



Sussex Freemasons - West Group

'The West Wing'
(Bognor, Chichester, Clapham, Littlehampton,
Midhurst, Pulborough, Steyning and Worthing)

The West Wing Learning and Development Team

'The West Wing' Lodge of Instruction
Lesson 10

The Moveable Jewels

Preceptors Notes



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Lesson Aim

To examine the symbolism of the
Moveable Jewels.

Lesson Objectives.

By the end of this lesson the students will be able to :

- Identify the 'Moveable Jewels' in a Lodge room.
- Discuss the importance of the IPM's Jewel.
- Moralise upon them.



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The Moveable Jewels.

In last month's issue (21) we examined the 'Immovable Jewels', the Rough Ashlar, the Smooth Ashlar and the Tracing Boards. We looked at the dictionary definition of a jewel:

- a cut and polished precious stone; gem.
- a precious possession.
- a person or thing that is treasured, esteemed, or indispensable.

And compared that definition to the 'Masonic' definition : "an emblem of moral truth or a badge of office that conveys authority and duty".

We noted that in America the Rough Ashlar, Smooth Ashlar and Tracing Boards (or Trestles) are considered 'moveable' whilst in England under the jurisdiction of the United Grand Lodge of England (UGLE) they are 'immoveable'. The same applies to the moveable jewels. Under the jurisdiction of UGLE the Square, the Level and the Plump Rule are 'moveable' and in America they are considered 'immoveable'.

The Square, Level and Plump Rule are considered moveable in England as they are passed to the incoming Master, Senior Warden and Junior Warden at each annual Installation Meeting.

Let us now examine each of these 'Moveable' (UGLE) Jewels.

The Square. (Worshipful Master)

According to the Second Degree ritual: "The Square is to try and adjust rectangular corners of buildings and assist in bringing rude matter into due form."

The Operative Mason uses the Square to test a stone or ashlar to ensure it meets the required standard before it used in a specific building. In Free and Accepted or Speculative Masonry, the building referred to is the temple a Freemason is building within himself in his lifelong endeavour to be a moral, educated and reflective man of faith. The Master of a Lodge is charged with this teaching role. He ensures the education given at Lodges of Instruction is relevant and graded to the Entered Apprentice, Fellowcraft and Master Mason as necessary and informs each candidate



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that 'Pure Ancient Freemasonry' concludes in the Royal Arch. FOUR CEREMONIES – ONE JOURNEY.

In the previous issue we examined how a gavel knocks off the rough edges of a stone brought straight from the quarry, which relates to the sinfulness of rashness, greed, dishonesty, distrust, apathy, fear and indifference, and further smoothed the stone with a chisel, lifelong learning, to produce the smooth stone fit for purpose. A lifetime's work.

But how do we know that the square that tests the stone is perfect in itself?

There is the more advanced jewel presented to the Immediate Past Master on which an engraving of Euclid's 47th Proposition is attached to the Master's jewel.

Euclid is known as the 'Father of Geometry' and lived in Egypt around 300BCE. He wrote "Stoichen" or *Elements* which is one of the most influential of mathematical textbooks. His work was so important it trailed only the Bible in its editions printing on the printing press in 1482.

In his book *Elements* can be found his 47th Problem or Pythagorean Theorem. He established that "any right triangle, the square of the two sides connected to the right angle is equal to the third side called the hypotenuse". A principle known as the 3: 4: 5 triangle. Geometry is one of the seven liberal arts and sciences and the Master's jewel gives the lesson on morality: "The square teaches us to regulate our actions by line and rule, and to harmonize our conduct by the principles of morality and virtue". (Ritual)

It is the Immediate Past Master that ensures that the Master's work is correct and the principles of Freemasonry are passed from Master to student pure and unsullied from generation to generation.

The square is also used to "try and adjust rectangular corners of buildings". The first or foundation stone is placed in the North East part of the building as it is the place where the "rays of the first light of heaven (the sun) enters the building". (Rev. Neville Barker Cryer) A place where a newly made Freemason is taught the important lesson of charity. A place from where a Freemason commences his "building of a superstructure perfect in its parts and honourable to the builder". A place where each corner stone is tried and adjusted according to 'masonic line and rule'.

What does Masonic 'Line and Rule' mean?

A 'Masonic Line' refers to the third degree working tool the Skirret. "An instrument which act on a centrepin whence a line is drawn to mark out the ground (and also each brick or stone level) of an intended structure as it rises from its foundation. So a Masonic line is "that straight and undeviating path of rectitude laid down for our



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pursuit in the Volume of the Sacred Law (VSL).” A path which applies to each level of growth.

The 'Rule' applies to the 'plumb-rule' which refers to justness and uprightness of our actions. (See Plumb Rule below)

The Level. (Senior Warden)

Used to lay “levels and prove horizontals”.

The Level teaches us equality. What is equality?

According to UK law on equality there are 'protected characteristics' which are:

- Age
- Gender reassignment
- Being married or in a civil partnership
- Being pregnant or on maternity leave
- Disability
- Race including colour, nationality, ethnic or national origin
- Religion or belief
- Sex
- Sexual orientation.

These characteristics are protected from:

Direct discrimination – treating someone with a protected characteristic less favourably than others.

Indirect discrimination – putting rule or arrangements in place that apply to everyone, but that put someone with a protected characteristic at an unfair advantage.

Harassment – unwanted behaviour linked to a protected characteristic that violates someone's dignity or creates an offensive environment for them.

Victimisation – treating someone unfairly because they've complained about discrimination.

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In religion, equality and diversity are also scripted.

Christian. Matthew 22:34-40; Deuteronomy 6:1-9 (Holy Bible)

Jesus replied, “This is the most important: ‘Hear, O Israel, the Lord our God, the Lord is One.³⁰ Love the Lord your God with all your heart and with all your soul and with



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all your mind and with all your strength.' 31 The second is this: 'Love your neighbour as yourself.' No other commandment is greater than these."

Muslim (Quran, 49:13). We should not consider ourselves superior to another because we all are equal according to Almighty Allah except distinction in piety.

Sikhism – "There is only one breath; all are made of the same clay; the light within all is the same. The One Light pervades all the many and various beings."
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Buddhism - 'When you know from your own lived experience that something is unwholesome, censured by the wise, and leads to harm and suffering, then abandon it. ... When you know from your own lived experience that something is wholesome, praised by the wise and leads to well-being and happiness, then live in accordance with it.'

The Buddha, in the Kalama Sutta, Anguttara Nikaya 3.65

To a Freemason equality and diversity should not need law or religious script. It should be within their very being, within their moral compass to treat all fairly, according to their needs.

The Plumb rule (Junior Warden)

"The infallible Plumb Rule, which, like Jacob's Ladder, connects heaven and earth, is the criterion of rectitude and truth". (Ritual)

Throughout Masonic Ritual/Education, walking justly and uprightly through life is instilled in the Masonic student as a foundational characteristic of a Freemason.

Moral rectitude is a strong belief in what is right and wrong, an attitude shown by people who behave honestly according to accepted standards. (Collins Dictionary) Those accepted standards can be gauged in comparison to law and religious scripture.

Book of Amos: "Behold, the Lord stood upon a wall, with a plumb line in his hand. He said: "Amos, what seest thou?" Amos replied, "A plumb line." The Lord said, "Behold, I will set a plumb line amidst my people Israel, and I will pass by them nevermore."

Ritual:

WM. Thus the Square teaches morality,

SW. The Level equality,

JW. and the Plumb Rule justness and uprightness of life and actions.

WM. And by square conduct,



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SW. Level steps,

JW. and upright intentions

WM. we hope to ascend to those immortal mansions whence all goodness emanates.

However, should just one of those elements become missing a Freemason cannot complete his journey to those 'immortal mansions' - enlightenment. A place whence all goodness emanates.

Stephen J. Goulding. PPSGD, SLGCR.

West Wing Learning and Development Lead.



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The Academic Analysis of the Moveable Jewels

The Square (Worshipful Master)

Teaches us to regulate our actions by line and rule, and to harmonize our conduct by the principles of morality and virtue

The Level (Senior Warden)

Teaches us equality. That we are all made from the same clay, sharing the same breath and the same inner spark, regardless of worldly differences.

The Plumb Rule (Junior Warden)

Teaches us moral rectitude, uprightness of life, safety in truth and honest in all our dealings.

Introduction:

The Esoteric Nature of a "Jewel"

In the profane world, a "jewel" is defined by its material scarcity, its physical brilliance, and its monetary value. It is an object of possession, often associated with vanity or external wealth. In Speculative Masonry, however, we strip away the material covering to reveal an esoteric truth. A Masonic "Jewel" is not treasured for its mineral composition, but for its 'moral utility'. It is: "An emblem of moral truth or a badge of office that conveys authority and duty." This definition shifts our focus from 'having' to 'being'. A Masonic jewel does not adorn the body to project wealth; it adorns the Lodge and the Officer to project character, duty, and spiritual alignment with the Great Architect of the Universe

The Square, Level, and Plumb. Under UGLE, these tools of the principal officers are *movable* because they are physically transferred from the outgoing Master and Wardens to their successors at every annual Installation. This beautifully illustrates the 'transience of human authority'. The jewels move, reminding us that we are merely temporary custodians of power, virtue, and leadership

The Moral Duty of the Associated Officers

The movement or permanency of these jewels dictates a profound moral duty for the Officers who wear them: The Worshipful Master (The Square) Whether the Square is



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handed to him as a 'movable' jewel (UGLE) or remains anchored in his station in the East (American), the Master's duty is to "square the actions" of the Craft.

The Moral Imperative: The Master must remember that his authority is not absolute; it is bounded by the right angle of the Square. He must govern with justice, neutralizing personal prejudice, and ensuring that his decisions are aligned with the ancient landmarks of the Order. If the jewel is 'movable'(UGLE) he is reminded of his duty to hand it over unstained to his successor. If 'immovable'(American), he is reminded that he must rise to the level of the office, for the office will not lower itself to him.

The Senior Warden (The Level).

As the custodian of the Level, the Senior Warden rules the West, representing the setting sun and the equality of all humankind.

The Moral Imperative:

The Level teaches that we are descended from the same stock, share the same nature, and are traveling on the same level of time to that "undiscovered country." The Warden's duty is to foster harmony, ensuring that no brother is elevated above another by wealth or social station, and that the Lodge remains a sanctuary of mutual respect.

The Junior Warden (The Plumb Rule)

Stationed in the South, representing the meridian sun, the Junior Warden observes the Plumb.

The Moral Imperative: The Plumb guides the Warden to oversee the Craft during the hours of refreshment, ensuring that pleasure does not degenerate into excess or intemperance. His duty is to be the exemplar of uprightness—standing tall and straight between the earth of his passions and the heaven of his ideals.

3. The Journey of Self-Improvement: Building the Personal Temple

The "Jurisdictional Paradox" is ultimately resolved within the heart of the individual Mason. In the labour of building our "Personal Temple"—that spiritual house not made with hands— eternal in the heavens.

The Interior Immoveable Jewels (American interpretation)

Within our inner lives, our core values must be 'immovable'. Our 'Conscience' must be an immovable Square, refusing to bend to convenience or cowardice. Our 'Humility' must be an immovable Level, reminding us of our shared mortality. Our 'Integrity' must be an immovable Plumb, keeping us upright when tempted by the winds of circumstance. These are our internal anchors, the fixed stations of our character that the world cannot alter.



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The Exterior Movable Progress (American interpretation)

Simultaneously, we must view ourselves as 'movable' works-in-progress. We cannot leave our 'Rough Ashlar' sitting in the corner of the temple; we must pick it up, carry it to the workbench, and actively apply the chisel of self-discipline. We must take our 'Tracing Board'—the moral blueprints we receive in the Lodge—and carry them out into our businesses, our families, and our communities, actively drawing designs of benevolence and love upon the trestle board of daily life.

Conclusion

The Jurisdictional Paradox is not a contradiction of dogma, but a proof of Masonry's depth. It reminds us that truth is dynamic. Whether we look to the English system, which emphasizes the transience of human authority and the permanence of moral standards, or the American system, which emphasizes the constancy of moral principles and the active transformation of the self, the lesson remains unified: We are the builders, we are the tools, and we are the temple. By wearing our moral jewels with honour, we ensure that the structure we erect is fit for the reception of the Great Architect.

The Geometry of Truth: A Masonic Commentary on the Square and Euclid's 47th Proposition

Introduction.

In the system of Masonic progressive advancement, we are constantly urged to transition from the physical to the philosophical. The excerpt provided beautifully illustrates this transition, moving from the physical tool of the Operative Mason—the 'Square'—to the intellectual and esoteric proof of its rectitude, found in Euclid's 47th Proposition. To truly understand this relationship is to comprehend the bridge between authority and truth, between the ruler of the Lodge (the Worshipful Master) and the repository of its seasoned wisdom (the Past Master). Below is an in-depth Masonic commentary on the deeper allegories, officer duties, and spiritual applications of this profound symbol.

1. Deeper Allegories & Hidden Symbolism

At first glance, the Square is a simple tool. Yet, the esoteric Mason asks: "How do we know the tool we use to measure our lives is itself true?" The answer lies in Euclid's 47th Proposition (popularly known as the Pythagorean Theorem; represented in operative geometry by the '3:4:5 right-angled triangle'. This mathematical formula is the foundational proof of the Square.

The Union of Spirit and Matter

In ancient mystery schools (particularly the Pythagorean and Egyptian traditions, which heavily influence Masonic philosophy), the numbers 3, 4, and 5 carried deep cosmological significance: The Number 3 (The Vertical): Represented the Divine, the spiritual realm, Osiris, or the active generative principle. The Number 4 (The



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Horizontal): Represented the Earth, the material plane, Isis, or the passive receptive principle (the four elements, the four cardinal directions). The Number 5 (The Hypotenuse): Represented Horus, the offspring, the union of Spirit and Matter. It is the perfect integration of the divine and the earthly.

The Self-Authenticating Truth

The allegory of the 47th Proposition on the Past Master's jewel teaches us that 'Truth is self-authenticating'. A simple square made of wood or iron can warp, rust, or bend over time. But the 'mathematical law' that governs the right angle is eternal, immutable, and incorruptible. By engraving Euclid's 47th Proposition onto the Past Master's jewel, Masonry declares that while human structures and temporal offices may falter, the eternal laws of the Great Architect of the Universe remain forever perfect.

2. The Moral Duty of the Associated Officers

This lecture highlights a profound relationship between two key figures in the Lodge: the Worshipful Master and the Immediate Past Master (IPM).

(WM Jewel: The Square. IPM Jewel: The Square + 47th Proposition) Represents: Action & Rule. Represents: Wisdom & Proof. Duty: To Apply the Law. Duty: To Validate & Guide

The Worshipful Master: The Application of the Square.

The Master is decorated with the Square because his duty is to govern the Lodge with equity, justice, and rectitude. He applies the Square to the actions of the Brethren, ensuring harmony and order. However, the Master's authority is not arbitrary; it must be aligned with the ancient landmarks and the laws of the Craft. He must "try and adjust" the Lodge, acting as the living embodiment of the moral law.

The Immediate Past Master: The Guardian of the Standard

The Past Master wears the Square with the 47th Proposition appended to it. This symbolizes that the Past Master holds the proof of the Master's authority.

The Counsellor: When the Master sits in the East, he looks to his immediate left, where the Past Master sits. If the Master is ever in doubt about how to rule, or if his "square" is warped by passion or prejudice, the Past Master provides the unchanging, proven mathematical standard of Masonic law and tradition.

Transition of Power:

The duty of the Past Master is to transition from 'ruling' to 'supporting'. He does not wield the gavel of authority, but he maintains the structural integrity of the Lodge by keeping the Master aligned with eternal truths.

3. The Spiritual Architecture: Building the Personal Temple.

The ultimate aim of speculative Freemasonry is not the construction of physical edifices, but the erection of a "house not made with hands, eternal in the heavens"—the spiritual temple of the self.



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Transforming "Rude Matter".

We enter the Lodge as "rude matter"—rough, unhewn stones (the Rough Ashlar) full of vices, prejudices, and ignorance. To fit into the divine temple, we must be squared. The Square represents our 'conscience' and 'reas', which we must use to cut away our passions and irregular desires.

Finding the "Why" of Morality.

Many men live morally simply because they are told to do so by society, law, or dogma. This is the equivalent of using a physical square without knowing if it is true. The inclusion of Euclid's 47th Proposition challenges the Mason to go deeper. It demands that we understand 'why' virtue is necessary: We do not seek temperance, fortitude, prudence, and justice merely as social obligations. We seek them because they are the 'cosmic geometry of the soul'. Just as a building will collapse if its foundation is not perfectly square, so too will a man's life collapse into chaos if his actions are not aligned with truth and integrity.

The Perfect Alignment To build your personal temple:

1. ****The Horizontal (4):**** Establish your earthly life on a firm, stable foundation of disciplined habits and physical rectitude.
2. ****The Vertical (3):**** Elevate your mind toward spiritual truth, faith, and connection with the Divine.
3. ****The Hypotenuse (5):**** The natural result of this intersection will be a life of harmony, beauty, and strength—a living, perfect stone, tried and approved by the Great Architect's Square.

Conclusion

The transition from the Master's Square to the Past Master's 47th Proposition is a beautiful reminder that 'Masonic education is a journey from observation to comprehension'. We begin by obeying the rule (the Square), but we mature by understanding the divine principle behind the rule (the 47th Proposition). By aligning our lives with these eternal, geometric truths, we cease to be mere clay shaped by circumstance. We become master builders, constructing a character that is structurally sound, morally upright, and eternally aligned with the Grand Design of the Creator.



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Lesson 10 The Moveable Jewels

Lesson Aim

To examine the symbolism of the
Moveable Jewels.

Lesson Objectives.

By the end of this lesson the students will be able to :

- Identify the 'Moveable Jewels' in a Lodge room.
- Discuss the importance of the IPM's Jewel.
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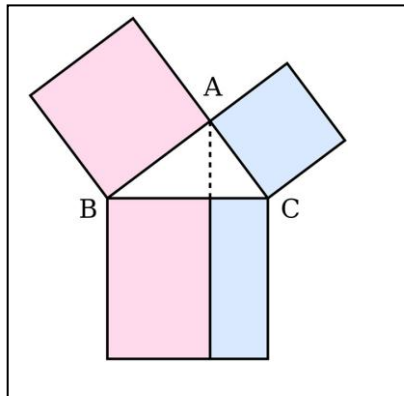
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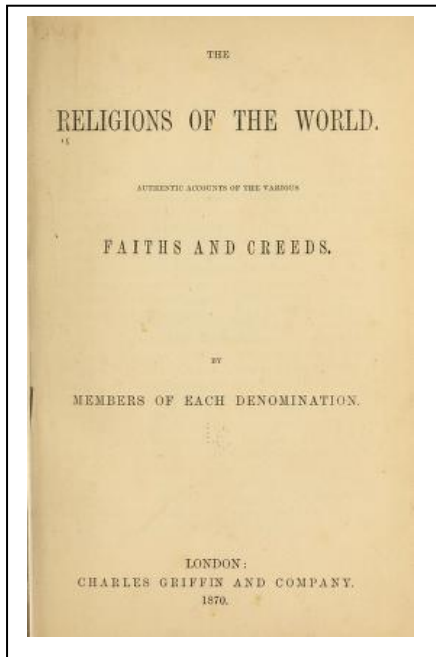




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SW. Level steps,

JW. and upright intentions

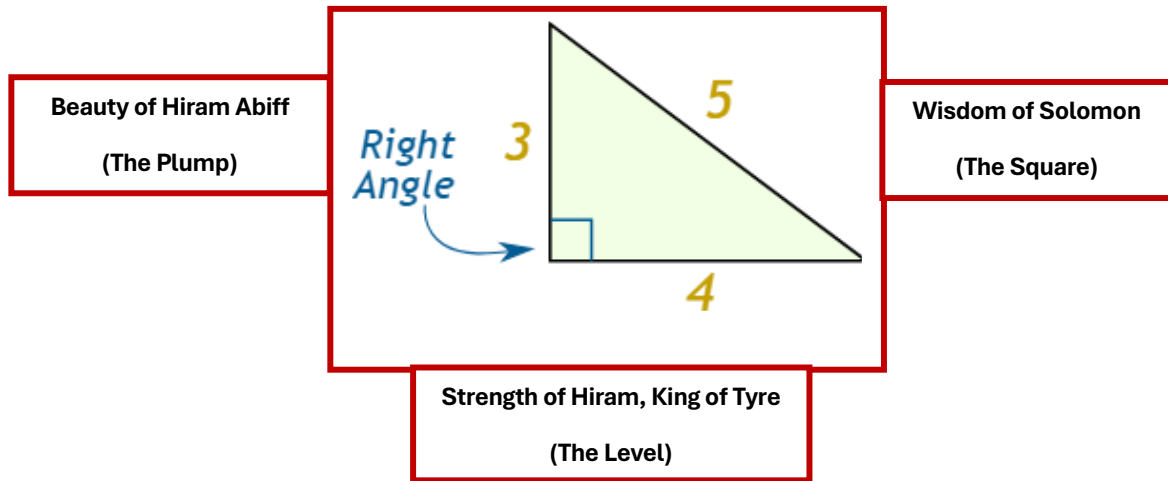
WM. we hope to ascend to those immortal mansions whence all goodness emanates.



Sussex Freemasons - West Group

'The West Wing'
(Bognor, Chichester, Clapham, Littlehampton,
Midhurst, Pulborough, Steyning and Worthing)

The West Wing Learning and Development Team



However, should just one of those elements become missing a Freemason cannot complete his journey to those 'immortal mansions'. A place whence all goodness emanates.

Stephen J. Goulding. PPSGD, SLGCR.

West Wing Learning and Development Lead.