

**Chichester Chapter of Improvement.
Lesson 3. The Sojourners Journey**

The Sojourners Journey.(17th May, 2025)

(Educator 1)

By the end of this lesson / tutorial the student Companion will be able to:

- Identify the Sojourners and their part in the ceremony of 'Exaltation'.
- Examine what the Sojourners' journey symbolizes.
- Analyse the words, 'humility' and 'docility' and how they apply to the present day.

Recommended Ritual: Ceremony of 'Exaltation', part 2, up to candidate's second retirement from the Chapter.

Distance Learning:

Mentors Notes: <https://thesquaremagazine.com/mentorsnotes/>

Solomon: <https://solomon.ugle.org.uk>

NOTES.

Humility : (Cambridge Dictionary)

The quality of not being proud because you are aware of your bad qualities.

The feeling or attitude that you have no special importance that makes you better than others; lack of pride.

Docility: (Cambridge Dictionary)

The quality of being quiet and easy to influence, persuade, or control.

INTRODUCTION

Throughout Freemasonry the quality of **humility** is expounded in every aspect of its ceremonies. Yet in today's society it appears that arrogance and egotism is being held, in some quarters, as being masculine and

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how a man should act, with the false idea of what it is to be an 'Alpha' male.

A man who is humble in his outlook can communicate objectively, respecting boundaries to get his point across are attributes of an 'alpha' male. This maintains a good relationship with all within his circle of influence. It is being assertive without being aggressive or arrogant. It is a communication skill that lets one speak openly about oneself, one's opinions, ideas and goals. It needs confidence to be able to do so. Humility improves relationships ensuring mutual respect. All of which are characteristics of an inspirational leader.

When a man is said to be **docile** it springs to mind a person who is easy going, a man who will do what he is told without fuss or much persuasion. As an employer such a man appears ideal. However such docility is built on deep trust. Such docility can be likened, in its most perfect form, as the relationship between a martial arts acolyte and his or her sensei, compliant yet maintaining attention and with the ability to learn.

In the questions leading from the second to the third degree the candidate is asked:

Q. How did they (our ancient brethren) receive them (their wages)?

A. Without scruple or diffidence.

Q. Why in this peculiar manner?

A. Without scruple, well knowing they were justly entitled to them and without diffidence, from the great reliance they placed on the integrity of their employers in those days.

Our ancient brethren, the three sojourners, were '**docile**' because of the trust they had in their employers. They had a belief that their employers were good and honest and would not harm them. However, should a trust be broken that docility would become very much questionable.

The sojourners arriving at Jerusalem present themselves to the Principles and ask to work on the Temple go through a process of due diligence by

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the MEZ. He asks about their lineage as “*no strangers can be permitted*” to do such work. The Principle Sojourner, in a rather forthright manner explains their heritage and qualification, the result of which they are offered employment as labourers, an unskilled role, yet they are fully qualified Master Masons. They take the job for two reasons:

1. It is employment and they are in need of a source of income in order to buy food and pay for lodgings.
2. Their personal intention and satisfaction of working on such a prestigious and meaningful job, they were willing to be humble themselves and take a more menial role.

What moral can we take from this?

Let us go right back to the beginning of their journey.

STUDENT INVOLVEMENT.

Take the 3 sojourners to the door of the Temple.

One Knock – “Seek and ye shall find.” They wish to become Masons. They have within their heart a desire to improve themselves.

Second Knock. Their desire was so great that they found a mason and asked to join a lodge in order to learn the trade.

Third Knock. Their job interview was successful having past all the necessary criteria, so they were taken to the Lodge door where a qualified Mason knocked on their behalf in order to gain admission.

They were allowed to enter and were escorted by a qualified Master Mason who showed them the boundaries expected of a Mason introducing them to FOUR cardinal virtues.

During the perambulation ALL the Companions say:

First Tassel. “Brother let PRUDENCE direct you.”

Second Tassel. “Brother let TEMPERANCE chasten you.”

Third Tassel. “Brother let FORTITUDE support you.”

Fourth Tassel. “Brother let JUSTICE be the guide to all your actions.”

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Three Sojourners taken to the East.

Take **Three Steps**. Shown the 3 Emblematical Lights and the Working Tools.

Then **Five Steps**. Shown the 2nd Degree Working Tools.

Then **Seven steps**. Shown the 3rd Degree Working Tools.

Taken to the West. Take **3, 5, 7** steps.

Shown '**ENLIGHTENMENT**'.

At the last session I mentioned that the two scribes in their white cassocks represented the white veil leading into the Sanctum Sanctorum or 'Holy of Holies' and in the late 18th century Masons had to pass through three veils; blue, purple and scarlet before entering the chamber through the white veil. This ceremony is called 'Passing the Veils'.

The blue veil denotes 'universal friendship', the principle colour of a Master Mason. The purple veil, being composed of blue and scarlet, symbolises 'union', the intimate connection between the sublime degree and ancient Craft Masonry. The scarlet veil symbolises 'fervency and zeal' whilst the white veil denotes 'purity of life and rectitude of conduct.'

(See article: www.thesquaremagazine.com/mag/article/202303masonic-miscellanies/)

What you have just experienced was your journey to 'enlightenment'. A journey through the wilderness. The journey of becoming a better person.

As we discussed at the last lesson it was, perhaps the writers aim, to have a similar experience as that of Moses receiving his guide for a virtuous life by God from within the 'burning bush' and being accompanied on his journey by Aholiab and Bezaleel, the first of the 'Grand Originals'.

Looking towards the East we see the Altar of Incense which represents the building of the First Temple at Jerusalem with the inscriptions of the second of the 'Grand Originals'. Solomon, King of Israel; Hiram, King of Tyre and Hiram Abiff. A Temple which had been destroyed.

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And finally voices coming from the darkness stating what has gone before and what is yet to come. A promise of a bright future given by the third of the 'Grand Originals', Zerubbabel, prince of the people; Haggai, the prophet and Joshua, the high priest.

(Note. 1890's Royal Arch ritual book name the sojourners as: Shadrack, Meshak and Abendego who survived Nebuchadnezzar's death by fire when a fourth figure was seen in the flames protecting them. Thank you Simon Fyfe for that information)

So what do we take from this allegory?

The Holy Royal Arch looks at completing the development of man as a moral, educated and virtuous man of faith.

It also looks at the virtues of perseverance and companionship.

Perseverance: when something valuable to you is destroyed you dust yourself down, pick yourself up and start again learning from the past. It is about being reborn a better and stronger man. As the '**Crow**' reminds us that it is our sacred duty lift from our minds the heavy weight of passions and prejudices which incumber our journey. The '**Pick**' loosens the hold which long habits of sin and folly have had on our disposition. The '**Shovel**' removes the rubbish of vice and ignorance which prevents us from beholding that eternal foundation of truth and wisdom upon which we are to erect the spiritual and moral temple of our second life, our second temple.

Companionship: you are not alone. There are people who will stand by you and give you as much support as you need along your journey, if you have the courage to let them. Lose your ego, and with **humility** you will receive '**enlightenment**'.

(See poem The Thousandth Man by Rudyard Kipling)

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RITUAL (Educator 2.)

Open the Chapter

Designate Roles.

Lesson given by Educator 1, 'The Sojourners Journey.'

Ritual (Educator 2) from the Candidate leaving the Chapter Room after being given the working tools and then return requesting to work on the Temple. The interaction between MEZ and PS. Then leaving the Chapter Room to work on the foundations of the second temple.

Risings.

Close the Chapter of Improvement.

Next Chapter of Improvement will be on **Saturday, 21st June, 2025.**

The Thousandth Man by Rudyard Kipling.

1

One man in a thousand, Solomon says.

Will stick more close than a brother.

And it's worth while seeking him half your days

If you find him before the other.

2

Nine hundred and ninety-nine depend

On what the world sees in you,

But the Thousandth Man will stand your friend

With the whole round world agin you.

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3

'Tis neither promise nor prayer nor show
Will settle the finding for 'ee.
Nine hundred and ninety-nine of 'em go
By your looks, or your acts, or your glory.

4

But if he finds you and you find him,
The rest of the world don't matter;
For the Thousandth Man will sink or swim
With you in any water.

5

You can use his purse with no more talk
Than he uses yours for his spendings,
And laugh and meet in your daily walk
As though there had been no lendings.

6

Nine hundred and ninety-nine of 'em call
For silver and gold in their dealings;
But the Thousandth Man he's worth 'em all

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Because you can show him your feelings.

7

His wrong's your wrong, and his right's your right,

In season or out of season.

Stand up and back it in all men's sight

With that for your only reason!

8

Nine hundred and ninety-nine can't bide

The shame or mocking or laughter,

But the Thousandth Man will stand by your side

To the gallows-foot - and after!