

5

INTRODUCTION.

This work is not designed to be a history of Masonry, or to enter into any controversy concerning its origin, but occupies an entirely new field, treating of the neglected and overlooked matter of "Masonic Geometry" and the conformity of the Lodge in its degrees to the natural order of the Universe, and its form and situation to the form of the Earth as to the astronomical lines represented on the terrestrial and celestial globes.

The preparation of the matter contained in this book occupied a number of years and much deep study, and was indeed the life task of Brother Henry P. H. Bromwell, Past Grand Master of Illinois, and an esteemed honorary member of the Grand Lodge A. F. & A. M. of Colorado for ~~years~~ years.

After the death of Bro. Bromwell in January 1903, his intimate friends and associates desiring that his researches and labors should not be lost to the Craft, called a meeting of all the living Past Grand Masters of Colorado to devise means by which the work which he had so long desired to place before the world could be published, and thus erect to his memory a monument that would never be forgotten. The entire manuscript had been prepared long prior to his death, and not only prepared but from notes ⁱⁿ ~~from~~ it had evidently been read, reread and revised at least twelve times.

With the consent of his only daughter, who is the owner of the manuscript the living Past Grand Masters of Colorado twenty seven in number associated themselves together as a publishing Company to be known as the H. P. H. Bromwell Masonic Publishing Company for the sole purpose of editing and publishing this work. Bro. Henry M. Teller, United States Senator from Colorado, was elected President, Bro. James H. Peabody, Governor of the State of Colorado, was elected First Vice-President, and Bro. Roger W. Woodbury, second Vice-President. The business part was placed in the hands of an executive committee consisting of Bros. Roger W. Woodbury, William D. Todd, Lawrence H. Greenleaf, Cromwell Tucker, and William D. Peirce. Brother Woodbury who had been very active in the matter and had largely suggested the plan was deeply interested in the matter, and agreed to undertake the laborious part of editing the work, but unfortunately before the Corporation was well launched, and before he had even had time to accomplish the necessary preliminary steps, he was suddenly removed from his labors in this world. It then devolved upon the executive committee to select a successor to Bro.

~~Woodbury,~~

Woodbury, and they prevailed upon Bro. Ernest Le Neve Foster to undertake it.

The change caused considerable delay in the preliminaries for publishing the work so that over a year has elapsed before the matter is ready for the printers hands.

At the annual communication of the Grand Lodge of Colorado in September 1903, The Grand Lodge recognizing the value of this work to the Craft in General, deemed it advisable to aid in saving ^{it} for future generations, and for that purpose guaranteed a large sum to meet the expenses of publication until the work should be self sustaining, as otherwise there was little hope of its ever being brought to light.

The book is divided into eighteen chapters, and contains, inserted in the text 75 small drawings for ready reference by the reader, in addition to which there are twenty seven full page illustrations. ~~to~~ The lover and student of Freemasonry ~~there is no doubt that it will prove of incalculable value.~~ will find in this work prepared by one of the most distinguished and learned masonic scholars of our time, matter not covered by any other Masonic work heretofore published.

philosophical sense - not a mere collection of such unverified traditions
of the craft as can be readily found; nor yet a compilation of oft repeated
but unverified declarations about things of antiquity; of which Masonic
literature furnishes such a superabundant supply.

When all the facts in any way connected with the subject shall be sought
out and secured to the highest attainable degree of exactness, a history of
Masonic events and their causes; may be pushed to completion, as far as
circumstances may permit and human ability suffice.

What indeed is very desirable is a history of Masonic ideas. This
would be a work embracing in its scope the whole history of man
in several respects of great importance; from the first traceable beginnings
of the races, to the time being of the work. It would have to describe the
religious philosophical, governmental and legal systems of the human family
~~in the form of the laws, and to the present time and place~~

no less than with the ^{mysteries} superstitions, capacities and idiosyncrasies of races and nations. Hence every one can see that it cannot be the work of one, but must be the analysed and marshalled results of the labors of many minds.

The exactions which conditions such as these would impose on the producer of anything of real value in the shape of a history in the best sense of that term, coupled with a manifest inability in the writer, to comply with their exigencies; furnish ample reasons why the whole subject should be omitted, as far as possible, from these chapters.

What little if anything may be found herein concerning the probable antiquity of Masonic Lodges working in a form the same, or similar to that established with us; or concerning institutions of any description, from which ours might claim descent, directly or indirectly; must be inferred from what shall appear from place to place throughout the work in the discussion of the matters deemed proper to the design of the same as hereinafter expressed.

6 — The arguments for or against assigning any particular time to the origin of Masonic Lodges or to the system called masonry; can in the present state of our knowledge of the subject only amount to a collecting and balancing of probabilities; and the same is true as to the manner in which the existence of the whole system was brought about.

But it may be well to say here, that if the views above and hereinafter expressed are well founded, a very long process of evolution must have been required, to make possible the existence of such a comprehensive and remarkably organized ^{system of} knowledge, coupled with such wise principles of moral order and government, as must ~~situation no one form of one law, and to one~~

Plate

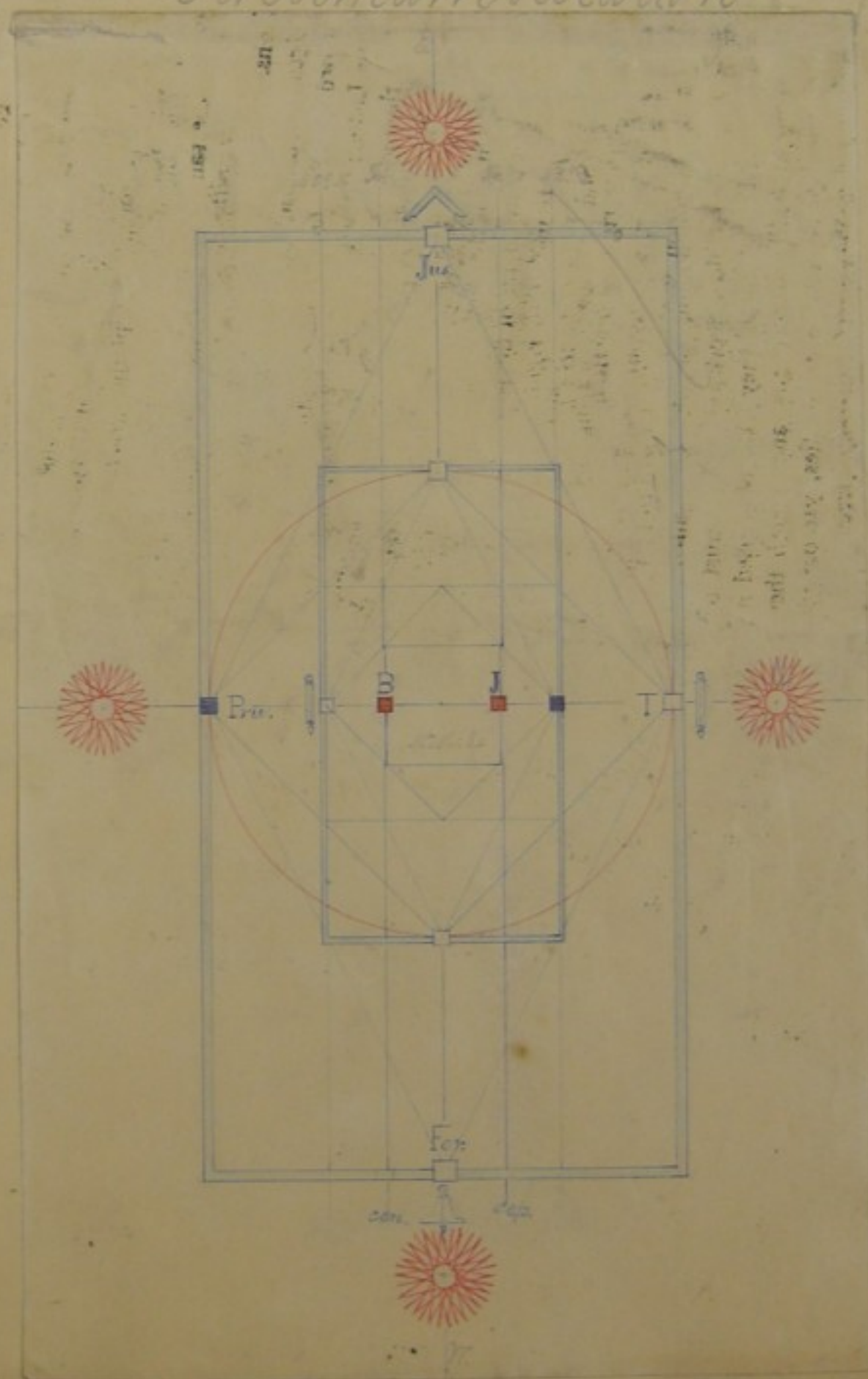
Restorations
of
Masonic Geometry and Symbolry;
Being a Dissertation
on the
Last Knowledge
of the
Lodge.

In eighteen chapters:
with Illustrations.

By
A. P. H. Bromwell

Chapter XVIII

The Four Cardinal Points and Circumnavigation



Chapter XVIII →

The Four Cardinal Points
and
Circumambulation

1 — The situation of the four cardinal points, as showing the conformity of the several floors of the Lodge to the surface of the earth, has been noticed in the chapter concerning the form and situation of the Lodge, and elsewhere: but there are some other facts connected with them, which also concern the circumambulation and the "place of darkness" in the second degree; which must be brought forward here.

It might be asked, how can the circumambulation be made to conform to the order of the degrees, and at the same time to the diurnal and annual course of the sun in Lodges south of the equator; if the principles maintained in these chapters are well founded?

The answer is, that whether the work should be made right as to the Second Degree, or left as it now is, the conformity will be just as perfect or imperfect in Lodges south of the equator as in those north of it. Whatever may be found irregular or inconsistent in any one ^{Lodge}, will be the same in all. The questions raised in this chapter do not concern the working of Lodges on opposite sides of the equator; but the working of degrees in the same of the hemisphere situated in either the Northern or southern Hemisphere. The form and work of the Lodge must of course conform to the degree, and the same degree must be the same everywhere. —

577
2 — There are three stations in each Degree or Lodge; and they have sublime; and exceedingly important significations in each; which reach to and are involved with those pertaining to the symbolic character of the W. Master and his wardens, and many other matters.

It is said in another chapter that "the stations are fixed at the cardinal points as far as they go"; but there are three stations, while there are four cardinal points." These points are always spoken of as though they were truly cardinal, all four of them, yet for some reason or from some cause not explained in the work as we now have it, one of them is not recognized for any purpose whatever, except in one Degree and there only barely mentioned as the "place of darkness"; but strangely enough, no mention of such a place is made in either of the other Degrees.

There being four Cardinal points and three stations, is a very remarkable fact in a system so wonderfully adjusted in all its parts as the scheme of the three Lodges or Degrees. If the stations were not fixed at cardinal points, this discrepancy would not be so noticeable; nor would it be so readily apparent that something is wanting, so far as the coordination between those forms of the Lodge and certain parts of the work is concerned.

— But two things must be particularly noticed: one is that the stations are not only fixed with regard to the cardinal points of the compass, but manifestly ^{intended to be fixed} with regard to the apparent diurnal course of the ^{in each Degree} Sun; and both these particulars are recognized by every mason throughout the world, so far as I have ever been able to learn.

There is no part of masonic order better understood or more familiar to the Craft, than that the stations are fixed where they are, expressly to conform to those three notable points in the sun's daily course; the rising, meridian and setting. But they are equally fixed as to the annual course of the sun.

It is also well understood that the circumambulation is expressly designed to conform as nearly as may be to the daily solar course in which these three points are the only ones signalized by any natural or visible limit: for when the sun is on the opposite side of the earth from us, he is at the cardinal point of Midnight ("low meridian") to us, though of high "meridian" to the dwellers there. This is not said in reference to matters aside from what is commonly understood in the Lodge. The ambulation is also designed to conform to the annual solar course.

4 — Besides this, is the well known fact that both the northern and southern courses of the sun are actually represented in the two "parallel" Degrees in every part of the floor work, ^{as now performed,} except the direction of the Circumambulation in the second; with the absence of the "place of darkness" at its proper cardinal point, in the same Degree, ^{also of a station of} "High meridian" conformably to the southern course of the sun in his annual transposition through the heavens.

The truth is that the circumambulation as it is, and has come down to us, neither conforms to the order of the sun's course as it is in both hemispheres; nor to the work of the Lodge as it actually is in the first two Degrees; nor is it consistent with itself throughout.

It is inconsistent with the form and situation of the Lodge, and with the order of the ~~three~~ foundations and floors; and as much so with the work as received to day in all Lodges; and this for the very reason that it is inconsistent with itself. For as the ^{apparent daily} course of the sun is to be followed; which in the northern

9/28/2009

hemisphere is from left to right, or "round by the south," and in southern hemisphere from right to left, or round by the north; of course in the first degree it is right as practiced, but in the second which represents the opposite hemisphere, it is wrong; and to be in order should be reversed, and the J. W. Station with it leaving the "place of darkness" in the second degree in the south.

5 — It should be observed that all circumambulations are largely formal and preliminary. It is true that they contain nothing of what is deemed the "essential" work in masonry — that is the floor work which ^{last} must be considered as within the Lodge. In various forms they have been used in all mysteries, from the beginning of human associations; and though they may be more or less enriched with special acts or ceremonies, yet outside of masonry they are in themselves, in modern times, generally barren of important significations dependant on their direction merely. It must also be noticed that the circumambulation here to be considered, is of the Lodge, not of the Altar or any interior part; a matter which will be taken up further on. This is one ^{sufficient} reason why it must be regarded as preliminary.

Of course whatever direction may be right in any degree or in all, must be the same all over the world. No difference whatever can be tolerated between Lodges in opposite hemispheres, any more than between those in the same. Any difference must be between the degrees; and be so ordered as to conform in all respects to the differences actually existing in all the other parts of the work between the same degrees. The difference in the direction of the

zenith;— as far north as the pole star appears at Charleston, South Carolina, or at any other place in the same latitude (33 degrees north): and much further north than that star appears at Chicago, Boston, or the south of France. And on St. John's day in December, the time of the Summer Solstice of the South (anciently) which is the longest day of the sun's southern course, and of the southern hemisphere— which solstice and day belong to the Fellow Craft Mason— the sun at high meridian— when he is ^{the farthest} ~~south~~ ^{appears at Santiago the Capital of Chili, or at the city of Melbourne, Australia,} ~~possible~~ ^{over ten degrees north of the Zenith}— so that he is always north at that point, ten to fifty seven degrees. Yet who is in the north to observe the time during the work which belongs to that solstice and represents half the world; and especially the southern course of the sun through half the Year?

16— Now there is something to consider concerning the place of darkness. Is that expression to be understood in the literal sense; or in both a literal and symbolic sense? Anything like orderly work would require that it be understood in both senses: and it is so understood by all the craft everywhere. There can be no dispute about its symbolic sense, except as to whether it signifies in that sense intellectual and moral darkness, or darkness in the sense of concealment, secrecy, prudence, or both. Doubtless it signifies both these last, as well as literal or natural darkness; and thus conforms to all other representations in any Degree (except perhaps some few not sufficiently explored) which have each three significations.

17— But in the literal sense of the words "place of darkness"; is the place fixed astronomically or geographically? And in all the Degrees; or only in the first and second? or only in the first, as it appears in the work at this time? It must be fixed astronomically, for it cannot be fixed upon the earth. Are we to suppose that it is so called because it is toward the north; or because it is the point which is vacant; or because it is the point opposite the sun? Is the north the place of darkness in any other Degree than the first? How can it exist at all ~~in the~~ in the Master's Degree? for there every—

or rather equalized by alternations and combination
thing, astronomically speaking is equal. If it belongs to the first,
Why not also to the second? ^{which is} the counterpart or parallel Degree of
the first in all relations of the Lodge to Astronomy. But if it belongs
to the second, it certainly cannot be in the north. If it belongs
to the Degree at all it must go with the Degree in each case.
If it is on the left in one, it must be on the right in the other
— if in the north in one, it must be in the south in the other. There
is no difference in this respect between the two. It must be towards
that part where the Sun goes around under or behind the earth,
that is towards the north in one hemisphere, and towards the south
in the other. The situation is reversed in the two, and the
apparent course of the sun is reversed with it.

18 — What should we ^{if the north} think if we should be informed on first
being in a Lodge, that the place of darkness is ^{in all cases} in the south? We
would inquire how that can possibly be? What then should
we think upon being answered that the Lodge was originally in-
stituted in the southern hemisphere, and ^{it} turned all right to
the philosophic masons there who established it; but on bring-
ing it across the tropics it turned out to be half wrong and
first in its astronomy and geography.

Yet this is precisely what has happened — if we have
the original work in the second Degree — which we surely
have not in this particular. The Lodge was established (as
masons believe) North of the Tropics, but now when a Lodge
is chartered at the City of Melbourne or Sydney in Australia,