

December 2024



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A Few Words from the Editors

We had some rather exciting news just before this edition went to press. David Harrison's latest work *The Life and Death of John Yarker* won the Arcana Veritas Distinction Award (AVDA) for best Masonic history book in 2024. David was presented with the award at the Grand Lodge of Scotland in

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Edinburgh. The book has now sold out of its first edition but will soon be available in paperback with Lewis Masonic.



Robert commented that he wasn't surprised that the Yarker book had won the award as he had been impressed after reading the first rough draft while David was writing it and researching various sites in Salford on research trips. In fact, he was so impressed he wrote David a foreword for the book so he claimed he had beaten the Arcana Veritas Distinction Award committee to the punch. David just smiled.

Not letting the award go to their heads, the editors are extremely pleased with this new edition of CQ. The journal is receiving praise and positive interest from far and wide, and our associate members list is growing nicely. The editors themselves have had a busy few months; the Coronation Lodge Installation ritual is complete, with Dr Lomas and Dr Harrison putting the finishing touches to it, and though it is a ritual unique to Coronation Lodge, it has been strongly influenced from the teachings of Wilmshurst and it retains his esoteric vision of Freemasonry, part of which is explained in three of his

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essays which are reproduced in this edition. One concerns the Working Tools of an Old York Master, the next the Symbolic Significance of the Rite of Installation, and the last the mystical significance of the Holy Wells which form significant landmarks on the ancient pilgrimage route to the Isle of 20,000 Saints sections of which Brother Wilmshurst visited during holidays in North Wales.

Although Coronation Lodge has practically mastered Wilmshurst's beautiful ritual of opening and closing the lodge, it is still working towards memorising the complete complexity of the Wilmshurst "Extensio" Installation Workings the current lodge officers are not yet ready to deliver the whole ritual from memory. Hopefully by 2025 our new master and his officers, will have had a full year of practice to memorise the ritual which Wilmshurst talks about in the articles, published elsewhere in this journal, ready to work it in full next year..

Dr Harrison has also been involved in starting to put together a new Masonic museum at the Runcorn Masonic Hall. Some of the visitors may have noticed a manakin dressed in 18th century costume, complete with Masonic apron. The story of the costume and its Masonic connection is told in the journal, and it's hoped that more developments will take place soon with the museum. Dr Harrison has secured a donation of a large number of QC Transactions, and Drs Lomas and Harrison are also donating a set of their works to the new library, which will form part of the museum. And from a physical library to an online library, the most recent esoteric book of importance to be uploaded to Open Lodge is 'Speculative Freemasonry' by John Yarker, Yarker of course being the subject of a recent Bestselling biography by one of the editors. The online library is available to all associate members.

The CQ Editorial Cooperative

Notes from The Secretary

Fraternal Greetings Brethren

Thank you to all of you for your continued support for the project. We continue to move forward with more members and P Forms in process

Coronation Lodge will be one year old in new current format at our December meeting. We have had an interesting start on our journey, but we are now formed, and stable and the foundations are well laid for further progress on the building. The goal is to have a lodge that conducts its rituals with a more esoteric format whilst also bringing in discussion and lectures of an esoteric nature to the meeting. The Coronation Lodge Ritual, based on the Wilmshurst version from the Lodge of the Living Stones, is moving on. The Opening / Closing is complete, as is the Installation ritual. Due to unforeseen circumstances, we were unable to get ready for the Installation ritual using the Coronation ritual, so we will be Emulation (ish). We are planning on a Third-Degree next year with a couple of Fellow Crafts members of the lodge. We will start to plan for next year's Installation early next year, so we are more prepared and organised.

As indicated, we continue to attract new members, five Brethren will become new members of the Lodge at this December meeting taking the Lodge membership to 40 plus, and a big welcome to them. The Associate Membership of the Lodge, for brethren who live too far away from Runcorn is moving forward as well with many joining from all over the country and around the world and stands at 30 members. The Journal of the lodge is called; 'Coronatio Quadrans' is available to all members and Associate Members via the OpenLodge portal. We actively encourage you to use the OpenLodge portal for both Coronation Lodge general business (summons, minutes, etc) but also, and perhaps more importantly, for use of the educational side, the Lectures, the Papers, the Discussion Board, etc. If any brother needs assistance in ensuring connected and how to use, please let me know.

Our home of Runcorn Masonic Hall has been very helpful and patient with us and we thank the hall for all their assistance and understanding. The wider plan is to see Runcorn as an 'esoteric centre' for those who are interested in widening their interests in the 'hidden mysteries of nature and science'. Many of us belong to the SRIA and other Orders and if you are not a member and you have an enquiry, 'Seek and ye shall find, knock and the Door will be made open'

We will continue to look for new and innovative ways to practice our Freemasonry within the Constitution, with the goal of Truth and the 'Return to the Centre'. Our next meeting will be the Installation of Bro Dan Wilson as our Worshipful Master. This will be Dan's first time in the Chair of King Solomon, and we look forward to an exciting year with him at the helm. I know he has already big plans for the year

At our next meeting we will be honoured by the presence of W Bro David Dobbs as the Representative of the Right Worshipful Provincial Grand Master. Let us give him a big welcome.

We look forward to seeing you all and if you have any other interested brother who would like to visit and / or join us on the journey, feel free. Many brethren feel there is 'more' to Freemasonry which has been overlooked in the current mission of getting: 'more men into Freemasonry'. Our mantra is: 'to get more Freemasonry into men'. Our next year will be an interesting one

May I wish you all a Happy Christmas and Joyful New Year

John Karran

A Message from the Master Elect

Bro Dan Wilson is the new Master Elect of Coronation.

He has written few words below about his ambitions to improve the lodge's understanding of the symbolism which is embedded the Rituals.

Here our Master Elect's Message to all Brethen and Corresponding Associates of Coronation Lodge.

We are told in the first degree that, "Freemasonry is a peculiar system of morality, veiled in allegory and illustrated by symbols". This gives us an important clue as to the principal method for unlocking its treasures.

Ergo! For this coming year in Coronation Lodge, I would like us to focus on interpreting the symbolic content of our rituals, with a particular emphasis on the philosophical systems in which they are situated, in the first instance, Hermeticism.¹

¹ Hermeticism is an ancient spiritual, philosophical, and magical tradition. It is a path of spiritual growth. Hermeticism takes its name from the God Hermès Trismegistos (Greek, "Thrice-Greatest Hermes"), a Græco-Egyptian form of the great Egyptian God of Wisdom and Magic, Thôth. What the Hermetic Fellowship defines as Hermeticism has also been called the Western Esoteric Tradition, and embraces the Perennial Philosophy or the Ageless Wisdom.

A New Masonic Museum at Runcorn Hall

Dr David Harrison

A new feature of the Masonic Hall at Runcorn is the Masonic Museum. It is in its early stages, but lodge members and visitors alike would have certainly noticed 'Frank', the manikin which is dressed in fine eighteenth century attire, including a first-degree apron. The eighteenth century costume was kindly donated by W Bro Colin Meddes, and the story behind the costume is told in this edition of the journal. The manikin was kindly donated by a Warrington based charity shop that supports autistic children.



This 18th century costume was originally worn by W.B. Colin Meddes, a Freemason from Sunderland, who wore it for a Masonic related charity event. W.B. Meddes kindly donated the costume for the Runcorn Masonic Hall museum. The manikin was donated by a Warrington based Charity of Autism

Though in its early stages, the museum is planned to be feature of the working Hall and part of the project will be a Masonic library, with books being available for loan for avid readers who are members of Runcorn based lodges. Books have already been offered by Dr Robert Lomas and myself, and a donation of a collection of 40 recent *Quatuor Coronati Transactions* will be presented in April. Tony Stringer and I have been researching the two late nineteenth century organs that can be seen on the landing, and before the entrance to the lodge room, and we plan to clean these up and display signs telling their history.

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Runcorn Masonic Hall has two late nineteenth century organs. The oldest, described in the minutes as an 'ornate harmonium' was presented to Ellesmere Lodge on 28/06/1866. The second organ was presented on 15/03/1900 by W.Bro. T.W. Forrester. This particular organ (pictured here) is by D.W. Karn, a Canadian manufacturer. The company was founded in 1867 by John M. Miller and D.W. Karn, with Karn buying out Miller in 1870. Though the Miller & Karn name was retained for a number of years, the D.W. Karn & Co name was eventually used, being exhibited in 1888. The name changed again in 1909, the company going through several other changes before ending in bankruptcy in the early 1920s.



A large display case has been kindly donated by Warrington Museum, and is ready for collection. [If any Brother has access to a van and some spare time please contact David.]

We hope to display themed Masonic items in future, something that we will report on, in forthcoming editions of the journal. There is a nice collection of material kept in the depths of the Hall, so hopefully, we can continue to work on the project to professionally present some long-lost secrets of Runcorn Freemasonry.

The Origin of Our Georgian Masonic Costume

W. Bro. Colin Meddes

The 18th century costume that has become the centrepiece for the new Masonic museum at Runcorn Masonic Hall was created for a special event in Sunderland and W.Bro Meddes, who organised it, tells how, the costume he wore, came to be created.



There are two Georgian buildings in the East End of Sunderland, both of which being Grade I Listed. These are Freemasons' Hall of 1785 and Holy Trinity Church of 1719. In 2000, I was both the Director of the Queen Street Masonic Heritage Trust Ltd that owned the Hall (the word "Masonic" being

dropped soon afterwards for external commercial reasons) and the Chairman of the *Old Township Heritage Society* that organised events in the Church on behalf of the Churches Conservation Trust.

Both organisations ran their own events, but it was suggested that a one-off joint event might be possible. After much discussion, it was decided that the event would be a period service in the Church followed by an authentic Georgian afternoon tea at the Hall.

Historic Sunderland

The area of Sunderland in which the Hall and Church are situated is known as the “East End” although from a heritage aspect it is generally referred to as “Old Sunderland” or the “Old Township”. It is located on the south bank at the mouth of the River Wear and, being a safe haven, has been used by shipping since Roman times and now houses the Port of Sunderland.

In 1719, an Act of Parliament authorised the formation of the “Parish of Sunderland”, an area of only some 200 acres. The boundary of the Parish is still, virtually, the boundary of the East End. Over the years, the Parish absorbed adjacent parishes and villages to become the “City of Sunderland” covering an area of over 50 square miles.

Freemasons’ Hall

Freemasons’ Hall was built in 1785 by Phoenix Lodge No.94 to replace their original hall that was gutted by fire. The building is still used by Phoenix Lodge together with other craft lodges and side degrees and is recognised as being the one of the oldest purpose-built Masonic buildings in the English Constitution and probably in the world.

The building was designated Grade I in the 1970’s as it had retained its original architecture and features. In the mid-1990’s, the local authority, using their powers for monitoring listed buildings in its area, decreed that repairs had been made to the building that did not comply with Grade I specifications. The offending changes had to be removed and replaced accordingly. With the Hall still being in the ownership of Phoenix Lodge, legal advice was sought as regards responsibility for the high cost of the required work. When it was decreed that the members of the Lodge were personally responsible it obviously came as an unpleasant surprise.

To protect the members from individual liability, the Lodge decided to form a Limited Company to take on the responsibility of repair and maintenance of the building, and to seek funding for such work. A company was formed, limited by guarantee, registered as a charity and called the *Queen Street Masonic Heritage Trust Ltd*. It was purposely non-Masonic with the Trustees comprising 3 Freemasons and 2 (female) non-Freemasons. The thinking behind this was that neither Provincial Grand Lodge nor United Grand Lodge could have any say in the function of the Hall which paid off handsomely as regards the former. A full repairing management lease was granted to the *Queen Street Masonic Temple* which comprises representatives from all the lodges and side degrees that meet there. (The Hall has always been unofficially referred to in local Freemasonry as “Queen Street” to differentiate it from the other Masonic building in Burdon Road). Basically, the Hall is a privately-owned building that is managed by its Masonic tenants.

The Patron of the Trust is the historian, Lady Lucinda Lambton. She was researching a programme for television about out-of-the-ordinary buildings in the north east of England and the Hall was one of the buildings on the list for potential inclusion. She and her production team scheduled a 10-minute appointment to visit the Hall. However, when she came into the Lodge Room, we explained that most of the furniture, including the ornate Master’s Chair, was from 1785. She was invited to sit in the Master’s Chair and, as she sat there, we mentioned that her great, great, great Grandfather, John

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George Lambton, the 1st Lord Durham, had sat in that very chair several times, in his capacity as Provincial Grand Master. She went into raptures, and it took her producer three quarters of an hour to get her out of the Hall. She took little persuading to accept our invitation to be Patron.

Holy Trinity Church (aka Sunderland Parish Church)

The Act of 1719 authorised the building of a parish church and appointment of commissioners to oversee the lawful running of the parish. Not an easy task in those days!

The parishioners had been petitioning for a church for some years without success but decided to go ahead anyway. By the time the Act was passed, the church was almost complete, and it opened later in the year. Unusually for the time, it was built of brick, with the bricks being made on site.

The commissioners needed somewhere to meet but, the area was vastly overcrowded, (with as many as twelve people living in one room, with an average of at least eight) space was limited. They decided to take a room in the Church thereby making it the first civic hall. The room with its original 1719 furnishings and fittings still exists. The parish fire engine, long since gone, was also housed in the foyer of the Church.

The Church closed for regular worship some 40 years ago and ownership passed to the *Churches Conservation Trust*. However, the Bishop of Durham gave permission for 6 services to be held each year, and these were organised on behalf of the Conservation Trust, by the Old Township Heritage Society, on Holy Days.

THE EVENTS

Dress

Both organisations agreed that as many of the members as possible would dress in period costume. The result was fantastic with members making their own costumes, getting someone to make for them or hiring one.

The Church

The Diocese had assigned their Industrial Chaplain to take the Church under his wing and the Old Township Heritage Society were quick to appoint him to their committee. He was enthusiastic about the Heritage of the area and was fervent in organising events in the Church.

When the event was mooted, he volunteered to conduct a service in the Georgian style. This was quickly accepted. He researched the format of contemporary services and planned his right down to the style the vestments, which his wife made for him. His sermon laced with history and humour whilst remaining completely authentic. He was inspired to mention, with a twinkle in his eyes, the number of un-accompanied females in the congregation. He noted that this would have not been permitted in Georgian times.

A local organist played period music and managed to muster a choir to sing a some Georgian hymns.

When the service ended, the vicar was escorted out of the Church by the Deacons and his procession lined up behind the re-enactment band of the Durhan Light Infantry, who had kindly offered their services. They all then marched the short distance to Freemasons' Hall.

The Hall

An authentic Georgian banquet was out of the question, as nobody could have eaten a menu with so many courses, so afternoon tea was substituted. Our two female Trustees researched the detail Georgian teas and after much discussion, settled on a choice of various cakes, pies, cheeses and sweets

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together with side items. I knew the man who owned the best bakery in town, and he agreed to cater for us. The organisers went through various recipes with him and settled on a menu that was both authentic and not over-complex to make, or so we thought. Whilst the baker thoroughly enjoyed the challenge, he totally underestimated the time it would take and what disruption the work cause to his normal work.

The volunteers arrived at the Hall around 8 o'clock in the morning to set out the tables for the sixty guests who would be coming to the afternoon service and tea. The tables were set out in as near an authentic Georgian manner as possible, and we spent weeks beforehand scouring second-hand and antique shops for appropriate tableware.

At the start of the meal, the band of the Durhan Light Infantry played some stirring music and were followed by a string quartet who played period music for the remainder of the meal.

Conclusion

The event was a resounding success, and everyone enjoyed it. I thanked everyone unreservedly for the months of detailed preparation and for those who allowed me to call on for favours. However, I did underestimate of the cost of the event, because I didn't realise how complex Georgian catering was. Both organisations shared the loss equally, and I was justifiably chastised by them both. Would I do it again? My answer is a certain "yes".

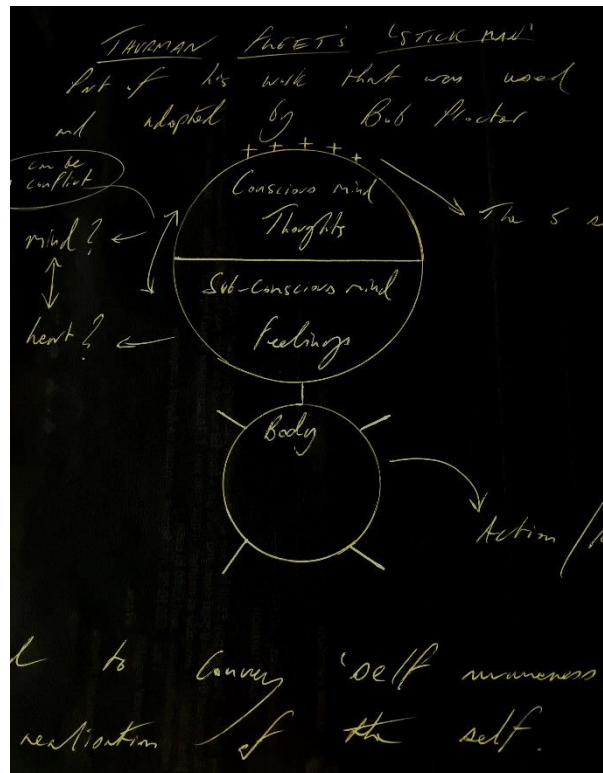


Afterthought

I had also thought about holding a Georgian Ball. I had access to a most suitable venue free of charge (the organisation that I worked for at the time owned it) as well as Lambton Castle through Lucinda Lambton and Raby Castle through Lord Barnard who I also knew. The problem was the dancing element. The Georgian Society of Bath had agreed to send up their musicians and a few dancers to lead the dancing, but the cost of transport and accommodation would have pushed the price of the tickets through the roof. I tried to bring the ticket price down to a more acceptable level but decided couldn't without lowering the standard of the event too far.

Dr Thurman Fleet, Bob Proctor and the Stickman Diagram; Self-belief, Self-help and Freemasonry

Dr David Harrison²



Abstract

This short paper aims to explore how certain themes of self-improvement that occur within Freemasonry, can be found in the teachings of certain self-help educators such as Bob Proctor. Some of Proctor's ideas were inspired by Dr Thurman Fleet, a chiropractor practitioner, and the paper will also discuss the popular diagram of the stickman, a diagram used by both Fleet and Proctor, which not only became a vital teaching aid for many in the self-improvement industry, but became a symbol to aid one's progression for motivation and to assist in discovering oneself.

² Dr David Harrison successfully defended his PhD in March 2008 at the University of Liverpool, the thesis becoming his first book, *The Genesis of Freemasonry*, which was published by Lewis Masonic the following year. Harrison has since published fourteen works on the history of Freemasonry and Fraternalism, and has also published numerous academic papers on the same subject in various journals such as *AQC*, *Heredom*, *Acta Macionica*, *Chroniques d'Histoire maconnique* and *Scriptorium*. Harrison has lectured modern history at the University of Liverpool and Liverpool Hope University.

Dr Thurman Fleet was born in 1895 and served in the US army, fighting in World War I, rising to the rank of captain. He was wounded in action, and as a result, he suffered from acute headaches. According to Fleet, in 1929, due to his wounds from the war, he was given a year to live by army medical authorities. It was during this time that he discovered chiropractic treatment. The treatment having miraculously worked, Fleet enrolled in the Texas Chiropractic College in San Antonio, and became a chiropractor himself, engaging in a spiritual approach to his practice; he experienced cosmic consciousness in 1931 and became involved in hypnotherapy. Fleet went on to found the philosophy of Concept Therapy and created the concept of the stickman diagram to aid his teachings. His teachings went on to inspire many until his death in 1983.³

It had been Daniel David Palmer (1845-1913), a Canadian who settled in Iowa, and a practitioner of alternative medicine, magnetic healing and spiritualism, who became a chiropractor and led the way in its early practice. His son B.J. Palmer (1882-1961) also practiced as a chiropractor in Davenport, Iowa, and it was during the early part of the twentieth century that its practice became particularly popular in the US, with the likes of James Riddle Drain of Kansas (1891-1958), James Frank Vannerson of Oklahoma (1902-1983), and Raymond L Nimmo (1904-1986), whose professional residence in 1935 was in the Masonic Building in Perry,⁴ Oklahoma, and who was responsible for the famed Nimmo technique. It was during this heady period of chiropractic development that Dr Thurman Fleet became a practitioner in Texas. With its esoteric beginnings, chiropractic practices have created controversy, especially amongst elements of the professional medical establishment, and many early chiropractors faced legal issues.

The Stickman Diagram

The stickman diagram, though seemingly childlike and simplistic, allows us to visualise Fleet's ideas of the mind and presents to us his belief system of mind over matter. The diagram, which is a brilliant teaching aid, puts forward a large circular head divided into two; the top half portrays the conscious mind, while the bottom half reveals our subconscious mind. The body, which is indicated as providing the results of the action, is shown in a smaller circle below the head. As a chiropractor, Fleet practiced healing through working the spine with his hands, and self-belief and confidence was a strong factor in his work.

Two men that were inspired by the work of Fleet, though seemingly taking his work in different directions, were Bob Proctor (1934-2022) and John Robert Ench (1920-1999). Proctor was a successful self-help guru who frequently used Fleet's stickman diagram in his lectures to convey the positive thinking necessary for success. Ench, like Fleet, experienced what could be termed as cosmic consciousness in 1960,⁵ and set up his own teaching centre in Iowa. Interestingly, both Proctor and Ench were Freemasons,⁶ and their teachings certainly contained aspects of a journey of self-discovery

³ Joseph C. Keating, Jr., PhD., Professor, and George T. Fleet, Jr., B.A., 'Thurman Fleet, D.C. and the Early Years of the Concept-Therapy Institute', A Presentation to the Association for the History of Chiropractic at the 17th Annual Conference on Chiropractic History, Texas Chiropractic College, February 23, 1997. See also Dr Thurman Fleet, *Rays of the Dawn; Natural Laws of the Body, Mind and Soul*, (San Antonio, Texas, USA: Concept Therapy Institute, 1976).

⁴ Joseph C. Keating, Jr., PhD, 'Chronology of Raymond L. Nimmo, D.C.', (Document dated 9/13/97). Joseph C. Keating Jr. (1950-2007) was a clinical psychologist who published various works on the history of chiropractic.

⁵ See David Harrison, 'The Masonic Pathway to Cosmic Consciousness', *Scriptorium*, Anul II, Nr.2, (Bucuresti, 2022), pp.295-303.

⁶ Bob Proctor was a longstanding member of St. Martin's Lodge A.F. & A.M., Chatham, MA, USA. Correspondence between the author and the Secretary of the lodge W. Bro. Tom Fitzgerald. See also J.R. Ench, *Life & Consciousness*, (Calgary, Alberta, Canada: Life Engineering Foundation, 1999), pp.108-109. John Robert Ench became a Master Mason in March 1953, and was a member of Comfort Lodge No.515 in Massena, Iowa. Correspondence between the author and Librarian of the Grand Lodge of Iowa Bob Kreuger.

and the use of symbolism to use as signposts on that journey. Indeed, as we shall see, the stickman diagram became perhaps one of the most popular signposts in the teachings of Bob Proctor.

Proctor used the stickman diagram to assist in teaching how to gain clarity of vision; to assist in one gaining control from the subconscious mind and to break free from habitual routines that may be restricting one's vision. Thus, one could start setting personal goals and start their journey to achieve them. In short, it could be used as a tool to gain self-confidence, to stimulate self-motivation and to learn to manifest one's vision.⁷ This idea was explored in a number of Proctor's works, such as the book *Thoughts are Things*, which was co-written by Greg S. Reid.

According to his book *Life & Consciousness*, Ench had initially become aware of Fleet through a brother-in-law of a fellow lodge member, who was also a chiropractor. Through this contact, Ench recited how he first attended a class on Concept Theory in New York, and how he quickly became attracted to Fleet's ideas. This in turn led to Ench meeting Fleet and becoming one of his most ardent students, Ench going on to teach concept theory himself, and to establish the Life Engineering Foundation. Though no evidence has yet come to light that Fleet was a Freemason, he certainly used similar ideas to those propagated within Freemasonry, such as his use of Faith, Hope and Charity as featured chapter titles in his book *Rays of the Dawn*.

Freemasonry has many similarities to the self-belief and self-help philosophy that is portrayed by the stickman diagram. As Freemasons, we are told to make a daily advancement of Masonic knowledge, and we are told constantly in Masonic promotions that Freemasonry makes good men better. Indeed, from learning dining etiquette to learning the ethics of morality during various presentations of the working tools within the three Craft degrees, as Freemasons we learn the value of education and the value of self-awareness and self-improvement.

Self-awareness has been seen as being the key to effective leadership.⁸ To be self-aware is to be conscious of one's own character and emotions, to recognise one's strengths and weaknesses, and to have a clear understanding of one's mental state. As is seen with the stickman diagram, to understand oneself is the first step in moving forward on the journey of self-improvement. Indeed, within Freemasonry, it can be seen how a Mason develops his ritualistic skills and can eventually become leader of the lodge, reaching the position of Worshipful Master. Freemasonry is thus a learning process, and as the Freemason reaches out into other side orders, new moralistic lessons are revealed, lessons that aid our self-development.

Conclusion

The stickman diagram was successfully used by both Fleet and Proctor to present their ideas of the realisation of the self and to put forward how we can help ourselves. It conveyed the power of the mind; positive thinking to manifest the achievement of our goals. This manifestation has sometimes been described as being in the same realm as the law of attraction, a system where the power of the

⁷ See the review by Bob Zierman (posted April 11, 2021) of Bob Proctor and Sandy Gallagher, *Thinking into Results: A Program for Leaders*, (Proctor and Gallagher): <https://www.boundarybreakthroughs.com/2021/04/thinking-into-results-lesson-4-the-secret-genie/> [Last accessed 21/7/2023]. Bob Zierman is a managing attorney at Justice Smiles pllc, Seattle, Washington.

⁸ See Virginia K. Bratton, Nancy G. Dodd and F. William Brown, 'The Impact of Emotional Intelligence on Accuracy of Self-awareness and Leadership Performance', *Leadership & Organization*

Development Journal, (March 8, 2011); <http://dx.doi.org10.1108/01437731111112971> [Last accessed 15/7/2023]

mind can attract success, or indeed, were the power of the mind can heal; in short, positive thoughts creating positive actions.

The promotion of self-improvement certainly occurs within Freemasonry, so it is not surprising that two Freemasons such as John Robert Ench and Bob Proctor, could recognise and find the value of Fleet's teachings. Indeed, Proctor also promoted the importance of memory, the art of memory being another vital feature within Freemasonry, especially in remembering ritual. Aspects of change and self-development are central to Masonic philosophy, something that is best represented by the rough ashlar, which is transformed into the smooth stone; the apprentice becoming a Master Mason and perfecting his skill and perfecting himself.

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A Paper from Last Quarter's Writing Challenge Winner.

21st Century Alchemy: Alchemy in the Digital Age

W.Bro. Wayne Owens

This article came about from trying to answer what at first appeared to be a remarkably simple question. *"Who are the modern-day alchemists?"*

Now this question does have an extremely easy and obvious answer. An answer that would unfortunately have led to this being an extremely short and boring article. That answer of course is mean the Fratres of the Rose and Cross! By that I of course mean the Societas Rosicruciana in Anglia. I therefore propose that we should take that to be the answer to,

"Who are the modern-day philosophical or speculative alchemists?"

That does leave us with the actual operative alchemists, those worthy men of old who laid the foundation for the fields of chemistry, mining, metallurgy, and medicine, to name but a few.

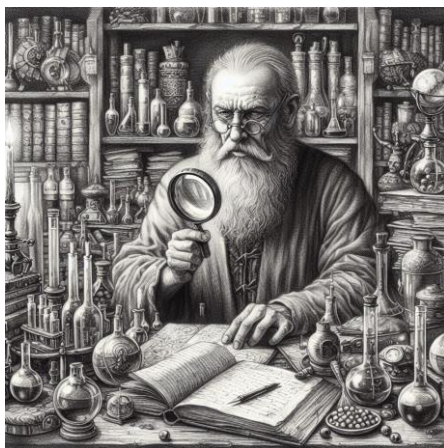
Let us therefore consider the more interesting version of the question.

"Who are the modern-day operative alchemists?"

To discover the answer to this question, and out of general curiosity, I decided to start with a simple survey. I posted the question *"Who are the modern-day alchemists?"* onto various Social Media platforms, then collated the results. By far the most common 'sensible' answer I got was *"Chemists."*

This does make a lot of sense if you think about it. Up until the 18th century, alchemy and chemistry were not treated as separate disciplines, but both fell under the general term chymistry, in fact the word chemistry itself derives from the word alchemy. Also, when people think of an alchemist, they tend to picture a mad old man, surrounded by a large collection of strange glass tubes and jars containing unknown liquids and powders which he randomly mixes together into a steaming concoction, his face transfixed with a maddened stare as he attempts to get his desired results. Which to be fair is a surprisingly good description of my old high school Chemistry Teacher.

So, we have one answer: **Chemists!**



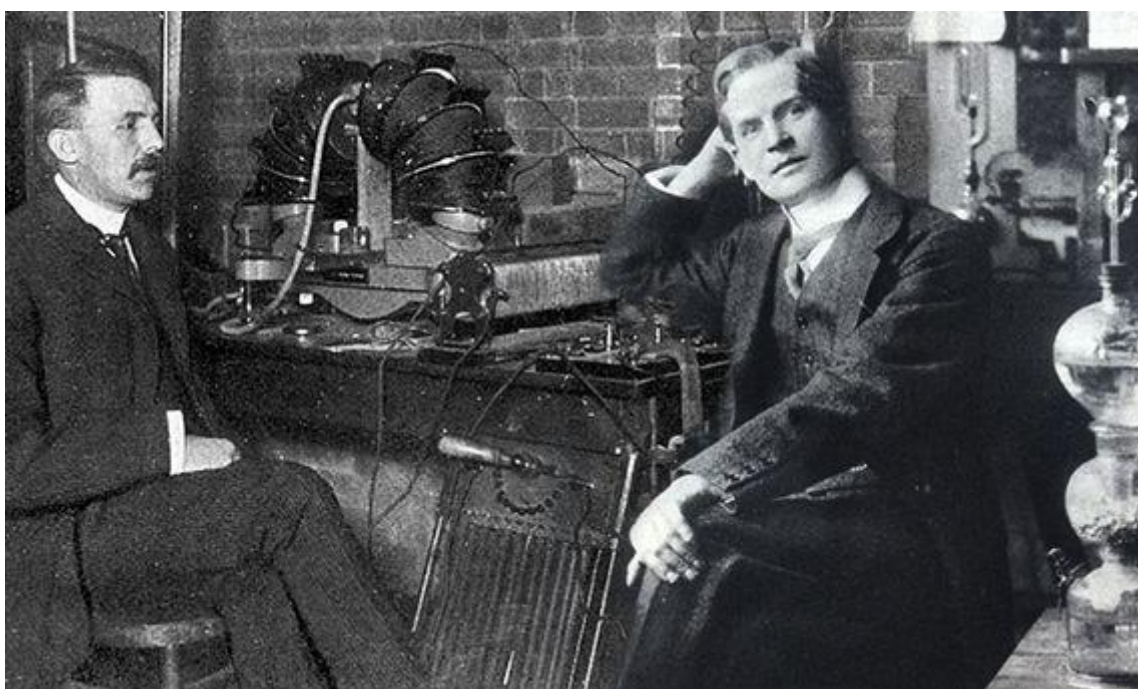
Alchemist or Chemistry teacher.

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The two things that alchemists were most known for, was their search for immortality with their quest for the philosopher's stone, and their quest to transform base metals such as lead, into noble metals such as gold. Admittedly this transformation is considered more as a symbolism of spiritual purification and enlightenment, with the physical transformation mirroring the transformation of the alchemist's own soul.

Did the ancient alchemists ever manage to physically transform Lead into Gold? We may never know the answer to that, but with today's knowledge and technology we can perform that transmutation ourselves. We can turn lead into gold.

All you need is a particle accelerator, a vast supply of energy and an extremely low expectation of the amount of gold you will end up with. If you are planning to transmute some gold yourselves, I should point out It was calculated to cost more than one quadrillion dollars per ounce according to Glenn Seaborg in his 1980 paper on the subject.



Frederick Soddy and Ernest Rutherford

In fact, when physicists Frederick Soddy and Ernest Rutherford first witnessed how the element thorium turned into radium through radioactivity. Soddy immediately recognized this as transmutation, but Rutherford was more apprehensive and stated: *"For Christ's sake, Soddy, don't call it transmutation. They'll have our heads off as alchemists."*

We now have another answer: **Physicists!**

The Alchemists of old were a lot more than just chemical mixing wizards in search of immortality and man-made gold. They included such notable individuals as: -

Paracelsus - A Swiss physician and alchemist who made significant contributions to medicine and chemistry.

Sir Isaac Newton - Best known for his work in physics and mathematics, and who gave us the laws of universal gravitation, and motion. Newton also delved deeply into alchemy and wrote many alchemical texts.

Mary the Jewess - One of the earliest known female alchemists, credited with inventing several chemical apparatuses.

Jābir ibn Hayyān - Often considered the father of early chemistry, he wrote extensively on alchemy and is credited with numerous discoveries.

Robert Boyle - A chemist, physicist, and inventor. He is often regarded as the first modern chemist and one of the founders of modern chemistry. Boyle made significant contributions to the scientific method, emphasizing the importance of experimentation and reproducibility.

Jan Baptist van Helmont - A Flemish chemist and physician who made significant contributions to the understanding of gases and chemical reactions.

Elias Ashmole, along with multiple other founding members of the Royal Society were also alchemists.

It has been stated that Alchemists have given us, amongst other things:

- Amalgamation.
- Ceramics.
- Distillation.
- Dyes.
- Electrolysis.
- Explosives.
- Fermentation.
- Glass Manufacture.
- Gunpowder.
- Ink.
- Leather Tanning.
- Metal plating.
- Poisons.
- Tin Foil,
- Various Laboratory Equipment.

To list just a few.

What If we join all these fields together into the broader term “*Scientists.*” Scientists could be considered as modern-day alchemists in the sense that they work tirelessly to uncover the secrets of the universe and transform our understanding of the natural world. They seek to transmute knowledge and data into groundbreaking discoveries.

So, is the answer to the question: **Scientists!**

Whilst I would agree that several of the modern scientific fields are descended from, or were inspired by the early alchemical practices, I do not believe that the current scientists themselves are the modern equivalents of the alchemists of old.

If we ignore the charlatans and conmen, then the alchemists of old appear to be a remarkably driven group of individuals with a wide range of interests and passions. Their dedication to unravelling the mysteries of nature and the universe was so intense that they often operated in secrecy. To protect themselves, these determined alchemists would frequently hide their true identities and publish their works under assumed names or pseudonyms. This cloak of anonymity was necessary to avoid risking not only their reputations within the scientific community but also to safeguard their freedom and, in

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some extreme cases, their very lives. Throughout history, there have been numerous periods when alchemy was banned or heavily persecuted, forcing practitioners to work in the shadows, away from the prying eyes of authorities who might imprison or even execute them for their esoteric pursuits. Despite these challenges, alchemists persevered, driven by a relentless curiosity and an unyielding quest for knowledge that transcended the boundaries of their time. Their legacy lives on in the countless contributions they made to the fields of chemistry, medicine, and philosophy, laying the groundwork for many of the scientific advancements we benefit from today.



An engraving depicting the execution of the alchemist, Georg Honauer (1572-1597) on the specially erected "Iron Gallows" in Stuttgart, April 2nd, 1597.

So just who are their modern equivalents?

I believe that what truly defines the operative alchemists of old is their unwavering commitment, even in the absence of fame or fortune. Despite the ever-present risks of arrest by authorities or being ridiculed by their peers, these alchemists were driven by an insatiable curiosity and a relentless quest for understanding. Their motivation was not external recognition, but the burning desire to explore and answer the two most profound questions in the universe: 'What if?' and 'How can I?'.

One asks the questions What if I did X, such as: -

- What if... I mixed these chemicals together?
- What if... I heated this element?
- What if... I mixed saltpetre, sulphur, and charcoal?
- What if... I put peanut butter and jelly on the same sandwich?

It is the question that leads to so many new discoveries.

The other question works backwards from the desired result. How Can I do X: -

- How Can I... See much further, even to the heavens?

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- How Can I... turn lead into gold?
- How Can I... use this device in a way other than intended?
- How Can I... fly like a bird?

If you think about it, they are both immensely powerful questions, because ignoring accidental discoveries such as Alexander Fleming's discovery of Penicillin, almost every scientific discovery and advancement could have been derived from someone asking one of those two questions.

Before I give you my answer to the question "*Who are the modern-day alchemists?*" I did ask this same question to an AI bot to get its answer. The response was simply a list including Philosophers, Artists, Innovators, Transhumanists and Biohackers. Which I found interesting.

Who do I think are the modern-day alchemists?

Since the early 1960s, a dedicated group of individuals has been guided by the two fundamental questions: "What if?" and "How can I?". These pioneers, in their relentless pursuit of knowledge and innovation, have often operated in the shadows. To protect their reputations and personal freedoms, they have had to conduct their work covertly, publishing their findings in coded language and under pseudonyms. This clandestine approach was necessary to evade the watchful eyes of authorities who might otherwise suppress their groundbreaking efforts.

Much like the alchemists of old, who carefully guarded their secrets and shared knowledge within exclusive circles, these modern-day seekers have also formed close-knit communities. Within these sanctuaries of shared learning, they exchange expertise, collaborate on projects, and support each other's endeavours. These communities are reminiscent of the ancient alchemical brotherhoods, fostering an environment where curiosity and innovation flourish. Here, the spirit of collective growth and mutual aid thrives, enabling each member to contribute to the collective advancement of their shared goals and ambitions.

Through these parallels, it becomes evident that the pursuit of hidden knowledge and the drive to answer profound questions are timeless endeavours. Whether in the secluded labs of historical alchemists or the secretive circles of contemporary explorers, the quest for understanding remains a powerful, unifying force.

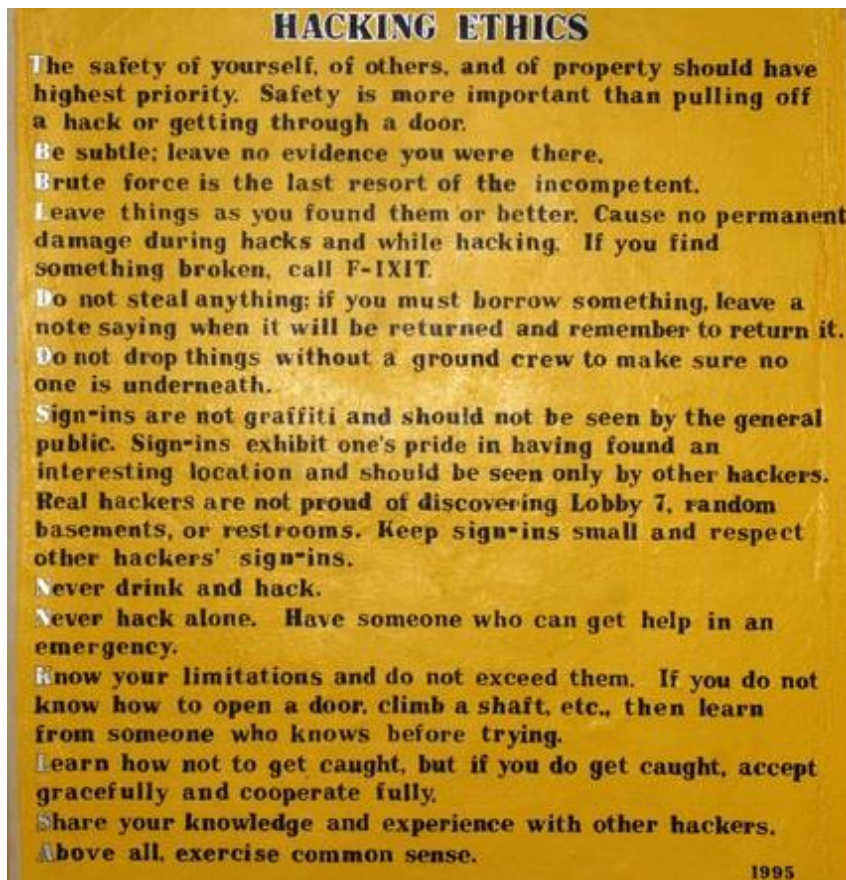
Who are these people? **Hackers.**

I am, of course, not referring to criminals or the sensationalized use of the term often perpetuated by the media. Instead, I am alluding to the original, more nuanced meaning of the word "hacker." This term has its roots in the early days of MIT, where it was used colloquially among the brilliant minds and tinkerers at the Massachusetts Institute of Technology. Back then, a "hack" was simply a slang term for a clever or elegant solution to a technical problem, essentially a smart shortcut that showcased ingenuity and deep understanding.

A hacker, in this original context, was someone who employed these clever shortcuts and demonstrated outside-the-box thinking to achieve their objectives. They were innovators and problem-solvers, constantly pushing the boundaries of what was possible with technology. This culture of creativity and intellectual challenge fostered a spirit of exploration and discovery, where individuals took pride in their ability to ingeniously navigate complex problems with resourcefulness and skill.

Far from the negative connotations it later acquired, the term "hacker" initially represented a badge of honour among the tech-savvy community, signifying a person who could think laterally and find

novel solutions in the face of intricate technical challenges. This legacy of creative problem-solving continues to influence and inspire the modern tech landscape.



Hacker code of ethics painted on the wall of an MIT basement.

This original (*and correct*) use of the term is slowly making its way back into mainstream use, gaining renewed recognition and appreciation. This revival is largely attributed to the emergence of modern terms such as “Life Hacks,” which refers to clever tips and tricks to simplify everyday tasks, “Biohacking,” where individuals use science and technology to enhance and optimize their own biology, and “Hackathons,” events where programmers collaborate intensively over a short period to create innovative software solutions.

These contemporary applications not only reflect the inventive spirit of hacking but also help to rehabilitate the term, moving it away from its negative connotations and highlighting the positive, creative, and problem-solving aspects that were originally intended. Through this resurgence, the term “hacker” is reclaiming its rightful place in the lexicon as a symbol of ingenuity and out-of-the-box thinking.

Why are hackers the modern-day alchemists?

Just as alchemists sought to uncover the secrets of the natural world and the hidden properties of matter, hackers are driven by an insatiable thirst for knowledge. They delve deeply into the inner workings of software and networks, guided by curiosity and a relentless pursuit of understanding. These modern-day seekers of truth and wisdom, like the alchemists before them, have often been

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misunderstood, demonized, and even outlawed. However, their contributions have been significant, leading to the invention and advancement of various technologies.

What are some of these technologies?

Consider Telecommunications.

Before the advent of Phone Phreaking, long distance phone calls were both extremely rare and prohibitively expensive due to the complexity and cost involved in connecting calls over large distances. The technology at the time required significant resources and infrastructure to link different phone systems, making such calls a luxury that few could afford. However, a group of ingenious individuals, often referred to as hackers or phone phreaks, began experimenting with the technology. Through their clever manipulation and understanding of the phone system, they discovered ways to link various phone companies' systems together, allowing calls to be made more easily and at a fraction of the cost.

These early hackers didn't stop there. They innovated further by organizing group phone calls, where people from various parts of the world could dial in and converse simultaneously. This was a revolutionary concept, as it enabled real-time, multi-party communication, a feature that was not commercially available at the time. Today, we take such a capability for granted in the form of conference calls, but back then, it was a groundbreaking achievement that opened new possibilities for global communication.

One particularly notable duo in the world of phone phreaking was Steve Wozniak and Steve Jobs, who would later become renowned for founding Apple Inc. Long before they built their first Macintosh computer, Wozniak and Jobs were deeply involved in the phone phreaking scene. They created and sold "blue boxes," devices that could manipulate the phone system to make free long-distance calls. This entrepreneurial venture not only honed their technical skills but also laid the foundation for their future collaboration in revolutionizing personal computing.



Blue Box, Designed and Built by Steve Wozniak and Marketed by Steve Jobs, circa 1972.

How about medical advancements.

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A recent report described Biohacking as a do-it-yourself biology movement that aims to enhance health, appearance, performance, overall well-being, and even to slow the natural aging process. This movement is driven by individuals who experiment with their own biology, using a variety of methods and technologies to push the boundaries of human potential. In many ways, this quest mirrors the alchemists' age-old search for the Elixir of Life, a legendary substance believed to grant eternal youth and immortality.

Since 1998, when British scientist Kevin Warwick implanted an RFID chip in his arm to automatically unlock doors and turn lights on in his office, the field of Biohacking has seen tremendous advancements. Warwick's pioneering experiment was just the beginning of a wave of innovative medical technologies. Fast forward to today, and we have Elon Musk's Neuralink brain chip, which aims to connect the human brain directly to computers, potentially revolutionizing the way we interact with technology and treat neurological conditions.

Modern Biohacking has given rise to numerous incredible breakthroughs. We have robotic arms that can be controlled by thought, thanks to brain-computer interfaces. Bionic limbs, ears, and even eyes have become a reality, transforming the lives of individuals with disabilities. If you remember the old TV show "The Bionic Man," we can now legitimately say, *"We can rebuild him. We have the technology. We can make him better than he was. Better, stronger, faster."* This once-fictional concept has leaped off the screen and into our lives, thanks to the relentless pursuit of knowledge and innovation in the field of Biohacking. These advancements not only improve the quality of life for many but also push the boundaries of what it means to be human, echoing the alchemical dream of transcending natural limitations.

Researchers at the Massachusetts Institute of Technology have developed a new colour-changing tattoo ink that responds to changes in the body, such as blood sugar and sodium levels. Using a liquid with biosensors instead of traditional ink, scientists want to turn the surface of the human skin into an "interactive display" - an idea that makes this proof-of-concept an exciting one to watch. Technology like this could become a revolutionary new way to monitor health. For instance, diabetics could get a special tattoo that changes colour to indicate their blood sugar levels, providing a non-invasive and continuous way to monitor their condition.



Kevin Warwick controlling a robot hand via implant in his arm.

In today's world, it's hard to find anyone who doesn't own a smartphone or a computer of some kind. These devices have seamlessly integrated into our daily lives. From banking to healthcare, and from communication to entertainment, nearly every aspect of our existence is influenced and controlled by

technology. We rely on websites and apps for an array of tasks, from managing our finances and scheduling medical appointments to staying in touch with loved ones and streaming our favourite shows.

Much of this technology, which we often take for granted, has been invented, improved, or secured by hackers. These individuals, driven by their curiosity and innovative spirit, have played a crucial role in shaping the digital landscape. Hackers have developed the software and hardware that power our devices, created the algorithms that keep our information safe, and pushed the boundaries of what technology can achieve. Their contributions have not only enhanced convenience and connectivity but have also paved the way for groundbreaking advancements in various fields, making our lives more efficient and interconnected than ever before.

And finally, to touch lightly on the spiritual or philosophical aspect of alchemy, I will quote a section from a manifesto that mysteriously appeared all over the world one day without warning. This remarkable event echoed the sudden emergence of the anonymous Rosicrucian manifesto 'Fama Fraternitatis,' which made its debut throughout Germany in 1614. The 'Fama Fraternitatis' captivated minds with its tales of hidden knowledge and the secret society of the Rosicrucian's, promising enlightenment, and wisdom to those who dared to seek it.

This is our world now... the world of the electron and the switch, the beauty of the baud.

We explore... and you call us criminals.

We seek after knowledge... and you call us criminals.

We exist without skin colour, without nationality, without religious bias... and you call us criminals.

Yes, I am a criminal. My crime is that of curiosity. My crime is that of judging people by what they say and think, not what they look like.

You must admit, that is a worthy ideal. To seek after knowledge without any bias by race, religion, or standing.

Therefore, in conclusion, I believe that in this digital age, hackers epitomize a modern-day manifestation of the alchemical spirit. Their remarkable ability to transform digital systems, their insatiable thirst for knowledge, their ethical pursuits, and their intense sense of community all closely parallel the ideals upheld by the ancient alchemists. Though hackers are often portrayed in a negative light, it is crucial to recognize their immense potential to bring about positive change and enlightenment within the digital realm.

Embracing this analogy between hackers and alchemists allows us to see them in a new light, highlighting their significant role in our technologically driven world. It underscores the importance of responsible hacking, which is fundamental to societal progress and the continuous improvement of our digital infrastructure. Just as the alchemists laid the foundational stones for modern chemistry, hackers are pioneering the future of digital transformation. Their innovative efforts and relentless curiosity position them as the true modern-day alchemists of our time, shaping the digital landscape and driving technological advancements that benefit humanity as a whole.

Recognizing hackers in this context encourages a more nuanced appreciation of their contributions and promotes the responsible and ethical use of their skills. It underscores the vital role they play in safeguarding, enhancing, and revolutionizing our digital age. By doing so, we honour their legacy as the modern bearers of the alchemical tradition, pushing the boundaries of what is possible and opening new frontiers in the world of technology.

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Just as alchemy laid the foundation for modern chemistry, hackers are shaping the future of digital transformation, making them true modern-day alchemists in the digital age.



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Questions from the Chair of Coronation Lodge

Why is it Important to Memorise Rather than Read Ritual?

Bro. Dr Robert Lomas

Here is a link to a Video Presentation of this paper

https://youtu.be/xmHWobv_DsU

The question our Worshipful Master posed for this quarter goes right to the heart of Freemasonry. We meet in our lodges to work ritual. Yes, there are other dimensions of our Craft, the social side of brotherly love, the charitable aspect of relief, but our ritual tells us that Freemasonry is “a peculiar system of morality veiled in allegory, and illustrated by symbols”. And from the very beginning our lodge tests us with questions and answers, plus our obligation in some lodges, that we must commit to memory before we are judged fit to proceed to a higher degree.

Learning to deliver Masonic ritual from memory, rather than reading it, is seen as a hallmark of dedication and earns respect within the Craft. It’s a practice which not only upholds the traditions of Freemasonry but also confers significant benefits on the individual and the fraternity.

I remember when I was first initiated that I was told I would have just a month to learn by heart the test questions and my obligation. The Lodge wanted me to be ready to take part in a double passing the lodge was planning to carry out the following month. Amid that list of eleven questions and answers was the one, I quoted above, which I recited automatically from memory. And yes, I can still recall my obligation as well.

When presented with the task it seemed to be extremely difficult, although being dyslexic I had eidetic memory, that is mainly visual, but this task was verbal. I solved it by reading the questions and answers out loud whilst looking and memorising the image of the text. I could hold that photostatic of the text in my visual memory for 24 hours and during that time I practiced reading it out loud, with my mind’s eye. That little trick worked as it leveraged by visual memory with the muscle memory of controlling my vocal chords. I also took the precaution of looking at the text just before the passing ceremony. Since then, I have mentored quite a few dyslexic masons, and have taught them that trick by giving them a written sheet along with a sound recording which leaves time for them to read the answer whilst visualising the text. I’ve since found that verbal repetition, with a recorded quiet silence, for repeating the words reinforcing the vocal muscle memory, does the trick. And I always suggest learning the questions as well as the answers since you find that hearing the question triggers an automatic response. Achieving what at first appeared to be an impossible task gave me the confidence that I could succeed with learning ritual. But enough of my first experience of what our ancient brethren called “The Art of Memory”.

In the earliest days of Freemasonry, as it developed out of the Craft guilds, the method of teaching ritual was verbal. It had to be as all the early freemasons were illiterate. The ritual has evolved and developed since these beginnings. But even when there were only two degrees the teaching was

progressive. Masonic ritual is similar in concept to mathematics where ideas are built on premises and then extended. This makes it important to understand each step before moving on to the next. Verbal teaching facilitated immediate feedback for mistakes, and you developed the muscle memory of your speech organ by saying the words out loud.

Freemasonry is the oldest, non-religious, self-help organisation in the western world. Speculative Freemasonry began around the 1450s when three Stone-masons, who had worked for a literate architect who had written books on how to use symbols and myths to change the way people think, were sacked when his plot to usurp the crown of Scotland failed. Luckily, they found new jobs working for Aberdeen Borough Council extending St Nickolas's Kirk. But they needed to work out a way of memorising and passing on what they had learned, and being illiterate, they couldn't just write it down in a ritual notebook. There was no universal education at that time and few people could read and write, and those that could were employed as scribes or were clerics. Geometry, however, was a trade secret of successful builders. Three important tools of how to build imposing public structures were the square, to make sure the walls were properly aligned, the plumb to check they were upright and the compasses, for measuring the sizes of the shaped stones to make sure they fitted into the wall. I'm sure you recognise these symbols as present-day badges of our interests.

These three early stonemasons decided that they wanted to learn more about the power of symbols and how they can help us to understand the world about us. They formed a special lodge to study how they could improve the quality of their work and pass on their skills and knowledge to the next generation. They came up with what we now call a "peculiar" system which uses ritual myths about the building of King Solomon's Temple as a form of action learning to demonstrate ideas and uses symbols to illustrate difficult concepts. These ancient master craftsmen accidentally established a scheme which developed self-confidence, the faculty to analyse situations and the capacity to explain solutions by encouraging an ability to memorise information. And underpinning this system was the key requirement that all the ritual myths had to be learnt by heart, and repeated exactly as they had been heard, as neither the teachers, nor the taught, could read. These ancient brethren later opened their society to any men of good report who wanted to improve themselves, and so literary skills become more common amongst these speculative free-Masons. The keeper of the Mark Book is an early example of starting to use writing within Aberdeen Lodge. This peculiar system remained unparalleled until the more recent introduction of community schools and spread of general literacy. This system of training in memory and thinking, is one of the reasons why so many Freemasons have been movers and shakers in society over the years. It worked then, and it still works today which is why Freemasonry still practises this old established system. At first sight it may seem crusty and fossilised. But it uses techniques such as role-playing, memory work, public speaking, action and double loop learning which are at the forefront of the teaching methods used in modern universities. Its techniques have evolved over many centuries and even more generations of Brethren, to effectively pass on its traditions to benefit its members by making them better people, at peace with themselves and assets to the society they live in.

In other words, memorizing and accurately reciting the ritual myths of Freemasonry helps develop your ability to remember things, fosters your ability to speak confidently in public and improves your ability to express yourself logically. This alone makes it important to practice the Art of Memory, but Freemasonry provides additional motivational pressures, apart from the past masters' muffled titter that often escapes to rustle round the lodge, to reinforce this rather nebulous motive of slowly improving your mind.

Here are some key reasons why I think memorizing Masonic rituals is important: Firstly, to Uphold tradition and authenticity. Freemasonry is steeped in centuries-old traditions, and delivering rituals

from memory maintains the integrity and legitimacy of these practices. Memorization ensures that rituals are performed consistently, as they have been by countless Masons before, preserving the continuity and historical essence of the Craft. Memorizing rituals requires commitment, discipline, and mental effort. This process fosters personal growth by enhancing memory skills, mental acuity, and focus. It also instils a sense of pride and accomplishment in the individual, knowing they have mastered a crucial requirement of their Masonic development. But beyond this tendency to foster person growth and mental discipline, memorising ritual has other virtues.

To return to my own initiation. The worshipful master of the lodge was a retired chief constable of Halifax, he was a stern and forceful individual, and he knew his ritual perfectly. Because he did not need even think about what the next word was, he was able to concentration on performing a powerful delivery. It was a faultless and impressive, and left me in awe of such fluency, A well-memorized and well delivered piece of ritual captivates the Candidate and creates an engaging and immersive experience. When rituals are performed fluidly and confidently, it allows the participants to fully connect with the symbolism and teachings without the distraction of any need of a prompter or a script. This engagement enriches the emotional and spiritual impact of the ceremony.

But let's return to the original verbal process of learning ritual without the aid of a book. It would have to be done a practice meeting and by repetition. My little tricks of using my eidetic memory to visualize a mental image of the text which I could use the build-up the muscle memory of speaking the word could not work. The learning had to be done by a process of corrected repetition by an teacher who couldn't read, to an illiterate student. The process of learning rituals from memory involved tutorship and collaboration. It still does when we practice ceremonies, and it still fosters a deep sense of camaraderie and brotherhood. The brethren must support and guide one another through the learning process. It strengthens our bonds within the fraternity and promotes a shared commitment to the Craft's principles.

Delivering a logical argument from memory is an essential public speaking skill and is often the mark of a leader. Delivering rituals from memory cultivates this skill. It requires clear articulation, confident presentation, and the ability to convey emotion and meaning through words. These skills are valuable not just in a Masonic context but also in your personal and professional life.

As a youngster I was encouraged to learn poems by heart so I could recite them in class when asked. At that time, I was awe-struck by Dylan Thomas, and I learned Fern Hill which starts

Now as I was young and easy under the apple boughs
About the lilting house and happy as the grass was green, The night above the dingle starry,
Time let me hail and climb Golden in the heydays of his eyes,
And honoured among wagons I was prince of the apple towns
And once below a time I lordly had the trees and leaves
Trail with daisies and barley down the rivers of the windfall light.

Whilst harvesting apples from my orchard this autumn I found myself quietly speaking those rhythmical words as I dropped the fruit into my collecting basket. It's sixty-five years since I learned that poem but is still makes me misty eyed when recite it, as it conjures up memories of the family farm where I first recited it to my Uncle. The act of memorizing and reciting poems and rituals encourages a deeper understanding of their meanings and teachings but also makes them spring into your mind at unexpected moments. When we internalize the words of a ritual we gain greater insight into the ideas they carry about the philosophy and values of Freemasonry. This deeper connection enriches our spiritual journey and reinforces our commitment to the Craft's ideals.

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Rituals are an act of teamwork. Everyone must know their part, their cue and their handover if the working is to be perfect. The process of memorization fosters active participation in lodge activities. Memorising a piece empowers a brother to take on roles and responsibilities within the lodge and contributes to the vitality and vibrancy of its meetings. This is how it encourages a proactive approach to learning and to living the principles of Freemasonry.

In conclusion, learning to deliver Masonic ritual from memory is a worthy practice that upholds the traditions and values of Freemasonry. It promotes personal growth, enhances everyone's ritual experience, builds brotherhood, and develops valuable skills. By committing to memorization, Masons honour their Craft and contribute to the enduring legacy of their fraternity.

But memorisation requires time and practice. Although Coronation Lodge has practically mastered Wilmshurst's beautiful ritual of the lessor lights when opening and closing the lodge, it is still working towards memorising the complexity of Wilmshurst "Extensio" Installation workings that we are not yet ready to deliver from memory. Hopefully our new master and his officers, now have a full year to memorise the ritual which Wilmshurst talks about in the two articles, published elsewhere in this journal, and will be ready to work it in full next year, from memory.

THE WORKING TOOLS OF AN OLD YORK MASTER

W. Bro. W. L. Wilmshurst, PAGDC

[Originally Published as a Paper for the Masonic Study Society in 1923]

Before Bro Wilmshurst founded the Lodge of Living Stones in 1927 he approached UGLE to issue a Edict authorising the use of his Old York Workings, known as "Extenso" Workings. That edict is read out in the following form before working his installation ceremony.

DECLARATION OF 1926

In December 1926, at the Quarterly Communication of Grand Lodge, the permission was granted to all Lodges under the jurisdiction of the United Grand Lodge of England to perform what is known as the 'Extenso Working' of the Installation Ceremony, provided a declaration was made before the Installed Board was opened to the effect that it is not essential for every Installed Master to receive all the Signs, Tokens and Words used in such form of working. Such a Declaration is now made and will be recorded in the Minutes.

The Text of the Paper

In certain Lodges in Yorkshire and elsewhere, where the impressive "Old York working" still lingers, three other Working Tools are known besides those allotted to the Three Degrees. They formerly belonged to the now obsolete Past Master's Degree or Degree of Installed Master and were presented and explained to a new Master of a Lodge on his installation, Brethren below that rank remaining ignorant of them.

After the union of the two rival Grand Lodges in 1813 the Constitutions provided that only the three Degrees of Apprentice, Fellowcraft, and Master Mason (plus the Royal Arch) were to be recognised. The Degree of Installed Master was therefore unfortunately dropped, and the enthronement of a Master of a Lodge now takes place in the Third Degree, though in the presence of a "Board" of Past Masters only, the working of such "Board" being the emasculated remains of the old Degree of Installed Master.

Notwithstanding the abandonment of the latter Degree, many old pre-Union Lodges, jealous of their traditional ritual and unwilling to accept abridged modern standardisations such as the "Emulation" working, stubbornly clung to some valuable pieces of traditional teaching and brought them over into what is now the Installation Ceremony, where they are still worked (not always with the approval of critical but not well-enlightened formalists of to-day). One of these is the three Working Tools of an Installed Master; tools specially associated with the office of a Brother called to undertake the responsible office of Master of a Lodge and to serve as a Ruler in the Craft.

The first of these tools is a Plumbline, a cord depending from the fingers, with a plummet at the lower end, to enable the Master to determine the uprightness of a given stone or building. (On the walls of the old Lodge-room at York, where once the Grand Lodge of England met, may still be seen the biblical reference to the use of the Plumbline in Amos 7, 7-8. Similar references are to be found in Zech. 4, 10; Isaiah 28, 17; whilst Rev. 21, v5-17 is of similar moment).

The second is a Trowel, an implement for spreading mortar, with which (in its moral sense) the Master is to spread the cement of love among his Brethren and bind the living stones of his Lodge into unity.

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The third (and most significant) is a Plan, containing secret designs to which an Installed Master must work; it is, as it were, a symbolical blueprint of the Great Architect's plan for building the Temple of a perfected Humanity, a plan of such privacy that it is entrusted only to those qualified to know it and to co-operate in its execution.

Note here that the first of these tools (the Plumbline) forms a vertical line; the second (the Trowel) involves a lateral horizontal spreading movement; and that these two in combination make a Cross. Of this Cross we will say more presently.

The rich significance and deep propriety of these three supreme Tools needs no emphasis here. It is a thousand pities that this luminous piece of Masonic tradition has passed out of general use and that these tools and their implications are now largely unknown among Masons. For are they not emblems giving completeness and final point to the whole series of Working Tools from the First Degree upwards; adding crowning dignity and beauty to the entire structure of Craft symbolism, and throwing a strong illuminating beam of light upon the purpose of Initiation and upon the goal to which it leads men, first from darkness to light, and then from light to active collaboration with Deity in the creative work of building new heavens and a new earth? Masonry being "a progressive science" must needs involve the use of progressive Working Tools, of which these three are the most advanced.

There is another reason for regretting their disuse. Were they known and their significance taught and appreciated, the knowledge would go far to counteract the utterly false and unworthy notion that installation in the Throne of Wisdom is a personal compliment to the new Master or that the office is due to him by virtue of seniority or routine or popularity, or because he has been an efficient officer or is good at ritual. The prospective occupant of the Chair would learn, on the contrary, that he is placed in it not for his own or his Lodge's glory or to make a great feast for himself and his friends, but to advance the glory of God and the cosmic work of building the world into the divine image.

For consider. By being entrusted with the Plumbline he is impliedly delegated to be the skilled tester and rectifier of the souls of those committed to his charge. How shall he be qualified to use it if he himself cannot pass the test of that Tool or be unconscious of his own soul ending as a "silver cord" from the fingers of the Almighty and in direct communion with Him?

As to the Trowel, how shall he be able to use it or hope to spread the cement of love among his Brethren unless his own soul has become a burning centre of love whose radiance subtly welds them into unity, knitting their separated persons into an inseparable group-soul and "making them to be of one mind in an house"?

Lastly, but chief of all-the Plan. How can a man of any imagination or spiritual sensitiveness think of himself being made privy to the secret counsels of the Almighty and permitted to become a co-worker with the Most High and His heavenly hierarchy, without the deepest sense of awe, unworthiness, and self-abasement?

But apart from this general sense the Tools signify much besides. Tools not merely express abstract ideas: they are implements with which some practical work must be done. How, then, does an Installed Master use these tools? What sort of work does he perform with them? Well, here we get to secrets; those "secrets of the Master's Chair" which every new W.M. is sworn to preserve but of the nature of which he is usually completely ignorant. Can any P.M. who reads this say what those secrets are, Save for certain formal ones, pretty certainly he will have to say "no."

They cannot, of course, be discussed here but one hint can be given. It was said above that the vertical Plumbline and the horizontal line of motion of the Trowel combine to form a Cross, thus + or the

Hebrew Tau-Cross T. The latter form is displayed on every P.M.'s apron; it appears on the badge with which every newly installed Master is invested, and implies that he knows its meaning and is expected to make use of it. Moreover, its component lines are exhibited separately in the two columns on the Wardens' pedestals, one of which is always erect and the other horizontal. No column appears on the Master's pedestal. Why? Because he is the synthesis of the Wardens' columns, combining their properties in himself. The Master is a Cross, a living Cross, and therefore wears the sign of the Cross upon his clothing. The profound implications of this must be left to personal reflection.

We refrain here from religious discussion and from reference to Christian associations. We are dealing with the Cross as a philosophical conception long antedating Christianity and taught in the mysteries of both the East and the West through the ages and perpetuated in our system. As Plato and others voicing the ancient secret doctrine taught, the world itself is built upon the principle of the Cross, and is a manifestation resulting from the conflict of two opposed principles (spiritual and material) which have to be resolved into a unity transcending the dualism (just as the W.M. absorbs the functions of his two subordinate Wardens and transcends them). To "take up one's Cross" is deliberately to engage in the work of resolving the crux of life by reducing the spiritual and the non-spiritual elements in oneself into balance and harmony. That is the "Great Work," it is Masonic "labour" in its highest sense; in proportion as one achieves it in oneself one becomes qualified and able to help in the task of world-building. Moreover, a Master of the secret science employs the sign of the Cross for many purposes; "Per Signum Tau" is an ancient formula used in connection with constructive and beneficent work done by such a man, unknown to his less advanced fellows.

It may be useful to sum up about the Working Tools generally as follows :

1. The use of the Tools is to effect the conquest of one's lower nature and will by the powers of one's higher nature and the spiritual will. One who is not master of himself and of his lower faculties cannot function on loftier levels or understand the nature of cosmic work. "He who is faithful in small things shall become ruler over great things."
2. The understanding and the use of the Tools are progressive and become disclosed more and more as one advances. It is hopeless to understand the more advanced Tools (those of the Third Degree and of an Installed Master) until the use of the First and Second Degree Tools has become the habit of one's life.
3. The First Degree Tools provide a rule for outward objective conduct; the Second Degree Tools a rule for the mental subjective life and include all forms of abstract thought (not necessarily religious), meditation, prayer, and mind-control, leading to perception of supra-mental truth and illumination of the lower mind. The Third Degree Tools are only for those whose consciousness has become "raised" above the life of common reason and every-day events; and these, in turn, open the way to the "secrets of the Master's Chair" and to knowledge of "The Plan," that Divine Building Scheme at furthering which labour principalities and Powers, Angels and advanced men. Hence the Plan is the supreme Working Tool of our system and the last to be communicated ceremonially, since it is the final all-sufficing revelation to flood the intelligence of the aspiring Mason. When one knows that Plan, knows oneself to be part of it and as called to collaborate with it, and sees everything around one as moving gradually though unconsciously to its fulfilment, one's life-difficulties are at an end, The rest is easy, for, vast as still remains the unfinished work, that work is frictionless and joyous because it is identified and in harmony with the Almighty Will that steers the universe to its consummation.

Let me finish with a story illustrative of the use of the Tools. A man seen loitering and apparently idle in a lonely district was asked what he was doing there. He replied that he was building, a temple at a

city many leagues away. "Do you think it necessary" (he said) "for me to be there in person and working physically? Others are doing that who know nothing of me, but who are unconsciously influenced by the directive control of my thought and will." That man was a Master Mason.

Now it will be real and useful Masonic exercise

- (1) to think out clearly and in detail how that man made use of the Third-Degree Working Tools, and
- (2) to realise that the Great Architect has built and sustains the universe upon the same principle and by like methods. You are unlikely to reach a solution all at once, but careful persistent thought upon such a subject opens out the mind and enables the inward Teacher to reveal things one has hitherto thought impossible and inconceivable.

Treat the story as fanciful and incredible if you will but reflect that a few years ago any form of telekinesis (action at a distance) was so deemed; yet to-day telegraphy, telephony, "wireless," and telepathy, are commonplace facts. Now if by his merely natural will and surface-wits man has produced these mechanical marvels, what greater miracles must be possible to him when the higher creative potencies dormant in his soul are awakened and he becomes able to wield his spiritual will and faculties, to manipulate cosmic energy and to mould it into building new heavens and a new earth and a new social order. It is certain we are left to do these things for ourselves; we should never appreciate them if they be done for us. But the Power with which to do them will always be provided and available to us.

"Coming events cast their shadows before." "First the natural; afterwards the spiritual." Evolution is being speeded up at the present time. The scientific mechanical inventions of our day are shadow's and advance-omens of greater truths yet to be learned and practised upon a higher level by the still latent super mechanical faculties in us. Is there not an old promise: "Greater things than these shall ye do" . For this reason, Masonic "science" and the understanding of spiritual building-principle, and working tools are to-day of momentous value and privilege to Masons individually and, through them, to the world at large.

Reflections On The Ceremony of Installation In its Historical and Esoteric Aspects

An Introduction for the Newly Made Worshipful Master

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[This paper was first presented at the Lodge of Living Stones on 28th November 1930]

These notes are meant as a mental preparative for the Installation Ceremony, so that those who take part in it whether in this Lodge or elsewhere, and whether this year or in future ones may attend it with enlightened understanding and so come the better qualified to co-operate with its intentions.

That Ceremony, the climax of a Craft Lodge's work is not only the most popular, attractive, and spectacular of our series; it is the best constructed of all our Rites, the most expressive of the traditional methods of the Mysteries, the richest in perpetuation of secret doctrine and in preserving certain main features of the corresponding gorgeous festivals of antiquity.

But in speaking of it one is sorely hampered; one finds oneself constantly with the finger on the lips, giving the ancient sign of Horus requiring silence about the Mysteries. Duties of secrecy prevent certain points being discussed at all. Of certain others little can be said because junior Brethren are debarred from the central and vital portion of the Rite. And there is the further difficulty of simplifying matters of advanced mysticism and justifying their reasonableness to the modern sceptical and non-mystical mind.

The risk of failure in this respect, however, must be taken, and, for the rest, it may be feasible so discreetly to speak of the Rite as to safeguard secrecy about essentials whilst elucidating the structural features of the Ceremony and disclosing the intention of some of its points.

HISTORICAL.

Viewed historically our Installation Ceremony, like so much else in our Craft, is a composite blend of material from two sources. Part of it derives from the Operative Building Guilds. Larger and more important elements of it come from the Speculative. The latter in turn are linked with the illuminated mystical Masons who in every age of classical architecture co-existed with the Operatives, inspiring the latter's work upon esoteric principles and designing it as expert symbolists. These advanced Initiates include the temple and pyramid builders of Egypt, the dionysian Artificers of Greece, the *Collegia Fabrorum* of the Romans, the Comacines, and the inspired architects of the Gothic Cathedrals.

The part we inherit from the Operatives is so much of the Rite as takes place in the 1st and 2nd Degrees, including the presentation and obligation of the Master Elect in the 2nd Degree. In the trade guild Lodges a Brother was yearly chosen from among the Fellow Crafts as their chief. He was not a mystical Mason or a Master Mason at all in our modern sense, he had not taken our 3rd Degree, which did not then exist for the Operatives and, as we know, in any case has no relation to the Operative's trade. He was merely chosen by his mates as a "zealous and expert brother to preside over them during the ensuing twelve months." On St. John's Day in summer there was a holiday; a simple induction of the new Master followed an obligation by him to maintain the ancient usages and customs of the Craft, and the event closed with congratulations and conviviality, as now.

The part we derive from the Speculatives is the central and more secret and mystical part now observed in the Conclave called the Esotery or Board of Installed Masters. At one time, before the first Grand Lodge of 1717, there existed among the Speculatives a special rank or degree of Master or Installed Master, one of great exclusiveness and reserved for Brethren who were experts in esoteric, philosophical, and occult matters. At the formation of our present system this Degree was not taken over[∇], it probably was very little a degree in the sense of being a formulated ritual but consisted rather of teaching transmitted orally. In any case it seems to have been treated as displaced or superseded by the introduction of our present 3rd Degree, our present Constitutions of 1723 enacting that our system should henceforth consist only of our present three Craft degrees plus the H.R. Arch; but, as to Installation, they provided that after a Master Elect of a Lodge has submitted to the ancient charges "as Masters have done in all ages," the Grand Master (or a deputy) shall "according to *certain significant, ceremonies and ancient usages*" install him. This shows that "certain significant ceremonies," brought forward from antiquity, were meant to be perpetuated for the future. And it is of these that, so far as is proper, we are to speak now.

One result of the eclipse of the Operative System by the Speculative was that the Installation Rite became transposed from the key of material Masonry to the higher key of mystical Masonry and that the traditional day for its performance was swung over from St. John the Baptist's day at midsummer to St. John the Divine's at midwinter (or an approximate convenient day). In the stream of esoteric tradition of which the Speculatives form part, St. John the Divine is regarded as having become entrusted with the spiritual evolution and occult government of the West during the Christian era, and our Craft, as an evolutionary product of that era, was therefore placed at once under his patronage. As the most intimate Initiate of his Master and the chief exponent of the latter's work, St. John was appropriately accorded a day in the Calendar in close proximity to Christmas Day, and by associating our Installation Rite with St. John's Day we therefore theoretically, and, one hopes, actually link up our Lodges with the main driving wheel of spiritual evolution in the West. The Master of a Lodge being its symbolic Sun, his annual rising and enthronement are synchronised not only with the pagan *Natalis Solis Invicti*, the birthday of the unvanquished Sun in the phenomenal heavens, but also with all that Christmas stands for in our minds, whether regarded as the anniversary of an event in time or as a recurrent mystical birth possible to every human heart at all times.

Were one asked to express in a phrase what the Installation Festival means, or should mean, for a Masonic Lodge, surely that phrase could be none other than "Unto us a son is given, and the government shall be upon his shoulder!"

It is not intended here to analyse the Rite in detail; we must confine ourselves to its structural principles and some salient points in it. Much of it may seem simple and self-explanatory, but when dealing with the inspired work of initiated symbolists we may expect to find the simple concealing the complex and the apparently obvious masking the profound. The following matters, which normally

[∇]Fragments of it, notably in the working of the Board of I. Masters, still survive in many old Lodges who are tenacious of their traditional methods, but these are officially discountenanced in favour of a simple declaration that the Board is open or closed. To the present writer, the modern official tendency to clip and curtail our ritual by performing it in "short-form" to save time in Lodge, is very regrettable as tending to the loss of some impressive and instructive working and also to the loss of reverence.

pass quite unobserved, may help to disclose some of the deeper contents of the Rite and the genius with which it has been composed.

BIOLOGICAL.

Firstly, the Ceremony contains what we may call a biological element. As before birth each of us has rapidly run over in his mother's womb the progressive stages of morphological development from the cell to man, so when a Mason duly elected to Mastership is about to be given birth by his Mother Lodge as her ripened child, he is made, in this Ceremony, to recapitulate his past and traverse the ground covered by his previous Masonic life. He enters the Lodge and is presented from the West, as when he first came seeking initiation into Light. After being obligated as Master of the Lodge in the North, he is temporarily left in that quarter of the Lodge where he once sat as an Apprentice, the side of unenlightenment, but of potential progress and expectant hope. He is entrusted and invested as an Installed Master in the South, the side of mental illumination and spiritual advancement, where he formerly stood as a F.C. to receive the charge in that Degree. He is finally enthroned in the East, where he once suffered death and was raised to new life. But besides being thus identified with the four parts of Space, he is also identified with a fifth point, the sacred Centre of the Lodge, which normally is left unoccupied —the point at which the four parts of Space meet and are bound together in unity beneath the symbol of God. It is at this fifth and most sacred point of all that there takes place the dedication by the Candidate for Mastership of his ripened, four-squared personality, and that the descent of Divine Grace, Light and Power is invoked to quicken him to a higher degree of life. (If for a moment he be regarded as a four-sided pyramid, finished and perfected in all but its central summit, the Divine descent upon him would be the setting of the headstone in the corner; the culmination and completion of his spiritual life).

The lesson here inculcated, then, is that the process of spiritual biology follows that of natural biology and that both are governed by the same Divine law. The latter results in the birth of the natural man; the former brings to birth, on a higher spiral of being, a super-man, a spiritual Master.

With reference to the new Master being temporarily placed in the North of the Lodge, the commendable practice obtains in some Lodges of a special chair being reserved in the North (facing the J.W.) which must never be occupied by anyone but the Master Elect, and not even by him until he has been obligated. This is a survival from the Arthurian tradition and the "Holy Grail" Initiation, and refers to the "Seige (or Seat) Perilous," the Chair in which no one could sit who was impure, insincere, or otherwise unqualified for Mastership. At the risk of being disbelieved let it be stated that secret test-methods are known to real Initiates, whereby a morally unfit man can be prevented from physically entering a sanctified place or seat, just as an electrical expert could provide an electrified area, which it would be physically dangerous or impossible for anyone to cross. Hence the name, the "Siege Perilous" It was a seat, which an unworthy man was proved to be self-inhibited from occupying.

GEOMETRICAL.

Secondly, the Ceremony contains geometrical elements. As it proceeds the Brethren present become grouped into various geometrical forms. At one moment they are arranged as a square, the Board of I.M.'s form a circle, the Candidate for Mastership becomes the point within that circle, its centre; the Installing Master and Wardens constitute a triangle, and at the will and direction of the former, as supreme hierophant, those forms are called into being, dissolved and rearranged, just as under the compelling force of a magnet iron-filings arrange themselves into various beautiful designs.

"God geometrises" was an old maxim of our science, which still refers to the Grand Geometrician under whose fiat all forms of life are created, dissolved, transformed and re-created on ever-higher

levels, from the cell and crystal to a solar system. How appropriate, then, that when we are assisting at the creation of a new Master we should observe the same geometrical method and that the living stones of our modest temple should be grouped and disposed upon principles of celestial science, so that that work may be performed "after the pattern shown in the Mount" and so be perfected in Wisdom.

Remember, pray, that these geometrical forms, the square, triangle, circle, and point are symbols of some of the structural principles of the Universe. To philosophical students they, with certain others, are known as the "Platonic solids," i.e., the basic geometrical principles of the invisible Real and Eternal World that lies behind and controls the phenomenal and temporal world we know, and at one time none but those versed in this science of spiritual geometry were ever advanced to Mastership. Further, these geometrical forms and their inter-combinations, being the elementary principles of creation, were also described as "the toys of Dionysos," the playthings of the Divine Mind, toys with which we ourselves also played in our unfallen primal innocence but which now are part of "that which is lost" to us and that to our present darkened understanding seem so unintelligible, yet which by the help of our Craft we are labouring to regain. Therefore, in this great Rite, the Craft brings them back to our remembrance and reveals the true principles upon which alone our fallen temple must be rebuilt.

Even as these notes are being written is published an important work by a modern astronomical physicist[▽] who declares that the possibility of the Universe having been planned by a biologist or an engineer is now disfavoured by science and that "from the intrinsic evidence of His Creation, the Great Architect of the Universe now begins to appear as a *pure mathematician*. As Masons we can cordially welcome this enforced admission of modern science, complaining only of the words "begins to appear;" for the fact of the Universe being built on geometrical principles has been an axiom with Initiates since time began and is the very basis of Pythagorean, Platonic and Aristotelian science.

CEREMONIAL.

There are many striking incidents and moving moments in the central part of the Rite. One of these is the dedication of the new Master and the offering of the majestic invocation for Wisdom to descend upon him. Another is the moment of actual enthronement. It is followed by another, when, in lonely grandeur, he receives the first salute of his spiritual peers. Still another is the thanksgiving that another worthy and distinguished Brother has been added to the number of those who, by the Craft's help, have become perfected and attained Mastership. All these "significant ceremonies and ancient usages" are of great spiritual efficacy if the Rite be conducted, not as a perfunctory formality, but as it should be, from the depth of the heart and with intelligent appreciation of what is being done.

And remember, one cannot engage lightly in such a solemnity as this with moral impunity; we cannot invoke Divine Power and set spiritual forces in motion without inducing effects that will either manifest in salutary grace and light, or react upon us by increasing our darkness and subjecting us to the penalty attaching to those who take the name of God in vain. Remember, too, that this great Rite is not of a secular character, like the elevation of an eminent person to the chair of some organisation in the outside world; nor is it conferred with the idea of paying a personal compliment to a popular and deserving Brother, though such a compliment, of course, follows as a secondary consequence. Its whole intention may be stated thus, and it cannot be too earnestly emphasised:—*Its purpose is that the Brethren of a Lodge shall, according to their respective spiritual rank and ability, unite, in understanding, emotion and aspiration, in offering themselves as a mystical but scientifically prepared*

[▽] *The Mysterious Universe.* "Rede Lecture, by Sir James. Jeans, 1930. Cambridge University Press.

vessel, through which an influx of grace, wisdom and power from above may flow and be focussed upon him who has now become their centre and head; so that he, as the ripened fruit of the Lodge, may, during the ensuing twelve months, guide, feed and enlighten those junior to himself, and then pass on his royal priesthood to another successor in the endless chain of those who through the ages labour with the Great Architect at the rebuilding of the fallen temple of humanity and the redemption of our race.

Let us speak now in detail of two or three of the "significant ceremonies and ancient usages" that appear in the course of the Rite.

1. The Epiphaneia. (The presentation of the new Master to the Lodge). All the great ceremonies of the world, and many that have now lost their religious value and become secularised, are religious in origin, have their roots in the Sacred Mysteries of antiquity, and were designed upon esoteric principles by initiated experts. The Coronation Rites of both Western and Eastern monarchs, for example, contain features identical with those found in our Masonic Rites for consecrating a Lodge or installing a Master, thus showing their common source. One of those features is the formal presentation of the new ruler to his subjects immediately after his coronation. A king or pope, as soon as crowned, is exhibited to his people; even a Lord Mayor of London has his "show" and drives through the city to be gazed on by the citizens. The practice dates from the dawn of history. When-ever a new Chief Hierophant of the Mysteries was enthroned, whenever a Priest-King was anointed and crowned, he as the guardian of the spiritual and temporal welfare of his subjects was brought forth from the sanctuary, with the glow of that sublime solemnity upon him, that the people might look at him and take renewed cheer and hope. The Greek name for this incident was the "Epiphany," the "manifestation to the public gaze."

Much occult virtue resides in *a look*. Soul can meet soul, whether for good or ill, through the eye, which is the soul's chief sense organ. And if he at whom you look intently be one whose presence stirs the nobler elements in your soul, a subtle attachment takes place; a spiritual link is forged which binds you to him. Henceforth he becomes "worshipful" to you, worthy of your reverence and loyalty. Hence the term "Worshipful Master."

It will be obvious from all this that this ancient and purposeful practice of epiphany passed over into Christianity and explains the Church's commemoration of the "showing" or "manifestation" of the new-born Saviour to the Magi or Initiate Masters of the contemporary Mystery-Schools, and their instant recognition and adoration of His spiritual grandeur. But you are asked also to see that our Craft, as a modern expression of the Mysteries, perpetuates that practice today. When, therefore, after the new Master's enthronement in secret conclave, our junior Craftsmen are called in to see him in the Chair of King Solomon, to hear the formal announcement of his due installation therein, and to offer him their salute, reflect that that is the moment of epiphany when formerly the Biblical words were uttered "Behold your King !" and when, as now, adoration and homage were accorded to the now "worshipful" ruler.

2. The Proclamation. The due installation of the new Master, however, is not only *announced* to the Brethren of the Lodge. It is also subsequently *proclaimed* three times with great ceremony by the Installing Master, in the East, South, and West. You may think this to be needlessly redundant. Not so. It is one of the most purposeful and suggestive actions in the Rite.

To perceive its purpose, remember once more that a Lodge is not a merely secular society, but a spiritual community with affiliations not only with every other Masonic group in this world, but with the Craft in the planes beyond. So, following the ancient method, it is to these more distant Brethren

that the proclamation of the new Master is made. The Installing Master, as Chief Magus and Hierophant, first *announces* the Installation to the Brethren in the North (i.e., on earth, the place of darkness), but afterwards *proclaims* it also to those at a distance and even to those beyond this earth, in the progressive invisible planes known to Initiates as the mystical East, South and West. He, as it were, sounds the new Master's name in the heavens; he sends up a signal of good cheer to the three Degrees of the Craft in the heights that the work of the Great Architect is being duly carried on in this stone yard below; he bids them rejoice that another Brother has made good and squared his stone and so has added to the volume of spiritual power available for the world's redemption.

All this is referred to in a passage in Psalm 75, 6. "Promotion (forward movement) cometh neither from the East nor the West, nor yet from the South". Where then does it come from? From the North, from exertion made in *this* world, in the teeth of opposition, darkness and difficulty that call forth the soul's energies. Hence the place of all Junior Masons is in the North, or dark side of the Lodge, whence their "promotion" takes place in due course. The rebuilding of the Temple is not achieved or completed, but only "promoted," in this world, only the materials for it, the living stones and timber, are prepared here, in the stone-yard, and are then "put together" silently and without noise of axe or hammer in the unseen world.

3. The Gifts. Another incident our Rite brings over from antiquity is the presentation of certain symbolic gifts to the new Master, gifts typifying the threefold constituents of man and the methods of disciplining and bringing them to perfection. For since the new Master has himself been raised by those methods to his present eminence, so must he now instruct his juniors in them and help them to a like attainment.

To take the readiest of many examples of these threefold symbolic gifts, let us recall the gifts of myrrh, frankincense and gold offered by the three Magi to the Christian Master. With us they take the form of the emblematic working tools presented in each of our three Degrees by the installing Master and Wardens, who correspond with the three Magi.

One set of "tools," corresponding with the myrrh, is presented in the 1st Degree, which deals with the apprentice-work of disciplining the outer body, the sense-nature; and as this is a salutary but, often an unpleasant discipline, myrrh, a bitter but fragrant medicinal remedy, was symbolic of it.

Another set, relating to the inward moral nature, is presented in the 2nd Degree, and corresponds with the frankincense, the emblem of the fragrance and far-spreading influence of a soul expanded by the moral virtues.

A third set, connected with the wisdom and spiritual powers that open up to the Master Mason as the result of the former disciplines, is presented in the 3rd Degree; they correspond with all that is signified by gold. But neither the powers that come to a Master, nor the real significance of our Third Degree tools that allude to them, can be divulged. They are the secrets of a Master Mason and only those understand them who have learned how to use them.

4. The Hearing of the Oracle. In the course of the great Rite in antiquity there came a pause, when the whole Assembly remained awhile in silence and concentrated prayer, and besought a sign of Divine approval of the new Master and a message of guidance in regard to his future work. This was the moment of listening for the Oracle, of waiting for a sign or a voice from heaven to speak inspirationally through a "prophet", (a Master endowed with the prophetic gift); and messages thus vouchsafed were recorded and passed into the sacred scriptures of the Brotherhood.

Coronatio Quadrans

What survives of this important incident is represented among us now by the Chaplain reading an appropriate portion of Holy Scripture. In many, though not all our Lodges, the passage traditionally read as soon as the new Master has been installed is the 137th Psalm, "By the rivers of Babylon we sat down and wept," and the introduction of that sombre and sardonic dirge at the supreme moment of the Lodge's happiness has no doubt sounded to many of us like an incongruous discord amid the otherwise joyous tones of the Ceremony. The official explanation of this Psalm's use is that it contains an allusion to something connected with the secrets of an Installed Master, (something which cannot be referred to here). This is true, but it is not the whole truth, about which it may be well to say a word.

Now we may be certain that, where so much important and valuable ancient teaching has been preserved and so skilfully incorporated into our Ceremony, the use of this Psalm and its introduction at the particular juncture at which it is appointed to be read, have a very definite purpose, and one which (like so much else in our Ritual) does not appear on the surface. The deeper reason for its use, the explanation why this tragic minor note is sounded at this stage, is that it is meant to give a solemn *warning*, first to the Lodge as a whole, secondly to the new Master personally.

What is that warning? To the Brethren as a whole this oracle calls them, at the climax of the Lodge's work and at the height of its joy and festivity, to look beyond that joy, to contrast it with something incomparably greater and more blissful. They are bidden to remember the heavenly Zion, the Grander Lodge in the heights, the Jerusalem above, which is the Mother of us all, but from which we are now banished and as exiles in a strange land. And to the new Master personally the warning is one against pride and self-glory. High as is the eminence he has attained, great as is the spiritual stature to which the Craft has brought him, he is told that it were better that his tongue should cleave to his mouth than that he should ever boast of them or ascribe them to personal merit, and better that he should lose his right hand, the emblem of practical activity and fling these honours behind him than pervert spiritual power to selfish or unworthy ends.

Installed Masters will know what is being here hinted at, but those who are experienced in the deeper things of the Spirit will also know how wise this personal warning is; how easy it is, through lack of humility and vigilance, to fall from the high pinnacles of spiritual consciousness that one may have reached; how really possible it is for one's right hand to "forget its cunning" and for even the memory of what one has known and seen in one's highest moments to become blotted out.

Let, then, whosoever is about to be installed in the Chair of Wisdom reflect that our Ceremony repeats, in a modest shrunken form but yet in actual essentials, the most ancient and vital sacramental rite the world has ever known; that in it he is being identified with observances enacted in the dawn of time and at the births of races and nations for whose guidance, spiritual and temporal, a Manu, an illuminated ruler or priest-king, was necessary, and with a ritual which has thence come down through the great Mystery-systems that perpetuated the secret wisdom and made our present civilisation possible, and which finally now finds true but limited expression in our Masonic Craft.

Let him remember that this great Ceremony never implied the conferment of a personal honour but rather imposed the responsible burden of a spiritual duty and trust, the transmission of certain vital truths and methods to souls junior to himself. And as he, through the Craft's ministry, has evolved from darkness and nothingness to the light and dignity of a Master Mason, so now has come the time when, having learned to govern himself, he has been found worthy to be made a ruler in the Craft and to be given a larger field of kingship. Neither let him think that his work will be at an end, or his own evolution finished when his year in the Chair terminates, for that work has a cosmic value, is without end, and goes on beyond this world. "He that is faithful in few things *will be* made ruler over many",

a definite assurance by a great Master which, applied to ourselves, may be taken to mean that he who adequately serves as a ruler in the Craft here, will hereafter be given, perhaps a planet to govern or the evolution of a solar system to administer! For what are planets and solar systems but larger Lodges, working to the same laws and the same purpose as ours; bigger-scale machinery for transforming darkness into light and raising imperfect life to perfection of being?

In this Lodge of Living Stones, we have endeavoured always to catch the spirit of Masonry behind its form, to suppress personal and egoistic tendencies, that we may rise collectively towards impersonal Truth and see the cosmic and perpetual behind the parochial and temporal. No occasion in a Lodge's work offers greater opportunity of applying those principles than that of the Installation of a new Master. If anyone deems what has here been said as fanciful or imaginative, or as going beyond the intention of our Order, so be it; but these notes may serve at least to disclose what unsuspected wealth of traditional teaching and ritual practice lies compressed within this one Ceremony. And that perception may open the eyes to what others of us have learned to be the Craft's origin, purpose and future destiny.

Let us apply to the Craft the analogy of an acorn, a small and exteriorly unimpressive object, which nevertheless enshrines the life force and essence of the great oak that cast it and which contains energies capable of expanding into another tree greater than its parent. So, with our Masonry. It is the humble offspring of great Mystery-systems that once were the only means whereby Divine Wisdom was revealed to men in this world ; and it enshrines, in compressed and simple form, the essential immutable principles of their teaching. The time has now come when those severely compressed principles can be released, set free, interpreted, and given an infinitely wider field of usefulness than was possible in antiquity. Which field our world-wide Order provides; it is an organisation that is being gradually built up, a "body prepared," for the dissemination on a wide scale of philosophic secrets and mysteries which, in earlier states of society and imperfect civilisation, could only be imparted to the initiated few, but which can now be comparatively broadcast. For "there is nothing hidden but shall be revealed."

In this Lodge we aim at helping on that movement, at releasing and revealing what lies compressed and concealed within our system. May each of its successive Masters dedicate himself to that work, realising that, though localised, that work has a cosmic value and consequence, and that in performing it he and his Lodge stand affiliated with, and overshadowed by, Powers in the Grand Lodge Above: Powers who never slumber or sleep in executing the plans of the Supreme Architect for the rebuilding of the Temple of Man, and bringing about the restitution of all things.

It is the faith and tradition of all Initiates that the invisible clock-work of the Universe brings us who are on earth into especial closeness with those overshadowing Powers of Light at the winter solstice, for which reason that time of the year has been appointed for the celebration of this great sacramental Ceremony; so that, in performing it, we may be drawn into more intimate *rapprochement* and "sympathetic vibration" with them. And this fact will explain another feature characteristic of the Ceremony ; it will account for that genuine impersonal *joy* which every Masonic Lodge notoriously experiences at its Installation Festival, a joy not explained by the merely festal nature of the occasion or by the goodwill felt towards the new Master personally, but a deep-down subtle emotion like the thrill one feels in the presence of a glorious sunrise. For in assisting at the birth of a new Master to be the sun of his Lodge, are we not expressing, in the terms of time and form, the grander spiritual Mystery of the ever-recurring birth and emergence into this world of the "Sun of Righteousness?" And when we in the flesh co-operate, albeit in our imperfect and purblind way, with those who officiate in that larger Mystery in the Grand Lodge Above, is it surprising that at such a time we should come into emotional concord with them, that we should find ourselves thrilling, even subconsciously, to their still greater

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happiness, and momentarily entering into the cosmic joy of Nature herself at the progressive conquest of darkness by the Lord of Light?

Once more, then, our Installation Ceremony links our thought to that record in the Sacred Law which tells of a Nativity that was once proclaimed by "a multitude of the heavenly host," and that brought "good tidings of great joy" to this sorrowful planet. But still further to reveal the "universality of our science," let these notes close with a reference to the attainment of Mastership taken from some far older literature than ours and used by Initiates of the Mysteries in the Far East of the world :

"Behold the mellow light that floods the Eastern sky! In signs of praise both Heaven and Earth unite ; and from the four-fold manifested Powers a chant of love ariseth, from flaming Fire and flowing Water; from sweet-smelling Earth and rushing Wind.

"Hark ! From the deep unfathomable vortex of that golden Light, all Nature's wordless voice in thousand tones ariseth to proclaim :—joy unto you, O men of Earth; a new Master is born !"

W.L.W

EXPLANATION OF THE FRONTISPIECE.



This symbolic picture illustrates and confirms the statements in the foregoing Notes. It once served for the contemplation of Initiates of the Greek Mysteries and was accompanied on another stone by a fervent prayer for regeneration into the perfected state here portrayed. The prayer (too long to quote here) is called "*The Invocation of the Flame*," and is similar in its terms and intention to the Christian prayer for the descent of Celestial Fire, known as the hymn *Veni, Creator Spiritus*

The design is a *Square*, within which is the *Circle* (or ovoid) surrounding the figure of a perfected man, who is the *Centre* of the picture. At the four corners of the *Square* are four faces, symbolic of the Powers which rule the four quarters of space, and corresponding with the four Living Creatures mentioned in the hooks of Ezekial and Revelation, and displayed on the four large Banners of the Royal Arch Degree. The ovoid sphere bears the twelve Zodiacal Signs, corresponding with the Banners of the twelve Tribes in the Royal Arch.

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The perfected man or Master in the Centre is a noble figure. Note how he is depicted :- His hoofed feet, standing in fire, indicate man's animal elements and their sublimation by spiritual fire into a body of divine beauty and perfection.

His head is enwreathed with a halo of fire and light; a bunch of little flames burns also at the *centre* of his body. (Every illuminate knows by experience "the consuming fire" that burns at these points of his nervous system).

The left arm (in the form of a square, as in our 2nd Degree Ob.) rests upon the great Rod of Initiation used at Eleusis as the symbol of Divine Strength and Support ("Thy rod and staff comfort me"). The right hand bears a symbol of power, the equivalent of our Master's gavel.

He is winged, in token of a Master's ability to soar above ordinary earthly levels of thought and sense perception.

From feet to head he is closely encoiled by a great serpent, the Spirit of Wisdom, whose head appears above his own and shows a gleaming eye, the "all-seeing eye" of spiritual consciousness and insight attained by every real Master, and which sees through all things, ranging even through the zodiacal heavens to the four quarters of space. For the soul is space, and when purified and illumined by the fire of the spirit knows its own divinity, expands through all space, and is coextensive with the Universe. (Compare the serpent that Moses set upon a pole, upon which whoever gazed was made whole of his infirmities). This serpent still forms part of our Masonic clothing; it is the emblematic clasp used to fasten the Apron round the body.

The ovoid, womb-shaped surround enclosing the man's form, and from which he is about to be born as Master, is the traditional symbol of mystical rebirth. Among advanced Initiates it has always been known by a name that cannot be divulged for fear of provoking offence and profanity, yet one that would explain and solve a much-debated problem. It appears in the Egyptian *ankh* cross always found carried by Osiris and his successors, and in Christian Architecture it is known as the *Vesica Piscis*, or basic geometrical figure upon which the initiate-architects of the great Gothic cathedrals planned those edifices.

Analogous symbolic portrayals of Mastership survive from the Osirian, Mithraic, Mexican and other Mystery-Schools, whilst in Christian art the central figure appears as Christ, the representative perfect Man, surrounded by the Twelve Apostles instead of by the Zodiac, and with the four Evangelists at the four corners.

W.L.W

ST WINEFRIDE'S WELL AND LEGEND

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I. THE WELL

**St Winefride, most admirable Virgin,
even in this unbelieving generation, still miraculous, pray for us!**

In the small Flintshire town of Holywell, overlooking the "sands o' Dee" these words are made to haunt one. Our habitual mental focus is not readily readjusted, but a visit to the Well and Shrine of the seventh-century Cambro-British saint urges one to make the effort. The conditions of our times are such that they compel most of us willy-nilly to bow down in the House of Rimmon⁹, and matters that to our forebears seemed reasonable and credible enough assume for us a quite contrary appearance. Probably and some of us at least believe the assumption justified, - however much man's mental focus alters from age to age, the object of full and perfect vision is static and varies not. The pupils of humanity's eyes may see for the moment but a part of that object as through a glass darkly; may dilate with wonder, adoration, and even, maybe, with credulity; or they may contract in criticism and denial, without affecting the totality of what lies waiting to be perceived. From a proverbial age of miracles, we glide into one repudiating the possibility of miracle, and it comes about that to days that seem to us a monument of credulity ours would have seemed a corresponding miracle of unbelief. But since to talk thus is but to argue in a circle and to beg the whole slippery question as to what miracle involves, it seems safer to assert that each age is characterised by its own peculiar wonders, sees its own special visions, and is thereby self-blinded to those of other times; and he is wise who can adjust his own sight to shifting conditions, and who can reconcile and synthesise in just perspective the varying perceptions of different periods.

Holywell is situate two miles from its railway station, at the English end of the North Wales Rivera, and is reached by a road leading uphill through a broad ravine known locally as *Sychnant*, the "dry valley"; for before the waters from the wonderful well began to stream down it fourteen centuries ago, it was, as the name "*sych*" implies, waterless and dry. At the head of the valley stands a sixteenth-century chapel or oratory, in the crypt of which is the famous Well; and immediately adjoining is Trefynnon, "the settlement by the Well," or angelic Holywell, whence one may look down upon the broad estuary of the Dee just about to join the sea. The place has few attractions; the valley renders the air close and relaxing; material prosperity seems to have deserted it; some factories and one of the chief hotels are closed and derelict, whilst detached blocks and entire streets of small and often squalid cottages are conspicuous and bespeak by sundry tokens the presence of many Irish, much poverty, and that unprogressiveness in social and temporal matters which, to whatsoever cause attributable, is so often found associated with a poor and largely Roman Catholic populace. Amid these slums, however, are an admirably kept and appointed Catholic church and excellent schools, at the entrance to which

⁹The "House of Rimmon" is a term from the Bible, specifically in the **Book of 2 Kings 5:18**. It refers to a temple dedicated to the Syrian god Rimmon. In the context of the Bible, Naaman, a commander of the army of the King of Syria, asks the prophet Elisha to pray for him because when his master goes into the House of Rimmon to worship, Naaman will bow down there as well. Naaman is concerned about this act of idolatry and seeks forgiveness for it. The phrase "bow down in the House of Rimmon" means **yielding one's beliefs or principles in order to conform** to others' expectations or societal norms

stands a large, impressive figure of the Saviour, beneath whose hands of welcome and blessing every child that enters must pass. It is well and to the honour of the Church whose foresight prescribes these things, that those whose lives are perforce spent in mean houses and cheerless conditions should be reminded, by the presence among them of such striking symbols, of unseen providences and of the promise of fair habitations and tabernacles not made with hands.

The Well is by the roadside and may be entered by a turnstile for twopence. Twopence more secures a towel and bathing-dress if you propose to bathe. You reach first a uncovered oblong pool shaped like a modern swimming-bath, stone built, surrounded by dressing-boxes, and some three feet deep. The water is entered by some steps, near the foot of which and immersed in the clear water is an aged, irregular slab of rock, known as St Beuno's Stone, upon which, as a centre of devotion, pilgrims are directed to kneel, and of which I shall say more presently. From this pool, an outer court of the Gentiles as it were, one passes into the inner sanctuary, which is the crypt of a chapel or oratory, once of great richness and beauty but now weather-worn and somewhat dilapidated, built upon the site of earlier premises shortly before the Reformation by Margaret Beaufort, mother of Henry VII, in association with various noble families, in the style of the well-known chapel bearing that King's name at Westminster Abbey. In the centre of this crypt and surrounded by an ambulatory, is a large hexagonal stone basin, some eight or ten feet deep, from the rocky floor of which wells -and has welled, it is said, for fourteen centuries the miraculous spring of water, crystal-clear, with a faint green tinge. Slowly, steadily, and with scarcely an indication of being in motion, the water surges up; *labitur et labatur in ornnē aolubilis avum*, ["It flows and will flow, twisting and turning through all eternity."] at an even rate of 3000 gallons per minute and at a mean temperature throughout the year of 54 degrees F. From this hexagonal basin the water overflows through an iron grille into a piscina, intended apparently as the chief, as doubtless it was the original, bathing-place-a narrow grave-shaped hollow in the ground and overlooked by a large crucifix. The size of this bath allows of but one bather entering at a time, who descends into it by stone steps and, after wading through, leaves it at the other end by like means. An altar-shrine and statue of St Winefride stand close to this bath for the devotional purposes of pilgrims, and daily service is held here at noon. The water then flows from the grave-shaped piscina into the large oblong bath already mentioned, after which it passes away from consecrated premises to discharge secular offices. It first provides an adjoining brewery with machine-power, and presumably with the fluidic constituent of beer, renders a similar service to a flannel factory a little farther on; and, after forming the water-supply of the inhabitants of the valley, loses itself, two miles away from its source, in the broad Dee. The pillars and walls of the crypt covering the Well are festooned with candles, banners, and votive offerings of crutches, splints, trusses, wreaths, written and even carved memorials, contributed by grateful pilgrims who have benefited there. Many submerged stones of the Well show extensive stains or patches of rich red colour. The mythopoeic tendencies of the ignorant in past ages have attributed these to the blood of St Winefride, which, according to legend, was shed here and originated the Well; but modern critical scrutiny perceives them to be due to minute blood-coloured mosses. It is fair to the ecclesiastical authorities in charge of the place to say that the latter explanation is the one accepted by them, as also that they recognise that the water of the Well yields to chemical analysis no properties whatever of a medicinal or specially curative nature. The spring is of ordinary water that has percolated down from the limestone uplands above Holywell and finds a vent in this valley, which forms its conduit to the Dee, the natural drainage system of the district. The large bath, I perceived, is not guiltless of the presence of sticklebacks; they are, however, innumerable, and for a pilgrim to catch sight of them is, I was told pour rirc, a not unpropitious omen.

The fame of the Well to-day is, except perhaps among the Catholic community, at its nadir, largely doubtless in sympathy with the general indifference of the age towards almost any but commercial

and secular interests; in part also owing to the greater celebrity of the modern Lourdes I and, in some measure perhaps, by reason of the contemptuous attitude towards it of the Protestant community in the district, certain of whom described it to me as " the Catholic fraud."

It is patronised, however, especially in summer, by a steady attendance, if not by a large number, of visitors, the majority of whom seem to be of the poor Irish Catholic class from our great cities and industrial centres. I propose to say little here of cures effected at the Well. Records of numbers of such cases in both olden and modern times are to be found in the literature of the subject, In support of such claims in earlier times, the Well must have had considerable reputation as a healing centre in the sixteenth century to justify the erection by people of distinction of the present buildings ; whilst since that time numerous cures have been less or more well-authenticated, and the cumulative testimony creates a strong presumption in favour of so-called " miracles " having occurred.

Official bathing hours are appointed for each sex. Many pilgrims do not enter the water, but merely hold an arm or leg in it, bathe their faces or eyes' or drink of it; whilst many purchase specially provided cans to take water away for use in private or to despatch to friends at a distance. It must be remembered that all who come are not physically afflicted; the visit may be made as an act of faith or devotion, or to secure interior grace. To quote from the Pilgrim's Manual:

" Though most of the cures have been granted whilst bathing, it is by no means a necessary condition for obtaining signal favours and graces. Strong faith and persevering prayer are the first conditions. Many wonderful cures have been granted to those who have had a small quantity of the water sent to them at a distance. Others have been cured by external application of the water or of the relic of St Winefride. No fixed rule can be given as to the number of baths. Many striking cures have been effected at a first bath; in other cases the cure has not come till after three or nine or twenty or more baths have been taken.¹⁰ Further, three separate visits at intervals of a year or less are recommended by the tradition of the promise made by St Beuno to St Winefride that 'whosoever shall three times implore thy aid in sickness or misfortune shall at least at the third time obtain his request, if it be not opposed to the Divine Will.' It is quite sufficient to pass three times through the little Well and to kneel for a few seconds on St Beuno's Stone."

Undeniable and outstanding features of the scene at the Well are the poverty of most and the intense sincerity of all those who come in quest of healing. There are cripples and blind, deformed and maimed, suffering adults of both sexes, and diseased infants but a few weeks old that one wishes had never been born. Many are here, or are bringing their invalid friends or children here, for whom no hope from medicine or surgery remains, and who now, often after long periods of both physical and devotional preparation, have come in their trouble as to a last resource, and in the hope that some signal favour may be vouchsafed towards their dire need. One sees pain of body and anxiety of mind concentrated here in an intensity sometimes almost maddening, were it not irradiated by the splendid courage and the sacred simplicity of faith that is manifest amid the cruel distress and the pitiable infirmity.

¹⁰ Attention is called to the following, procurable at the Well or from the Father Superior of the Catholic Mission at Holywell :-Life of St Winefride, by Fr. T. Swift, S.J.,1/-; The Story of St Winefride, and the Pilgrim's Manna, 1d. each; also to an excellent article in Borderland for November 1895, since reprinted in Essays in Psychical Research by Miss X. (Redway).

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I stand by the entrance-wicket, where literature, views, small images of saints, medals, and sundry accessories are purchasable, to watch and listen. A woman comes for a quart tin of water to take away; another for a bit of weed or moss from the submerged stones of the Well and supposed to possess healing properties-is not the weed " St Winefride's hair" ?

The station omnibus draws up and discharges a medley freight of infirm devotees and their friends; one sees crutches and bandages and discerns surgical appliances ill-concealed beneath the best-clothes. " A statue of St Anthony, please; and what time will do for Mrs McNolan to be brought down to be taken into the water ? " A decent, sad-looking working-man comes up bearing a girl with head and arms hanging invertebrately as a rag doll's over his shoulder. He has brought her from Lancashire and has no women folk to look after her; he could manage to pay for her stay here for a few weeks if someone would kindly take her in, but he must get back to his work to earn the needful money. It is a case for the nuns at the local hospice, and the poor, undersized child with wan face and frightened, dark-glinting eyes - she looks five years old; I find she is eighteen- is taken to receive the care of the kind Sisters. (I saw her after her first bath; she had been carried through the water, after which she had already managed to stand up and was " doing very nicely.") Amid this crowd of poor and infirm, luxury hoots up in its motor touring-car, pays its twopences to enter, spends ten minutes in looking round, asks a few questions, shrugs its shoulders at the replies, and hoots away again. (St Winefride in this unbelieving generation... Pray for us.) Here is an aged, wizened dame with a crutch and obvious cataract, breathing wheezily as she hoists her old bones very slowly up the steps on her exit from the premises.

She is assisted by a niece, a third of her age, whom she is scolding for cowardice in refusing to bathe and so preventing herself from doing. (" She's ninety-four, and been to New Zealand six times," says the niece aside to me ; "comes here every summer she can, and says she'll go in the water to-morrow by herself if I won't go with her; she's that plucky!")

A message comes for the attendant to carry through the bath some child or a poor wretch impotent to walk. A nurse in uniform enters with a little well-dressed boy who runs about the place quite happily and apparently in the best health; but round one of his bare knees is, alas ! a stained bandage; it is a case of lupus. And here are three bright, hatless girls arm-in-arm, evidently holiday visitors from the seaside, chatting and laughing with a pleasantry almost unbecoming here; but no, the middle sister, I find, is totally blind. "The optic nerve has gone," they tell me, " and we understand what that means; so if anything happens here, we shall know there has been a miracle."

Inside the large bath there is considerable commotion. There is the splash of water, and now and again the scream of a child or girl upon being taken into the cold pool. One lady is in great request and is constantly in and out of the water and dressing or undressing. Presently I hear from her own lips that upon two separate occasions some years ago she herself received here instantaneous relief that effected the elongation of a deformed leg in one case, and, in the other, obviated amputation of the arm after an accident. As an act of thanksgiving, she comes now each summer to encourage and give confidence to other sufferers' and' leading them into the water, she recites for them the litany of St Winefride and calls upon the bystanders to make the prescribed responses.

Upon another occasion a refined, handsome lady comes to take one of a series of baths. There happen for the moment to be no other bathers present, and she enters the water alone. I retire, for the time being, from the bath but the door, chancing to be opened by an attendant, I catch a brief and involuntary glimpse of her standing in the pool with closed eyes and lips moving in intensity of supplication, whilst with one hand she dashes water upon her hip. Later on, in response to a complimentary remark made in my hearing upon her robust appearance' her ready and

frank answer was: "Oh, there's nothing the matter with me. I come in the interests of others who cannot come themselves or have not the means to do so. I have a boy at home with hip-disease, for whose sake I bathe my own hip, and there are many others whose infirmities I come here each season to remember. It is not for me to say how or why cures result from my agency to people at a distance' but the fact remains that several of those in whose behalf I have come have benefited remarkably."

Undoubted cures take place, and Protestants and sceptics no less than Catholics have benefited from the Well. Of course there are many disappointments. Some cures are instantaneous, others occur gradually and after the patients have left the district for their homes. A few days before my recent visit a child of six, carried in in a splint made to extend to every part of the body, had left the Well whole after a single bath -the complicated surgical contrivance of steel and leather being left behind at St Winefride's altar, where it now hangs as a memorial; a blind man had regained his sight; whilst a young woman who had arrived yesterday on crutches had been able to leave them behind after years of use, and I saw her gleefully but clumsily running about in her bathing dress after taking a further bath in the hope of completely curing her thin, distorted legs. To all enquiries made from those in official attendance at the Well the sole answer elicited-and it is quite frank and sincere-is an allusion to the power of faith and the mysterious working of the Divine Will.

Apart from all religious or scientific questions involved, one cannot witness such scenes as these without considerable emotion. In a great hospital one finds an even larger concentration of human wreckage and witnesses the grim business of surgery and medicine working in skilled, organised fashion to effect relief. Humanity in health of body and vigour of intellect is pitting itself to win as against humanity in pain and misery. There are recognised methods of procedure, rules of the game to be observed upon both sides to the struggle. And whilst the emotional aspect of the picture is not absent, the conditions which prevail prevent it from assuming emphasis, and it is neutralised by the predominating atmosphere of business.' But here things are different. The sense of tragedy is present; the pathos of it all is more poignant, and there are no conventions to restrain it. To those coming here scientific skill has as a rule said its last word, and that-one without hope. The demands made here are not those of the logical mind to the latest word of medical skill and to accredited methods of relief ; they are cries to an ultimate unseen court of appeal, to potencies unknown and indeterminate; they are heart cries to something beyond the region of sense and logic; and, far from appearing unworthy or unreasonable, there is in them something of the quality of heroism from the fact that they are raised, and raised in confidence, in an age when the general tendency is towards stifling emotionalism and ridiculing all aspirations beyond the power of academic science to gratify. The purposes of a shrine of this nature are, I repeat, not restricted to physical healing alone, but, since it is of physical relief that I speak for the moment, it must be recognised that in regard thereto two facts are patent; one, that the water of the Well admittedly possesses no medicinal properties; the other, that cures, whether instantaneous, gradual or of patients at a distance through the vicarious agency of their friends, are in fact effected. Wherein lies the explanation. Miracle, faith, auto-suggestion, shock, psychic influences, or what not ? But this question we will defer, in order to approach it again after taking into consideration such light as may be gained from ascertaining, if it be so possible, the original purpose of the Well.

II. THE LEGEND

So far from this Well being exceptional, sacred wells, wishing-wells, and curative bathing-places have existed throughout history. To water itself there has always been attributed profound symbolic significance' as the Hebrew and Christian Scriptures testify *passim*. [throughout]. "In water there is a quality endowed with a blessing," sings Taliesin, chief of the Welsh bards-contemporary, by the way,

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with St Winefride - in a fine mystical poem in the Mabinogion that, telling in a parable the story of the human soul, its descent into the body of flesh and its redemption therefrom' relates how-

*Into a dark leathern bag, I was thrown
And on a boundless sea I was sent adrift.
Which was to me an omen of being tenderly nursed,*

And the Lord God then set me at liberty.

But apart from any purposed religious attributions, running water has ever a subtle charm for us all. Our favourite recreation-ground, like that of Shakespeare's Welshman, is

*By shallow rivers, by whose falls
Melodious birds sing madrigals.*

Some deep, unanalysed instinct leads us to the waterside - or is it the water itself that has some secret magnetic influence drawing us to it? However it be, the attraction is universal. The motive that draws the Hindu multitudes to bathe in the sacred Ganges manifests in our own Sankey-hymn chorals who look forward to the day when "We shall gather by the river", etc. etc.

Oases in tropical deserts have a symbolic significance as well as a utilitarian purpose for their denizens. In pre-Christian Greece, Italy, Syria, and Asia Minor, springs of water, often associated with guardian genii or with the healing cultures of Aesculapius, were once abundant: Jacob's well, the rivers Abarra and Pharpar, and the pool of Bethesda are among biblical examples of them. And there is nothing surprising in the fact that the religious-romantic Celt, should have reproduced so frequent a phenomenon. To trace the true history of specific places is now impossible; origins are lost in the distant haze of folklore and primitive religion. The modern example of Lourdes seems to rest upon a footing of its own, and if we accept the authorised account of its genesis, to come within the category of discoveries which the author of the *Religio Medici* quaintly declares to be clue to "the courteous revelations of spirits."

The official account of the origin of St Winefride's Well is derived from two more or less mutually corroborative sources. The chief and longer was compiled 1137 by Robert, Prior of Shrewsbury, who says he "collected it partly from detached writings preserved in churches of the district, and partly from the narratives of priests whose veracity is recommended by their venerable age and by the habit they wear." A shorter, perhaps rather earlier, version is by an unknown monk of Basingwerke, near Holywell. The Well had been in use for 500 years before these authors' time - St Winefride's life being attributed to the years 610-660, - so that, although the Well must have acquired great repute in the interval, the narratives are very considerably a posteriori, and this at a date when literary records necessitate very critical scrutiny, however good the faith in which they were composed. The essential features of the legend are these:

Early in the seventh century a holy man, St Beuno - well known in the annals of Welsh sanctity - wandered into Flintshire under divine guidance and was moved to apply to one Teuyth, the proprietor of three manors and father of but one child, a daughter named Brewi or Frewi, [This is the same name which mutates in certain grammatical circumstances and translates into English as Peace] to ask for a grant of land upon which to build a chapel and say Mass to the advantage of the district.

The request was granted, and there was allotted to him the modern Holywell valley then known as *Sychnant*, owing to its being waterless (*Sych*, i.e. meaning Dry and *Nant* meaning Stream). He built a chapel, said his daily office, and undertook the education of the maid Brewi. One day her parents had gone to church, the girl remaining alone at home - in one version owing to sickness; in the other, to prepare and bring to the church fire, water, salt, and other things required for Mass. At this point

Caradoc, the wild, lawless son of a local chief, called at the house during a hunting expedition, asked for refreshment and to see the girl's father, but, finding her alone, made unwarranted overtures to her. Brewí, already dedicated to virginity and to the Divine service, made a pretext to leave the room, and thereupon rushed from the house, to gain the protection in the chapel, where the service was now proceeding. Caradoc followed and overtook her not far from the chapel, and, upon her further resistance, struck off her head with his sword, the head rolling down the ravine into the open door of the chapel. During the ensuing consternation, St Beuno came down from the altar, lifted up the head, and, recognising its owner, uttered a curse upon the murderer and a prayer for the resuscitation of the girl. The former melted away before their eyes, like wax before the fire, "being swallowed up by a chasm in the earth", whilst, as St Beuno replaced the head upon its body, the girl returned to life and animation, showing only a slender white scar around her neck. At the place where her severed head had fallen a great spring of water burst forth and has continued to flow from that day to this, thus forming the present holy well, whose stones are stained by her blood and have ever since been red-stained. Brewí thereafter was known by the new name of Gwen-Frewí [*Gwenffrewí*] which in English is (*anglice*, Winifrede); the prefix Gwen meaning white or pure, in allusion to the whiteness of both her scar and her sanctity. After this ordeal she continued to remain under the spiritual guardianship of St Beuno for some years, when he received a monition (a Divine command) to go elsewhere. He, however, left her to carry on his and her own good work in the valley, and, departing, bestowed his blessing and three promises upon her: one, that the stones should never cease to show the red traces of her passion and be a memorial of her chastity; a second, that "whoever shall at any time in whatever sorrow and suffering implore your aid for deliverance from sickness or misfortune, shall at the first, or the second, or certainly the third petition obtain their wish"; and a third that when he himself departed to "the habitation God will provide for me on the margin of the sea," a gift sent by her to him once a year should reach his hands. Now there chanced to be a rock projecting from the stream caused by the miraculous spring, upon which the good man had been wont to pray; it is the rock previously referred to as St Beuno's Stone, and the legend concludes with the assertion that during the rest of her life Winefride each year made a cloak as a gift for St Beauno, that on the Feast of St John Baptist she placed it upon the stone; that it was washed down the little stream into the big river-the Dee-and the big river carried it to the sea, whose waves bore it safely to the Saint. He appears to have taken up his new abode at Cynnog, on the Caernarvonshire peninsula, where the remains of his monastery still exist, and where, unwetted by the water, the cloak is said to have been washed up at his feet the following morning with unfailing regularity.

Now, read literally, here is an utterly impossible story. (St Winefride .., in, this unbelieving generation... pray for us !) Some concession is at once afforded us by a statement in the officially issued Life that "no Catholic is bound to accept in its entirety the account as thus handed down to us . . the details of the history have to rest on their own evidence . . they were included in the old Sarum office but are not embodied in our present breviary"; for which relief much thanks! But before offering an interpretation which, by ascertaining the true and inward spirit of the legend, may preserve its truth after another than a literal manner, a preliminary clearing of the ground may be effected by reference to a few noteworthy points. The legend appears to be a composite one containing elements deriving from Latin and Celtic religious sources respectively. To Latin sources is probably due so much of the story as refers to

(1) the father of Winefride, who owned three estates, and dedicated one of these along with his daughter to the Divine service; the same legend obtains of the father of the Virgin Mary, as may be found in a sermon upon our Lady by Tauler, the great friar preacher of Strasburg of the fourteenth century.

(2) the martyrdom: which is seldom found in connection with Celtic saints.

(3) the incident of the spring of water originating where Winefride's severed head struck the ground.

As to this, the Bollandist Father de Smedt, S.J., who has collated the records, deposes to having met with no less than twelve occurrences of this kind in the lives of Cambro-British saints, a fact which, whilst tending strongly to negate the historicity of such incidents, creates, nevertheless, by its very repetition and emphasis, an equally strong presumption in favour of the story of the death and resuscitation having been introduced with an ulterior purpose, and that of a figurative and mystical nature.

Probably all these twelve occurrences are referable to a like tradition regarding St Paul which alleges that at his execution outside the walls of Rome his head fell and bounced thrice upon the ground, whence three springs of water at once issued; the site, formerly known as Aqua Salvie - the Waters of Salvation is now called Tre Fontane (Tres Fontes), a name suspiciously like Trefynnon, the Welsh name for Holywell.¹¹ The incident of the liquefaction and disappearance of the murderer, also of Latin origin, corresponds with several similar occurrences to redoubtable sinners who had the misfortune to fall foul of this or that Welsh saint. It may be regarded as purely symbolical of the annihilation of evil by goodness. But the final part of the legend, concerning Winefride's yearly gift to St Beuno, of its deposit upon the stone and its unwetted transportation to his dwelling place, has not a Latin but a strong Celtic savour. Again, we must not read literally; so to do involves obvious incredibility. Moreover, a similar incident occurs in the life of the Irish St Lenarnus, whilst in Celtic hagiology frequent tales are to be found of tokens and of holy men drifting in rudderless boats over the waters to providentially appointed place. It remains to see if it be possible to determine, with any degree of probability as to its truth, what idea, if any, underlies an episode of this character, and why it should have been made the appendage and anticlimax of the central dramatic incident of the reputed murder and reanimation of St Winefride, which in turn, as already suggested, may be merely a veil coving some interior intention.

Now where primary evidence is, as here, inaccessible, any hypothesis offered can be but an effort of the imagination, and its plausibility is supportable only by reference to well-recognised methods of symbolical imagery employed elsewhere for the dual purpose of veiling and expressing religious truths- The present legend is full of suggestiveness as also of affinities with other legends, and it is difficult to account for the invention of so elaborate a story and for its long and tenacious perpetuation save upon the supposition that originally it possessed a basis of truth of some kind, and not necessarily of a historical or objective nature. To the nebulous ages before that of modern letters is attributable a vast quantity of folklore, myths, fairytales, and romances, some of which still survive, embodying, as, e.g., the Graal legends, often in extremely subtle and beautiful ways, profound religious and philosophical truths, though seldom recognised nowadays as enshrining such. Owing to its affinity with analogous coeval legends and to its own internal evidence, there are, I think, warrants for supposing the Winefride story to be of this nature. In origin it may have been that the legend was compiled, whether with or without reference to any actual historic person or event, as one purposely fabricated in quasi-historical form, but without intent that it should be treated as history; that it was a parable intended for use in connection with some simple religious rite in times before the Roman supplanted the Celtic Church, and for the offices of the latter substituted its own. Those familiar with the quasi-historic legend of the mythical Hebrew Hiram Abiff and with the purpose to which it has

¹¹ NB I suspect WLW is reading too much into this as Tref means Town and Ffynnonnon means Well or Spring, so Trefynnon simply means Well Town which how Holywell is usually translated into English.

been applied, will be best able to follow my suggestion that the legend of St Winefride may once have served a similar purpose; a purpose that became abrogated upon the introduction of the sacramental offices, especially that of baptism, of the Latin Church (which, however, undoubtedly took over the Well and permitted the continuance of the legend in an adapted and elaborate form) and that in process of time became lost sight of utterly. There is, I am told, in Pembrokeshire, another holy well of little modern repute, the water of which is traditionally served by a hereditary custodian in the skull of a saint. Now if this simple rite ever had any symbolic religious significance, which is probable, it implies that that water which, springs up unto everlasting life is attainable only by the path of sanctity and self-mortification. And hence it is no far cry from this well to that of St Winefride, where it is still the duty of the pilgrim seeking health or grace to walk thrice through the waters filling a symbolic grave. As said above, the small and chief bath is a grave-shaped excavation, and, though of sixteenth century construction, the sepulchral piscina doubtless is a faithful reproduction of one that for many centuries had anteceded it.

Whatever else may be said for it, the legend of St Winefride is surely a parable of the soul's life; one of the many parables and figures by which religious truth was taught in early unlettered days. Under the familiar image of a chaste woman, the virginal soul is depicted as yielding itself to the claims of its own higher and better part, personified by the wandering Beuno, who "hath no where to lay his head" until someone grants him a place of rest where he can build a "church," Teuyth's three manors being a figure for the three estates of the human realm: body, soul, and spirit. There ensues a period of self-dedication and discipline in anticipation of the great regenerative change, and of this the imagery lies in Winefride's years of education by the saint and in her being actually engaged in preparing the elements for the Holy Sacrifice - the symbol of her own passion - at the very moment that the dark powers, in the guise of the lustful Caradoc, enter and make trial of her. It is noteworthy that the place of her preparation and trial is *Sychnant*, the dry valley, for the soul's quest occurs in the wilderness of this world and in conditions of inward aridity; and this again connects with the Psalmist's "valley of the shadow of death" and with Ezekiel's "valley of dry bones." Her decapitation and subsequent resuscitation, coupled with the extinction of the evil power, are but a portrayal of what in the annals of sanctity of all faiths are known as mystical death and its inevitable consequent, mystical rebirth. After this she is given the "new name" that in Christian doctrine distinguishes the regenerate from the unregenerated man. That around a voluble and notable spring of water a legend of this nature should have been compiled by old-time religious instructors with a keen eye for the sacramentalism of natural phenomena, such as the bards possessed, and with a view to the spiritual edification of a semi-barbarous people, is, I submit, entirely probable. It is impossible, in the absence of positive evidence, to put the claim higher than this or to disprove it, and the suggestion is here offered for what it may be worth.

'We come now to that other part of the legend concerning St Beuno's stone and to his removal, when his transmutative work in the Dry Valley was done, to an unknown, divinely appointed place where at the sanctified Winefride, or that which she personifies, could communicate with him supernaturally. The stone immersed in the Well, upon which pilgrims still kneel in emulation of St Beuno who so used it, suggests a connection with many other sacred stones all having a common symbolic value and root. The Kaabeh adored at Mecca is for the Moslem pilgrim the symbol of the basal Reality which underlies all manifested things and "without which there is nothing made that is made." The reputed stone of Jacob in the Coronation-chair at Westminster is another emblem of that strength from and to which all other power must needs emanate and be referable; of that rock "upon which," it is recorded, "I will build my Church," and to which St Paul alludes in saying, "And that rock was Christ." Again, those acquainted with the symbolical terminology of the spiritual Alchemists will recall the philosophical "stone" which is to be found in the philosophical "water that wetteth not the hands," just as the cloak

despatched by Winefride reached St Beuno undamped; and, though it were vain to suggest that the Hermetic tradition, as such, was known in Wales in the seventh century, the fact remains that an equivalent idea or doctrine has persisted through the ages and has been reproduced in various ways. In virtue of this symbolism, the traditional devotion upon St Beuno's immersed stone by pilgrims assumes the nature of an extremely appropriate and sacramental act of faith, and this in a degree far greater than is perhaps recognised by those who perform it, owing to the story's concealed significance having become lost.

There remains that romantic and extremely beautiful episode of St Winefride's cloak yearly deposited on the stone and transmitted thence by water to St Beuno at his distant and unknown home. Here, it may be, is concealed a reference to a very high doctrine; to that, namely, of the Communion of Saints; the interfusion of consciousness in a Holy Assembly of souls that have attained to an exalted, perfected state possible only to the sanctified. Again, I refrain from being dogmatic, but I confess to a personal intuition that tells me that in this incident there is both the promise and the echo of a fulfilment of that benediction of the Church which says "*Ad societatem civium civirum supernorum perducat nos Rex Anglorum!*" ["May the King of Angels lead us to the company of the heavenly citizens!"] Readers familiar with two great books upon this subject Eckartshausen's *Cloud upon the Sanctuary* and Mr Waite's *Hidden Church of the Holy Grail* will follow my meaning and know the Christian aspect of this high theme. But so universal is the symbolic imagery of cloaks and wedding-garments, of streaming water, and of the great sea, that I suppose an enlightened Buddhist or Vedantist would readily apprehend the sense of this marvellous piece of Celtic mysticism, and would discern in the cloak an allusion to a subtler vehicle of consciousness than the physical organism, a vehicle by which it is possible for the higher mentality of humanity to transcend the normal brain-states and, as "the dewdrop slips into the shining sea," to pass into that "conscious rest in omniscience" which in the Orient is called Nirvana and in the Christian fold the Divine Union.

A contemptuous Welsh Nonconformist spoke to me of St Winefride's Well and its associations as "the Catholic fraud." I dare say that sometimes at the conventicle of his dismal sect he joins in singing, not, I hope, without interior relish a gracious and well-worn hymn in which are the words

*Till in the ocean of Thy love
We lose ourselves in heaven above.*

If so, he little suspects his unconscious testification to what is involved in the story of Winefride's "cloak" journeying over the waves "to a habitation by the sea, appointed by God."

The suggestion here offered, then, is that St Winefride's Well was once a centre of Celtic Christianity where religious instruction was imparted through the medium of a primitive legend, and that both the Well and the legend in an elaborated form were assumed and taken over subsequently by the Roman Church. That the inner purport of the imparted doctrine, intended primarily to be of a mystical nature, should in process of time have become lost, and the Well reduced from its first intention to a place of pilgrimage for, almost exclusively, the cure of bodily disease, is only to say that they have shared the general process of materialisation which every expression of spiritual truth sooner or later undergoes in the public mind. One need not, however, conclude that bodily cures were excluded from the original intention of the place, for physical health has often a direct connection with interior well-being. The power that can heal and uplift that part of our organisms which is higher than the physical has *a fortiori* [even more so] at least equal jurisdiction over our grosser part, and the body is redeemable no less than the soul. Indeed, we are coming nowadays to discern the mutual interdependence of the two; to recognise that there is a sense in which the twain are one or may become at one; that even the material husk of ourselves and of all else is in its nature psychical; and that action and reaction are,

for good or evil, continually passing between the multifarious constituents of that great pan-psychic Unity which we call the World. And herein - apart from all ultra-human potencies and possibilities, as to which it is not my business here to speak - lies a clue to the problem of the healings that are spoken of as "miraculous." The psychic forces generated in a shrine like this by the intense yearnings, the faith, and the aspirations of the troops of our afflicted brethren who for fourteen centuries have been visiting it in quest of life and healing, are not, be assured, utterly lost or wasted energies. The atmosphere of the place is charged with them. They have penetrated its walls and have soaked into its ancient stones until the accumulated force of that "effectual fervent prayer" which "availeth much" has induced conditions that, reacting upon certain persons chancing to be *en rapport* [in agreement] with, and susceptible to, the influence of this particular magnetic field, suffice to produce palpable physical effects in correspondence with the aspirant's desires.

Three visits to St Winefride's Well are prescribed by the tradition as desirable for securing a remedy for any ill. Thrice is the prepared pilgrim directed to pass through the healing stream' that thereby' as may be assumed from the symbolism of the act' he may be made whole in his triple parts of body, soul, and spirit. And I, a mere casual visitor and spectator there "in this unbelieving generation," reflecting upon my unpremeditated actions during a recent holiday, recall that, moved by what I saw and heard and read of it, upon three successive occasions I was drawn to visit the Well, in the hope of rending the veil of outward appearances and plucking out the heart of its inward mystery. In what is here written to that end I may or may not have succeeded; but if to St Winefride or her legend I have done any violence, may she, "still miraculous," pardon the offence for its good motive of directing attention to an ancient shrine and endeavouring to determine the value of a charming and an impressive story.

A Context for WLW's thoughts about Holy Wells, the Pilgrimage of Winefrede's Cloak and the Plumb Line.

Bro Robert Lomas

During the 1920s Walter Leslie Wilmshurst took regular summer holidays hiking in North Wales. He never learned how to drive a car and so he would take the train from Huddersfield to Liverpool where he could embark on the steamer St Tudno, from Liverpool to Menai Bridge, calling at Llandudno, Beaumaris and Bangor.



On these annual visits to North Wales he investigated some of the sacred sites of the Welsh Landscape and so tapped into the oldest Christian tradition in the British Isles. He was a spiritually sensitive man and a fully committed Christian of the Anglican Tradition. As you can see from his reaction in his essay on St Winefride's Well, he became fascinated with the old traditions of North Wales that he felt might have pagan roots. That may partly be true but Celtic Christianity along the North Wales coast actually has deep roots in the early Christian Church.

It is the tradition of the Celtic Church, that Christianity was brought by people from the region of Ephesus and established in the British Isles by AD45. This is bolstered by the fact that the Church in the British Isles maintained that its original Liturgy was that of Saint John the Divine, who is known to have lived in Ephesus in his later years. As Bro Wilmshurst pointed out, "St. John the Divine is regarded as having become entrusted with the spiritual evolution and occult government of the West during the Christian era, and our Craft, as an evolutionary product of that era, was therefore placed at once under his patronage."

Saint Gildas the Wise (a Welsh monk and pupil of St. Illtyd. AD512) maintained in his History, that Christianity came to Britain in the last year of Tiberius Caesar i.e.: AD37. There was no Roman Christianity before the reign of Constantine in 330 AD. But it was from Roman Christianity that Bro Wilmshurst's Anglican traditions originated, However it was Constantine, not Peter, who really founded the Roman Catholic Church despite the myths. When the declining Roman Empire took over the Jewish Messianic cult of Christianity as its official religion the Celtic Church in Britain was already nearly three centuries old and had developed a distinctive Jewish character.

St Gildas's history of the Celtic Church, written in 540 AD, says that Aristobulous, one of the seventy additional apostles, described in Luke 10, (feast day March 16th) brother of the apostle Barnabus, was sent by Andrew to become Bishop of Britain in 37 AD and established his first church in Arwystili in Powys in 45 AD. Gildas obtained this information from the writings of Hippolytus in 160 AD.

The antiquity of the Celtic Church was unequivocally confirmed by five Papal councils: The council of Pisa (1409), the council of Constance (1417), the council of Sens (1418), the council of Sienna (1424), and the council of Basle (1434). Each of these ruled that the Church in Britain was the longest established Church in the gentile world. This was done even though it would have been politically advantageous for the various popes to ignore it. By confirming it they offended France and Spain, which were at that time, far more powerful than Britain. The extant evidence in favour of the antiquity of the Celtic Church must have been overwhelming for this to happen but unfortunately most of that written evidence was destroyed during Henry VIII's dissolution of the monasteries and the dispersion/destruction of their libraries.

The dissolution resulted in the founding fathers of the Celtic Church being far less well known than the popes and bishops of the Roman Church. Once the actions of the Synod of Whitby replaced the authority of the orthodox Celtic Church with a different Roman culture, Saints Illtud, Kentigen, Asaph, Columba, Gildas, Beuno, Dyfan, Fagan, Elvan, Hywyn, Rhwydrws, Mydwyn, Seriol, Gwenfaen, Gwrst, Pado, Pelagius, Dwynwen, Trillo, Tudno and Cybi were largely forgotten outside the Celtic lands. Only Columba's name survived, as it was kidnapped and exploited by the victorious Roman Catholic Church, although I doubt if many Roman Catholics know what Columba taught.

Columba's Celtic Church did not accept the concept of Original Sin. This was clearly stated by Pelagius before the Council of Carthage in 418 AD. That council sided with Augustine of Hippo and declared Pelagius a heretic. However, the Celtic Church refused to accept this verdict of Rome and continued to teach that everyone has free will and can choose whether to sin. They did not accept that Adam was created holy and immortal, or that his sin in eating the apple caused the fall that made all his human descendants mortal. The Celts took their inspiration from nature and the Old Testament noting that all creatures, including humans, have a season. There is a time to live and a time to die. (Ecclesiastes 3:2) Adam was created mortal but with free will.

Pelagius embraced the Celtic view that anyone can choose to be good at any time, simply by exercising this free-will. He taught that human nature is neutral and does not require the grace of God to enable us to choose between good and evil. The only works of grace are a proper education and a good example, such as Christ. (This conviction that you are a sinner by choice is a key belief which was passed down to the Cause of Welsh Calvinist Methodism in the Great Revival of 1859.)

The Calvinists, which Bro Wilmshurst calls "a dismal sect" believed that you sin because you choose to sin, and you must take responsibility for improving yourself by following the example set by Jesus. If you choose to sin then you will burn in Hell, and it will be the consequence of your own choice. Do not expect to be saved just reciting by some official incantations. You must work at becoming good, you cannot buy goodness with indulgences. You must reject the devil and all his works, and not allow him to live secretly within your heart.

The Calvinistic Methodists inherited this idea from the Celtic Church which founded remote monasteries, far from sinks of temptation, where you could travel to learn not to sin and so help yourself. (E.g. Ynys Seriol, Arwystili, Iona, Lindisfarne, St David's, St Beuno's, St Cadfan's etc). In these democratic communities Christ's example of the path of righteousness was taught and individuals were helped to follow that path. This leads on to the extensive network of holy wells. All these sacred

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sites were used for the Jewish sacrament of naked baptism, as a systematic teaching to demonstrate an individual's rejection of the devil, as described by Hippolytus. The theological basis of the Celtic Church's thinking shows how these two principles of proper education and following a good example, such as Christ, were personified in their practice of baptism.

The Holy Wells which so fascinated Bro Wilmshurst are a remnant of this early sacrament. Writing in 160 AD Hippolytus explains it in the "The Apostolic Tradition".

Catechumens should be instructed in the word for three years. Yet if someone is earnest and perseveres well in the matter, it is not the time that is judged, but conduct.

This Celtic ritual of baptism followed the Jewish practice of ritual immersion in a mikveh, or sacred well of living water. The entire body must be submerged during the rite. All the Celtic monasteries had a sacred spring or well associated with them, and many survive to this day (e.g. St Winifrede's well on the site of St Beuno's monastery which so fascinated Bro Wilmshurst, is now a Roman Catholic shrine.) The Celtic immersion offered complete transformation. You enter in one state and leave in another. You can "improve" yourself little by little, but you cannot transform "yourself" a bit at a time. By accepting the Initiatory rite of baptism, you were committing yourself to following the example of Christ, who was baptized naked in the river Jordan, and in full view of the watching crowd, by John the Baptist. Jesus immersed His entire body, as a public act so it was necessary to follow his example.



Covering any part of your body showed resistance to a willing transformation by suggesting there are parts of your body that you do not want the cleansing water to reach. As your body is made in the image of God, so you must be prepared to willingly dedicate all of it to be transformed. The transformation of the Celtic baptism is all-or-nothing. Any item of clothing, jewellery or body adornment will invalidate the ceremony. An echo of this practice has continued into our Masonic initiation ceremonies where Candidates give up all valuables and bare strategic parts of the bodies.

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Hippolytus, writing in 160 AD recorded the ritual as practised in Ephesus, from where Aristobolous was said it had come to Britain some seventy years earlier.

“At the hour in which the cock crows, they shall first pray over the water. When they come to the water, the water shall be pure and flowing, that is, the water of a spring or a flowing body of water. Then they shall take off all their clothes. The children shall be baptized first. All of the children, who can answer for themselves, let them answer. If there are any children who cannot answer for themselves, let their parents answer for them, or someone else from their family. After this, the men will be baptized. Finally, the women, shall be baptized after they have unbound their hair, and removed their jewellery. No one shall take any foreign object with themselves down into the water.”

The Celtic Church held individuals responsible for their own salvation and set up centres of teaching where men and women could live together and learn to help themselves. The priests had no special powers to sell salvation; you had to work for it. The Celtic Church was not centralised, and its Abbots and Abbesses were elected by their monastic communities based on their qualities as leaders and teachers. The Celtic Monasteries were autonomous Christian communities dedicated to helping those who wanted to learn the way.

At least two surviving holy wells, St Winefride's Well in Trefynnon and St Gwenfaen's Well in Rhoscolyn follow this St Hippolytusian tradition of a row on steps leading down from the West through a deep well of fresh flowing water where the Catechumen is totally immersed under the water before emerging from the water by the Eastern steps.



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Other wells are not as well preserved but all retain the mystical aura of transformation supported by local legends, that Bro Wilmshurst observed. And many Welsh holy wells contain accumulations of white pebbles and even have trees with many votive offerings hanging from them.

Bro Wilmshurst also observed that the legend of Winefride's Cloak has strange overtones of mystical pilgrimage. When St Beuno left Trefynnon he went to Clynnog Fawr where he established a Church beside another holy well. Each year Winefride wove a new garment for St Beuno, and consigned it to the holy well in Trefynnon from which it mysteriously transmuted to the well at Clynnog Fawr without getting wet! This seems to suggest that all the holy wells form part of mysterious linked network of belief that bound the various parts of North Wales together.



These two wells, along with nine others form a chain of holy wells which provide pilgrims with refreshment when they make the traditional Celtic pilgrimage from Trefynnon to Bardsey. This was such an important pilgrimage that in 1120 Pope Calixtus II acknowledged that three visits to Bardsey was the equivalent to one visit to Rome.

Although he was fascinated by St Winefride's Well, Bro Wilmshurst also visited other holy wells whilst on his regular hiking holidays in North Wales. If you want to follow the pilgrimage of the wells from Holywell to Bardsey here is a list of them.

Start at St Beuno's well which is on the hill behind St Winefride's Well which is believed to be the original spot from where Beuno first preached. Move on to St Winefride's Well which Bro Wilmshurst has so fully explained. The next well is St Trillo's Well at Llandrillo-yn-Rhos from which it is a short journey to St Mary's Well in Llanrhos.

The next four are to be found on Ynys Mon. Start with St Seriol's Well in Penmon. From there travel to the Two Saints Well in Clorach Llanerchymedd, then onto St Rhiwlas's well which flows into the lake by his chapel in Cemlyn. Then cross to Holy Island to visit St Gwenfaen's Well in Rhoscolyn. Come back down the west coast of Anglesey to St Dwynwen's Well in Llanddwyn before crossing back to the

mainland to go to St Cybi's Well at Llanystumdwy. Then on to the second St Beuno's Well in Clynog Fawr. The final well on this classic pilgrimage is to be found on the cliffs below St. Hywyn's Church in Aberdaron, where the pilgrim would ritually bathe in this St Mary's well before crossing over to Bardsey, the site of St Cadfan's monastery and reputed burial ground of 20,000 saints.

If you repeat this pilgrimage three times you will have stored up as much treasure as you would with a single pilgrimage to Jerusalem. These wells form a network of ancient belief which Bro Wilmshurst saw as representing ancient symbolic truths, as he explained in his essay.

Let's now move onto to reflect on the traditional power of stones, which Bro Wilmshurst also noticed. He notes that as a Master is entrusted with a Plumline, it consists of stone weight and a supporting cord. He tells us this implies the Master has been delegated the task of becoming a skilled tester and rectifier of the souls of those committed to his charge. Bro Wilmshurst then asks how can a Master be qualified to use it if he himself cannot pass the test of that Tool or be unconscious of his own soul ending as the weight on a "silver cord" hanging from the fingers of the Almighty?

This idea of stones that certain stones can have a direct link to the Almighty dates to the old pagan traditions of Celtic Kingmaking. The Celts elected their kings from a chosen family of acclaimed warriors, but that succession was not hereditary, it was by merit. Any freeborn member of the family was eligible to become king provided both his father and his father's father had been warriors and he was without bodily blemish or deformities. (As Celtic warriors fought naked to avoid clothing impairing their movements in battle, any such flaws were visible to all.) All tribal members had a say and there would be vigorous discussion before the decision was taken, as it had to be accepted by all. To be proclaimed king the selected man would stand naked before the people, on the king making stone, and the encircling crowd would roar out his name in proclamation.

One myth says tells of an important king making stone that was sited in Ireland, at Tara. The legend says this was the stone which Jacob (Gen 28:18) slept on when he wrestled with the Angel and saw his vision of the ladder to heaven. This legend adds this sacred stone was brought to Ireland by the Prophet Jeremiah, after the destruction of the Temple in Jerusalem by King Nebuchadnezzar of Babylon, along with Tephai, the daughter of King Zedekiah, known to the Irish as Tara, who founded the noble line of Irish kings by marrying an Irish man and having a son called Heremon who, by Jewish law, became an heir to the throne of David. This stone was taken to Scotland by Columba and later established on Moot Hill as the Scottish king making Stone of Scone. It was last used at the Coronation of King Charles III in 2023.

This king making stone myth of the Celts may well be the reason that early Christianity, celebrating Jesus as an exemplary Jewish Messiah, was so easily accepted. The Celtic Church was deeply rooted in Judaism and the Old Testament.

Just to return to the king making stone for a moment, Historian R J Stewart commented on the power it conferred which was applied during the coronation of Charles III:

"The stone upon which British rulers are crowned, is the one carried off from Scotland by Edward I in 1296. This is the original Stone of Scone, used for the installation and crowning of Scottish kings; some writers maintain that this stone was the sacred king stone from Tara in Ireland, brought to Scotland by the Dalraidic kings. Magically it is essential for the royal line of Britain to be installed upon the sacred stone, a tradition still upheld today."

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To this day the kings and queens of England must be crowned whilst sitting above the Stone of Scoon. Historian of heraldry W J Bennet commented on the power of this stone when creating a legitimate king.

“The jewel studded regalia takes second place to that piece of rough and apparently valueless stone on which the sovereign sits for the actual crowning. No doubt a desire to perpetuate an ancient custom could account for the continued use of this ‘Coronation Stone’, but this does not explain the origin of this custom; why this particular stone was chosen or the veneration in which it has always been held by people of the British race.”



The nearest the Celtic Church ever got to accepting a doctrine of the Divine Right of Kings and by implication the Divine Right of the Pope to crown kings, is the legend that Columba, a noble of the Dalraidic line, took Jacob's king making stone, with its links to the line of King David, to Scotland as part of his mission to convert the Pictish Kings.

But there is another tradition which ties in with the symbolism of the plumbline and the word of an Installed master, and with the accumulation of the white, or while lined, stones found in so many Welsh Holy Wells. In the **Book of Revelation** in the Bible, the story of the white stone is mentioned in **Revelation 2:17**. This passage speaks of the rewards for those who strive to improve themselves and stay faithful. Saying "To the one who is victorious, I will give of the hidden manna. I will also give that person a white stone with a new name written on it, known only to the one who receives it."

The **white of the stone** signifies several things:

Purity: Its whiteness symbolizes purity and righteousness.

Acceptance: In pre-literate times, our ancient brethren used such a stone as a token of admission.

New Identity: The new name given with the stone represents a new status given, uniquely to the individual. All Installed masters will know the name of the Stone Squarer.

The hidden manna mentioned alongside white stones refers to spiritual sustenance for those who remain faithful. The verse emphasizes the reward for those who overcome challenges and remain true, offering them a unique, personal relationship with the Great Architect. It also ties in with an old Celtic tradition of taking a white marked stone from the seashore by St Trillo's well and taking it to each of the holy wells which adorn the Pilgrimage to Bardsey and immersing it three times in each well, before finally depositing as an offering in the well to your favourite saint.

I have an ancient plumb line, which I discovered whilst searching for damaged and discarded stone axe heads at Graig Llwyd, near the stone circle about Penmaenmawr. It was carefully made by drilling a hole in a peddle using a wood and sand abrasive bow drill. It is a highly labour-intensive way of making a hole and in the days before carborundum drill bits would have been a highly prized object.

About five years ago, before Covid, I decided to select a white marked stone from the seashore of Llandrillo-yn-Rhos and dip it three times in all the eleven wells of the traditional pilgrimage. The most difficult one was St Mary's Well below St Hywyn's Chapel. It's at the very tip of the Llyn peninsula, directly opposite Bardsey Island, where this peculiar well nestles under the cliffs. Its distinctive, because a freshwater spring emerges just above the high tide mark, but the basin is often filled with salt water by the crashing waves. This is where Pilgrims would come to bathe before setting off to Bardsey Island. The well water collects in a very narrow cleft in the rock. It is about a three-foot deep, which makes bathing here possible – in theory at least. But I decided it would be wise not to revive the ancient Celtic Christian ritual of naked immersion, on that slippery narrow ledge under the cliffs.

However, in an act of homage to Bro Wilmshurst I used that white lined stone as part of a set of working tools for an Installed master which I will lend to Coronation Lodge for this year's installation. My long-term ambition is to donate that set of tools to the lodge, once it is well-prepared enough to be able to work the complex and beautiful Wilmshurst ritual from memory.

Contributions to the Writing Challenge

When establishing CQ the Editors announced a new **Quarterly Writing Challenge** for any member, or corresponding associate, of Coronation Lodge to develop their writing talents. Going on to say:

“As both Co-Editors are experienced university academics, they appreciate the benefits of anonymous marking and have long familiarity with applying it. And anonymity also has a glorious history in the practices that Bro Iolo Morganwg laid down for the prestigious Eisteddfod competitions of The Chair and The Crown. A topic is set in advance, and a deadline set. All submissions are put forward under a penname. Only after the work has been adjudicated, performed, and judged adequate for publication is the writer asked to stand up and reveal their identity. It won't be possible to facilitate quite such a dramatic reveal as the eisteddfod, but the principle can still be followed.”

The topic for the Autumnal Equinox was question set by the WM to the Mentor. “What is the Importance of Music in Freemasonry?” The task is to write an essay answering the question from your own viewpoint. Freemasonry does not lay down dogmatic beliefs which must be followed to the letter. Its teaching is told by peculiar rituals and illuminated by symbolic understanding. There is room for many different interpretations and the answer provided by the Mentor can only be his personal view, and he is biased as he happens to be a practicing Organist. You may have a completely different idea, which the lodge would also like to hear. And if you summited it by the last day of Nov it could feature in the fourth issue of CQ. **The Quarterly Writing Challenge** is open to all members and corresponding associates of Coronation Lodge, with the exception of Drs Harrison and Lomas. Here are the rules.

“Your essay will be anonymised by email it to Bro Secretary who will allocate it a unique number, whilst recording the name of the writer, before forwarding the now numbered essay is to the Editors for consideration. They will judge it on the quality of the writing, the clarity of expression of its argument and the degree of supporting evidence for the views expressed. The winning essays will be published, still anonymous, in the Winter Solstice Issue of CQ and the writer will be contacted by Bro Sec and invited to submit an article on a topic of his own choice for the Vernal Equinox Issue to be published under his real name. In this way the Editors hope to encourage the competitive development of the writing skills of the brethren and improve the body of literature on Masonic Topics of interest to the lodge. “

Brother Secretary has received four anonymous submissions for **The CQ Quarterly Writing Challenge**, and all have been found worthy of publication. The articles are reproduced below and numbered. The authors who, at the moment are only known to Bro Secretary, will be revealed, at the Festive Board and in the next issue where the writers will be invited to submit an article on a topic of their choice for that publication.

A new CQ Quarterly Writing Challenge, with a deadline for the last day of February, is now open with the topic being the new question from the Chair of Coronation Lodge, which is “Why is it Important to Memorise Rather than Read Ritual.” The Lodge Mentor's response to the question can be found in the earlier article. And if you prefer to listen to the paper instead of reading it there is link to an unlisted YouTube video. But we would also like to hear the views of other brethren.

What is the Importance of Music in Freemasonry?

Contributor No 1

What is the Importance of Music in Freemasonry?

At our recent Autumn Equinox meeting, the Worshipful Master posed the question, "What is the Importance of Music in Freemasonry?" This query stemmed from our June lodge meeting, which featured a musical ensemble presented by our Brother Organist. The ensemble comprised "esoteric" musical pieces, accompanied by the Worshipful Master's insightful commentary on their selection.

While the lecture was undoubtedly enjoyable, it seemed to me that the musical content was not directly relevant to the Craft. As a Craft lodge, our focus should be primarily on the ritual and principles of Freemasonry. Unless we are inadvertently operating as a S.R.I.A College, disguised as a Craft lodge, our musical selections should align with this fundamental purpose.

To address the Worshipful Master's question directly, I would echo the sentiment expressed by our Brother Organist: there is no intrinsic importance of music in Freemasonry. Music simply exists within the lodge room, as our mentor's paper has eloquently explored. I will not reiterate his points here.

Suffice it to say that a lodge meeting without an Organist can feel muted and disharmonious. I became acutely aware of this when attending my mother lodge, where my father's anxiety had prevented him from playing the organ, leading to his absence from lodge meetings.

There are, of course, certain musical pieces that allude to Masonic themes, such as "The Magic Flute." Emulation Lodges employ the same opening hymn, but some have adopted unique alternatives. For instance, some Lodges in the Province of North Wales have a Welsh opening hymn, while another lodge I have visited has adapted a traditional carol to incorporate Masonic symbolism.

To quote Danny from the film *Brassed Off* – "Truth is, I THOUGHT it mattered. I thought that MUSIC mattered. But does it really?" From an esoteric perspective, it might not hold significant importance. However, for the life of a lodge and its harmonious atmosphere, music does indeed play a role.

What is the Importance of Music in Freemasonry?

Contributor No 2

In my opinion, music plays a great part in Freemasonry whether it be an opening ode, a closing ode, music during perambulations, the National Anthem or music that is exclusive to that Lodge or other degrees or Orders.

Music within masonry can be broken down into 2 categories whether it be music itself or choral. The odes are usually sung and these odes vary from Lodge to Lodge, area to area and Province to Province. Singing is a great way of members acting together (hopefully with Gusto!) to ensure that the spirit of unity continues. Music plays a great part in all ceremonies especially for a candidate in any degree or ceremony. I am sure that we have all been to a ceremony where there is no music which leaves you feeling unfulfilled. What does the candidate think if he sees a similar ceremony but with musical accompaniment, shortchanged perhaps?

It is only when an Organist is not available that members realise what a vital part that they play in our proceedings. Access to a good organist makes all the difference during the ceremonies and at the festive board. Masonic CD's are available, but they are a poor substitute for the real thing! Are many young recruits to Freemasonry bringing their musical skills to Lodges? Are Organists a dying breed?

Festive boards where the Master's song or the Entered Apprentices song are delivered with accompaniment are a joy to behold and leave a lasting memory for the new Worshipful Master or the Initiate and should always be encouraged. Even with no organist, it is great to have someone (who is not tone deaf!) to lead the singing.

Are the days of "Singing" Lodges disappearing? How many Lodges sing "Prosper the Art" or "Worthy Mason" these days at the Festive board? Do we need to alter the format of Festive boards to encourage more of a "Glee Club" atmosphere with perhaps solos (singing or playing) or a Lodge choir? Carol singing is enjoyed by many at December meetings, why restrict singing to once a year?

In the Knights Templar ceremonies, the singing of "For all the Saints..." and "Praise my soul, the King of Heaven" during the Malta degree are always a wonderful occasion. The annual KT Church service always starts with members processing into the Church singing "Onward Christian Soldiers" - such a moving sight and a pleasure to attend and partake in the proceedings.

Not forgetting the power of "Abide with me" during KTP meetings evoking memories of the FA Cup Finals at Wembley!

Music can also come to the fore as a way of fund raising by holding concerts or variety style evenings which would be open to all and perhaps a better format than a traditional "White Table" evening for recruiting members. Music also playing an integral part of a Ladies Evening where there is traditionally a song to the Ladies followed by either live music or perhaps a DJ.

Having just returned from a Masonic meeting and the singing of the National Anthem.

I rest my case, Music is an integral part in Freemasonry, long may it continue!

What is the Importance of Music in Freemasonry?

Contributor No 3

In the name of the Great Architect of the Universe

Some enchanted evening, you may meet a deacon,
You may see a deacon across a crowded room,
And that day you know, you know even then,
That somehow you'll be here again and again.

For you have a yearning, a deep heart of yearning. ("In my heart Worshipful Master")

It is said that a picture paints a thousand words. This is the case and is proved true by personal experience. Some however will only see a pretty picture. Some will see nothing of interest. But we do have some that can understand what they see and learn from the expressions of an artist demonstrated in shapes, colours, abstract figures or facial expressions. To appreciate a moment in time or an eternal truth.

Music is similar as it is expressive, touches emotions, enhances drama and lifts the spirit. An accompany to words, to scenic views, speeches, and play acting it gives depth and pleasure or like the scratching of chalk on a black board it can grate on us, build tension or shock us.

Like any language it conveys emotion, a vision in sound and continuity in drama. Some would find it soothing, or just a pleasant background sound to give presence. Lyrics can be heard but not heard, chorus may catch our "ear worm" but like ritual, lyrics do not always register meaning. Music can emphasis a point, emotional response or drift us away with the fairies. A powerful tool and as mesmerising as a snake charmers' pipe.

Within freemasonry music is that spiritual voice that emphasises the drama or the demonstrations of any ceremony. It is not essential but desirable to enhance any ceremony. Desirable as at times, it can speak of things unspoken in words, but essential only in feeling as well as hearing what is sung.

Surprisingly some people have no visual memory. Ask anyone to describe their childhood bedroom and they will be lost. Or to imagine their shoes in a pile on the floor. Such would say they cannot visualise it. However, music leaves itself in our minds to recall situations, events, and experiences that the visual has failed to do.

There are many examples of the language of music. Some sounds that can mean more than a background but hold deep spiritual meaning. The Om of the Buddhist, the Gregorian Chant, and the repetition of the Names of G-d to the Sufi. All music and harmony establish commonality, and either is a delight or annoyance depending on circumstances and medium.

The walls of Jerico fell at the sound of a trumpet. The allegory is simple when we hear and let the sound of the Shofar speak to us. A powerful sound that can break down barriers. What the shofar is doing is moving us with its own life. The horn of an Ibex or Ram hollowed out and probably polished is dead material but is still of value. This value is shown when it is given life by wind, (spirit is in the Hebrew original, wind, movement, or breath). Breath gives the horn life, an indwelling life and power that can turn death to life so much so it can break barriers down. Call the faithful to attention and resolve the heart for battle.

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The reed pipe of the Sufi, with its low mellow sorrowful sound is like a lament of a lost soul. It yearns to return to its home on a riverbank in the Sun and lapped by the waters. A cry to return home. In this way echoing the souls wish to return to the creator.

The Hebrew love of the minor chords in music calls for singing, dancing, and joyfulness. Used for partying and also for expressions of sorrow. Such lamentations are made profound with these chords that appeal for preservation and deliverance.

Spirituals lift spirits, to focus minds on higher thoughts, ideas and visions. The popularity of these spans many years from the origins in poverty and slavery they cry out for better things and lament loss as well as glories of things hoped for.

The call of the Islamic Muezzin from the minaret is that haunting cry in melody recognisable as the church bell. A melody of exhortation and bidding to come forward.

Music can also mislead us. One example is the dirge that was used in the third degree of masonry. It was like the church yard bell, a solemn Dong, Dong, Dong or a chanting dirge of death, departure and an end. This was wrong and out of place. "You and I will soon be lying deep within our lonely bed". It may be true but kills the hope the degree is about. It can make you piss listening to it. The message of the third degree is not finality but one of life, hope and fulfilment.

Another perception that is altered by the choice of music are the triumphant marches that are used for the masonic processions of Rulers. It is no triumph to be a GL officer. What would be more apt is the "Lament of the Hebrew Slaves" as such are the Servants of the Craft not its Generals. The "Servants of the Master Masons" would be a good title for such Officers music. For the highest rank is the Master Mason in Freemasonry. It would also put things in proper perspective. An Egalitarian brotherhood should promote this perspective and not embellish it as betterment.

The National Anthem is perhaps the most popular regular insertion to masonic ceremonies. Its value is commonality and unity of purpose. It could be said a sense of common purpose, and instilling belonging to those present.

An anthem that is particularly and perhaps more apt to masonry than the terraces of a football ground.

When you walk through a storm
Hold your head up high
And don't be afraid of the dark
At the end of the storm
There's a golden sky
And the sweet silver song of a lark
Walk on through the wind
Walk on through the rain
Though your dreams be tossed and blown
Walk on, walk on, with hope in your heart And you'll never walk alone
You'll never walk alone.

We are brethren of hope, love, and knowledge. Our place in the order we belong to is one of working for the benefit of all, living a just upright and good life, being examples of men to the world, and walking the path of light, learning and sharing.

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Music, ritual, symbolism and is our focus on the meaning of Freemasonry. I have attended ceremonies accompanied with a trombone, a violin and an opera singer. All are moving and conducive to enhance the experience of our ceremonies.

Music is a language like symbolism that is not precise, but it is open to interpretation. It can be akin to poetry. If like Shakespeare plays, our ritual was in verse or iambic pentameter it would be more memorable. However, we do have music to assist in propagating the message. Our easier passages of ritual are almost in verse. Like a song they fit the ear worm well.

Give music a chance, pick the melody well and promote composers to fit the ceremony and its meaning.

How and why does music work on us, our minds, emotions and intellect so well?

I have a theory that like language it was formed in man from hunter gatherer times. Communication between individuals was essential to plan, organise and succeed. From grunts, whoops and whistles our language developed. Still some words sound like the noun or the vowel sound of the object or action. I won't demonstrate as there are plenty of Anglo-Saxon and Norse vulgar words that fit the bill.

Music however was important in hunting to mimic the sound prey made. Bird calls and whistles are easy to spot but the low notes of cattle, of sheep, and even larger prey beating the ground or tree trunks with rhythmic timing. Man is a good mimic and consequently these sounds became language and music.

Can you imagine the question being asked, what are we hunting today? The answers would be bang. bang, thud, thud, tweet, whistle, Baa, Moo. Etc. Sensitivity to sound was from our beginning. The composer Elgar cycled in the countryside picking up sounds, rhythms etc when he was composing. Natural sounds, rhythms and beats of life around him.

The Philosopher Spinoza, in a similar revelation saw that nature was life or G-d if you like. All was sound, movement, vibration, life, was all part of the one. Which is like our masonic higher view.

We might have humble hunter gatherer beginnings but as Newton pointed out "we stand on the shoulders of giants". Look at where we are now. Amazing, and music is part of that climb on to shoulders.

Music is as important in Masonry as any symbol.

So say I.

What is the Importance of Music in Freemasonry?

Contributor No 4

Why should we have music in freemasonry? There are some clues that really stare us in the face when we work our ceremonies but, I suspect, that these breadcrumbs like so much of masonic ritual are all but too clearly hidden in plain sight.

To open, close and work our lodges “in harmony” is more than just a point at ‘being friendly to one another’. Indeed, harmony within a musical context is a reference to sympathetic vibrations that create a tonally pleasing sound. The contrary ‘dis-chord’ where the frequencies aren’t sympathetic cause anxiety, stress and tension. There are a lot of works dedicated to the interplay of moving in and out of these states, but Freemasonry expressly teaches us to “be in harmony” with one another.

I think in some cases, people take this too literally and interpret it to mean that we all have to behave the same. Not so. It just means that we all have to appreciate one another and act in a way that is ‘in sympathy’ with each other.

Being a musical director/arranger/musical dogsbody gives me some other insights into music that academic musicians would struggle to see. When I start to conduct a choral piece, whether it is classical or pop, I often find myself instructing the choir that the most important thing they do is not to start the sound together, but it is in fact to take a breath in in unison.

Why with a breath? Well, the act of taking that breath together does a couple of things. Firstly, before any sound is produced, the natural human inclination to work as a team means that the raggedness of the breathing, by it’s very nature, pulls everything into line so we generally get a much better start to the sound which immediately follows. Secondly, it mentally prepares everyone for what they are about to do, focussing the brain and turning a group of voices into a solid one voice.

Perhaps, this is what our opening and closing odes are trying to teach us and guide us to do: and what our perambulation music and now long forgotten chants also were meant to do. Not to be musical ornaments or some light incidental music like a honky-tonk pianist accompanying a black and white movie (who actually was the link to the audience feeling emotion before “the talkies” arrived)... no, but to be a meaningful deep breath in unison before the ‘performance’ and ‘working’ of a lodge is undertaken. A moment of calling un-matched frequencies, wrought by the outside world of life, into order ready to help create the conduit to the divine through our undertakings.

Stay Safe Online

Prevailing Threats – November 2024

Bro Chris Eyre

With the festive season upon us, some of us might have forgotten some of our habits in regard to online security, especially when you are trying to get that once in a year deal.

QR Code Scams



These are those little empty crossword graphics you now see on billboards, newspapers, TV adverts and even business cards; when you use your smartphone to take a photo, it offers up a link, like the example shown, these links can take you to a website, using cookies – nefarious sites track where you are shopping, banking, and snooping on your online activity, they can also offer up a download of a contact

, or an invite to an event, be vigilant- check what your clicking, and downloading, and that link is taking you where you are supposed to be going, the one above takes you to www.openlodge.com.

Some of the local councils use these on their car park pay machines, they to take you to a website to pay for your parking rather than fumbling for change, but the bad guys have replaced these codes with their own stickers, usually cleaned off by the council in a few days once they have been made aware but usually it's too late.

- **How it works**

The fake QR codes look legitimate and may display special offers to encourage people to give out their details. When a driver scans the code, they are paying criminals instead of the parking provider.

- **How to avoid it**

Here are some tips to avoid getting scammed:

Check the QR code: Make sure the QR code is part of the meter or sign, and not a sticker.

Watch out for short links: If the QR code opens a short URL, you can't be sure where it will take you.

Use a QR code scanner app: An app with anti-virus protection can alert you to suspicious links and hidden app downloads.

Pay directly through the meter: You can use cash, card, or the car park's official app.

Check the URL: Make sure the payment website's URL is secure and is the official site for the company you want to pay.

Check your bank statement: If you're concerned you've used a false code, check your bank statement and banking app for any suspicious transactions.

- **Report it**

If you think you've come across a fake QR code, you can report it to the council or to Action Fraud.
<https://www.actionfraud.police.uk/>

- **Chinese Shopping Sites**

I'm not entirely against these shopping sites, some names you might be familiar with; Temu, AliExpress, Alibaba Express, Banggood. These retail sites are collective marketplaces giving you access to Millions of items, offering cheap and reasonable prices, giving great alternatives to Amazon, and eBay, however some product and seller information can be lost in translation, some things to watch out for:

- **Phishing attacks**

Fraudsters may send spam emails that look like they're from AliExpress or Temu. These emails may include links to fake websites that try to steal personal information or install malware.

- **Fake order confirmations**

Hackers may send fake order confirmations or delivery notifications to trick users into clicking on links or opening attachments.

- **Unsolicited packages**

Scammers may create fake profiles on AliExpress or Temu and send packages to users whose personal information they've stolen. The packages may contain low-value items like cheap electronics or costume jewellery.

- **Counterfeit products**

Some products sold on Temu have been found to be counterfeit, including fake Air Jordans.

- **Refund scams**

Fraudsters may refund you using a new PayPal transaction, but then charge the money back when the buyer protection expires.

- **Ask to close the dispute**

Sellers may ask you to close the dispute before it's fully resolved.

- **Phishing scams**

Scammers may send fake emails asking for payment or personal information.

Remember to check what your buying; the quantity, delivery time, and check reviews, usually if there are bad experiences with the seller, delivery times, or warranty issues people are willing to share there experiences, more often with bad ones.

Brother Christopher Eyre, Corresponding Associate , Coronation Lodge No. 2927

Book Reviews

The Meaning of Masonry by W. L. Wilmshurst.

Reviewed by Bro Robert Lomas

The Meaning of Masonry by W.L. Wilmshurst is a seminal work that delves deeply into the esoteric and philosophical aspects of Freemasonry. First published in 1922, this book aims to provide a profound understanding of the Masonic tradition, encouraging members of the Craft to seek the spiritual and moral teachings embedded in its symbols and rituals. It was originally written as a series of individual lectures about particular topics which were later conjoined into a book. Occasionally you will notice that the authors speaks as if he is addressing a lodge, that is because when he first wrote the sections he was.

Wilmshurst begins with an insightful introduction that sets the tone for the entire book. He emphasizes that Freemasonry is not merely a social institution, but a spiritual and mystical path aimed at the personal transformation and enlightenment of its adherents. His perspective invites readers to approach Masonic teachings with a sense of reverence and deeper inquiry.

The Contents

Wilmshurst opens the book with these words;

The papers here collected are written solely for members of the Masonic Order, constituted under the United Grand Lodge of England. To all such they are offered in the best spirit of fraternity and goodwill and with the wish to render to the Order some small return for the profit the author has received from his association with it extending over thirty-two years. They have been written with a view to promoting the deeper understanding of the meaning of Masonry; to providing the explanation of it that one constantly hears called for and that becomes all the more necessary in view of the unprecedented increase of interest in, and membership of, the Order at the present day.

Each Chapter was originally a free-standing Masonic Lecture which was given many times in various lodges before being accumulated into a book..

1. **The Deeper Symbolism of Freemasonry:** In this chapter, Wilmshurst explores the symbolism of the Masonic rituals. He discusses the significance of the allegories and symbols used in the Craft, explaining how they represent spiritual truths and moral lessons. He emphasizes that these symbols are not arbitrary but are carefully chosen to convey deeper meanings.
2. **Masonry as a Philosophy.** Wilmshurst explains how the Masonic system is much deeper than a code of elementary morality such as all men are expected to observe whether formally Masons or not It supplies a need to those who are earnestly enquiring into the purpose and destiny of human life.
3. **Further Notes on Craft Symbolism** He goes on to explain how the traditional Instruction Lectures associated with each Degree of the Craft purport to expound the doctrine of the system and interpret the symbols and rituals. But these Lectures themselves stand in similar need of interpretation. Indeed, they are contrived with very great cunning and concealment. Their compilers were confronted with the dual task of giving a faithful, if partial, expression of esoteric doctrine and at the same time of so masking it that its full sense would not be

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understood without some effort or enlightenment, and should convey little or nothing at all to the unworthy.

4. **The Holy Royal Arch:** Wilmshurst delves into the Royal Arch degree, explaining its importance in the Masonic system. He suggests that this degree represents a higher level of spiritual understanding and completion, offering a detailed analysis of the rituals and symbols associated with HRA, highlighting their significance in the journey toward spiritual enlightenment.
5. **FREEMASONRY IN RELATION TO THE ANCIENT MYSTERIES.** What was the nature of the Ancient Mysteries of which modern Masonry purports to be the perpetuation? To what end and purpose did they exist? What need is there to perpetuate them to-day? For what purpose was Initiation instituted? Did it at any time serve any real purpose or can it now? Was it ever more than it is to-day, a mere perfunctory ceremonial leading to nothing of essential value and emphasizing only a few moral principles and elementary truths which we know already?

Some Final Reflections

W.L. Wilmshurst's *The Meaning of Masonry* is a thought-provoking and enlightening read that offers a comprehensive exploration of the deeper spiritual dimensions of Freemasonry. It is a must-read for anyone interested in understanding the esoteric teachings and symbolic language of the Craft. Wilmshurst's eloquent writing and profound insights make this book a timeless classic that continues to inspire and educate Masons and non-Masons alike. I recommend it as a thought-provoking and enlightening read for anyone interested in the inner mysteries of Freemasonry.

The full text of the Meaning of Masonry is available on the <http://webofhiram.org>

And I have also put a pdf copy of the text in the Associate's Library.

Letters to the Editorial Cooperative

The views expressed in these letters are the view/s of the author/s and letters remain their copyright.

Dear Sirs and Brethren.

It is sad that this year visitors and guests to Coronation Lodge will not witness an esoteric ceremony in December. The Master Elect will not have the benefit of the experience of such a presentation. An installation of an esoteric lodge is the only ceremony visitors can witness. The remainder of the regular meetings will be amplifications and discussion of masonic rites and mysteries.

The draft copies are a wonderful and true representation of a meaningful ceremony to impress and instruct. I would recommend that from now the ritual is set as an issue status and members learn this for 2025 starting now. Sadly, it is too late to present such a ritual this year.

Volunteers should start to learn the ritual and form and installation team. This works very well in my mother lodge in Scotland. A team to take over the installation and perform it between two. Each of them capable of doing the whole ceremony if necessary. Perhaps three good ritualists can do this with the remainder of the membership acting as understudies. The delivery being decided near December 2025. This will remove the onerous necessity for the outgoing master to learn the ritual and concentrate on the year in hand.

I have two brethren already keen to work with me on this. Please issue the ritual now and let us start with this very important task without delay or hinderance for the sake of the Lodge.

Should anyone wish to see an extenso installation I would be pleased to welcome them to St John 280 in Coldstream. We have a fine team who perform the ceremony with dignity from the second degree until the end of the installation. If any brother is interested in this visit I will need to know in January for the 1st March 2025.

My fraternal greetings and sincere complements,

Bro Philip. Philip J Harris esq jp

Lodge of Living Stones, Associate Member of Coronation Lodge

Dear Sirs and Brethren.

Brethren I would be pleased to kindly invite all the Brethren of Coronation Lodge and its Corresponding Associates to my installation on the chair of the Internet Lodge IL 9659 on 15th of March at Manchester Masonic Hall to be followed by a Festive Board at the same place.

I hope to see all the Brethren who can attend

Fraternal Regards

Bro A Umit Iris, Master Elect of Internet Lodge and Corresponding Associate of Coronation Lodge.

Email: umitiris@gmail.com

Forthcoming Events

Online Meeting for Associates and Brethren of Coronation Lodge

On the third Tuesday the 18th of February at 7:30 GMT, Bro Secretary John Karran will Chair an online meeting of the Corresponding Associates and Brethren of Coronation to listen to a Lecture by V.WBro Echlin, PGStB of the Grand Lodge of Canada in the Province of Ontario, and Past Grand Master of the 1st Veil in Grand Chapter of Canada in the Province of Ontario.

The title of the Lecture is;

The Prime Objective of Freemasonry is the Ultimate Quest to Understand the Nature of the Universe

The talk will be follow by a Q&A Session and a general discussion.

Very Worshipful Brother Gord Echlin is Past Grand Standard Bearer of the Grand Lodge of Canada in the Province of Ontario and Past Grand Master of the 1st Veil in the Grand Chapter of Canada in the Province of Ontario,. He is currently Worshipful Master of Mississippi Lodge 147 in Almonte Ontario and 1st Principal of Sanhedrin Chapter 114, Royal Arch Masons, in Renfrew Ontario. V.W. Brother Echlin is also Past President of Adoniram Council #2, Order of the High Priesthood of Ontario, Principal Conductor of the Work for Gedeliah Council #16, Royal and Select Masters of Ontario and Senior General in St. Justins Conclave 18, Red Cross of Constantine.

After 10 years of studying Buddhist philosophy, V.W. Brother Echlin joined Freemasonry in 2006, seeing it as a western framework to pursue an active and lifelong inquiry into the "mysteries of nature and science", assisted by the sympathetic minds of his Brethren. The ultimate quest for man is to understand the nature of the universe, and V.W. Brother Echlin believes that this is also the prime objective of Freemasonry. To this end, he will discuss the concept of Cosmic Consciousness, the unity of all things; his perspective, and the evidence for this perspective derived from his masonic experience.

All Interested Brethren are invited to attend the Teams Meeting. Further details will be circulated nearer the time.

Notes About Contributors

W.Bro John Karran – Secretary of Coronation Lodge 2927

John was born in Liverpool, is an Oil and Gas Consultant and has been married to Sheila for over 40 years with three grown up children and three grandchildren.

He became a Freemason in 1985 and was initiated into Eureka Lodge No 3763 in Bootle. After some years living abroad, on his return he joined Starkie Lodge in the Southport Group in 2006 and became its Worshipful Master in 2013. He became acting Provincial Grand Steward in 2015, and Master of the Provincial Stewards Lodge, Quingenti Lodge No 8516, in 2017.

John was Acting Provincial Grand Senior Warden of the Province of West Lancashire in 2017 and was exalted into North Meols Chapter No 5828 in 2000, installed as First Principal in 2017 and became Acting Provincial Grand Steward in Royal Arch in 2021. He is also a member of Provincial Stewards Chapter.

He is Secretary of Mersey College in the SRIA and their Provincial Director of Studies. He is active in many other Masonic Orders, in the Ancient and Accepted Rite (Rose Croix) where he has attained the 30th degree and is a Acting Officer of Red Cross of Constatine. Has been in both KT & KTP Chairs and is a Mark PM and with acting rank in Red Cross of Constatine plus is in many others including Royal Order of Scotland. As is clear from his CV, John has a strong interest in the esoteric and mystical side to Freemasonry.

W. Bro Dr David Harrison – Assistant Secretary of Coronation Lodge 2927

W. Bro. Dr David Harrison gained his initial degree in Welsh History and Archaeology at the University of Wales, Bangor, in 1997, and went on to gain an MA in 2000, and then a PhD in 2008, both at the University of Liverpool. Harrison also gained a Certificate of Education from the University of Manchester in 2000. He has worked as a history lecturer for the University of Liverpool, University of Hope, Liverpool and the University of Manchester, and as a project coordinator for various History groups around Liverpool and Merseyside.

Harrison has had 15 works published on the history of Freemasonry and Fraternalism and has had numerous academic papers and letters published on the subject in various journals. His works include The Genesis of Freemasonry (2009), which was Harrison's PhD thesis, The Lost Rites and Rituals of Freemasonry (2017), The Rite of Seven Degrees (2021) and his most recent work The Life and Death of John Yarker.

He became a Freemason in Cheshire in 1998 and is a Past Master of the Lodge of Lights no.148 in West Lancashire. He is also a member of Quatuor Coronati Lodge No2076

David is currently Assistant Secretary of Coronation Lodge and Co-Editor of the Quarterly Journal of Coronation Lodge, *Coronatio Quadrans* or CQ for short.

www.dr-david-harrison.com

Bro Dr Robert Lomas – Mentor of Coronation Lodge 2927

Robert is a British author, physicist, and retired Fellow in Operations Management from the Bradford University School of Management. He holds a First-Class Honours degree in Electronic Engineering and a Phd for research into the quantum properties of solid-state physics and crystalline structures from the University of Salford. He has worked as a consultant on command-and-control systems for

Coronatio Quadrans

various weapons systems, and the emergency services. Before he retired, he lectured on Information Systems, Statistics and Computer Security at Bradford.

He remains among the longest standing members of The Lodge of Living Stones, where he is organist, and has also benefited from that lodges' resources to study the work and philosophy of founder Walter Leslie Wilmshurst which he strongly promotes.

Robert is currently Mentor of Coronation Lodge and Co-Editor of the Quarterly Journal of Coronation Lodge, *Coronatio Quadrans* or CQ for short.

www.robertlomas.com

www.WebofHiram.org

X: @Dr_Robert_Lomas

W.Bro. Wayne Owens PProvSGD. Associate Member of Coronation Lodge

Wayne is a polymath who was born at a very early age and, quite impressively, has not died yet-something he considers to be a notable achievement. He joined Llannerch Lodge in 2006 and has been deeply involved in Freemasonry ever since. Wayne is a member of Wrexhamian Lodge, the Maesgwyn Lodge of Installed Masters, and the Provincial Grand Stewards Lodge of North Wales.

In 2011, Wayne became the Master of Llannerch Lodge and has spent eleven of the ensuing thirteen years in one chair or another. He is the Secretary of the Maesgwyn Lodge of Installed Masters, and Bishop Wilkins College SRIA.

His commitment to Masonry in North Wales is extensive. He was a founding member of the Widows Sons North Wales chapter, served as the Provincial Webmaster for five years, and has been the Assistant Provincial Mentor since 2021. Additionally, Wayne is an active member of the North Wales Association of Masonic Study, gives talks across several provinces and has done since 2017.

Wayne is also a fervent supporter of the Blood Bikes Wales charity, dedicating his time and effort to this vital cause.

www.wayne-owens.uk

X: @Wayne_Pen_Owens

W, Bro Colin Meddes

Initiated into Palatine Lodge No.97 in the Province of Durham (1970), Joined the Wear Lecture lodge No.7248 in 1974, serving as Lectures Secretary 1975 – 1988

1974 – 2005 Lectured to Lodges in the Durham and surrounding Provinces on *The History of the Province of Durham*, *The History of Palatine Lodge No.97* and *The Past, Present and Future of Freemasons' Hall, Queen Street, Sunderland*.

1975 - 1990 Assistant Curator & Librarian of the Provincial Museum and Library of Durham

1977 Installed as WM of Palatine Lodge

1986 Invested as Past Provincial Grand Sword Bearer of the Province of Durham

1990 – 2004 Curator & Librarian of the Provincial Museum and Library

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1995 – 2016 Director of *The Queen Street Heritage Trust* which we formed to transfer ownership of the Hall from Phoenix Lodge and to restore and preserve the building.

2002 Made an Honorary Member of Phoenix Lodge No.94 in the Province of Durham