



HIRAM WORDS

The official bimonthly publication of the Grand Royal Arch Chapter of the State of Illinois



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ESSAY ON SOLOMON

authoress unknown



"The Visit of the Queen of Sheba to King Solomon" Sir Edward John Poynter, 1890

The following was published roughly a century ago in *The La Fayette Bulletin*, by La Fayette Chapter, No. 2, Royal Arch Masons, Chicago. We know of its existence through its reprinting by Reade Society for Genealogical Research, in *The Reade Record*, no. 1-16. Extra number A, 31 October 1916, at page 14 of 33. It was discovered by Companion Paul A. Scheeler, PHP of La Fayette Chapter.

A little girl in a neighbouring town tells the world what she knows about King Solomon in the following essay:

King Solomon was a man who lived ever so many years ago, and in the country in which he governed was the whole push. He was an awful wise man, and one day two women came to him, each one holding on to the leg of a baby, and nearly pulling it in two, and both claiming it, and King Solomon wasn't feeling right good, and he said : "Why couldn't the brat been twins and stopped all this bother?" And then he called for his sword and was going to chop the brat in two and give each one a piece of it, when the one who was the real mother said, "Stop, Solomon, stay thy hand, let the old hog have it. If I can't have a whole baby I don't want any." Then Solomon told her to take the baby and go home and wash its face, for he knew it washers, and he told the other woman to go chase herself.

King Solomon built Solomon's temple and was the father of all the Masons. He had 700 wives and 200 lady friends, and that is why there are so many Masons in the world. 

Indiana-Illinois chapter day, 29 October, Vincennes


Companion Dale P. Cyrier, Most Excellent Grand High Priest

For the past two years, we and the Grand Chapter of Wisconsin have held interstate capitular festivals, presenting half of the degrees according to our respective state's ritual. On 29 October, we will initiate a similar event with the Grand Chapter of Indiana.

Come out to the Vincennes Masonic Temple, at 501 Broadway Street, and see the Indiana versions of the Mark Master and Most Excellent Master degrees, along with the Illinois Past Master and Holy Royal Arch degrees performed by a stellar ritual team. This is, moreover, a wonderful opportunity to join in fellowship with new companions and tour a fine Masonic temple where actor/comedian Red Skelton was a member.



The event was originally planned to be held at another Indiana Masonic temple but a scheduling conflict necessitated the removal. Join us at Vincennes.

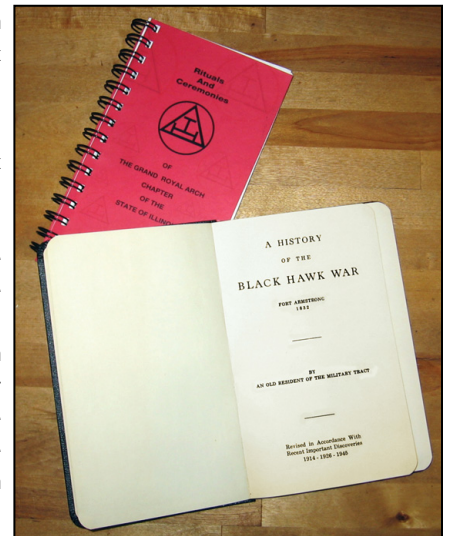
Registration will start at 8:00 am *Eastern Time (Z:00 Central)* with the degrees starting an hour later. Please get your reservations and candidate lists in to the Grand Secretary as soon as possible. 


La Fayette closes the final chapter of their red book

Companion David A. Miley, Editor

On 28 September, Chicago's La Fayette Chapter No. 2 performed the current Illinois work for the last time for the foreseeable future, when they exemplified the Most Excellent Master degree for four candidates. The Most Excellent Master degree was the only degree for which the chapter was still using the 1972 "red book" ritual. The Mark Master and Past Master (Virtual) degrees were conferred the same night in the "Blackhawk" ritual from 1914. The Blackhawk version of the supreme degree of the Holy Royal Arch will be conferred on 25 October.

La Fayette Chapter began converting to Blackhawk more than three years ago when asked by Grand High Priest Bruce Rhinehart to open the 2008 Grand Convocation using the full-form 1914 opening. The Holy Royal Arch degree was adopted next. The chapter switched to the older Mark Master and Past Master (Virtual) rituals over the past year when preparing to perform the Blackhawk Mark Master ritual at the interstate capitular festival in Racine. The 1914 version of the Most Excellent Master degree will make its debut on 25 March 2012, having been unseen since the 1970s.



"We still use the red book for opening and closing," explained Excellent High Priest Kyle Bieneman. "In terms of length, the Blackhawk opening is almost like a full-form commandery opening and open-ranks inspection. It just isn't practical to use at every meeting." 

Opportunities

Companion Dale P. Cyrier, Most Excellent Grand High Priest

Companions:


Having attended the recent Triennial Convocation of the General Grand Chapter of Royal Arch Masons International, I am reminded of the many opportunities we as Royal Arch Masons have to interact with our brothers and companions. At the triennial, there were represented forty four states, three provinces of Canada and fourteen foreign countries. Everyone had the chance to meet people from all over the world and to share their thoughts, views and experiences of Freemasonry in general and Royal Arch Masonry in particular. Ideas were exchanged and some new friends were met. The General Grand Chapter has some new ideas and programmes coming out that are very exciting. They will be shared with everyone as soon as they become available.

In the month of October, there are a couple of chances for you to interact with your fellow companions. The Grand Lodge's Annual Communication will be held on 7-8 October. Attending Grand Lodge gives everyone the chance to keep abreast of what has happened in the state in the last year, and to learn what the plans for the new year are. It is also the place to catch up with the companions you have not seen since the Grand Convocation in July and to meet the new Grand Lodge officers for the coming two years.

On 29 October, we will hold a joint chapter day with the Grand Chapter of Royal Arch Masons of the State of Indiana, at 501 Broadway Street, Vincennes, Indiana. The Grand Chapter of Indiana will present the Mark Master and Most Excellent Master Degrees. Our Grand Chapter will present the Past Master and Holy Royal Arch Degrees. Here is a great opportunity to meet with the companions of Indiana, see how they perform their degrees and see a great Masonic temple where Companion Red Skelton was a raised in Vincennes Lodge No. 1. Registration will start at 8:00 am *Eastern Time (7:00 Central)* with the degrees starting an hour later. Please get your reservations and candidate lists in to the Grand Secretary as soon as possible.


There are a lot of opportunities out there for us to interact with our brethren and companions. We just have to take advantage of them. Continue visiting your lodges and talking up Royal Arch Masonry. The more they know about our craft, more will want to join.

I would like to thank everyone who came to the joint reception for the presiding officers of the York Rite grand bodies. A great time was had by all.

Here is to seeing you all down the road. 

Mark Master ritual exam, 6 November

Companion Robert H. Wright, R.E. Deputy Grand High Priest

An examination on the Mark Master Degree will be held on Sunday, 6 November, at Normal Masonic Temple, 614 East Lincoln Street, beginning at 1:00 p.m. Two companions have already expressed an interest in taking the exam. If there are others who would like to take the exam, please contact Perry W. Foltz of the Board of Grand Examiners, at 309-699-7305 or PerryFoltz@AOL.com. 

Dale's travel and visit highlights

3 October	Valley of Chicago 12° rehearsal, Addison
4 October	Kankakee Lodge No. 389 annual election, Kankakee
6-8 October	Illinois Grand Lodge annual communication, Springfield
9 October	David M. Wheeler DeMolay installation, Batavia
11 October	Euclid Chapter No. 13 MEM & HRAM degrees & OV, Naperville
12 October	Valley of Chicago 31° rehearsal, Addison
13 October	Fox River Chapter No. 51 MM & PM(V) degrees, Geneva
14 October	St Bridget Council No. 23, Knight Masons degrees, Glenview
17 October	Valley of Chicago 12° final rehearsal, Addison
18 October	Valley of Chicago executive committee meeting, Addison
19 October	Chebanse Lodge No. 429 EA initiation, Chebanse
20 October	Valley of Chicago degree presentations, Addison
22 October	Trinity Commandery annual inspection, Downers Grove
23 October	Valley of Chicago officers meeting, Bloomington
24 October	4th Eastern Standard Club, Manteno
25 October	Kankakee Chapter No. 78 MM & PM(V) degrees, Kankakee
27 October	Joliet Chapter No. 27 stated convocation, Joliet
29 October	Joint Illinois-Indiana Chapter Day, Vincennes, Indiana
3-6 November	Valley of Chicago fall reunion, Washington DC
8 November	Wilmette Chapter No. 253 stated convocation, Wilmette
9 November	Chebanse Lodge No. 429 stated meeting, Chebanse
10 November	Valley of Chicago awards night & knighting ceremony, Addison
12 November	Joliet Commandery No. 4 Red Cross & Malta orders, Joliet
14 November	semi-annual Masonic state calendar meeting, Addison
15 November	Kankakee Lodge No. 386 stated meeting, Kankakee
16 November	Illuminati AMD Council meeting & degrees, Addison
18-19 Nov.	Illinois DeMolay Fall Fest ritual competition, Bloomington
19 November	Grand Master's reception, Peoria
28 November	4th Eastern District Standard Club, Sheldon
30 November	Illinois York Rite College No. 15 meeting, Oak Lawn Masonic Temple
13 December	Kankakee York Rite stated meeting, Kankakee
14 December	Chebanse Lodge No. 429 stated meeting, Chebanse
26 December	4th Eastern District Standard Club, Manteno
10 Jan 2012	Kankakee York Rite stated meeting, Kankakee
11 Jan 2012	Chebanse Lodge No. 429 stated meeting, Chebanse
23 Jan 2012	4th Eastern District Standard Club, Manteno
26 Jan 2012	Illinois York Rite College No. 15 rehearsal, Glenview Masonic Temple
8 Feb 2012	Chebanse Lodge No. 429 stated meeting, Chebanse
14 Feb 2012	Kankakee York Rite stated meeting, Kankakee
27 Feb 2012	4th Eastern District Standard Club, Manteno
13 March 2012	Kankakee York Rite stated meeting, Kankakee
14 March 2012	Chebanse Lodge No. 429 stated meeting, Chebanse
17 March 2012	Valley of Chicago AASR Cathedral grand opening, Bloomington
26 March 2012	4th Eastern District Standard Club, Manteno
29 March 2012	Illinois York Rite College No. 15 order conferral, Palatine Masonic Temple
10 April 2012	Kankakee York Rite stated meeting, Kankakee
11 April 2012	Chebanse Lodge No. 429 stated meeting, Chebanse
14 April 2012	Masonic Family Health Found. ann. meet., Advocate IL Med. Ctr., Chicago
23 April 2012	4th Eastern District Standard Club, Manteno
8 May 2012	Kankakee York Rite stated meeting, Kankakee
9 May 2012	Chebanse Lodge No. 429 stated meeting, Chebanse
12 May 2012	IL/WI Chapter Day & Sword of Bunker Hill, AASR Cathedral, Bloomington
19 May 2012	Illinois York Rite College No. 15 annual meeting, temple TBA
28 May 2012	4th Eastern District Standard Club, Manteno
12 June 2012	Kankakee York Rite stated meeting, Kankakee
13 June 2012	Chebanse Lodge No. 429 stated meeting, Chebanse

On the road with Bob & Georgianne

Companion Robert H. Wright, R.E. Deputy Grand High Priest

You just never know what you might see as you travel along life's pathways.


This summer, we drove a section of old U.S. Route 66. We started in Chicago and stopped in Oklahoma City; we just did not have the time to travel the entire way to Los Angeles. The states through which we drove have all done a remarkable job of placing "Historic Route 66" markers along the way. Some locations have even painted signs on the pavement to guide you along the proper route. As we stopped and looked around the various museums, restaurants, and attractions along the way, we were surprised by how many people from other countries come to our United States in order to drive the "Mother Road". I had no idea it was that popular in other countries.

Kansas has a total of 13.2 miles of Route 66 which just barely touches the southeast corner of the state. It enters Kansas from Joplin, Missouri, and goes west about six or seven miles; thence turns south and goes another six or seven miles before it enters Oklahoma. Georgianne and I had lunch in a café in Baxter Springs, Kansas. According to the 2010 Census, their population is 4,238. After lunch, we were returning to the car and, as I looked across the street and up to the top of the building, I saw something that all Mark Masters should recognise.



I estimate this keystone to be about five feet tall. It was such an impressive sight and is located right on historic Route 66. I can't help but wonder how many people have passed that building and either did not see the keystone or did not know what it means.

Those of us who have travelled the Masonic pathways can do as the states have done, to mark the route for those who come after us. Explain what we have learned to our newer companions. We should all keep our eyes open, because we never know when we will find something of interest.

U.S. Route 66 was a 3,945 km (2,451 mi) surface road that linked cities from Chicago to Los Angeles. Its path was essentially that of current Interstate Highways 55 to 44 to 40 to 15 to 10 (or vice-versa). Its eastern terminus was Michigan Avenue, in front of Excellent Grand Principal Sojourner Patrick B. Jones' doors at the Art Institute of Chicago. Its western terminus was the Santa Monica Pier. The road was immortalised in an oft-covered song by jazz musician and actor Bobby Troup in 1946, and in television series in 1960-64 and 1993. — ed. 

Now that I am a "has-been"

Companion Charles R. "Chuck" Horwitz, MEPGHP

Have you ever asked yourself, "Who am I?" I am sure some time in your life, you must have searched for an answer. As one gets older, the question becomes even more profound. Added to the question, as the years of our existence piles up, we ask another question, "Why am I?" Here again, I'll bet you have asked this one too. It does not end there, one more questions enters our mind, "Why me?"


It is interesting how the years have helped us to answer these questions. Of course, the answers were always there; but we never really wanted to know them. As one gains experience and empathy for the world about him, those questions are not even thought about, because some of us knew the answers all along.

If you take a close look at the previous questions, you will find they are one in the same, and for the most part have the same answer. All three questions have as their common thread a central figure, namely, you. The "I" and "me", of course is you. Is it difficult to follow? No, just consider who you are and you will you will have found the key the answer to this question. I am firmly aware, although it took some time to "get the message" and to sort it out, I am a creation of G-d, a G-d who made me the sum total of my mother and father, and if you will, take it to the infinite, a sum total of all our mothers and fathers that have preceded us, and were created by Him. That answers "Who am I?"

G-d in his grand plan has placed all of us to serve. That service takes many forms. We serve our parents, our sister, and brothers, our children, grandchildren, friends and our community. I don't believe we are here to serve the "I" or "me", but to be of service to all mankind and thus serve G-d, the creator of "me". This I believe is the answer to "Why am I?"

The last question, "Why Me?" should in all reality never have been asked, for we have answered it with the previous answers. Think about it, whatever happens, happens so that we may learn from it. We learn through our experience of just living, we have accumulated a wealth of love, and a deep feeling that many people depend upon us. When we become aware of these important relationships our lives become even more meaningful. Try to concentrate on the fact G-d has placed all of us here to serve, yes serve each other. Our sorrows, our joys, our disappointments, and our achievements are all part of that service. Our existence is the planting of seeds G-d meant us to plant in the fields of life, the seeds that will bear His fruits for future generations. These will grow so that so that generations to come will benefit from our experiences. G-d has ordained us to plant these seeds so as to have the fruits of love. The fruits of family and thus the fruits of continued service to Him, and through Him blossom forth the service to all mankind.

Let those seeds that gave you life, gave you your husband, your wife, your children and a new generation life, burst forth. You must give your last breadth of life toward the fulfilment of that goal. G-d in His time knows when our bloom will fade and die, it is at that moment we will have arrived to receive the answers to all of these questions, but only if we have served well our G-d given destiny

Let G-d be your comfort, your joy, your peace, for you are the seed of G-d. 

Number, word, and meaning: Greek & Hebrew gematria

Companion Matthew R. Stolz, Scribe, Macon Chapter No. 21

In Volume 2, Issue 4 of *Hiram Words* a most interesting article appeared entitled "Zechariah and the Royal Arch Legend," written by Companion Jeff Day, Excellent High Priest of Reames Chapter No. 28 of Grants Pass, Oregon. In the article, Companion Day said in reference to the stone mentioned in Zechariah 3:9, 4:7, and 4:10, "...the seven eyes which run to and fro remain a mystery to me." I cannot claim to know of a certainty the true meaning of these seven eyes, but I have a theory, or, at the very least, a thought or two, which I sincerely hope you will find interesting, my worthy companions.

In terms of translations of the Tanakh (a/k/a the Old Testament), I personally favour the JPS, as it is the result of countless rabbinical debates. Additionally, the English appears alongside the original Hebrew, so that the scholar may translate for himself in the event that the light of the original does not show through with sufficient clarity. [See mechon-mamre.org/p/pt/pt0.htm - ed.] As the JPS translation of the verses cited in Companion Day's article is somewhat different, I will quote them here:

Zechariah 3:9: "For mark well this stone which I place before Joshua, a single stone with seven eyes. I will execute its engraving – declares the Lord of Hosts – and I will remove that country's guilt in a single day."

Zechariah 4:7: "Whoever you are, oh great mountain in the path of Zerubbabel, turn into level ground! For he shall produce that excellent stone; it shall be greeted with shouts of 'Beautiful! Beautiful!'"

Zechariah 4:10: "Does anyone scorn a day of small beginnings? When they see the stone of distinction in the hand of Zerubbabel, they shall rejoice. "Those seven are the eyes of the

Lord, ranging over the whole earth."

In addition to being hieroglyphic representations, similar to the ancient Egyptian hieratic, as I mentioned in "Deeper Meanings of the True Name of Deity," 4 *Hiram Words* 5, at 1, Hebrew letters each have a numerical value. The same is true of the alphabet of their Mediterranean neighbours, the Greeks. This may seem strange, letters functioning dually as numbers, but let us remember the Romans and their numerals. Separate characters to denote numbers were unknown to the ancient Hebrews and Greeks. The term for "eyes" in Zechariah 3:9 in Hebrew is עינים, the plural form of עין which is also a letter in the Hebrew alphabet (ayin, or ע), being a hieroglyphic representation of an eye and having the numerical value of 70. (Interestingly, in modern Hebrew, the handwritten letter looks very similar to the Ichthys, or "Jesus fish," standing on its nose.) Thus, seven eyes or ayins equal seven times 70, or 490. Seven is the number of perfection or completion in the Hebrew conception, as in the seventh day of creation. Thus, the stone engraved with seven ayins has literally and mathematically been perfected (7), squared (49), and raised (490).

If we take Zechariah's mysterious stone to be cubic, we could then observe that a cube has six faces, each of them having a central point, and a seventh central point resides at the very core of the cube itself, equidistant from the other six, one point for each of the seven eyes. Likewise there are seven directions which a man can take in life, each with a symbolic meaning: forward (progress), backward (regression, retreat), left (sinister, wickedness, chaos), right (righteousness, order), upward (ascent toward Heaven and light), downward (descent toward hell and darkness), and within (the quest for self-knowledge). There is another passage mentioning seven eyes, namely Revelation 5:6, in which the seven eyes of the seven-horned lamb, standing as if slain, are equated with the seven spirits of G-d "sent out into all the earth."

This analysis of Zechariah's stone is an example of gematria, or the process of finding meaning from the numerical values of letters

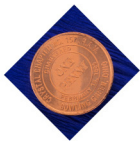
and words, generally in a sacred text. The word has the same Greek root as the more familiar geometry. Gematria is really much too deep a concept to cover in a short article such as this. I would only note that every name (and every word) in Hebrew and Greek has a number (cf. Revelation 13:17-18). For instance, Caesar, or Caesarus, spelled phonetically (קשרוס) totals the infamous number of the beast. On a more positive note, if one takes the phrase, "I and my father are one," a few things become apparent. First off, "my father," which is one word in Hebrew, namely "Avi" (אבי), totals thirteen, which the word "One" (Echad or אחד) also totals. (Thirteen equaling One was the goal of the Constitutional Convention as well.) Other words totalling thirteen, which the "I" in "I and my Father" could signify, include "Love" (Ahavah or אהבה) and the verb meaning "to fish"

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(dog or דוג, pronounced "doag," not to be confused with the English word). At the very least we have one and one, or echad and echad, totalling not two, as would be expected, but 26, which is also the number of the true name of G-d in Hebrew. For those companions interested in the Greek gematria of the Christian Testament, Daniel Gleason has performed a very advanced analysis, which can be found on his website, Jesus8880.com.

The number 490 does not only appear in Zechariah. It also appears in Matthew 18:22, where Jesus advises Peter to forgive his brother 70 times seven times, or 490, which is also the number of a present or an act of giving (matan or מתן, with the final nun reckoned as 50); a flour made from finely ground seeds (soleth or סלת, cf. Matthew 13); and complete, innocent, or faultless (tamim) or the thumim of the High Priest's garments (cf. Hiram Words, Volume 1, Issue 5, page 4), in each of these cases with the final mem reckoned as 40. (I mention the final forms, as some schools of thought reckon final mem and nun as 600 and 700, respectively.) Thumim and tamim are, in fact, spelled exactly the same way in ancient Hebrew (תמים) and may be synonymous, while urim is spelled exactly the same way as "aurim" or "urim," meaning "lights" or "fires" (אורים).

Another form of gematria is that of notarikon, basically the process of collapsing sentences or phrases into acronyms or else expanding words or names into sentences or phrases. "Amen" (spelled with three letters in Hebrew, אמון) is said to be notarikon for "El Melech Ne'eman" (אל מלך נאמן), or "The Lord is a faithful king." (The Hebrew letter aleph (א) is in fact a silent vowel-holder, and can thus function as an "a" or an "e," in addition to other possibilities.) Heaven (pardes or פּרדס, literally meaning "orchard" and the root of the word "paradise") is said to be notarikon for the four methods of Biblical study which can lead a person there, namely Pashat (פשט,

literal), Remez (רמז, allegoric), D'rash (דרש, homiletic), and Sod (סוד, pronounced "soad," meaning esoteric, again not to be confused with the English word). As a final Hebrew example, G-d's name, Shaddai, spelled שדי, generally translated as "Almighty," is said to be notarikon for "Shomer D'lathoth Yisrael" (שמר דלתות ישראל), or "Guardian of the Doorways of Israel."

The verses from Zechariah reminiscent of Isaiah 51:1, "Listen to Me, you who pursue justice, you who seek the Lord: Look to the rock you were hewn from, to the quarry you were dug from." (As there are no capital or lower-case letters in Hebrew, "rock" could just as easily be "Rock.") The excellent stone with seven eyes shall be greeted with shouts of, "Beautiful! Beautiful!" The Hebrew word here translated "beautiful" is "khen" (חן), though perhaps a word with more precisely this meaning would be "yopheh" (יפה), which could also be rendered "iofe," transliterated directly from Hebrew to English as "IFH." Thus the title "father of the beautiful" would be "Abyopheh" or "Abiofe" (אבייפה), directly transliterated "ABIFH." The "h" is, of course, silent, like the "h" in "Sarah." The proper name within this publication's title, Hiram (חירם), is likewise composed of two Hebrew words, "khai" (חי, life) and "ram" (רם, elevated), meaning together an "elevated life." Let us so live, my brothers and companions, elevated in such a manner that the old masters of our craft would be proud of the work the fraternity produces in the modern world, namely ourselves, for we are the builders and the stones, the workers and the work, a mystic circle. So mote it be. ✨

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Masonic inspiration & revolution, part 1

Companion Richard E. James, Ed.D., Ph.D., EGM2V (Michigan)

Freemasonry is an ancient fraternity that holds the hope that each Man taking our obligations has the responsibility to make the world a better place. "Freemasonry encourages good men to become better men" by promoting a life dedicated to service to others, high ideals and benevolence. Freemasonry as an organisation consists of men from myriad faiths, cultures, political systems and ideologies. As such, the ideals of our organisation have always been:

- Be considerate of different religious, social & political views
- Uphold the principles of good government and oppose divisive influences
- Practice positive relationships; give & accept help as needed
- Value the internal qualities of a man over financial success
- Strive to participate with the fraternity & live a brotherly life
- Remain good at heart
- Act with honour and integrity in everything you do
- Believe in a supreme being & keep faith as the centre of life
- Strive to leave the world a better place than it was

Aristotle: Causes of Revolution

Revolutions arise from inequalities, numerical or qualitative – from a numerical mass claiming an equality denied them, or from a minority claiming a superiority denied them. A revolution may result either in a complete change of polity, or only in a modification of the existing one. An oligarchy is less permanent than a democracy, owing to factions within the oligarchical body.

In all revolutions, the conditions which precede them are the desire of the many for equality and the desire of the minority for effective superiority. The purposes with which they are set on foot are profit, honour, or avoidance of loss or dishonour. The inciting occasions are many: jealousy of those who have wealth and honour, official arrogance, fear of the law or of its abuse, personal rivalries, failure of the middle class to maintain a balance, racial or religious antagonisms, antagonism of localities, and others.

In democracies, revolutions are due mainly to demagogic attacks on wealth, leading the wealthy to combine, and they result in the establishment of an oligarchy or of a tyranny, a 'popular' military chief seizing the power for himself; or sometimes in replacing a moderate by an extreme democracy.

In oligarchies, revolutions spring from the oppressive conduct of the oligarchy or from dissensions among the oligarchical body; e.g. exclusion of those who think themselves entitled to membership; attraction of the role of demagogue for individual members; employment of mercenary troops whose captain seizes power.

In aristocracies, revolutions arise from the jealousy of those excluded from power, personal ambitions, great inequality of wealth. In these, and in constitutional governments, the main cause is the incomplete fusion of the three criteria: wealth, numbers and merit. The comparative stability of constitutions comes from the greater relative weight of numbers. They are, however, more liable to be revolutionised by external pressure. Equality in proportion to merit

and security of rights are conditions of permanence.

For the preservation of polities, minor illegalities must be particularly guarded against: in oligarchies, personal rivalries, abuse of power by individuals (making short tenures of office advisable), insolence of privilege, tricks to deceive the masses. In oligarchies and constitutional states, excessive concentration of power in individuals or classes, oppression of the wealthy minority in democracies, and of the poor majority in oligarchies.

Of monarchy, the two types are the regal and the tyrannical. The king is the protector of the wealthy against spoliation, of the poor against arrogance. His own or his family's virtues or services have given him the kingship; his aim is excellence, and his authority is maintained by a citizen bodyguard. The tyrant is not a protector; his aim is his personal gratification.

Under monarchies, injustice and arrogance are causes of insurrection, or fear, or contempt for incompetence, coupled with ambition. Tyrannies are overthrown by collision with external forces, or by private intrigues in the tyrant's entourage, and generally in the same sort of way as extreme oligarchies or extreme democracies. Kingships are endangered by intrigues in the royal family, by the King's personal incompetence, or by his developing tyrannical attributes. Hereditary monarchies are in particular danger from incompetents succeeding. But in a complex society, kingship proper is all but impossible.

A kingship is maintained by the royal self-restraint. The tyrant relies on the material and moral degradation, incapacity and lack of mutual confidence among his subjects, which he fosters by espionage, executions, taxation and the encouragement of licence. Occasionally, the tyrant will seek to secure his position by playing the part and assuming the attributes of a king proper. The shrewd tyrant sees to it that he has the favour of the rich or of the poor.

Masonic beliefs tend to be incongruent with the negative political attributes of inequality, oppressive conduct and unjust accumulation of power or wealth. This seemingly holds true with consideration to any individual leader or nation of people practicing poor government thus ultimately resulting in fraternal philosophical beliefs (not the Masonic organisations themselves) that are at least in silent support of the causes of revolution. Can a causal relationship between the influence of Masonic philosophy on any historical person and the political movement or dynamic determined to be changed be proven? That is for the reader to decide but supporting evidence is provided as follows.

Historical leaders considered:

This list of historical Masonic personalities is in no way comprehensive and there were several other leaders that could have just as easily been included in the case sample.

George Washington (22 February 1732 [n.s.] – 14 December 1799) was a military and political leader of the United States of America. In his early adult years, Washington wanted a career in the British army and gained command experience during the French and Indian War (1754–1763) where he served as a senior colonel in the colonial militia assigned the task to protect the frontier. Due to this experience, his military bearing, leadership of the patriot cause in Virginia, and his political base in the largest colony, the Second Continental Congress chose him in 1775 as Commander-in-Chief

of the Continental Army. Negotiating with Congress, governors, Aboriginal and French allies, he held together the army and a fragile nation amid the threats of disintegration and invasion.

Washington presided over the Constitutional Convention that drafted the United States Constitution in 1787 because of general dissatisfaction with the Articles of Confederation. Washington became President of the United States in 1789 and established many of the customs and usages of the new government's executive department. He sought to create a nation capable of sustaining peace with their neighbouring countries. His unilateral Proclamation of Neutrality of 1793 provided a basis for avoiding any involvement in foreign conflicts. He supported plans to build a strong central government by paying off the national debt, implementing an effective tax system and creating a national bank.

Washington's Farewell Address, issued as a public letter in 1796, was one of the most influential statements of republicanism. Drafted primarily by Washington himself with help from Alexander Hamilton, it gives advice on the necessity and importance of national union, the value of the Constitution and the rule of law, the evils of political parties, and the proper virtues of a republican people. He called morality "a necessary spring of popular government," and said, "Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

Washington's public political address warned against foreign influence in domestic affairs and American meddling in European affairs. He warned against bitter partisanship in domestic politics and called for men to move beyond partisanship and serve the common good. He warned against "permanent alliances with any portion of the foreign world" saying the United States must concentrate primarily on American interests. He died in 1799, Henry Lee, delivering the funeral oration, declared Washington "first in war, first in peace, and first in the hearts of his countrymen." Federalists made him the symbol of their party. As the leader of the first successful revolution against a colonial empire in world history, Washington became an international icon for liberation and nationalism. Historical scholars consistently rank him as one of the two or three greatest presidents.

Gilbert du Motier, marquis de Lafayette (6 September 1757 – 20 May 1834), was a French aristocratic general seconded to the Washington's Continental Army, and a leader during the French Revolution that followed. Wounded during the Battle of Brandywine, he managed to organise a successful retreat. He served with distinction in the Battle of Rhode Island. In the middle of the war, he returned to France to negotiate an increased French commitment. On his return, he blocked troops led by Cornwallis at Yorktown while the armies of Washington and Jean-Baptiste Donatien de Vimeur, comte de Rochambeau, prepared for battle.

Back in France in 1788, Lafayette was called to the Assembly of Notables to respond to the fiscal crisis. Lafayette proposed a meeting of the French Estates-General, where representatives from the three traditional orders of French society – the clergy, the nobility and the commoners – met. He served as vice president of the resulting body and presented a draft of the Declaration of the Rights of Man and of the Citizen. Lafayette was appointed

commander-in-chief of the French National Guard in response to violence leading up to the French Revolution. During the Revolution, Lafayette attempted to maintain order, for which he ultimately was persecuted by the Jacobins. In 1791, as the radical factions in the Revolution grew in power, Lafayette tried to flee to the United States through the Dutch Republic. He was captured by Austrians and served nearly five years in prison. Lafayette returned to France after Bonaparte freed him from an Austrian prison in 1797. He was celebrated in city after city during a grand tour of the United States from August 1824 to September 1825. Lafayette died on 20 May 1834, and is buried in Picpus Cemetery in Paris, under soil from both Bunker Hill and Washington's Grave side at Mount Vernon. He posthumously received honorary United States citizenship in 2002.

Napoleon Bonaparte (15 August 1769 – 5 May 1821) was a military and political leader of France and Emperor of the French as Napoleon I, whose actions shaped European politics in the early 19th century. Bonaparte rose to prominence under the French First Republic and led successful campaigns against the First and Second Coalitions arrayed against France. In 1799, he staged a coup d'état and installed himself as First Consul; five years later, the French Senate proclaimed him emperor. In the first decade of the 19th century, the French Empire under Napoleon engaged in a series of conflicts – the Napoleonic Wars – involving every major European power. After a streak of victories, France secured a dominant position in continental Europe, and Napoleon maintained the French sphere of influence through the formation of extensive alliances and the appointment of friends and family members to rule other European countries as French client states.

Napoleon's campaigns are studied at military academies the world over. While considered a tyrant by his opponents, he is also remembered for the establishment of the Napoleonic code which laid the administrative and judicial foundations for much of Western Europe. Bonaparte instituted lasting reforms, including centralised administration of the departments, higher education, a tax code, road and sewer systems, and established the Banque de France (central bank). He negotiated the Concordat of 1801 with the Catholic Church, which sought to reconcile the mostly Catholic population to his regime, presented with the Organic Articles regulating public worship. Bonaparte became President of the French Academy of Sciences and appointed Jean Baptiste Joseph Delambre its Permanent Secretary. In May 1802, he instituted the Légion d'honneur, a substitute for the old royalist decorations and orders of chivalry, to encourage civilian and military achievements; the order is still the highest decoration in France

Napoleon's set of civil laws often known as the Napoleonic code – was prepared by committees of legal experts under the supervision of Jean Jacques Régis de Cambacérès. Napoleon participated actively in the sessions of the Council of State that revised the drafts. The development of the code was a fundamental change in the nature of the civil law legal system with its stress on clearly written and accessible law. Other codes were commissioned by Napoleon to codify criminal and commerce law; a Code of Criminal Instruction was published, which enacted rules of due process.

Additional leaders and a comparative analysis will follow in the December issue. 

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