

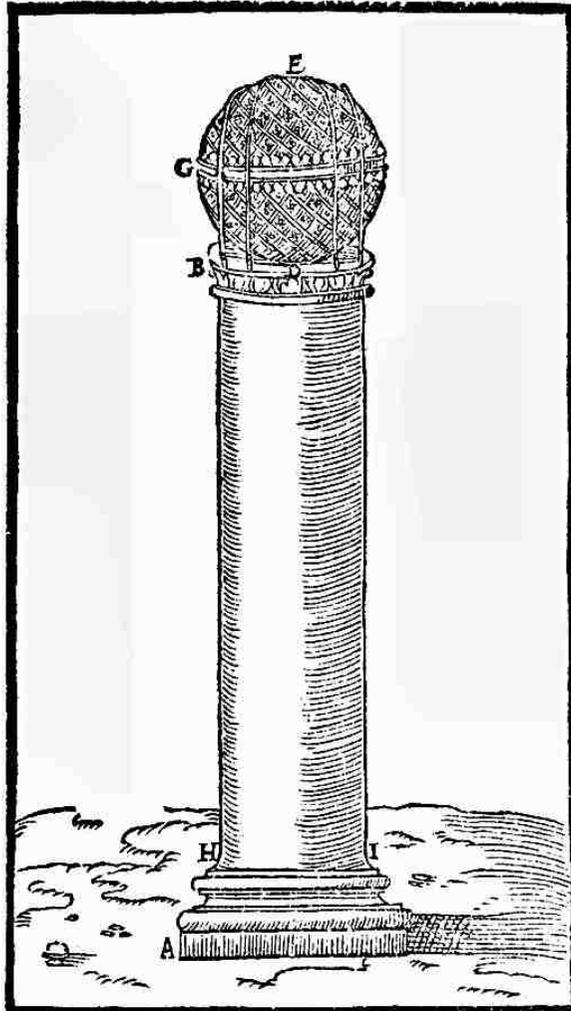
From the Geneva Bible c1560

I hope I have given a 'sketch' of the way in which pillars have evolved from earliest operative mason times to become important emblems in our Lodges .

Our Masonic Booklet (No.5) contains many more details and the full transcript of the Cooke and Grand Lodge No. 1 MS are on our Philbrick-lodge.org.uk web site.

Ed.

**THE FORME OF THE
PILLER.**



A B The height of a pillar eighteen cubites: the compass of a pillar was twelve cubites.
D E The height of the chapter or rounde balle vpo the pillar of five cubites height.
G In $\frac{1}{2}$ middes were two rowes of pomegranates: $\frac{1}{2}$ rest is the networke & flower delices or rofes.

MASONIC BOOKLET

No.5

Pillars, Candles and Columns



Foreword.

The views expressed in these pages are mine and do not necessarily reflect the views of any other Lodge Member.

When we were made a mason, we promised to “make a daily advance in Masonic knowledge.” Our Master undertakes to “... impart light and instruction to the Brethren of the Lodge.”

Those are our good intentions but time is always against us. We meet, have an enjoyable meal together and depart. We have our business commitments, our wife and family to consider and even the ritual to learn and memorise. Few of us, except old ‘crusties’ like me, have the time to do a little research into Masonic matters.

The purpose of these pamphlets is to give a brief overview of various topics that may interest you or about which you may be curious. If you are seriously interested then please contact me and I will point you to all of the sources I have used where there is a wealth of detailed information.

Remember, I am not an academic or a scholar but just a Freemason with curiosity and time. I have only scratched the surface, as best I can and used (pinched) information from various web sites and from the Transactions of Quatuor Coronati

There is no intention here to add to or subtract from our ritual. The ritual book is of primary importance.

Bro. Alec Hall January 2005

e-mail alec@tisl.demon.co.uk

Please let me have your views and comments.

AQC V 81 John Coustos and the Portuguese Inquisition Dr. S. Vatcher

Cooke MS. Grand Lodge of British Columbia and the Yukon.

<http://freemasonry.bcy.ca>

AQC V 75 Pillars Candlesticks and Globes

AQC V 75 Initiation 200 years ago

Appendix

Euclid (330?-275?BC)

Euclid is one of the most influential and best read mathematician of all time. His prize work, Elements, was the textbook of elementary geometry and logic up to the early twentieth century. For his work in the field, he is known as the father of geometry and is considered one of the great Greek mathematicians.

Very little is known about the life of Euclid. Both the dates and places of his birth and death are unknown. It is believed that he was educated at Plato's academy in Athens and stayed there until he was invited by Ptolemy I to teach at his newly founded university in Alexandria. There, Euclid founded the school of mathematics and remained there for the rest of his life. As a teacher, he was probably one of the mentors to .

Renaissance

Historians call the period we live in today Modern Times. Modern Times began with the Renaissance, one of the rare periods of genius in the world's history. It began in Italy during the 14th century and reached its height in the 15th. In the 16th and 17th centuries it spread to the rest of Europe.

The word renaissance means "rebirth." It refers to the rediscovery by scholars (called humanists) of the writings of the ancient Greeks and Romans. In fact, however, the Renaissance was a period of discovery in many fields--of new scientific laws, new forms of art and literature, new religious and political ideas, and new lands, including America.

Galileo (1564-1642).

Modern physics owes its beginning to Galileo, who was the first astronomer to use a telescope. By discovering four satellites of the planet Jupiter, he gave visual evidence that supported the Copernican theory (see Astronomy). Galileo thus helped disprove much of the medieval thinking in science.

During his last eight years Galileo lived near Florence under house arrest for having "held and taught" Copernican doctrine. He became blind in 1637 but continued to work until his death on Jan. 8, 1642. Nearly 342 years later, Galileo was pardoned by Pope John Paul II and the Roman Catholic church finally accepted his teachings.¹

Other exposures [Detailed in AQC V 75] c 1760 talk of:-

Three great candles in carved candlesticks stood within " The Lodge". Hiram puts two candles towards the east of the drawing, on either side of the Bible, and the third at the west end ; but plans in T.D.K. and J. & B. show them as a triangle pointing south. Hiram's scheme, supported by Coustos, probably preserves the " Modern" arrangement, which was overlooked by the author of J. & B. when he copied T.D.K.

[T.D.K. Three Distinct Knocks and Hiram were exposures of Masonry]

In some Lodges, the Tresle board was developed. Notice the Celestial and Terrestrial Globes on the Tresle board (an early tracing board!)

At some period, these Globes bounced onto the Pillars which, the illustration from a Bristol Lodge shows, were at one time surmounted by cups.

The earliest date at which Terrestrial and Celestial Globes could appear would, I suggest, was about 1650.

In 1600, Bruno was burnt at the stake for the heresy of actually agreeing with Copernicus that the Sun was the centre of the Solar system and that the earth constantly revolved about it on it's axis. So, until scientific thought had begun to replace the Catholic view of the world, there would not have been a Globe on our trestle board! (See appendix.)

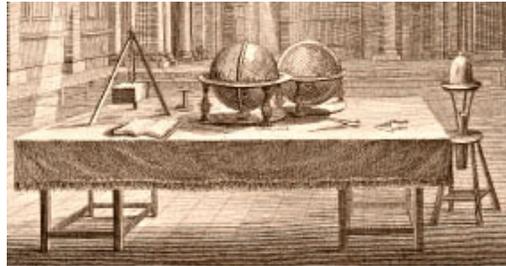


Figure 4. Detail from frontispiece to Anderson's Constitutions, 1784.

Bristol Lodge.

Notice the 'cups' atop the pillars.

It is interesting that a Bristol Lodge has actual pillars at the entrance of the Lodge between which brethren must pass as they enter or leave the Lodge. This may have derived from some Scottish practice adopted via Ireland and Dublin specifically with which Bristol traded.



I do hope these notes have helped a little. For more information and scholarly details please see the references given below.

I, or any other brother in the Lodge will be only to pleased to answer your questions.

Acknowledgments and grateful thanks to:-

Introduction.

At your Initiation, you may have noticed certain objects at the Master and Wardens pedestals. These notes try to explain the history of some of them.

As with most things 'Masonic' there is some degree of confusion and many different interpretations of the information that is available. All I can do is give you my best shot with no guarantees that, when I find more evidence, my views will not be modified.

The Operative Mason had town located Guilds but also huts (Lodges) on building sites in which they lived and worked. The Lodge existed for as long as the work on the site lasted (In some instances even as long as 200 years!) And was then abandoned.

At some time in the late 1500's, non-masons were admitted to the Operative Lodges associated with the Burghs in Scotland. (Incorporations similar to the English Guilds) This is often called the 'Transitional' phase of Freemasonry.

From say the middle 1600's, Free and Accepted or Speculative Masonry began. After a great deal of development this became Freemasonry as we know it today.

But did Freemasonry develop from the Operatives and the Transitional Lodges or did it adopt the traditions and history of the past? I suggest that both processes occurred. We are a mixture of various traditions and ideas with some help from the Renaissance which peaked about 1600 and spawned innumerable secret societies.

You must remember that communication was poor (no mobiles or Internet in the period we will be considering) and therefore although there was communication, it took rather longer than it does now.

Nobles, merchants, craftsmen and goods travelled from region to region and across borders. Ideas and customs travelled with them. What happened in one part of the British Isles did not automatically become known or acted upon, in some other part. In any case, when information did arrive from another region, there would have been some brother who insisted on sticking with the established custom rather than change in favour of some different and 'new fangled' idea.

You must not become confused if I try to explain that some part of the Pillars' tradition occurred in one place but something different occurred in another place or country. That's just the sort of differences that you should enjoy as you travel from one lodge to another.

You should also understand that, in my view, the early Freemason invented very little but they did take from what had gone on before, either by tradition or folk law, and expand and modify to suit their needs.

Summary

The Pillar' theme in Masonry is continuous from the Cooke Manuscript (1410) through to the present day where the Pillars are present on our Tracing Board and in some Lodges in the UK and overseas, present as large freestanding pillars in the West or at the entrance to the Lodge through which brethren must pass as they enter the Lodge.

The Terrestrial and Celestial Globes and the three Candlesticks appear on the scene probably c 1700 or a little later. The Globes are placed on the Trestle Boards whilst the Pillars and Candlesticks appear on the floor drawings and floor cloths.

By 1750 the Wardens were both in the West, facing the Master and were flanked by two Pillars. These Pillars had cup shaped tops.

In the late 1700's, the Wardens became seated behind pedestals in the South and West and the Pillars had diminished in size and were on the Wardens pedestal. At about this time the Globes bounced off the Tressle Board and landed on the top of the Pillars. Probably by the early 1800's the Candlesticks had moved and were placed on Columns at the right of the master and wardens where they remain to this day. The candles representing the Sun, Moon and Master of the Lodge were mounted on Columns of the Doric, Ionic and Corinthian style.

The Pillars, Globes, Candlesticks and Columns.

The following is an abridged extract from the Cooke Manuscript dated 1410. (This manuscript is a copy of something written earlier which has not been found)

..... and these 3 brethren, aforesaid, had know- ledge that God would take vengeance for sin, either by fire, or water, and they had greater care how they might do to save the sciences that they [had] found, and they took their counsel together and, by all their witts, they said that [there] were 2 manner of stone[s] of such virtue that the one would never burn, and that stone is called marble, and that the other stone that will not sink in water and that stone is named latres, and so they devised to write all the sciences that they had found in these 2 stones, [so that] if that God would take vengeance, by fire, that the marble should not burn. And if God sent vengeance, by water, that the other should not drown, and so they prayed their elder brother Jabal that [he] would make 2 pillars of these 2 stones, that is to say of marble and of latres, and that he would write in the 2 pillars all the science[s], and crafts, that all they had found, and so he did and, therefore, we may say that he was most cunning in science, for he first began and performed the before Noah's flood. Kindly knowing of that vengeance, that God would send, whether it should be by fire, or by water, the brethren **and therefore they wrote their science[s] in the 2 pillars of stone, and some men say that they wrote in the stones all the 7 science[s], but as they [had] in their mind[s] that a vengeance should come.**

.....
And this flood was called Noah's flood, for he, and his children, were saved therein. And after this flood many years, as the chronicle telleth, these 2 pillars were found, and as the *Pilicromicon* saith, that a great clerk that [was] called Pythag/oras found that one, and Hermes, the philosopher, found that other, and they taught forth the sciences that they found therein written.

I have taken liberties with the textual layout to save some space.

You may recall that the Pillars also feature in the carving at Rosslyn Chapel dated 1440-1450. This may not be connected to Masonry but derived from Christian Symbols. Perhaps the same source as we derived this part of our ritual.

In the Wood MS (possibly 1610) the story of the Noah Pillars continues to be recorded and King Solomans Temple is referred to but without any mention of Pillars. It should be noted that in the Cooke MS (1410) details of the Liberal Arts and Sciences were written ON the 'Noah' Pillars. By 1610, in the Wood MS, details of the Sciences are placed IN the Pillars.

Solomon's Temple first appears in the Edinburgh Register House Manuscript (1698) The ritual is written in the form of a catechism. This first example of our ritual is perhaps

worth reproducing in more detail than strictly necessary.

From *Edinburgh Register House MS*. "Early Masonic Catechisms" by Knoop and Jones.

Q: 4 (Question) Where was you entered? An: (Answer) At the honourable lodge.

Q 5 What makes a true and perfect lodge? An: seven masters, five entered apprentices, A dayes Journey from a burroughs town without bark of dog or crow of cock

Q: 6 Does no less make a true and perfect lodge, An: yes five masons and three entered apprentices dec.

Q 7 Does no less. An: The more the merrier the fewer the better chear

Q 8 What is the name of your lodge An: Kilwinning.

Q 9 How stands your lodge An east and west as the temple of Jerusalem.

*Q 10 Where was the first lodge. An: in. the porch of **Solomons Temple***

Q: 11 Are there any lights in your lodge An : yes three the north east, s w, and eastern passage The one denotes the maste mason, the other the warden The third the setter croft.*



The Dumusually dated 1700-1725, mentions the pillars and gives them a strong Christian symbolism. It also answers two test questions about pillars as follows: "How many pillars is in your Lodge'? Three.

What are these? Ye square, the Compas and ye bible."

John Coustos was arrested by the Inquisition in Portugal in the year 1743 on the charge of being a Freemason and a heretic. He was tortured by the Inquisition and gave a full account of the Masonic ritual current in his Portugese Lodge and no doubt in a lodge in Paris to which he belonged. (Who can blame him for that!)

I have extracted those items from the Inquisition Journal which are relevant to this leaflet.

*He said: In the house or room in which the Lodge is formed, and where they admit the person to be initiated, the windows are all shut so that the daylight may not enter, and therein is found a table placed lengthwise with three large wax **candles** on the top thereof in the form of a triangle, viz. two at the extremes of the said table, and the other in the middle of one of the long sides; the which **candles** signify the Sun, the Moon, and the Master of the Lodge, for as the Sun gives light by day, and the Moon by night, so the Master should govern and direct his Officers and Apprentices that they may fulfil their obligations. At the head of the table is the principal Master of all, and next along the sides are the other brothers according to their rank up to the last place where sit those who are called 'Attendants'. {Wardens} The floor of the said Lodge has a design in white chalk wherein are formed several borders serving as ornament together with a blazing star with a 'G' in the middle, signifying the fifth science of Geometry, to which all Officers and Apprentices should aspire.*

*He further said that on the floor of the said Lodge there are fashioned two **columnns**, one with the letter J and the other with the letter B, which mean Joaquem and Boas, which are the signs of the Apprentices and Officers as stated above, and the significance of the two **columnns** indicates this Fraternity of Freemasons to be more ancient than Solomon's Temple, by coming down already instituted from the first Kings of Asia and the East; albeit Solomon being one of the principal Masons or Pedreiros Livres at the time that he built his Temple, he ordered two **Columnns of Bronze** to be made, one on the right hand side with the name of Jaquem and the other on the left thereof with the name of Boas, thus distinguishing between the Officers and Apprentices who took part in the work of building, and so being able tp distinguish one from the other for the payment of wages due, using the said signs for the better recognition of each other; all of which is portrayed, he believes, in the 1st or 2nd Book of Kings, Chapter 7.*

*And in the manner as above described they cause these two **columnns** to be fashioned in the said Lodge for the use of the Officers and Apprentices just as Solomon practised in his works.*