



The Clarendon Edifier

Issue 2 January 2014

A lot of water has passed under our bridges since the last issue of the Clarendon Edifier – no reference intended towards to the long wet year – but the editor hopes to rectify this with at least an extra issue during this Twenty-Fourteen.

The Lodge is now in its 49th Year and has recently introduced its 164th member since the Consecration on 10th May 1965. Our warmest welcome to Brother John S.W.; and may he have a long and happy time with Clarendon 8023.

It is not what we eat, but what we digest

... that makes us strong.

It is not what we earn, but what we save

... that makes us rich.

It is not what we read, but what we remember

... that makes us learned.

It is not what we profess, but what we practice

... that makes us Masons!



The Mousetrap is our next motivational, uplifting story and life lesson – it may be a sappy story, but it does try to present a beneficial lesson.

In this edition, we look at the columns – from a Workman's book published in 1741 and a comparison made in 2009.

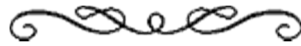
..... until our next issue with educational papers on freemasonry and related topics.

*Previous issues of **The Clarendon Edifier** as well as some e-Books can be downloaded on-line at <http://www.masonic-lodge.co.uk/index.php/the-edifier>*





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The Mousetrap

A mouse looked through the crack in the wall to see the farmer and his wife open a package. “What food might this contain?” the mouse wondered. He was devastated to discover it was a mousetrap.

Retreating to the farmyard, the mouse proclaimed the warning: “There is a mousetrap in the house! There is a mousetrap in the house!”

The chicken clucked and scratched, raised her head and said “Mr. Mouse, I can tell this is a grave concern to you, but it is of no consequence to me. I cannot be bothered by it.”

The mouse turned to the pig and told him “There is a mousetrap in the house! There is a mousetrap in the house!” The pig sympathized, but said “I am so very sorry, Mr. Mouse, but there is nothing I can do about it but pray; be assured you are in my prayers.”

The mouse turned to the cow and said “There is a mousetrap in the house! There is a mousetrap in the house!” The cow said “Wow, Mr. Mouse. I’m sorry for you, but it’s no skin off my nose.”

So, the mouse returned to the house, head down and dejected, to face the farmer’s mousetrap alone.

That very night a sound was heard throughout the house – like the sound of a mousetrap catching its prey. The farmer’s wife rushed

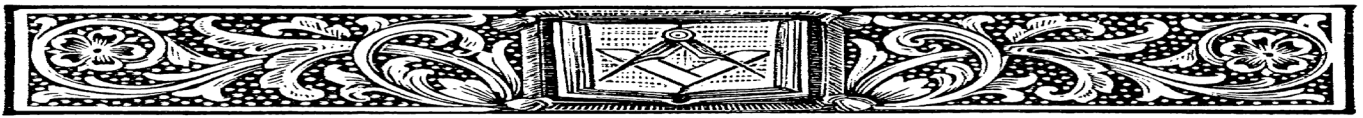
to see what was caught. In the darkness, she did not see it was a venomous snake whose tail the trap had caught. The snake bit the farmer’s wife. The farmer rushed her to the hospital and she returned home with a fever.

Now, everyone knows you treat a fever with fresh chicken soup, so the farmer took his hatchet to the farmyard for the soup’s main ingredient. But his wife’s sickness continued, so friends and neighbours came to sit with her around the clock. To feed them, the farmer butchered the pig. The farmer’s wife did not get well; she died. So many people came for her funeral, the farmer had the cow slaughtered to provide meat for all of them to eat.

The mouse looked upon it all from his crack in the wall with great sadness. So, the next time you hear someone is facing a problem and think that it doesn’t concern you, remember: when one of us is threatened, we are all at risk. We are all involved in this journey called life. We must keep an eye out for one another and make that extra effort to encourage one another.

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<i>The Clarendon Edifier is compiled and edited by W. Bro. P. Nicholas (Nick) Emerton-Court</i>	

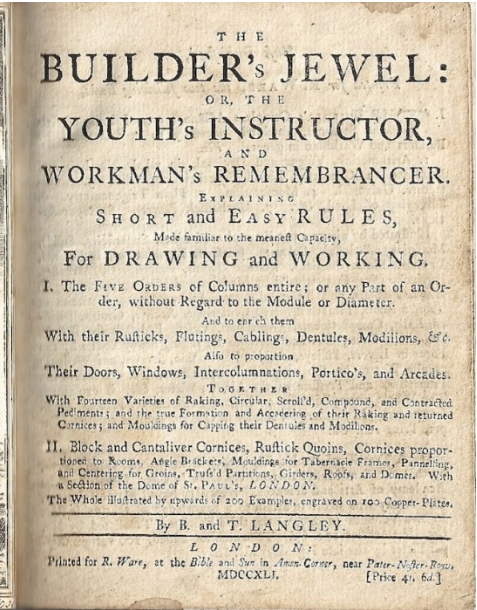
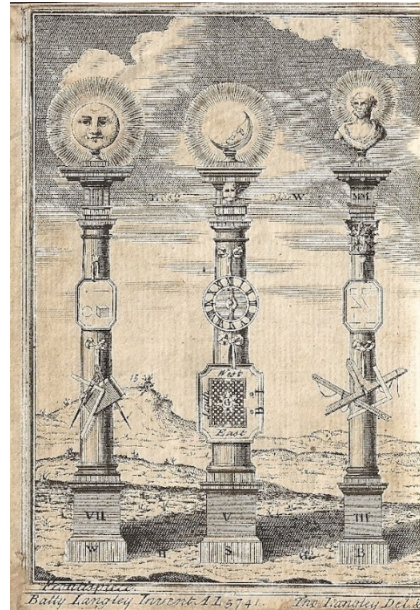




**THE BUILDER'S JEWEL:
OR THE YOUTH'S INSTRUCTOR, AND WORKMAN'S REMEMBRANCER**

The Builder's Jewel: or the Youth's Instructor, and Workman's Remembrancer. Explaining Short and Easy Rules, made familiar to the meanest capacity, for Drawing and Working....etc was published by R. Ware in London on 26th May 1741 with an initial print run of 2000 copies. The frontispiece was designed by Batty Langley and engraved by his brother Thomas.

The frontispiece is signed 'Batty Langley Invent A L 5741'. The date refers quite plainly to the Masonic calendar which dated the creation of the Earth to 4000 BC.



Batty Langley and his connections to Freemasonry

It has never been established where or when Batty Langley (1696-1751) was initiated into **Freemasonry** but it is known that the garden designer, pattern book producer and Gothick architect possessed an intimate knowledge of Masonic lore and symbolism.

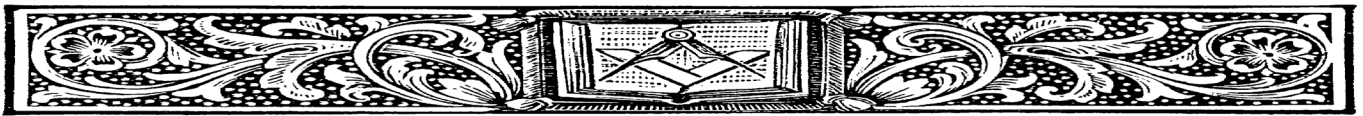


Batty Langley

In the History of Freemasonry Its Antiquities, Symbols, Constitutions, Customs, Part 1 by Robert Freke Gould, it makes mention of Langley in the following terms:

Published in the "Builder's Compleat Assistant," 3d edition, 1738, Batty Langley, a prolific writer, published his "Practical Geometry" in 1726, which he dedicated to Lord Paisley, as "the Head of a most Ancient and Honourable Society," and subscribed himself "your most devoted servant." In 1736 appeared his "Ancient Masonry, Both in the Theory and Practice," dedicated to Francis, Duke of Lorraine, and forty British noblemen; also to all others the Right Hon. and Right Worshipful Masters of Masonry, by their humble servant and affectionate *brother*, B. Langley." I cite these words, in order to establish the fact that the "Builder's Compleat Assistant," of which only the third edition is available in the library of the British Museum, must have originally appeared *after* 1726, when Langley was not a freemason, and to





found an inference that it was published some few years at least before the second edition of the "Book of Constitutions." The masonic legend, which is given with some fullness, is called "The Introduction of Geometry," and amongst famous "Geometers" are named "Nimrod, Abraham, Euclid, Hiram, Grecus," etc. The sources of information open to Langley at the time of writing, were MSS 44, 45, and 47 in this series, and Anderson's Constitutions of A.D. 1723. As Edwin is styled the *son* of Athelstan, No. 47, which calls him *brother*, could not have been referred to. No. 44 recites the Edwin legend, but leaves out his name; whilst No. 45 uses the word *son*, but spells the name in such a manner as to defy identification. On the whole, it is fairly clear that Langley must have followed Dr Anderson (1723), who plainly designates Edwin as the son of Athelstan. It may be added, that the two legends are in general agreement. Without being of any special value, *per se*, the fact of the legendary history of the craft being given at such length by a practical architect and builder, taken into consideration with the dedication of his work on "Ancient Masonry" to a number of "Freemasons" of exalted rank, afford additional evidence, if such be required, of the close and intimate connection which continued to exist between operative and speculative masonry for many years after the establishment of the Grand Lodge of England.



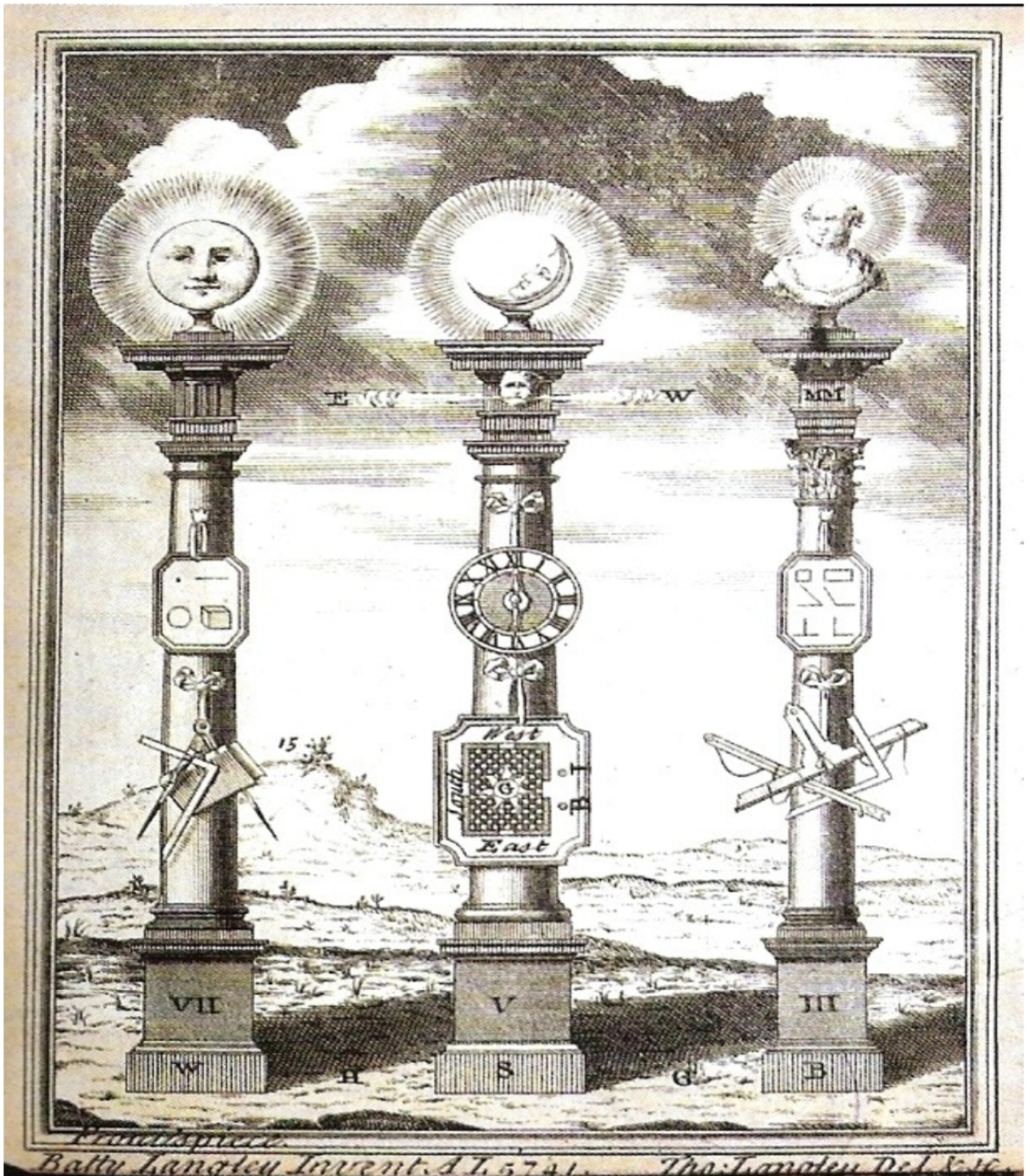
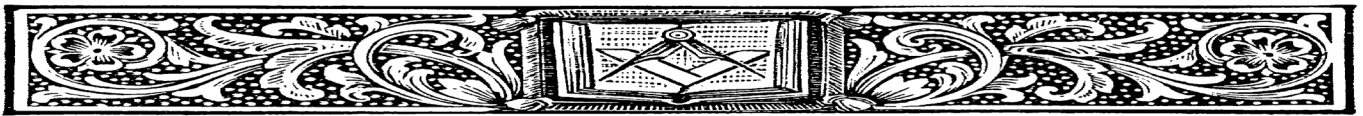
Brother Langley's Career

Batty (*diminutive of Bartholomew*) Langley (1696–1751) was an architect and landscape designer. His efforts to promote a new form of Gothic architecture, restored along the lines of the five classical orders, met with criticism. Nevertheless, his works were popular, and had a strong influence on architecture in the architecture of the New World. For example, George Washington relied on several of his designs when building Mount Vernon. Architectural historian James Stevens Curl writes: "In spite of his strange name, Langley was anything but 'batty', and his books are, to this day, highly intelligent and useful, especially in respect of drawing the Orders and other Classical detail. Indeed, his methods are often easier and more practical than those advocated by more celebrated writers of the period, and his works deserve a more serious assessment than they have enjoyed..."

Although the place and date of his initiation are unknown, one may deduce from several facts that Bro.: Langley was an enthusiastic Mason. First, some of his books bear Masonic dedications. In 1726, he published **Practical Geometry**, which was dedicated to Lord Paisley, as "the Head of a most Ancient and Honourable Society." At that time, Paisley was the Grand Master of Masons in England. In another work, **Ancient Masonry** (1736), his dedication concludes, "to all others the Right Hon. and Right Worshipful Masters of Masonry, by their humble servant and affectionate **brother**, B. Langley." Another evidence of his zeal for the Order is that he adopted the pseudonym "Hiram," and used it at times in public writing. Furthermore, Langley bestowed names such as Euclid, Vitruvius, Archimedes and Hiram upon his sons.

THOMAS LANGLEY (fl. 1745), engraver of antiquities, &c., brother of the above, was born at Twickenham in March 1702, and for some years of his life resided at Salisbury. He engraved 'A Plan of St. Thomas's Church in the City of New Sarum,' north-west and south-east views of the church drawn by John Lyons, 1745,

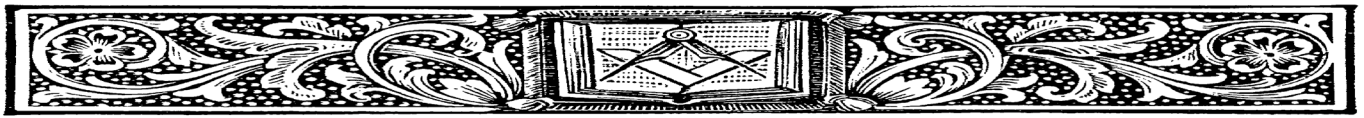




Frontispiece
The Builder's Jewel, or, the Youth's Instructor and Workman's Remembrancer
Batty Langley and Thomas Langley
London: R. Ware, 1741

from a design by Batty Langley (1696–1751), engraved by his brother, Thomas Langley (1702–1751)



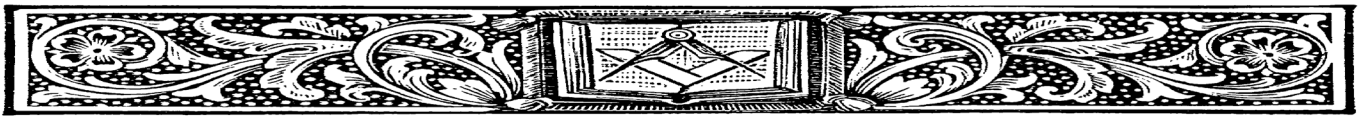


The Masonic Symbolism in the *frontispiece* to *The Builder's Jewel* (1741)

The three columns illustrated on the *frontispiece* are in order (from left to right), the Doric, Tuscan and Corinthian. On the *dado* of the pedestal of these columns are inscribed the Roman numerals VII, V and III. These are three of the most important numbers in Freemasonry and together equal fifteen. In some depictions of the spiral staircase that connected the ground floor to the inner chamber of **King Solomon's Temple** the staircase is shown as comprising of fifteen steps (sometimes these steps are shown divided into groups of 3, 5 and 7). This concept is also illustrated on the *frontispiece* to *The Builder's Jewel* in the form of a hill in the background with the number 15 placed on its summit. The Doric column has the letter 'W' placed on the plinth of its pedestal denoting it as exemplifying the virtue of 'Wisdom', the Tuscan order with the letter 'S' signifying 'Strength' and the Corinthian column the letter 'B' illustrating the virtue of 'Beauty'. In latter Masonic depictions of the columns (particularly with the influence of **Neoclassicism**) the arrangements of the columns changes and reverts to the use of the original three Greek orders with 'Wisdom' now associated with the Ionic, 'Strength' with the Doric and 'Beauty' remaining with the Corinthian. Between the Doric and Tuscan columns is placed the letter 'H' and between the Tuscan and Corinthian the letter 'G'. These letters refer to 'Holy Ground' as all Masonic lodges were believed to be representations of the Temple of Jerusalem and were symbolically located on consecrated ground.

Positioned towards at the centre of each column are further symbols associated with architecture and Freemasonry. On the Doric column are depictions of the three 'Great Lights' of Freemasonry, the square, compasses and Volume of the Sacred Law (in Batty Langley's case the Bible). Above these symbols is a panel containing a dot, a line, a circle (or sphere) and a cube. On the Tuscan column is suspended a representation of the Masonic lodge with its characteristic chequered floor, a reference to duality (and a common feature of modern Masonic lodges). The Temple is orientated to the North where the main entrance is flanked by two pillars labelled 'B' and 'I'. These are representations of the Biblical pillars *Iachin* (He [God] will establish) and *Boaz* (In Him [God] is strength) which stood on the porch to the Temple of Jerusalem. Three other, secondary entrances are located to the East, South and West. At the centre of the lodge is depicted a seven-pointed Blazing Star containing an early Masonic use of the letter 'G' This letter refers to God, the 'Grand Geometrician of the Universe' (In Freemasonry the fifth of the seven liberal arts, Geometry, is considered the most important). Located immediately above the Temple plan is a clock face with both hands pointing vertically to numerals XII, indicating 'high 12 at Noon'. This alludes to the newly formed Hiram legend where Hiram Abiff, the architect of Solomon's Temple, was murdered by three Fellow-Craft masons at midday after a failed attempt to retrieve the 'Mason's Word' from the slain architect. On the frieze of this column is a humanised face with





wind being blown to the East and West. This is an allusion to the winds of knowledge dispersing Masonic truths. In Freemasonry the East represents the rising Sun, enlightenment and birth, and the West with the setting Sun and death. Most Masonic lodges (like churches) traditionally are orientated to face the East, the direction of Jerusalem and the Temple of Solomon.

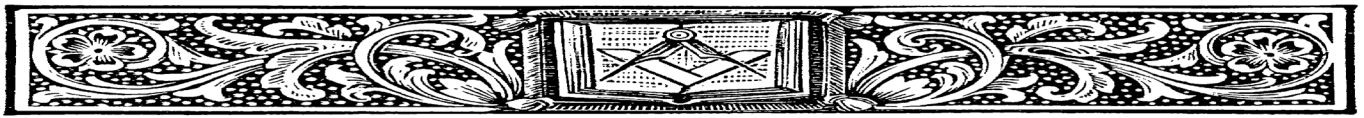
Adorning the trunk of the Corinthian column are the architectural implements of level, set-square and ruler. Located above is another panel containing various line drawings depicting mathematical angles with a square and rectangle.

On the abacus of the Doric column is positioned a Sun, the Tuscan column a Moon and the Corinthian column a bust in a Grecian toga. Taken together the Sun, Moon and Master Mason (indicted by the initials MM located beneath the bust) are known as the three 'Lesser Lights' of Freemasonry. It is possible that the identity of the bust is the Greek Polymath **Pythagoras** who could legitimately be associated with the Corinthian column through his theories on mathematical beauty. (Langley also baptised one of his children, the eighteenth, 'Euclid'). In addition, the Golden Section and Euclid's 47th Proposition were important mathematical and practical formulas for Freemasons, as illustrated by the presence of the symbol for the 47th Proposition on the *frontispiece* of Anderson's *Constitutions of the Free Masons* of 1723. It was often believed by a number of Renaissance architects that numbers possessed mystical characteristics and 'number magic' could be detected in the proportions and harmonics of many so called 'Pythagorean Palaces'.

The final and possibly most important piece of symbolism on the *frontispiece* of *The Builder's Jewel* is also one of the most neglected or overlooked. On the 'brow of the hill' in the background is discretely placed the number 15 with a sprig of spiky foliage. This is a subtle but direct reference to the newly created Hiram legend ^[81] which was first disclosed to the public in Samuel Pritchard's *Masonry Dissected* in 1730. In this catechism it is described how the Master Architect Hiram Abiff was killed in the Temple at midday by three Fellow-Craft masons who sought to obtain from him through force the 'Mason' or 'Masters' word. After the absence of Hiram was noted, King Solomon ordered fifteen masons in three groups of five to look for the body of the missing architect. After fifteen days his body was discovered on a 'brow of a hill' (the 'Mossy House') and Solomon's mason's marked the grave with a 'cassia' (acacia) plant until a decision was made on how to 'raise' the body and where it should be buried. At his funeral fifteen masons were in attendance all dressed in white aprons and gloves before Hiram's body was interned in the sanctum sanctorum within the Temple. In Langley's *frontispiece* the number 15 is visual on the brow of a hill and accompanied by what can be interpreted as an acacia plant. This is a direct reference to this Hiram legend which was to form the basis to the ritual of the most important Masonic degree- that of 'Master Mason'.

From Wikipedia, the free encyclopedia





THE CLARENDON FAMILY ALBUM



A Batch of Baileys

Brother Phil Bailey with his two sons Brother Nial Bailey (Left) and Brother Michael Bailey (Right).

Brother Phil was initiated into Clarendon in 2008, Michael in 2011 and Nial in 2013.

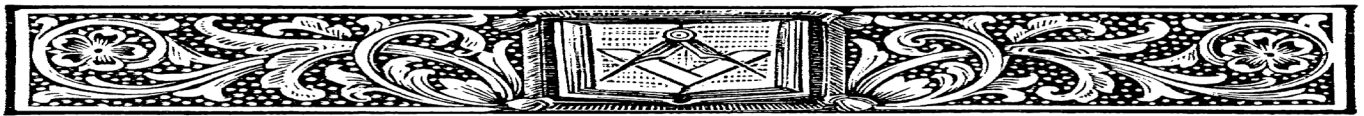
Bro Phil is retired, and lives within the Province. He is presently the Senior Warden in Clarendon.

It's a bit of a Bailey takeover at Clarendon with another brother (no relation) also called Bailey (Bro Geoff). Bro Phil has taken an active role in the Lodge and has visited quite widely, within and outside the province.

The links the Lodge has fostered with outside constitutions has seen Bro Phil becoming a member of the Royal Arch under the Scottish Constitution and Craft under the Italian GLRI constitution.

Bro Phil is proud to say that he has been installed into the Chair of King Solomon of Keats and Shelley Number 1 Lodge, in Rome on the 25th May 2013. All Staffordshire Freemasons will be warmly received if they can visit Keats and Shelley at any time. Keats & Shelley is an English speaking Lodge, practicing





Emulation Ritual. If any brother would like to know more about the GLRI or visit Keats and Shelley, then please contact Brother Andrew Benion, Clarendon's Secretary and a member of Keats & Shelley who is also a GLRI Grand Lodge Officer (e-mail benion@tiscali.co.uk)



Bro Phil was very proud to act as the Junior Deacon at the Initiation of both his sons; although he says; "It's lovely having the boys in Lodge, but I know one day, hopefully a long time into the future, one of them will act as Junior Warden whilst I fill in as Inner Guard. It will then come to me to promise to obey the commands of the Junior Warden. I think I will apply for a dispensation on the basis that in 30 years they have never promised to obey any of my commands!"

The good natured humour that exists between these brethren is characteristic of the atmosphere within Clarendon, which some have described as "*lively, welcoming and friendly*". The fact that they are related provides an additional pleasant family dimension to the Lodge.

Bro Michael is 24 years old, single and lives within the province. He is the director of his own electrical supplies company and is presently Clarendon's Senior Deacon. Bro Michael has taken to Freemasonry like a duck to water and has visited a number of Lodges. He enjoys ritual and is looking forward to the coming years.

Brother Nick Emerton-Court, whilst WM, affirmed his desire to create the right atmosphere to attract younger Freemasons; he says "The future of the fraternity lies in the hands of the younger brethren. We must make our Lodges and publications interesting and attractive to them, without forgetting the older brethren who are generally the backbone of the Lodge. We cannot afford to lose anyone, but particularly the younger brothers".

Bro Michael presented the Working Tools to his brother Nial at his initiation in January 2013.

Brother Nial, is 29 years old, single and a self-employed builder, he also lives within the province. Bro Nial is still finding his feet after his initiation and like us all early in our masonic careers, is trying to make sense of the workings of the Lodge. He has a daughter, which yes brethren makes Brother Phil a very young looking granddad, and is looking forward to many happy years within the Lodge.

A Warm Welcome

We extend a very warm welcome to the new additions within the last year to the Clarendon Family:

John J Robinson, 55 yrs, and **Ciro M Castro**, 51 yrs, – Joining Members

and the Initiates; **Leon A Streete**, 33 yrs, and **John S Wincott**, 30 yrs, (the 164th member)

We look forward to welcoming some new members of Clarendon 8023 in the next issue of *The Edifier*.

