Freemasonry, The Keystone*, and *The Perfect Ashlar*. A. Lewis, London.

Newton, Dr. Joseph Fort. *Brothers and Builders*. London. *The Religion of Masonry*. Washington, 1927.

Runtun, P. T. *The Key of Masonic Initiation*. London, 1942.

Steinmetz, G. H. *Freemasonry—Its Hidden Meaning*. (New York, 1948). *The Royal Arch*. (New York, 1946).

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Ward, J. S. M. *Freemasonry and The Ancient Gods*. London. *The E.A., The F.C.*, and *The M.M. Handbooks*. London.

*An Explanation of the Royal Arch Degree*. London. *Who Was Hiram Abiff?* London.

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(The current edition, presented to every Candidate on initiation. It contains certain of the Ancient Charges, and plates showing officers' jewels, etc.).
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- Hughan, William J. *Origin of the English Rite of Freemasonry*, edited by John T. Thorp, 1909.
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(Really first-class, scholarly, and well-documented, attractively illustrated. The latest and by far the best account of Masonry for the general reader.)
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- Lawrence, The Rev. J. T. *Masonic Jurisprudence*. A. Lewis, London.  
(A standard handbook of procedure).
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