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Masons Notebook



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Introduction.

An opportunity to make your own collection of 'Masonic Gems' that will enhance your knowledge of the ritual and its meaning.

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The 'Gems' are sourced from a variety of authors that will give you, the learner, a balanced outlook on Masonic ritual and symbolism.

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Lesson 14 -

Lesson Aim

The Winding Staircase

Lesson Objectives.

By the end of this lesson /tutorial the Masonic Student will be able to:

Explore the 3, 5, 7, Steps

Identify the Five noble orders of Architecture

Examine the Seven Liberal Arts and Sciences.

The Winding Staircase

From Moral Foundation to Intellectual Enlightenment

An Exploration of the Three, Five, and Seven Steps

Few symbols in the Fellow Craft degree are as rich in meaning as the **Winding Staircase**. It is an image of ascent—a journey from one level to another, from what we are toward what we may become. Yet the staircase does not rise in a straight line.

It winds.

At each turn our perspective changes. What was hidden from us becomes visible. What we thought we understood may require us to reconsider. The ascent therefore becomes a fitting metaphor for the development of the human being.





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The staircase teaches us that progress is achieved **step by step**.

Traditionally, the staircase is considered in three principal stages:

Three. Five. Seven.

Each stage has its own lesson, and together they provide a remarkable picture of the development of the Fellow Craft. The first three steps concern the **moral man**.

The five steps introduce us to the **Five Noble Orders of Architecture** and the **Five Senses**.

The seven steps lead us into the **Seven Liberal Arts and Sciences**, comprising the **Trivium** and the **Quadrivium**.

With that foundation established, let us begin our ascent.

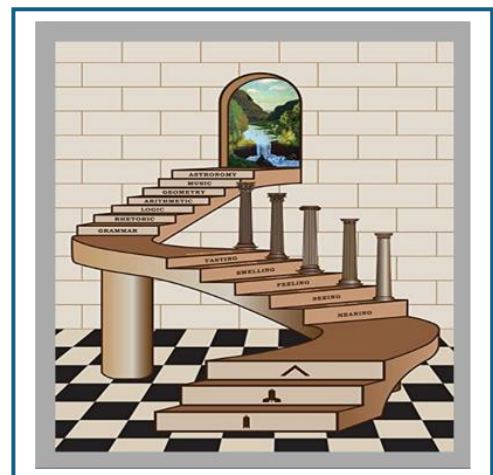
The First Three Steps — The Making of a Moral Man

Before the Fellow Craft can become an educated man, he must first become a **moral man**.

Knowledge without morality can be dangerous. Intelligence without character can be misdirected. Education without virtue can make a man more capable without necessarily making him better.

The first three steps therefore establish the moral foundation upon which the remainder of the ascent must be built.

They are represented by three of Masonry's most important working tools:





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The Square. The Level. The Plumb Rule.

These are not merely instruments of the operative builder. They become instruments for the building of character.

The Square — Morality in Our Actions

The Square teaches us to square our actions. It is the symbol of **morality, honesty, and rectitude**. To act on the square is to act fairly and uprightly toward others. The Square asks a simple but demanding question:

Is my conduct right?

Not merely: "Is it legal?" Not merely: "Can I get away with it?"

But:

Is it right?

This is an important distinction.

Moral character is revealed not when everyone is watching, but when no one is. The Square therefore becomes an internal standard. It reminds the Mason that his conduct should be measured against principles rather than convenience.

The Level — Equality

The second step is represented by the **Level**.

The Level teaches us that all men are upon the same level with regard to their essential human dignity. Within the Lodge, distinctions that exist in the outside world are set aside.

We may differ in wealth. We may differ in occupation. We may differ in education, status, or worldly achievement. But Masonry reminds us that we meet one another on the Level.



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The Level therefore teaches **equality**. But equality does not mean that every individual possesses identical talents or circumstances. It means that every man deserves to be treated with dignity and fairness.

The Level challenges pride. It reminds the successful man that his position is temporary. It reminds the less fortunate man that his worth is not determined by his possessions. And it reminds every Mason that fraternity requires us to look beyond external distinctions.

The Plumb Rule — Uprightness

The third step is represented by the **Plumb Rule**, or Plumb Line.

Its operative purpose is simple: it establishes true verticality. Symbolically, however, it teaches **uprightness of character**.

The Plumb asks:

Am I standing upright?

Not physically, but morally.

Are my principles vertical when the pressures of life push against me?

Do I remain true when doing the right thing becomes inconvenient?

Do I maintain integrity when compromise would be easier?

The Plumb therefore represents moral stability.

The Square teaches us to act correctly.

The Level teaches us to regard our fellow man fairly.

The Plumb teaches us to remain upright.

Together they form a foundation for the moral man.



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Three as Moral Foundation

We can therefore understand the first three steps as a progression:

Square — Right action

Level — Right relationship

Plumb — Upright character

Or, more simply:

How I act. How I treat others. Who I am.

This is important because the staircase does not begin with intellectual knowledge. It begins with **character**.

The Mason must first prepare himself morally before he begins the wider intellectual ascent. Knowledge should make a good man better—not merely make an intelligent man more clever.

The first three steps therefore establish the foundation upon which the remaining ascent can take place.

The Five Steps — Architecture and the Senses

Having established the moral foundation, the Fellow Craft proceeds to the **five steps**.

Here we encounter two important subjects:

The Five Noble Orders of Architecture

And The Five Senses of Human Nature.





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At first these may appear to be unrelated. One concerns the construction of buildings. The other concerns our experience of the physical world. Yet both belong naturally to the education of the Fellow Craft.

The Mason must learn to **observe, measure, distinguish, appreciate, and understand.**

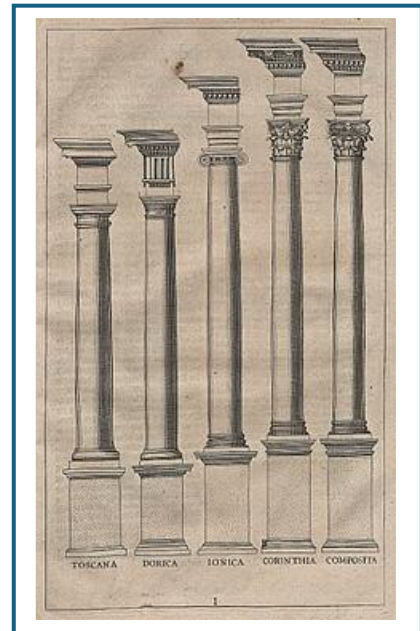
The Five Noble Orders of Architecture

The traditional five orders are:

1. Tuscan
2. Doric
3. Ionic
4. Corinthian
5. Composite

These orders represent distinct approaches to architectural proportion and ornament.

They demonstrate that architecture is not simply the placing of stones upon one another. It is the application of **order, proportion, balance, and beauty.**



The Tuscan

The Tuscan is generally considered the simplest of the five orders. It is restrained and comparatively plain.

We may see in it a reminder that great structures begin with **simplicity and sound foundations.** Before ornament comes structure. Before refinement comes discipline.



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The Doric

The Doric order is associated with strength and simplicity. Its proportions convey solidity. This invites us to reflect upon **strength of character**.

A Mason must be capable of standing firm. But true strength is not merely physical. It is moral and intellectual strength—the capacity to remain steady when circumstances become difficult.

The Ionic

The Ionic introduces greater refinement and is recognized particularly by its scroll-like volutes. It can therefore invite reflection upon **refinement and proportion**.

Education should refine the individual.

The purpose of learning is not merely to accumulate information but to develop judgment and taste.

The Corinthian

The Corinthian is the most ornate of the classical orders, famously associated with its acanthus-leaf capitals. Here we may contemplate **beauty**.

Masonry has always recognized that a structure should possess more than strength. It should also possess beauty. The same may be said of the human character.

A good man should strive not merely to avoid wrongdoing, but to cultivate qualities worthy of admiration.



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The Composite

The Composite combines features associated with the Ionic and Corinthian orders. It therefore provides a useful metaphor for **integration**.

As our education develops, separate fields of knowledge begin to connect. We discover that mathematics relates to architecture.

That music relates to number. That language relates to thought. That observation relates to reason.

The educated mind begins to see relationships rather than isolated facts.

The Five Senses

The other aspect of the five steps concerns the **Five Senses**:

- Seeing
- Hearing
- Feeling
- Tasting
- Smelling

These are the traditional avenues through which we experience the material world. They are the means by which information first reaches us. But there is an important lesson here.



The senses give us experience; they do not automatically give us wisdom.

We may see something incorrectly. We may hear something inaccurately. We may mistake feeling for fact. We may draw conclusions from incomplete evidence.

The senses therefore provide the beginning of knowledge, but the educated mind must learn how to interpret what the senses provide.



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This introduces a fundamental principle of the Fellow Craft:

Observe first. Judge carefully.

The Mason should become an attentive observer of the world. He should learn to listen before speaking. To examine before accepting. To investigate before judging.

The five senses therefore prepare the Mason for the intellectual journey that follows.

From Five to Seven

We have now established the moral man through the first three steps. We have developed our awareness of the physical world through the five senses. We have considered order, proportion, strength, refinement, and beauty through architecture.

The staircase now takes us higher. We arrive at **seven**. And here we encounter one of the most intellectually ambitious portions of the Fellow Craft's symbolic education:

The Seven Liberal Arts and Sciences.

But we must make one distinction absolutely clear.

The seven Liberal Arts and Sciences are composed of:

The Trivium — Three

- Grammar
- Rhetoric
- Logic
-

The Quadrivium — Four

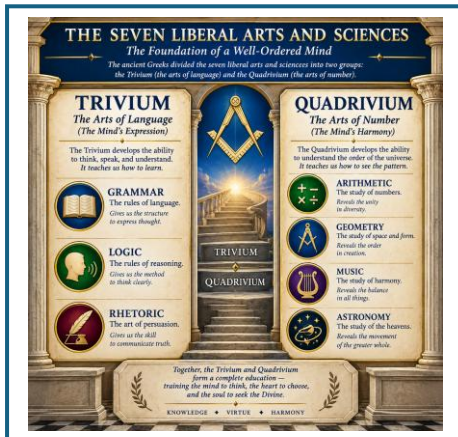
Arithmetic
Geometry
Music
Astronomy

Therefore:

$$3 + 4 = 7.$$



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The three of the Trivium are contained within the seven. They are **not the first three steps of the staircase.**

The first three steps concern the moral foundation of the Mason. The seven steps concern the intellectual education of the Fellow Craft.

That distinction is essential.

The Trivium — The Three Arts of the Mind

The Trivium traditionally consists of: **Grammar. Rhetoric. Logic.**

These disciplines concern language and reasoning.

Grammar — Understanding

Grammar provides the foundations of language. It teaches us how language is structured and how meaning is conveyed. For the Mason, this has a deeper lesson.

Before we can properly understand an idea, we must understand the language in which that idea is expressed. We should therefore learn to read carefully. Listen carefully. And distinguish between what a person actually said and what we assume they said.

Grammar teaches discipline in our relationship with words.

Rhetoric — Communication

Rhetoric is the art of effective expression and persuasion.



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A Mason should strive to communicate clearly, thoughtfully, and responsibly. The ability to speak persuasively is a form of power. And power carried responsibility. Words can unite men. Words can divide them. Words can build. Words can destroy.

The Fellow Craft should therefore learn not simply how to speak, but how to speak **wisely**.

Logic — Reason

Logic teaches us to examine reasoning.

It asks us to distinguish sound conclusions from faulty ones. It teaches us to recognize assumptions, contradictions, and errors in reasoning. This is especially valuable in an age in which information is constantly presented to us.

The question is no longer simply:

"What information can I find?"

It is:

"How do I determine whether it is worthy of belief?"

Logic provides one of the tools for answering that question.

The Quadrivium — Four Ways of Understanding Order

The Quadrivium consists of:

Arithmetic. Geometry. Music. Astronomy.



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Where the Trivium is principally concerned with language and reasoning, the Quadrivium traditionally turns toward **number, proportion, harmony, and cosmic order.**

Arithmetic — Number

Arithmetic is the study of number. Number allows us to measure and compare. It provides a language for expressing relationships.

The Mason learns that order is not merely something we perceive intuitively. It can often be expressed through numerical relationships.

Geometry — Form and Proportion

Geometry occupies a particularly significant place in Masonic thought. It concerns measurement, form, proportion, and spatial relationships.

The tools of the operative Mason provide powerful reminders of this.

The Square. The Compasses. The Level. The Plumb.

Geometry demonstrates that structure depends upon relationship and proportion. This provides another metaphor for human character. A well-ordered life requires balance.

Our desires must be balanced against our responsibilities. Our freedom against our obligations. Our individual interests against the welfare of the community.

Geometry therefore becomes both a science of measurement and a metaphor for **ordered living.**



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Music — Harmony

Music introduces the Mason to harmony.

Historically, music was closely connected with mathematical relationships between tones and intervals. Harmony exists because individual elements exist in proper relationship. This provides a beautiful analogy for the Lodge.

Every Mason is an individual. But the Lodge is a fraternity. The goal is not to eliminate individuality. It is to bring individual members into **harmony**.

Just as music depends upon relationships between notes, fraternity depends upon relationships between men.

Astronomy — The Heavens

Finally, the Fellow Craft turns his attention toward the heavens.

Astronomy expands the scale of our thinking. We move from the immediate world around us to the vast order of the cosmos. The Mason who studies the heavens is reminded of his own smallness. But he is also reminded of the extraordinary capacity of the human mind.

We can observe the heavens. Measure their movements. Discover patterns. Develop mathematical models. And contemplate humanity's place within the universe. The movement is therefore significant.

We began with the individual. We learned to govern ourselves. We learned to perceive the world. We learned to reason about it. We studied number and proportion. And finally, we looked upward.

The Complete Ascent — 3, 5, 7

We can now look back at the staircase as a complete progression.



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Three — Moral Foundation

Square — morality. **Level** — equality. **Plumb Rule** — uprightness

The first three steps teach us how to become a **moral man**.

Five — Perception and Architecture

Five Senses — our experience of the world

Five Noble Orders — order, proportion, strength, refinement, and beauty

The five steps teach us to **observe and appreciate the ordered world around us**.

Seven — Intellectual Development

Trivium:

Grammar
Rhetoric
Logic

Quadrivium:

Arithmetic
Geometry
Music

Astronomy

The seven steps teach us to **develop the intellectual faculties necessary to understand that world**.

Thus we might express the ascent as:

Moral character → Perception → Intellectual understanding

But there is still another step. Knowledge must eventually return to character.

The Purpose of the Ascent

What is the purpose of learning all of this?



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Is the purpose to become clever? To win arguments? To impress our Brethren with our knowledge of architecture or philosophy?

No.

The purpose of Masonic education is ultimately **transformation**.

The Mason should become better because he has learned. If studying the Square does not make us more honest, what have we learned? If studying the Level does not make us more tolerant and fair, what have we learned? If studying the Plumb does not make us more upright, what have we learned? If studying the Five Senses does not make us more attentive, what have we learned?

If studying Logic does not make us more careful in our judgments, what have we learned? If studying Geometry does not teach us something about proportion and order, what have we learned? If contemplating Astronomy does not inspire humility and wonder, what have we learned?

The staircase is therefore not simply an educational curriculum.

It is a **method of self-development**.

Why the Staircase Winds

We return now to the most striking feature of the symbol. Why does it wind?

Perhaps because human development is never entirely linear.

We learn. We turn. We discover something new. We reconsider what we thought we knew. We climb again.

Each turn changes our perspective. And this teaches intellectual humility. A man standing at the bottom cannot see what the man standing higher can see. But the man higher on the staircase should never forget that **he too was once at the bottom**. And perhaps there is another lesson.



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Even the Mason who has climbed many steps cannot see the entire staircase.

There may always be another turn. Another question. Another discovery.
Another opportunity for growth.

The wise Mason therefore never stops learning.

Knowledge, Understanding, and Wisdom

There is a difference between **knowledge, understanding, and wisdom.**

Knowledge asks: **What do I know?**

Understanding asks: **What does it mean?**

Wisdom asks: **What should I do with it?**

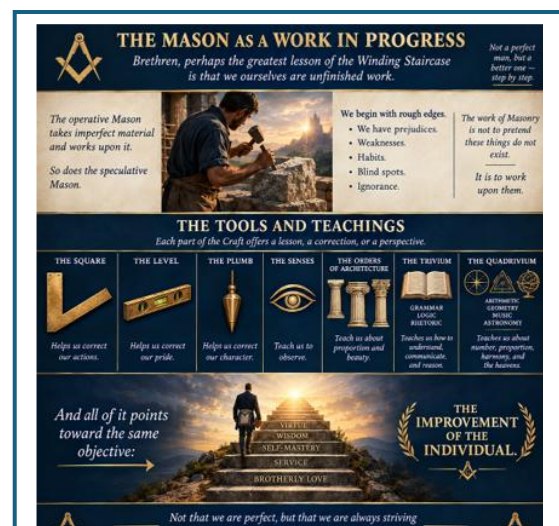
The staircase is ultimately concerned with this movement. We begin by establishing moral character. We learn to perceive. We learn to reason. We study the structure and order of the world. And then we must bring what we have learned back into our lives.

Knowledge should influence conduct. Understanding should influence judgment.
Wisdom should influence action.

The Mason as a Work in Progress

Brethren, perhaps the greatest lesson of the Winding Staircase is that **we ourselves are unfinished work.**

The operative Mason takes imperfect material and works upon it. So does the speculative Mason.





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We begin with rough edges. We have prejudices. Weaknesses. Habits. Blind spots. Ignorance.

The work of Masonry is not to pretend these things do not exist. It is to work upon them.

The Square helps us correct our actions. The Level helps us correct our pride. The Plumb helps us correct our character. The Senses teach us to observe. The Orders of Architecture teach us about proportion and beauty. The Trivium teaches us how to understand, communicate, and reason. The Quadrivium teaches us about number, proportion, harmony, and the heavens.

And all of it points toward the same objective:

The improvement of the individual.

The Final Step Is the Next Step

The Winding Staircase does not ask us whether we have reached perfection. It asks whether we are still climbing. Perhaps that is why the staircase is such a powerful image.

It does not promise that the journey will be easy. It does not reveal everything at once. It simply provides the next step.

Three steps teach us to become moral men through the **Square, Level, and Plumb Rule**.

Five steps teach us to experience and understand the world through the **Five Senses and the Five Noble Orders of Architecture**.

Seven steps open the great intellectual tradition of the **Seven Liberal Arts and Sciences**:

The **Trivium**— Grammar, Rhetoric, Logic—

and the **Quadrivium**— Arithmetic, Geometry, Music, Astronomy.

And perhaps the sequence can ultimately be understood as a journey:



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First, govern yourself. Then, learn to perceive the world. Then, learn to understand it. Finally, use that understanding wisely.

The staircase winds because the journey is not always straightforward. It rises because we are capable of growth. It has steps because growth requires effort. And it has no obvious end because the search for wisdom is never truly complete.

So when we next contemplate the Winding Staircase, perhaps we should ask ourselves three questions:

Am I square in my dealings? Am I level with my Brethren? Am I upright in my conduct?

Then:

Do I truly see, hear, feel, taste, and smell the world around me—or merely pass through it?

And finally:

Am I still learning?

For the Mason who continues to learn continues to climb. And perhaps the greatest lesson of all is this:

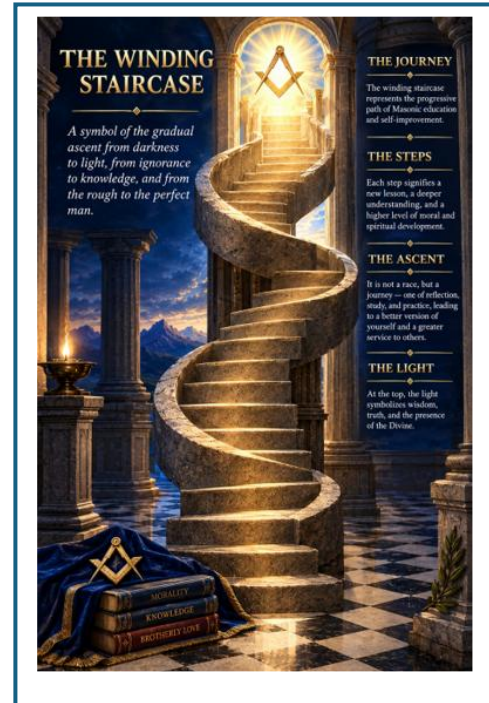
The purpose of ascending the Winding Staircase is not merely to rise above where we once stood.

It is to become sufficiently wise that, when we look back, we can help another Brother take his next step.

That is education. That is fraternity. And that is the work of the Fellow Craft.

Brethren, the staircase awaits.

The next step is ours.





Royal Arch Corner

Hebrew - Israelite - Jew

Dear Brethren and Companions,

Throughout our ritual the words **Hebrew**, **Israelite** and **Jew** appear frequently but how many of us actually know the difference. This lecture will explain those differences and the importance it has in each of the four ceremonies of Pure Ancient Freemasonry.

From a **Masonic educational perspective**, these three terms are closely related but are **not interchangeable**. The key is to distinguish **historical identity**, **tribal/national identity**, and **religious identity**.

The short version



Term	Primary sense	Period/use	Simple formulation
Hebrew	An early ethnonym/descriptor	Patriarchal and early biblical periods	"The people from beyond" / an early designation for the ancestors of Israel
Israelite	Descendant/member of Israel (Jacob) and the twelve tribes	Especially biblical national period	A member of the people of Israel
Jew	Originally connected with Judah/Judea, later the broader Jewish people	Especially post-exilic onward	A member of the Jewish people and, in religious usage, a practitioner of Judaism

The important point is that the words **develop historically**. A person can be described as a Hebrew, Israelite and Jew at different points in the same historical story, but each word carries a different emphasis.



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Masonic Ritual.

Now let's take this **specifically into Masonic ritual** and explain how **Hebrew, Israel, Judah, Jerusalem, Solomon, the Temple, and the Royal Arch** fit together historically and symbolically.

If we apply the distinction directly to **Craft Masonry and the Royal Arch**, the subject becomes much clearer. The crucial principle is to distinguish the **historical biblical world from the later Masonic symbolic use of that world.**

1. The Masonic story begins in the Israelite world

The central biblical setting of much Craft Masonry is the **United Monarchy**, particularly the reigns of:

- **David**
- **Solomon**
- **Hiram, King of Tyre**
- the construction of **Solomon's Temple at Jerusalem**



Historically, this is the world of **ancient Israel**, not yet the later world in which the word **Jew** has its familiar broad meaning.

Solomon is therefore best understood historically as an **Israelite king**, ruling the united kingdom of Israel. That gives us an important **Masonic distinction**:

The Mason who enters the symbolic world of Solomon's Temple is entering an Israelite biblical setting, not a specifically post-exilic Jewish setting.

2. Where does "Hebrew" fit into the Craft?

The word **Hebrew** takes us further back. The biblical chain is:



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Abraham → Isaac → Jacob → Israel → Twelve Tribes

Abraham is described as a **Hebrew**.

Jacob becomes **Israel**.

His descendants therefore become **Israelites**.

So, symbolically and historically, we can think of the progression as:

Hebrew patriarchs → Israelite nation → Temple of Solomon

This is useful when considering the **Entered Apprentice degree**, because Masonry begins its candidate's symbolic journey with the individual and gradually introduces him to a larger moral and sacred order.

The Hebrew patriarchal stories provide part of the conceptual background, while the Temple provides the principal architectural setting of the Craft degrees.

3. Israel and the Temple

Now we reach the heart of the matter. Solomon's Temple is traditionally associated with the **Israelite kingdom**. The Temple wasn't originally a "Jewish synagogue" in the later sense. It was the central sanctuary of the ancient Israelite religious system.

That distinction matters enormously. A modern person might casually say:

"Solomon built the Jewish Temple."

That's understandable, but historically imprecise.

A better formulation is:

Solomon built the Temple at Jerusalem as the central sanctuary of the Israelite kingdom.



The later **Jewish** identity developed through the subsequent history of Judah, exile, restoration and Second Temple Judaism.

4. Why this becomes important in the Third Degree

The **Master Mason degree** takes us symbolically into the Temple. The central figures include:

Solomon — King of Israel

Hiram, King of Tyre — foreign ally

Hiram Abiff — the legendary central craftsman of the Masonic drama

The historical Bible provides the setting, but the Masonic ritual develops an elaborate **symbolic drama** around it.

This is an important distinction for Masonic education:

The biblical Hiram and the Masonic Hiram Abiff should not simply be treated as historically identical characters.

The biblical books mention a skilled craftsman associated with the Temple, but the fully developed Hiram legend is a feature of Masonic tradition.

That distinction protects us from confusing **ritual allegory with biblical history.**

5. Then the story moves from Israel to Judah

This is where **Jew** becomes increasingly important. After Solomon, the united monarchy divides.

Northern Kingdom

Israel



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Southern Kingdom

Judah



5

This gives us a very useful Masonic teaching point:

Israel and Judah are not originally synonymous.

Judah is one of the tribes of Israel and subsequently becomes the name of the southern kingdom. The southern kingdom eventually becomes the historical centre from which the later **Judean/Jewish** identity develops.

6. The Exile changes the terminology

The destruction of Jerusalem and the First Temple by Babylon is a major turning point. The Temple is destroyed. Jerusalem is devastated. A substantial portion of the population is deported.

The Israelites of Judah become **Judeans**, and eventually the term **Jew** develops into the wider designation. This means that when we get into the world of **Second Temple Judaism**, the terminology has shifted.

So we can construct a useful historical timeline:



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Hebrews



Israelites



United Kingdom of Israel



Divided Kingdom — Israel & Judah



Babylonian Exile



Judeans / Jews



Second Temple Judaism

That is the historical bridge connecting the terminology.

7. And this is where the Royal Arch becomes fascinating

The **Royal Arch** occupies a very different historical atmosphere from the Solomon material of the Craft degrees.

The traditional Royal Arch narrative is associated with the **rebuilding of the Temple following the Babylonian captivity**.

So, symbolically, the Mason has moved from:

Craft Masonry



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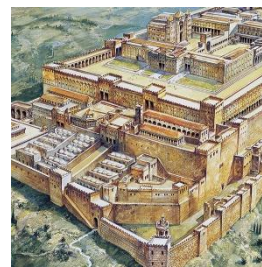
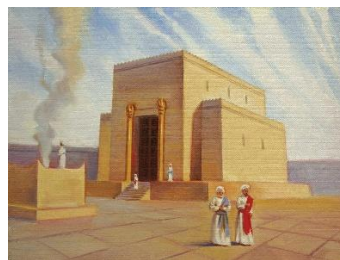
The building of the Temple

to:

Royal Arch

The recovery/rebuilding of what had been lost

That transition is enormously significant.



The historical background now belongs much more naturally to the **Judean/Jewish** period.

8. Zerubbabel, Joshua and Haggai

The Royal Arch tradition incorporates figures associated with the restoration period, particularly:

- **Zerubbabel**
- **Joshua**
- **Haggai**

These belong to the world following the Babylonian exile. Historically, this is no longer Solomon's united Israelite monarchy.

It is the **post-exilic community of Judah/Judea**. And therefore the terminology **Jew/Judean** has become much more appropriate.

This gives us a very elegant educational progression:

□



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Masonic setting	Historical identity
Patriarchal background	Hebrew
Solomon's Temple	Israelite
Divided monarchy	Israel / Judah
Babylonian destruction	Judean exile
Temple restoration	Judean / Jewish
Later Jewish tradition	Jew / Judaism

9. The Royal Arch therefore completes something

This is where Masonic symbolism becomes particularly powerful.

The Craft degrees take the Mason into a drama involving:

Temple → labour → loss → death → darkness

The Royal Arch introduces:

search → discovery → recovery → restoration → revelation

Whether one interprets this purely symbolically or through the theological lens traditionally associated with the degrees, there is a profound movement from **loss to recovery**.

This is why the Royal Arch has traditionally been understood as completing or supplementing something left unresolved in the Master Mason degree.

The terminology itself reflects the historical transition:



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Israelite Temple

→ destruction

→ exile

→ Judean restoration

→ Second Temple



10. The significance of the Hebrew language

Now we can also understand why **Hebrew** appears so prominently in Masonic education and ritual. Hebrew isn't merely an exotic ancient language used to make ritual sound impressive. It is the language in which much of the **Hebrew Bible** was transmitted.

Consequently, Hebrew words and names appearing in Masonic ritual frequently point back toward the biblical textual tradition. But there is another subtlety:

Hebrew the language is not identical to Hebrew the ancient ethnonym.

A modern Hebrew speaker isn't automatically a "Hebrew" in the ancient biblical sense. Likewise, a Jew doesn't cease being Jewish because he doesn't speak Hebrew. The terms belong to different categories.

11. A particularly important Masonic distinction: Israel vs. Jew

This is probably the point I would emphasise most strongly in a Lodge education session. When the ritual uses the language of **Israel**, don't automatically substitute **Jew**.



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For example:

Solomon = Israelite king

rather than simply:

Solomon = Jewish king

The latter isn't necessarily "wrong" in a broad retrospective sense, but it obscures the historical development of the terminology.

Conversely:

Zerubbabel and the post-exilic community = Judean/Jewish context

is historically much more appropriate.

12. What does this teach the Mason?

There is a beautiful educational lesson here. The Mason is repeatedly asked to distinguish between:

appearance and reality - symbol and history - word and meaning - loss and recovery - the outward form and the inward truth

The Hebrew/Israelite/Jew distinction gives us an excellent historical example. Three words can refer to people who belong to the same broad historical continuum while nevertheless carrying **different meanings in different periods**.

That is exactly the kind of intellectual discipline Masonic education should encourage.

13. The key Masonic lesson

Conclusion:

- 1 **Hebrew** is an early biblical ethnonym and also the name of the language of much of the Hebrew Bible.



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- 2 **Israelite** derives from Israel/Jacob and refers to the wider ancient people of Israel.
- 3 **Judah** was one tribe, and later the name of the southern kingdom.
- 4 **Jew** derives from *Yehudi*, originally associated with Judah/Judea, and eventually became the wider designation of the Jewish people.
- 5 **Solomon's Temple** belongs historically to the Israelite monarchy.
- 6 The Royal Arch's restoration setting belongs to the post-exilic Judean/Jewish world.
- 7 **Masonic ritual transforms these historical materials into allegory; therefore ritual symbolism and biblical history should be studied together but not confused with one another.**

And there is perhaps an especially appropriate Masonic way of expressing the whole subject:

The Hebrew gives us the beginning; Israel gives us the people; Judah gives us the later name; and the Temple provides the architectural thread through which Masonic symbolism connects these successive worlds.

That distinction gives a Mason a much firmer foundation for understanding the **First, Second and Third Degrees and the Royal Arch**, rather than simply memorising isolated biblical names and Hebrew words.





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Cornerstone (Miscellaneous bits)

'The West Wing' Learning and Development Programmes.

Freemasonry is a Lifestyle Choice. Learn more through your Lodge Mentor, the West Group web page or the L & D Team.

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

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

West Group Web Page: <https://www.wgsm.org.uk>

ONLINE LEARNING AND DEVELOPMENT



Start your journey
<https://solomon.ugle.org.uk>

mentor's notes



self paced guided learning

the
SQUARE
ACADEMY



The West Group
Web Page
www.wgsm.org.uk

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LODGES AND CHAPTERS OF EDUCATION



2026 IS THE YEAR OF MASONIC EDUCATION HERE IN THE WEST GROUP



As we approach the new season The West Wing Learning and Development Team has put together a series of lectures which can be used at Lodges and Chapters of Education.

These lectures can be found on the West Group Web Page

www.wgsm.co.uk

**MEMBERS AREA
PASSWORD:
357Steps?!?**

L&D TAG. HEADINGS



THE WEST WING LODGE OF INSTRUCTION

A range of lectures to support Masonic learning and development in the Lodge.



THE WEST GROUP CHAPTER OF IMPROVEMENT

A range of lectures to support Masonic learning and development in the Chapter.



WITHIN THESE AREAS YOU WILL FIND VARIOUS LECTURES SUPPORTED BY A PODCAST.





These lectures can be delivered by a member of the Lodge / Chapter or, on request, by a member of the West Wing Learning and Development Team.



Should your Lodge of Instruction or Chapter of Improvement have such an educational evening why not invite Lodges and Chapters within your centre to join you and make it an educational social occasion.





LEARN TOGETHER • SHARE KNOWLEDGE • BUILD BETTER FREEMASONS
EDUCATION ENRICHES • BROTHERHOOD UNITES
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Example programme from the West Wing Learning and Development Tag in the West Group Web Site. Visit the site and see much more.

Solomon Masonic Education

The Entered Apprentice.

This is the UGLE Solomon educational platform. This syllabus can enable the learner to follow the lessons of the First Degree. It can be used as an aid to individual learning or as part of a Mentoring package.

Education Syllabus

Solomon - The First Degree

<https://solomon.ugle.org.uk/course/view.php?id=79>

Week 1

- Welcome Brother
- New to Freemasonry
- Your Lodge
 - Lodge Number
 - Current Worshipful Master
 - What is the reason behind your Lodge name?
 - Masonic Fire

Week 2

- Opening and Closing - include Odes (and that they should be learnt)
- Properly Prepared
- Entering the Lodge

Week 3

- The Ceremony
- Apron and Gloves



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Week 4

- The Lodge Room
- North-East Corner

Week 5

- Tracing Board Origins
- The Tracing Board

Week 6

- Jacob's Ladder

Week 7

- Ornaments and Furniture
- Immovable Jewels
- Tassels

Week 8

- Tyler and Inner Guard
- The Deacons



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West Sussex Light Blues Club



Bro. Lewis Strotten
Chairman



Bro. Marc Ghosh
Deputy Chairman

Are you a new Mason in the West Group of Sussex? Click on the QR Code and enjoy your journey into an exciting aspect of Freemasonry.

Membership Benefits

- Monthly Social Events Across The Province
- Curated masonic events, just for club members
- Learn more about the craft in a relaxed setting
- Access to a private Facebook page & WhatsApp group
- Socialise with & meet likeminded Freemasons in your area
- Future planned benefits including a masonic passport, lapel pins, a role within the club and more...



<https://www.westsussexlbc.org/>



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Sussex Royal Arch Masonry launches new BLOG

<https://www.sussexroyalarch.co.uk>



The **BLOG** is a standalone communication platform which operates separately but in conjunction with the Sussex Royal Arch Website. The **BLOG** is *updated daily* and is easily accessible, simply visit <https://www.sussexroyalarch.co.uk>

A One Journey – One Organisation BLOG



Conveying information about

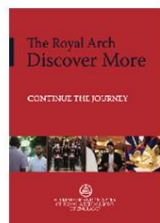
Royal Arch Masonry and how to join.

Future *Exaltation and Installation Ceremonies* taking place local to you.

Royal Arch Events taking place in Sussex Chapters and beyond.

Royal Arch Articles and *Announcement's*.

Membership and Mentoring.



Archway Support

UGLE- Solomon Royal Arch Virtual Learning Platform Guidance



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BUILDING TOGETHER

Attracting Members – Growing Freemasonry

Building Together is a new membership programme developed by UGLE and Supreme Grand Chapter under the theme **"One Journey – One Organisation"**.

This programme replaces the Craft Members' Pathway and the Royal Arch Archway into one seamless approach to attracting, welcoming, engaging and retaining members throughout their Masonic journey from Initiation to Exaltation.

To introduce the programme, four **Building Together** conferences will be held across the Province. Every member is encouraged to attend the conference that is most convenient, and **Craft and RA Membership Officers, Mentors, Almoners and CLOs** are particularly asked to attend.

To book your place please **scan the QR Code**. A booking confirmation will be emailed to you once you have completed your booking. And if you want to attend more than one conference, simply submit another form! **We look forward to seeing you there!**

**SCAN THE
QR CODE
TO BOOK**



A booking confirmation will be emailed to you once you have completed your booking.

GROUP CONFERENCE DATES

North (Horsham):	Saturday 5 September 2026
South (Brighton):	Saturday 26 September 2026
East (Eastbourne):	Saturday 17 October 2026
West (Worthing):	Saturday 24 October 2026



Guy R Purser

Assistant Provincial Grand Master

[Scan the QR code or click here:](#)



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<https://forms.cloud.microsoft/Pages/ResponsePage.aspx...>

Actions Not Words.



Ordinges Lodge!

During WBro **Mick Craker's** year in the chair
Ordinges raised a magnificent £5,000 to support
'Headspace Sussex'

Pictured are Mick with WBro Pat Bartholomew and
WBro **Garfy Arseneault**

Headway Sussex provides reablement and support
for individuals with acquired brain injuries and their

families. Their Living Well Programme offers activities focused on personal
wellbeing, including tailored therapy, social activities, and group sessions. They
aim to expand their services across East and West Sussex, and Brighton & Hove

The West Wing does Goodwood Revival

Great to see so many Petrolhead Brothers at
Goodwood Revival.

Absolutely fantastic to see West Group
Ambassador Sam Weber only a month
following his open heart surgery!



Gordon Lodge supporting great work done by
the RNLI



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Fantastic Community interaction at Broadfest
a 2 day Event of Family Fun and public
awareness of Masonic and Armed Forces Bond

A most enjoyable Howard lodge of
Brotherly Love 56, ladies evening last
night, greeted by the president, W.Bro
Kevin Fox and his Lady Elaine. Proceeds
to the Brain Tumour Charity



At the Charmandean

Fantastic building improvements that have
taken place over the summer.
Lowered ceilings in the Ionic, Doric and
Corinthian spaces complete with insulation,
LED variable lighting and air conditioning. Plus
a fantastic 6m by 3m screen with ceiling
mounted laser projector

But it doesn't end there! A completely refurbished Oak Temple with some
stunning graphics (courtesy of Mickey Wiles)
Well worth a visit to a Worthing meeting to experience the new look.
Congratulations to the Charmandean team



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Martlets FC v Sussex Freemasons FC Charity Football Match

What an incredible afternoon at the Worthing Football Stadium - Martlets FC v Sussex Freemasons FC charity match, where the Sussex Freemasons FC won 4-1, but the real winners were our local community and the

charities we support together.

Ryan Gayler summed it up perfectly:

"The power of football bringing people together."

Chairman of the Sussex Festival 2028 Fundraising Committee, Robbie Raggio, thanked everyone who made the day possible, paying tribute to Ryan Gayler and the Martlets team whose dedication turned the event into reality.

One of the afternoon's most heartfelt moments came as Norman Cook (Fatboy Slim) was recognised for his unwavering support. **£20,000 raised**

Findon Sheep Fair

Veterans Awareness Stand along with the Provincial Armed Forces Covenant Banner, masonic brothers Standing side by side with their military counterparts.



Bacon Bap Bonanza

A fabulous Sunday morning get together, for Howard lodge 56 and others including from Bognor Regis lodges at the Soul Kitchen & Bar. An opportunity to use a random 2kg of Bacon, raised a significant amount for the Brain Tumour Charity.



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At the **Charmandean Centre** the Worthing Lodge of Friendship No 851 was treated to a very powerful explanation of the First Degree Tracing Board complete with an amazing backdrop of images via a huge screen and projector.

Very well done Bro Lewis Strotten.

So this only happens at **Gordon Lodge**.....a large number of joining members witnessed our German night which was Oktoberfest themed. This included an inter Lodge Wurstschnappen (sausage eating competition) between the six Masonic Lodges which meet at the centre.

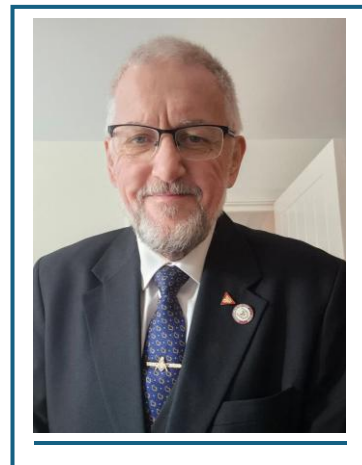


The evening included the ceremonial beer barrel parade with a 'horse' next meeting will be Japanese themed

The West Wing Notices.

The Chairman **John Spence** and the Deputy Chairman, **Gary West** are delighted to announce the appointment of **WBro Paul McQuaid** as the **West Group's Community Engagement Lead**.

Paul has a strong track record of involving himself in community initiatives and now looks forward to working with our six centre based Community Engagement Champions.





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BISHOP EDWARD STORY
LODGE No. 8256
A TRULY UNIQUE OCCASION!

We are honoured to welcome a very special visitor from UGLE
The Right Worshipful Deputy Grand Master

Sir Michael John Snyder

AT OUR OCTOBER MEETING
— A DOUBLE INITIATION —

WEDNESDAY 14TH OCTOBER

A MEETING TO REMEMBER

- The Right Worshipful Deputy Grand Master, Sir Michael John Snyder of the United Grand Lodge of England (UGLE)
- Accompanied by our Provincial Grand Master
- A rare and prestigious visit to our Lodge
- A very special night for our Lodge, our Brethren and our candidates

This meeting on **WEDNESDAY 14TH OCTOBER** will be very special indeed.

We are truly honoured at **BISHOP EDWARD STORY** to be receiving this visit and I'm sure we will all have an *occasion to remember!*

LET'S GIVE OUR GUESTS A WARM AND TRADITIONAL WELCOME
BE PROUD. BE PRESENT. BE PART OF HISTORY.

Unique Meeting on the West Wing

On Wednesday 14th October there is an opportunity to attend a very unique meeting of Bishop Edward Story Lodge No 8256 in Chichester.

A Double Initiation in the presence of the Deputy Grand Master, RWBro Sir Michael John Snyder and our Provincial Grand Master, RWBro Neil John Austin.

To book your place at this meeting please use the link below booking in as 'Guest' with the Event Code 'OCT26' and the Event Password 'BES8256'

CLOSING DATE - Wednesday 7th October
DM for a copy of the Summons

Urgent call to arms.

Community engagement. Littlehampton Bonfire Society Limited urgently need more Marshalls to sign up otherwise its likely the event may be cancelled.

Thousands of locals and visitor would be massively disappointed. If you can spare an evening or some time on October 24th to help Marshal the event please reach out to LBS (contact details on flyer)



LITTLEHAMPTON
BONFIRE NIGHT 2026
MARSHALLS NEEDED!

LBS are seeking volunteers to come forward and help marshal the parade route on the 24th October.

Anyone wanting to help out, please email Lyn your Name, Email Address and phone number.

Secretary@littlehamptonbonfiresociety.co.uk



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PUSH PAST IMPOSSIBLE

1000 MILE PADDLE RACE FROM CANADA TO ALASKA

Yukon 1000 (2027) Ready!

Many of you will remember that in July 2026 West Group Ambassador Bro **Sam Weber** was to enter the gruelling 1,000 mile Yukon 1000 race. Shortly before the event he was diagnosed as requiring open-heart surgery and sadly had to withdraw from the race. Sam's surgery was completed successfully in August. After this unforeseen postponement Sam and his son 'Sonny' in their team 'Two Generations

Strong' are back in action and have entered the 2027 event. Huge thanks go to all who have rolled over their sponsorships to next year 🙏

If you or your business would like to sponsor Sam please contact him at sam.weber72@gmail.com

Sam has already recommenced his talks to Lodges about his transatlantic row in 2025. If you have a space in your Lodge's calendar and want an exhilarating and inspiring story just contact Sam

Funds raised will be split equally between four Hospices:

Chestnut Tree House Children's Hospice, Arundel
St Barnabas House Hospice, Worthing
St Wilfrid's Hospice, Chichester
Martlets Hospice, Hove



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DOES YOUR LODGE NEED NEW MEMBERS?

The West Group is running targeted **Facebook advertising campaigns** to help Lodges attract new members.

OVER THE PAST MONTH:

 8 LODGES HAVE PARTICIPATED	 ONLY £50 PER LODGE	 TYPICAL CAMPAIGN LENGTH: 7 DAYS	 LEADS GENERATED: 13 AVERAGE PER LODGE
--	--	--	---

 Campaigns are professionally managed and targeted to reach suitable local individuals who have expressed an interest in Freemasonry.


INTERESTED?
GET IN TOUCH

Your Secretary and Membership Officer have the details, but for more information please contact:

MARK WILLIAMS
WEST GROUP ATTRACTION LEAD

✉ markwilliams@sussexmasons.org.uk


Reaching local people. Building stronger Lodges.

**BUILDING THE FUTURE OF FREEMASONRY IN SUSSEX**
One conversation at a time.

 **SUPPORTING**
LODGES

 **ATTRACTING**
CANDIDATES

 **GROW**
MEMBERS

**SUSSEX**
WEST GROUP

**HELPING LODGES**
GROW STRONGER,
TOGETHER





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Watch this Space.

Any Brother wishing development in any area of Craft or Royal Arch Masonry that we have not covered please let us know. We will try to put a learning plan together for you.

Tell me I will forget

Show Me I will remember

**Involve me I will
understand**

'The West Wing' L & D Team

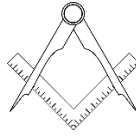
Enquiries: stevegoulding@sussexmasons.org.uk



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If you are not willing to
learn no one can help
you.

If you are determined
to learn, no one can stop
you.

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