Subject: JEWEL OF THE ORDER

This is not ritual but comes from the English "Aldersgate" book.

THE JEWEL OF THE ORDER
(Compiled by E. Comp. Shepherd-Jones, O.B.E., P.A.G. Sojr. It may be given at the discretion of the M.E.Z. It does not form part of the Ritual)
There are many Jewels in Masonry today, but of them all I think the R.A. Jewel is easily the foremost, for it symbolises, in a condensed form, what Freemasonry teaches. It is an essential part of the clothing of every Companion and No.85 of the R.A. Regulations directs that it shall be worn on the left breast (not on the collar or on the sash) and that the ribbon shall be tricoloured for Grand Superintendents and Grand Officers, (including Provincial Grand Officers and of London Grand Rank) crimson for those Companions who have been installed as Principals and white for all Companions who have not been installed.
Although there is no explanation of the Jewel in the Regulations we should expect to find one in the Symbolical Lecture which deals with the forms, symbols, and ornaments of R.A. Masonry, but there is only a passing reference to the Jewel in Lecture, and this is confined to the relation of its angles with those in the Five Regular Platonic Bodies.
An explanation of the Jewel is printed in some rituals but it contains various inaccuracies, is mainly restricted to mathematical proof of the statement in the Symbolical Lecture, and conveys no Masonic Lesson.
In these circumstances it is not surprising that although the R.A. Jewel is seen by every Companion, it is seriously contemplated by few, although it is well worth studying.
Its basic feature is the interlaced triangles portraying the duality of Masonry and its comprehensive teaching, covering the twofold nature of man, spiritual and material. This is exemplified at the opening and closing of every R.A. Chapter when the Principals, themselves standing in the form of a triangle, make a triangle with their left hands on which the V.S.L. is placed, and another triangle with their right hands placed on the V.S.L., thus connecting the material with the spiritual.
Before the Union, at the beginning of the last century, Freemasonry was essentially Christian, both in character and in ritual, the R.A. especially so, for the R.A. is wholly spiritual, and very often Chapters were held on Sundays, but outside the hours of divine worship.
It is not without interest that the interlaced triangles was an emblem adopted by the early Christians for One who was perfect man and perfect divine. The former Christian nature of the R.A. degree is also apparent from the great number of threes in the Chapter - 3 Principals, 3 Sojourners, 3 Syllables of the Word, 3 Great Lights, 3 Lesser Lights, and many others, some of them having reference to the Trinity.
The 3 Taus, whose union forms the Triple Tau, was a reference to the Trinity, and the 6 Lights are explained in an old R.A. MS. thus: "The 3 Lesser represent that moral and religious light to be drawn from the law and the prophets; the 3 Greater represent the great mystery of the Trinity which every prudent three will rather make the subject of his private meditation than his public converse." I have referred to the "threes" because they persist in the Jewel of the Order and as we contemplate that Jewel we shall

find many similar triads.
You will see that within the interlaced triangles on the Jewel is a Sun, but it is not the Sun of Craft where it is described as a glorious luminary of nature, for on the Jewel it is a Sun within a triangle, indicating that in the H.R.A. it is regarded as an emblem of the Deity.
Enclosing the interlaced triangles with the Sun in the centre are two concentric circles, the inner circle denoting the Deity and His Omnipresence, and the outer circle Eternity.
At the bottom of the Jewel, outside the 2 concentric circles, is a small circle, again an emblem of Eternity, and within that circle is the Triple Tau, which before the Union referred to the Trinity, but is now stated in the Mystical Lecture as alluding to the Deity.
The Triple Tau has always been regarded as the badge of a R.A. Mason and every Companion has 3 Triple Taus on his R.A. clothing; on the Jewel, the Sash and the Apron, 3 times 3. We can all remember our Initiation into Masonry when we were admitted into the Lodge on 3 k. .. s given by the Tyler. Those 3 k.. . s indicated "Ask, and it shall be given you"; "Seek and ye shall find"; - to which I shall refer again later -"Knock, and it shall be opened unto you"; and those k.. . s were repeated by us on the shoulder of the J.W., and again on the shoulder of the S.W., 3 times 3, forecasting the H.R.A. and its triple triads.
The Triple Tau in the H.R.A. is the completion of a candidate's spiritual journey in Masonry, his 3 regular steps in the Craft, each in the form of a Tau, and each separated even when on a Master's apron, having brought him to the union of those Taus in the R.A. and thus led him to the Deity.
An attempt was made, towards the end of the 18th century, to substitute a different meaning for the Triple Tau. It was held to be not a union of 3 Taus, but a "T" over "H" referring to Templum Hierosolyema, King Solomon's Temple. This was widely adopted until some Masons declared that the TH referred to Thomas Harper, the maker of the Jewel, but like other innovations it still lingers in some quarters today.
Let us go still further back, to the commencement instead of to the end of the 18th century. In the Provincial Museum of Durham there is an old water clock carved with many Masonic emblems and bearing the date 1701. The clock face is octagonal in shape, the centre design on it being an elaborate form of a cross. The lower tank is of great interest for at the corners of the tank are various Masonic emblems, the Square and Compasses, the Trowel, the Sun and Moon, the Setting Maul, etc. There are also the interlaced triangles surrounded by Suns; but the central design on the tank is a Triple Tau. When this clock was made in 1701 Operative Masons predominated and among the Operative Masons the Triple Tau was called the "Builders' Trinity" or the "Holy Jesus".
Let us leave the Triple Tau and return to the Jewel. Beneath the small circle containing the Triple Tau is a scroll but only one-third of the scroll on the reverse of the Jewel is engraved, the two vacant spaces after "Exalted" being left for completion by the insertion of the date of exaltation on the lower part, and the name or number of the Chapter on the other. The scroll is seldom completed and perhaps this may be regarded as not essential, but the same view cannot be taken as regards the vacant space on the material triangle on the obverse of the Jewel to which reference will be made later.
Having referred to the wording on the scroll let us consider the remaining

inscriptions on the reverse of the Jewel. Between the 2 concentric circles we have a double triad in Latin: "Deo, Regi, Fratribus; Honor, Fidelitas, Benevolentia."
These two triads are read conjointly and a literal translation is:
"Deo Honor" = To God, Honour.
"Regi Fidelitas" = To the King, Fidelity.
"Fratribus Benevolentia" = To the Brethren, Love.
The inscription is merely a translation into Latin of part of the Regius Poem - the most cherished MS. in possession of Grand Lodge - for the MS. dates back to the 14th century. Before I quote the corresponding lines of the Regius Poem I should like to state that although the second line contains the word "algate", this is no connection with Aldersgate, for "algate" is an old English word meaning "at any rate, by all means." The actual lines of the poem which have been Latinised on the Jewel are:-
"That whoso will con this craft and come to estate
"He must love well God and holy church algate (Deo Honor)
"And to his liege Lord the King
"To be true to Him over alle thing (Regi Fidelitas)
"And thy fellows thou love also
"For that the craft will that thou do (Fratribus Benevolentia)"
The remaining inscription on the reverse of the Jewel is on the interlaced triangles and is again a double triad. On the first triangle is "Concord, Truth, Peace" and on the second "Wisdom, Strength, Beauty." The meaning of "Concord, Truth, Peace" is too obvious to need explanation. As regards "Wisdom, Strength, Beauty" there is no allusion here to the Wisdom of K.S., the Strength of K.H., and the Beautifying hand of H.A.B. but to the "Omniscience, Omnipotence and Omnipresence" of the T.A.L.G.M.H., attributes of God recited at the opening of every R.A. Chapter.
Turning now to the obverse of the Jewel we see that the wording on the Scroll is complete: - "Nil nisi clavis deest" -"Nothing is wanting but the Key." There is a somewhat similar meaning in the inscription between the two concentric circles: -"Si talia jungere possis sit tibi scire satis" -"If thou canst understand what follows thou knowest enough."
Then we come to what follows, the crux of the Jewel. On the interlaced triangles we again have a double triad but the triad on the second triangle is not yet complete. The triangle with the apex pointing upwards is the spiritual triangle and the inscription on the base is "We have found", which is repeated in Greek and again in Latin on the sides of the triangle. On the material triangle, i.e. the triangle with the apex pointing downwards, the base is left blank and on the two sides are "Cultor Dei, Civis Mundi".
In the printed Explanation, to which I have already referred, an attempt has been made to connect "Invenimus" on the spiritual triangle with "Cultor Dei, Civis Mundi" on the material triangle and to translate the sentence thus formed as "We have found the worship of God, O citizen of the world". This is quite impossible. "Cultor" is nominative but in the translation it is treated as accusative. Also I have yet to find a Latin dictionary which gives "worship" as a meaning of "Cultor." The meaning given is "worshipper" and also "reverencer". The latter word is unfamiliar to me but it is particularly appropriate on the Jewel. Again, even if the word had been "Cultorem" instead of "Cultor" the translation would not have accounted for the vacant space on the base of the material triangle.
When you received your Grand Chapter Certificate there was a vacant space

which you were required to fill with your signature, as you did also on the Grand Lodge Certificate. Similarly when you received the R.A. Jewel there was this vacant space on the material triangle for your "name". When this has been inserted then the triad on that triangle will be completed and will read:"A.B.; Cultor Dei; Civis Mundi."

By this endorsement the holder of the Jewel acknowledges that he is a "worshipper (or reverencer) of God, a citizen of the world" but he does more than that for at the same time he subscribes to the wording on the spiritual triangle; "We have found"; but the Jewel does not tell us what is found, the Key is still wanting.

Some 1,800 years ago Clement of Alexandria stated that "All sacred truth is enfolded in enigmatical fables, legends and allegory", and speculative Masonry is particularly rich in such allegories. But the chief of all allegories of Masonry is "the Search for the Word", not the S.A.M.N., but the "Word" that has come down to us through the countless ages and always carrying the same meaning - "The Will or Law of God".

Here is the Key and the Companion who thinks that he has found the Key in the discovery of the S.A.M.N. would do well to remember that the greatest teacher of all said that it is not sufficient to say "Lord! Lord!" but to do the will of God.

The teaching of Masonry is today like the Keystone concealed under the rubbish, for during the last 150 years so-called improvers of the ritual have made such alterations that the clues to the great allegory of the Search for the Word have been destroyed. No longer is the V.S.L. opened in our Lodges at the Prologue to the Gospel according to St. John, as was the invariable custom in former times. The phrase "In the beginning was the Word" no longer appears in rituals and catechisms, although there is hardly any old Masonic ritual where that phrase does not occur, and it is to be seen in nearly every old Masonic MS. Likewise the phrase "And the light shineth in darkness and the darkness comprehended it not." One feels tempted to say today "And the light shineth in darkness and the Brethren comprehend it not".

A plain clue to the meaning of the search was also previously given in the old prayer for the candidate at his exaltation. Instead of "and may he ever remember that the object of our institution is the welfare of our fellow creatures", the words used were "ever remembering that the object and intent of our institution is obedience to Thy Sacred Laws".

Here is the Key to that allegory which commenced with the second of the 3 ... by which we first gained admittance into a Masonic Lodge, "Seek and ye shall find", and the Companion who has found the Word should certainly have his name inserted on the Jewel in the vacant space on the triangle. He should also be able to appreciate the meaning of the inscription between the concentric circles, "If thou canst understand this thou knowest enough", for the WORD, the will of God, comprises all the tenets, precepts, and principles of Freemasonry, everything that Masonry teaches.

Happy is the Mason that findeth the Word and getteth understanding. It is the grand design of being happy and communicating happiness.

Such, Companions, is the best explanation I can give of the R.A. Jewel which shows, once again, that the H.R.A. is the climax of Freemasonry. Masonry is ancient but "In the beginning was the Word" and "In it is strength".

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