

**Books Compiled and Published
By Keith Stockley**

Masonic Trivia

Dates & Events in History With Masonic Connections

Masonic Mysteries (Including Masonic Mystery Men)

The Fulfilled Promise—The Making of Masonic History

The Ultimate Anthology

The Alternate Key

Milestones

In the beginning (The shaping & development of
Freemasonry)

Through the Keyhole (Glimpses into Freemasonry)

Message of a Master—the secrets of success

A Few Words

A Few Words No.2 (speeches and toasts for Freemasons
only)

ABC - an abbreviated encyclopædia of essential Masonic
data

AIMS - An Interpretation of Masonic Symbolism

Six centuries of Craft Ritual



THE SECRET

WHAT MILLIONS OF FREEMASONS
HAVE SEARCHED FOR AND NEVER
FOUND

The contents of this short paper are the copyright of the author and publisher.

Acknowledgement is made to Eugen Lennhoff the author of "Die Friemaurer", the English translation of which was first published in Great Britain in 1934 by Methuen, London. (It first appeared in print in Germany in 1822)

The book was translated by Einar Frame and then re-published in 1978 by
A Lewis (Masonic Publishers) Ltd
Terminal House
Shepperton
Middlesex.

In its original form this book was published towards the end of 1928.

Several other publications have been consulted and wherever possible acknowledgement has been made accordingly, however, where such acknowledgement may have been overlooked this is not in any way deliberate, but merely an accidental oversight for which we apologise.

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every Freemason.

Lennhoff describes this process as follows:

" Symbols are capable of making the Masonic ideas clearer to him (the Mason) , of bringing them much nearer to him than any theory expressed in words; for symbols make use of emblems appealing to the senses instead of abstract words and are more illustrative and impressive in their simplicity. From their very nature they are quite independent of words and are therefore truly international."

The gavel, compasses and the square are much easier to understand than learned dissertations upon the ideas of work, duty and rectitude which they symbolize and remain clearer in the memory as strong mental pictures and as such are comprehensible to all Freemasons wherever they may be and as such as completely independent of idiom or local language customs.

For an astonishingly clear insight into the meaning and understanding of the "Masonic Secret" brethren can do no better than to read Chapter 3 of Eugen Lennhoff's book "The Freemasons".

He refers to the "universal chain" of which many Masons only dream.

He says *" The true secret is just that which eternally surrounds you, but is seen by none, although it is there for all eyes to see."*

Brethren reading this paper may well be unhappy that it does not disclose some universal "key" that unlocks all the doors of the unknown; the future; the meaning of life itself; the mystery of death.

What this paper says, hopefully, is that you need to be a Freemason in order to grasp the meaning of its symbolism; to be an integral member of the Brother Chain; to study continuously the inner meaning of the Craft's symbolism.

of that business affected an awful lot of people who depended on it for their livelihood.

The business was also a very difficult one to run and existed within an industry that was full of tough and aggressive businessmen as well as very mercenary and unprincipled participants. To stay clear of these unworthy characters and still carry on with your business was indeed a difficult task.

Consequently, running the business was accompanied by considerable stress, however, the secret of Freemasonry that was in reality unknown to me at that time despite the fact that I was Worshipful Master of my Lodge, was at play within my life.

Despite the very heavy burdens of business and the stressful elements that intruded in my life at every level, the Masonic secret revealed in these few pages, manifested itself in my life and enabled me to cope with the stress and to run a very successful company, even though I was unaware of it working in my life.

Whenever I was stressed or pressurized, the moment I entered the Masonic Lodge, this stress and pressure seemed to drain away leaving me calm and contented. This still happens to me today although the nature of my stress is now different.

This, I believe, is the true secret of Freemasonry.

Lennhoff puts it as “to feel oneself spiritually a member of the fraternity”.

Whoever has unveiled this mystery possesses the secret of Freemasonry; he understands the language of Freemasonry - a language which links together innumerable people irrespective of time or place; the language which unfolds in Freemasonry's symbolism, and it is this symbolism which is peculiar to the Craft.. These symbols are the same in their essentials in all the Masonic bodies throughout the world, an inspiration which is the aim of

Preface

The secret knowledge which was believed to exist in medieval times, in the Dark Ages when the mystery schools and occultism thrived, and which was available only to the chosen few and then only under very strict and esoteric conditions is believed to have been lost except that millions of men over the centuries believe that this hidden knowledge survived and is concealed in the rituals and ceremonies of the Freemasons.

Few Freemasons are aware that within their fraternity is indeed a secret but it is a secret that is only discernable to the real Freemason; the Freemason who has the ability to understand the meaning of the Craft's symbolism and allegories.

This little publication, drawing heavily on the thinking of Eugen Lennhoff in his book “*The Freemasons*” which was originally published in 1822 in German under the title “*Die Friemaurer*”, is my humble effort to acquaint all the Masonic brethren who read it, with the elements that contribute to that secret..

I mention also a few mysteries that somehow suggest that there are Masonic secrets hidden in the past anyway, and I do so to create additional interest for those curious enough to believe that there is in fact more than meets the eye.

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Lenhoff, in his book, suggests that there are even many thousands of men from time immemorial who have considered the language used to describe these Masonic symbols and stories as being too insignificant and attach to them a more important and sinister meaning, that in fact these symbols will lead them to that secret knowledge which it is believed existed in the Dark Ages of antiquity and which has either been lost or very carefully hidden.

There are many, Lenhoff contends, to whom the Masonic symbols convey nothing of all that inner wealth which they impart to Masons and who believe that this symbolism is cultivated merely to hoodwink members of the fraternity or at least "the stupid world of the profane" (non Masons).

There are of course many members of the fraternity who are incapable of learning the deeper meaning that Masonic symbols try to convey, because of an inability so to do, almost using the words of C M Wield in his "Teutschen Mekur" 1785, " *A so-called seeker will find nothing worth the seeking here, even if he seek for a thousand years, unless he has within him, when he makes his entry into the Temple, that natural tendency to what constitutes the essential character, and the virtues of, a genuine Freemason. Without this he will be in the same position as the illiterate man who bought a pair of spectacles in order to read and was quite surprised when he discovered that one must first be able to read before the spectacles can assist*".

Those who are unable to comprehend the Masonic symbolism will never understand the meaning of the principle that there is only one secret in Freemasonry.

When I was a younger man, (around 50 years of age) I was resident in South Africa where I ran, together with members of my family, a fairly large business for a family. We employed nearly 200 people in one factory alone, so the success or failure

MASONIC SYMBOLISM

The Frontispiece to “Jachin & Boaz”, shown on the previous page is also taken from “An Authentic key to the door of Freemasonry, both ancient and modern”, London. Printed for George Nicol, St Paul’s Churchyard in 1804.

On it can be found most of the symbols used by the Freemasons.

The Masonic Order is defined in its rituals as “ A peculiar system of morality, veiled in allegory and illustrated by symbols” and the new Mason is urged to study these symbols and allegories in order to extract their real meaning and then he is further urged to apply the truths and morals so extracted, in his every day life.

This is often said to be “the secret” of Freemasonry as the aim, we are told, of Freemasonry is to “make good men better” and this is achieved by every brother diligently studying the symbols and allegories of the Order and then implementing in his life the interpretations that he has extracted there from.

.Thus it is that the average Mason can study the symbols of his brotherhood and gain their inner meaning, for similar to a fable, they contain a double meaning. One of these meanings is the obvious one that every non-Mason can deduce for himself and the other, the secret meaning, can only be discovered by a Mason who has the advantage of knowing Masonic teachings through his ritual and ceremonies.

Then of course there are the many hundreds of thousands of men, throughout the ages, who are impressed by the false belief that these symbols are the secret signs of a brotherhood of conspirators that hide secret orders within the symbolism, in which political or religious secrets are hidden.

SECRETS BENEATH THE STREETS OF EDINBURGH

The Scotsman
February 9, 2006

Beneath the streets of suburban Edinburgh lies a secret. An underground dwelling place carved out of sandstone.

Gilmerton Cove has remained unchanged for centuries, yet to this day no-one knows who built it and what it was for.

Look closely and you will see mason’s marks on the “bar” which might lead to the conclusion that this was a Masonic meeting place.

Further exploration of the cavern only deepens the mystery. Two small bolt holes—tunnels that shoot out of the building—have been found. There is speculation that one leads towards nearby Craigmillar Castle. The other is said to head straight to Rosslyn Chapel only a few miles away.

With the revelation of secret passageways - or escape routes - theories topple over each other like dominoes. Into the already heady mix of masons, witches and covenanters comes more fanciful notions.

Echoing around the caves is a distant whisper of a deep and hidden mystery. It is said that the Knights Templar - those fighting crusader monks - used this place for assignations, entering secretly through the tunnels that run back to Rosslyn.

...and as everyone knows by now, the Templars didn’t just bring fighting talent when they came of of the east, but something else.

QUOTATIONS FROM THE “FREEMASONS LEXICON” BY JOHANN CHRISTIAN GAEDICKE

(Gaedicke or Gadicke, was a bookseller in Berlin, became a
Freemason in 1804)

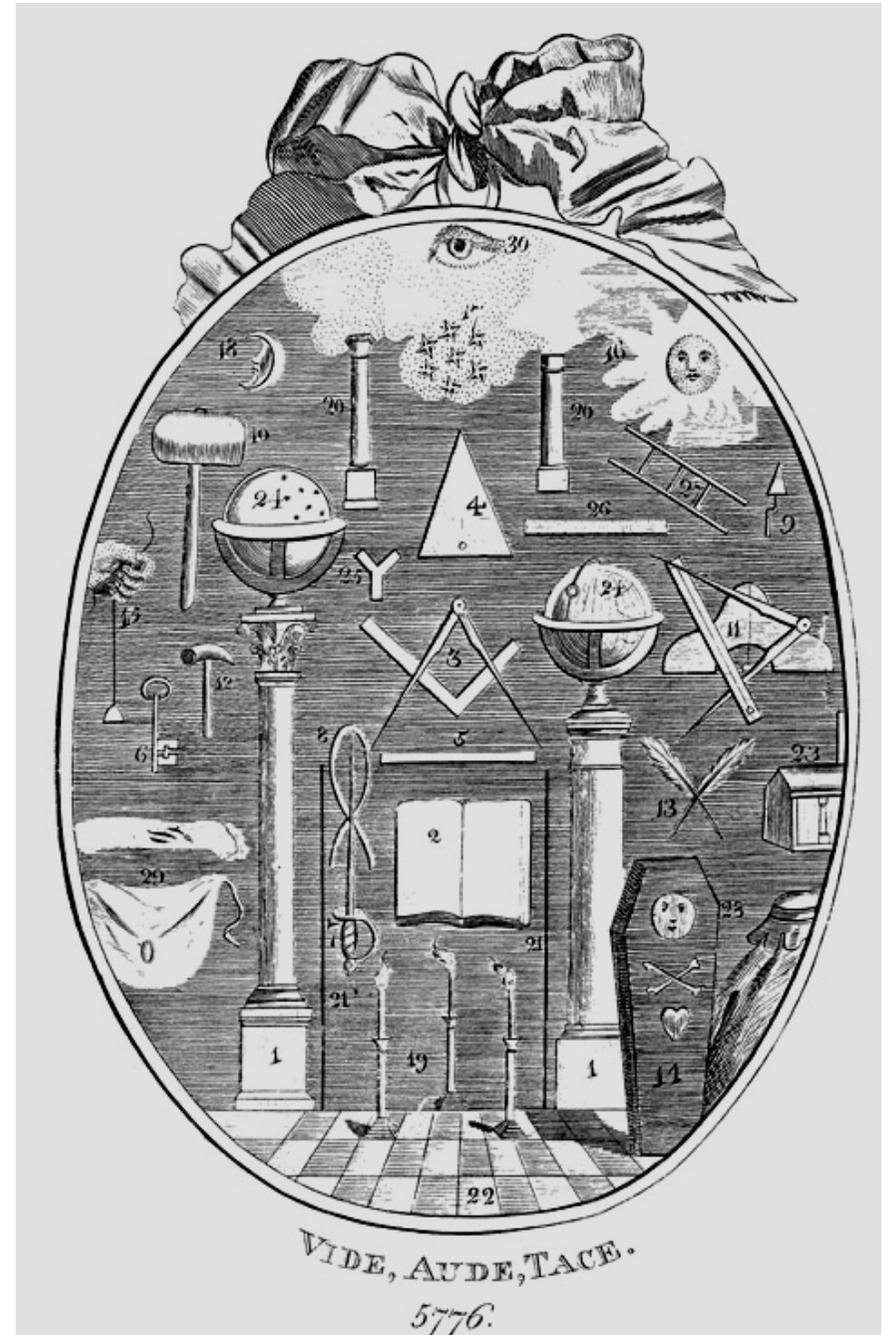
SECRECY:

Secrecy is one of the first duties of a Freemason, but those Masons err much who think they do their duty by only exercising it in things concerning the Order or the lodge.

It is not for this reason only that secrecy is so often inculcated in the lodge as a Masonic duty, it is that he ought to use secrecy and caution in all his transactions out of the lodge, and especially where his talkativeness might be the means of causing injury or damage to his fellow - men.

SECRET

What can it be? This is a question which has been asked for centuries and will probably continue to be asked for centuries to come. Ceremonies, customs, moral explanations of allegorical and symbolical instruments and figures which are to be found in a Freemasons' lodge are, it is true, considered as secrets by some of the brotherhood. BUT those cannot be the real genuine secrets of Freemasonry; it is impossible; for a Mason may be acquainted with all the ceremonies, usages and customs of the Craft, he may be able morally to explain every symbolical or allegorical instrument or figure which is to be found in a Masons' lodge -- and yet neither be happy in this world, nor have a sure foundation on which to build his hopes of happiness in the world to come.



Frontispiece to “Jachin & Boaz” published in 1776