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The Architect

1995



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The Grand Council of AMD
of Canada

Editor

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INTRODUCTION

Call for Papers

Papers are selected from those which have been sent to the Grand Secretary. The Editor will attempt to select the better papers but also include a representative sampling of papers from as many Councils as possible.

The papers are accepted from members of Councils within Canada without regard to which jurisdiction that Council belongs.

The submission of papers is encouraged to be on 5 1/4 or 3 1/2 inch computer disks. For obvious reasons, there will be a greater chance of a paper being included if it doesn't have to be completely retyped.

On IBM formats, WordPerfect files, or ASCII (unformatted) files are preferred but other formats can also be handled.

Please send a paper copy as well, particularly if tables or formatting was used, as some of this information is lost in the computer translation.

DON'T FORGET TO INCLUDE THE NAME OF THE AUTHOR!!!

Almost half of the papers do not include the author's name and Council name in the file or on the papers. Don't forget that papers and file are separated from wrapping paper with return addresses.

ORGANIZATION OF PAPERS

The papers are grouped under 3 categories as an aid to selecting the type of paper which you may want to read. The Categories are:

- those primarily conveying facts,
- those primarily conveying opinions and
- those primarily conveying facts or opinions but also containing references, an index and/or a supporting bibliography.

The first category is called "Information" and includes those which appear to have been prepared to inform the readers on some subject.

The second category is called "Stimulation" and includes those which appear to be intended to persuade or inspire the readers.

The third category, called "Research", is like the Information group but the author has also gone to the trouble of including detailed references, and index or bibliography. This type of paper is very valuable to other researchers by enabling them to start from your facts and sources, and to continue or to branch off in other directions.



Table of Contents

TABLE OF CONTENTS

INTRODUCTION	i
ORGANIZATION OF PAPERS	ii
TABLE OF CONTENTS	iii

Informational Papers

THE FIRST TWELVE YEARS OF THE ARCHITECT by Glenson T. Jones Capital City Council No. 154 Council of Nine Muses	2
MAJOR CONTENTS OF THE ARCHITECT, 1983 to 1995	5
THE COUNCIL OF NINE MUSES A Status Note	12
FREEMASONRY AND THE ROMAN CATHOLIC CHURCH 1375 - 1884 by Alton B. Roy Medwayosh Council No. 62	14
THE PILLARS by Russell Williams Medwayosh Council No. 62	20
THE RAM JEWEL by A. Victor Williams Capital City Council No. 154	23
ORDER OF DAVID & JONATHAN by G.W. Hookham "The Grand Conclave of the Order of the Secret Monitor, or Brotherhood of David and Jonathan,	

Table of Contents

in the British Isles and in Territories Overseas" . . . 28

THE EVOLUTION OF AN ORDER

by Glenson T. Jones
Capital City Council No. 154
Council of Nine Muses 31

Stimulative Papers

TEST, TRIAL, TORTURE AND TRUTH

By Donald G. Cookson
Arcana Council No. 215
Council of Nine Muses 37

Research Papers

TALES OF THE RED BRANCH

by John Simon-Ash
Adoniram Council No. 43, NY, NY
Gen. Henry Knox Council No. 139, Newburgh, NY . . 45

THE FLOWERY MEAD OF PROSPERITY

by David J. Aitken
Arcana Council No. 215 53

THE RITES OF MASONRY

by Glenson T. Jones
Capital City Council No. 154
Council of Nine Muses 61

THE NINE MUSES AND THE INQUIRING MIND

by Glenson T. Jones
Capital City Council #154
Council of Nine Muses 70



Information



THE FIRST TWELVE YEARS OF THE ARCHITECT

by Glenston T. Jones
Capital City Council No. 154
Council of Nine Muses

For those of you who were not around in the early 1980s, the Association of Canadian Councils of the AMD was formed on July 28, 1982 at a meeting of Canadian Councils called together by R.Ven.Bro. Raymond Loose, Senior Grand Deacon of the Grand Council of AMD of the USA. Bro. Loose held a commission from the SGM "to inquire into the advisability of the formation of an Association of Canadian AMD Councils and if favourable, to elect officers, establish bylaws and arrange financing".

The reason for forming the Association was to provide a forum for coordination of activities and for discussion of future direction. Since early in 1980 there had been several moves to gather interest in forming a Grand Council of the AMD for Canada. The Association gave the Canadians an officially sponsored forum to explore these ideas (and unofficially saved a lot of correspondence back and forth to officers of Grand Council). The first officers were:

- President - Reg Forest-Jones, Medwayosh Council #62
- Vice-President - James Shaw, Burlington Council #70
- Secretary-Treasurer - Norman (Robbie) Robertson, Ontario Shores Council #151

The Architect began its existence in September 1983. The stated purposes were:

- to keep our brethren informed of the AMD events occurring within Canada
- to promote the activities of Grand Council
- to promote interaction and exchange of visits among our Councils
- to encourage the holding of field days at which several Councils could exemplify our degrees



- to provide a forum for each of you to exchange information on subjects of AMD interest
- to publish extracts of papers prepared by our brethren which may be of interest to other of our brethren
- to publish such other information as may be of interest to our brethren.

I was the first and indeed the only editor. For the first 17 issues the Architect was a four page newsletter published about four times a year. This kept the mailing costs down but also offered very little space for papers.

The first page always contained a letter from the President of the association. This was followed by news of AMD activities in Canada, mention of the Masonic Weekend in Washington, DC, poems etc. Starting with the Nov. 1984 issue a letter from the Grand Master of The Grand Council of AMD of Canada was included. We tried to include papers and input from Councils in Canada no matter which allegiance they maintained.

In 1989, the Architect was expanded to a 116 page booklet format published once a year. That issue contained 29 papers and 13 Masonic poems. That was the first year that it was published under the banner of the Grand Council of AMD of Canada and assumed a form similar to the Miscellanea published by the G.C. of AMD of the USA. By that time the Association, while still existing, had effectively ceased to function because the majority of Councils were by then involved in giving form to the new Grand Council.

From 1990 to 1995, 41 more papers were published along with 14 more Masonic poems.

The time has come however to pass the torch to another editor. My duties as Grand Secretary are demanding increasingly more time. I got married almost 3 years ago so there are demands of a non-masonic nature now as well.

I informed the Grand Executive at the June 3, 1995 meeting that I would like to be relieved of this task even though I have



always enjoyed the role.

It has always given me much satisfaction to put the tangible results of our Allied brethren in a form which could be shared with all. I have been told by many members that they look forward to The Architect and feel that it stimulates them and their brethren to do similar studies. The presentation of papers has always been a part of the AMD experience in Canada.

The job of Editor is not a heavy one but it does require someone who has a computer and someone with the time and enthusiasm to type and edit the many pages of papers which are received each year. A number of these are now being received on disk but some are still received in hard copy which has to be typed into the computer.



MAJOR CONTENTS OF THE ARCHITECT, 1983 to 1995

PAPERS

1983

- Chinese Freemasonry . by Jack Meek, Dogwood Council #171
- The Grand Tyler's of Solomon
by J. Ray Shute, II, reprint from Miscellanea Vol. 1-1

1984

- The Architect Degrees, Part 1
by W.L. Cummings, reprint from Miscellanea Vol. 5
- The Allied Masonic and Christian Degrees
reprint from Coil's Masonic Encyclopedia
- The Architect Degrees, Part 2
by W.L. Cummings, reprint from Miscellanea Vol. 5
- Indian Names of Chapters
by Jack Meek, Dogwood Council #171
- Priorities by M.A. van Wamelen, York Council #133
- The Order of Eri
by K.B. Jackson, reprint from "Beyond the Craft"
- Brothers by Edward S.P. Carson, London Council #68
- In The Beginning by Jack Meek, Dogwood Council #171

1985

- The Ceremony of Installation
by Ivor A. Wilkins, Medwayosh Council #62
- The History of Medwayosh Council #62
by Kenneth L. Whiting, Medwayosh Council #62
- Report on the Meeting Held in Toronto on July 28, 1982
- Respecting the Formation of a Canadian Association for the AMD
by Robert F. Gordon, Capital City Council #154

1986

- A Tramp's Ritual by ??
- Capitular and Templar Masonry
by Joseph W. Carson, Medwayosh Council #62
- The Order of the Scarlet Cord
by Jack Meek, Dogwood Council #171

1987

- The Mystic Tie by Dennis Walden, Richmond Hill Council #168
- The Order of the Secret Monitor by G.W. Hookham

- Black Men in Masonry by Alex. Summers, London Council #68
 The Poet and the Prostitute
 by Jack Meek, Dogwood Council #171
 1988
- What's Wrong with Masonry
 . by Marcus P. Klawieter, Richmond Hill Council #168
 Knights Templar, Heretics of the 14th C.
 by Jack Meek, Dogwood Council #171
 1989
- Let There Be Light by Sam Hall, Richmond Hill Council, #168
 The Byways of Masonry
 by Glenison T. Jones, Capital City Council #154
 Corn, Wine and Oil by R.E. Todd, Burlington Council #70
 Cowans and Eavesdroppers
 by G. Robert Jackson, Tylers of Solomon Council #212
 Why Not Dare to be Different?
 . by Marcus P. Klawieter, Richmond Hill Council #168
 The Nature of Emblems in Freemasonry
 by Robert El Masry, Willowdale Council #170
 Freemasonry vs. Christianity
 by Keith Bird, Bridge City Council #197
 Free Judges of the Middle Ages Europe
 by Fred Johns, Scarborough Council #175
 The Holy Blood and the Holy Grail
 by Albert B.B. Sewell, Capital City Council #154
 Freemasonry - First and Last Impressions
 by Clifford Hardy, Keystone Council #172
 Sources of Masonic Inspiration
 by Glenison T. Jones, Capital City Council #154
 The Degree of St. Lawrence the Martyr
 by Glenison T. Jones, Capital City Council #154
 An Overview of Masonic Organization in Canada
 by Norman Robertson, Ontario Shores #151
 The Masonic Altar .. by M. MacKenzie, Kawartha Council #143
 Antiquity of the Mark Degree
 ... by Hugh J. Sims, Tylers of Solomon Council #212
 History of Medwayosh Council #62
 by Kenneth L. Whiting, Medwayosh Council #62

- Masonic Organization and Buildings in New South Wales
 by R.C. Telford, Dogwood Council #171
 Masonry and the Points of Fellowship
 by Ben Morrison, Yellowhead Council #187
 Relation of Some of the Additional Degrees in Masonry to the
 Governing Bodies in Various Jurisdictions
 by R.C. Telford, Dogwood Council #171
 The Rise of the Allied Masonic Degrees
 by M.H. Hastings, York Council #133
 Meditations on the Rites of Masonry
 by Glenison T. Jones, Capital City Council #154
 Order of the Scarlet Cord
 by Jack Meek, Dogwood Council #171
 Freemasonry is Under Seige
 by Donald G. Cookson, London Council #68
 Order of the Secret Monitor
 by Jack Meek, Dogwood Council #171
 Symbolism in the First Degree
 by Wilbur Randell, Wakamow Council #211
 The Tracing Board
 ... by J.M. Boersma, Three Sovereigns Council #210
 What is Wrong With Freemasonry
 by A. Wray Breadner, Bridge City Council, #197
 'What is Wrong with Masonry. or better What is Wrong with
 'Masonry'? by Marcus P. Klawieter, Richmond Hill Council #168
 The York Rite of Freemasonry
 by Glenison T. Jones, Capital City Council #154
 1990
- Robert Burns Masonic Career
 by Brian Stapley, Willowdale Council, #170
 The 60 Degree Compass Angle
 by Raymond Purslow, Willowdale Council, #170
 Heraldry and Names
 ... by Arthur G. Humphries, Capital City Council #154
 Rudyard Kipling: Poet and Mason
 by J.G. Haggart, Capital City Council 154
 The Morgan Affair
 by Frank Merritt, Victoria Council, #213



The Grand Lodge of Royal Ark Mariners Of Ontario
 by David Walker, York Council #133
 1991

The Evolution of Freemasonry: An Examination of the Theories
 & Statements Made in "The Temple & the Lodge" by Michael
 Baigent & Richard Leigh (1989).

..... by B.M. Griffiths, Arcana Council #215
 The Mark Degree in England

..... by C.G. Thorpe to London Council #68
 Masonic Writing in the Info Age

..... by Donald G. Cookson, Arcana Council #215
 The Seven Wonders of the World

.... by James A. Swatridge, Medwayosh Council #68
 Man, Masonry and the Most High: The Number Seven

..... by R.N. Shirray, Keystone Council #172
 Lodge of Superintendents

..... by Glenison T. Jones, Capital City Council #154
 1992

So You Think You Have Problems
 by F.F. Richards, Dogwood Council #171

Michigan's Little Bavaria
 by Raymond F.E. Kempster, Colonel By Council #217

Masonry in Hawaii
 by Gerald A. Tripp, Colonel By Council #217

Brothers by Edward S.P. Carson, London Council #68
 Who was Hiram Abif

..... by L. Marshal, London Council #68
 Heraldry and Names

..... by Arthur G. Humphries, City Council #154
 1993

Freemasonry In Wales
 by Eric O. Burt, Bridge City Council #197

The Cross by C. Sherwood, Medwayosh Council #62
 Church Opposition to Freemasonry

... by Donald P. Smallman, Colonel By Council #217
 The Holy Blood and the Holy Grail

.... by Albert B.B. Sewell, Capital City Council #154
 Military Lodges and Their Contribution to Freemasonry in Ontario



... by S. Michael Jenkyns, Colonel By Council # 217
 1994

The Masonic Apron
 by Terry Tuttle Keystone Council #172

History of the Order of the Secret Monitor
 by Glenison T. Jones, Capital City Council #154

The Lodge, the Work and the Traditions
 .. by Alan M. Tibbetts, Boundary Waters Council #219

On Being Moral
 by Donald G. Cookson, Arcana Council No. 215

Reflections on the Skirret
 ... by Robert F. Gordon, Capital City Council No. 154

The Development of the Ritual in England 1816
 .. by Alan M. Tibbetts, Boundary Waters Council #219

Life and the Twin Pillars
 by Norman Pearson, Arcana Council No. 215

The Ancient Order of the Essenes
 by Norman Pearson, Arcana Council No. 215
 1995

The Pillars
 by Russell Williams, Medwayosh Council #62

The Ram Jewel
 by A. Victor Williams, Capital City Council #154

Order of David & Jonathan by G.W. Hookham
 The Evolution of An Order

..... by Glenison T. Jones, Capital City Council #154
 Test, Trial, Torture and Truth

..... by Donald G. Cookson, Arcana Council #215
 Tales of the Red Branch

.. by John Simon-ash, Adoniram Council #43, NY, NY
 The Flowery Mead of Prosperity

..... by David J. Aitken, Arcana Council #215
 The Rites of Masonry

..... by Glenison T. Jones, Capital City Council #154
 The Nine Muses and the Inquiring Mind

..... by Glenison T. Jones, Capital City Council #154

MASONIC POEMS

1983

The Cork Degree
by G. M. Martin, reprint from "Fun Among the Masons"

1984

Rejected? No.
.. by Charles Fotheringham, Medwayosh Council #62
Best Wishes by Cyril E. Brubaker
The Mystic Tie by ??
All Are Architects by H.W. Longfellow
The Mason's Holy House by Albert Pike
The Masonic Press by ??

1986

Hail, Glorious Masonry
extracted from "Illustrations of Masonry" by W. Preston

1987

He Who Serves by ??

1989

Service ... by Charles Fotheringham, Medwayosh Council #62
My Wish .. by Charles Fotheringham, Medwayosh Council #62
Not Thrown Among the Rubbish
.. by Charles Fotheringham, Medwayosh Council #62
What of Your Masonry
.. by Charles Fotheringham, Medwayosh Council #62
The Grips . by Charles Fotheringham, Medwayosh Council #62
A Symphony
.. by Charles Fotheringham, Medwayosh Council #62
Just a Little Smile
.. by Charles Fotheringham, Medwayosh Council #62
A Wish .. by Charles Fotheringham, Medwayosh Council #62
On the Square
.. by Charles Fotheringham, Medwayosh Council #62
Figuring .. by Charles Fotheringham, Medwayosh Council #62
Such is Life by Charles Fotheringham, Medwayosh Council #62
Friendly Hands
.. by Charles Fotheringham, Medwayosh Council #62
Be a Little Kind
.. by Charles Fotheringham, Medwayosh Council #62

1990

Speculative W.T.s

.. by Charles Fotheringham, Medwayosh Council #62

The Greatest of These

.. by Charles Fotheringham, Medwayosh Council #62

Birthday Wish

.. by Charles Fotheringham, Medwayosh Council #62

He Answered the Call

.. by Charles Fotheringham, Medwayosh Council #62

1991

Ancient Landmarks

.. by Charles Fotheringham, Medwayosh Council #62

If by Charles Fotheringham, Medwayosh Council #62

To a Brother

.. by Charles Fotheringham, Medwayosh Council #62

1993

The Happiest Hour by J.V. Cheney

Speculative W.T.s

.. by Charles Fotheringham, Medwayosh Council #62

1994

A Truthful Song ??

The Perfect Lodge by Henry Teubel

You Can Never Tell ??

We Will Remember H.W. Longfellow

The Builder ??





THE COUNCIL OF NINE MUSES

A Status Note

Article I - This Council shall be known and designated as "The Council of the Nine Muses", under the authority of and subordinate to the Grand Council of the Allied Masonic Degrees of Canada, warranted on October 13, 1984.

Article II - This Council shall have a maximum of nine members at any time. All members shall be elected for life and there shall be no honorary members. (Notwithstanding the preceding sentence, prior to the adoption of these Bylaws, M.V.Bro. William G. Peacher, past SGM of the Grand Council of AMD of the USA and the permanent secretary of the Council of the 9 Muses of the USA, was honoured by being made an honorary member of the Council of 9 Muses.)

Article III - Members may be selected from among the members in good standing of any Council in Canada. Membership shall be deemed to have ceased if a member ceases to be a full member of a Council in Canada.

These are the first three articles of the By-Laws of the Council of Nine Muses. They are based upon the By-Laws for the American Council of Nine Muses.

The Roll of the Council of Nine Muses is as follows:

Roll	Name	Council	Notes
9001	Glenston T. Jones	Capital City Council #154	
9002	Ivan R. Marshall	Medwayosh Council #62	
9003	R. Jack Meek	Dogwood Council #171	deceased
9004	R. Cedric Telford	Dogwood Council #171	deceased
9005	Eric O. Burt	Bridge City Council #197	
9006	Frank A. Standring	London Council #68	deceased
9007	Ernest J. Brown	Ontario Shores Council #151	
9008	Donald G Cookson	Arcana Council #215	
9009	Norman Pearson	Arcana Council #215	



9010 Robert F. Gordon Capital City Council #154
9011 S. Michael Jenkyns Colonel By Council #217

In addition, the Council of Nine Muses has one honorary member, William G. Peacher, the permanent secretary of the American Council of Nine Muses.

See the paper entitled "The Nine Muses and the Enquiring Mind" at the end of this issue of The Architect.

FREEMASONRY AND THE ROMAN CATHOLIC CHURCH

1375 - 1884

by Alton B. Roy

Medwayosh Council No. 62

In researching this paper on the problems created by the actions of the Prelates and Popes of the Church over these years, I felt that the most important part was how it all began, keeping in mind that it is our mandate not to discuss, praise or condemn, any religion, whether Christian or not.

Individual Lodges have been known to exist from 1375 and their members consisted of the Clergy as well as Lay persons, and therefore posed no threat to the Church. When the Grand Lodge of England was formed in 1717, the Hierarchy of the Church became alarmed and Pope Clement XII in consultation with Cardinals' Ottobone, Spinola and Zonedari, and the Inquisitor of Florence issued his famous or infamous Papal Bull known as "Eminenti Apostolatus Specula" on April 28, 1738.

The Bull is as follows:

"Condemnation of the Society, Lodges and Conventicles of Liberi Muratori or Freemasons under pain of excommunication to be incurred ipso facto, and absolution from it being reserved for the Supreme Pontiff, except at point of death.

Clement, Bishop, Servant of the Servants of God to all the faithful in Christ greeting and apostolic benediction.

Placed by a disposition of the divine clemency on the eminent watch-tower of the Apostolate, though with merits undeserving of it according to the duty of pastoral oversight committed to us, we have with constant and zealous anxiety so far as it is descended to us from above, given our attention to those measures by means of which entrance may be closed against errors and vices and the integrity of orthodox religion may be best preserved, the dangers of disturbances may be expelled, in the present very

difficult times from the whole Catholic world.

It has become known to us, even in truth by public rumour that great and extensive progress is being made by and the strength daily increasing of some Societies, Meetings, Gatherings, Conventicles or Lodges commonly known as of Liberi Muratori or Freemasons or some other nomenclature according to difference of language in which men of any whatsoever religion and sect, content with a certain affectation of natural virtue, are associated mutually in a close and exclusive bond in accordance with laws and statutes framed for themselves, and are bound as well by a stringent oath sworn upon the Sacred Volume as by the imposition of heavy penalties to conceal under inviolable silence which they secretly do in their meetings.

But since it is the nature of wickedness to betray itself and to cry aloud so as to reveal itself, hence the aforesaid Societies or Conventicles have excited so strong suspicion in the minds of the faithful that to enroll oneself in these Lodges is quite the same, in the judgment of prudent and virtuous men as to incur the brand of depravity and perverseness, for if they were not acting ill, they would not by any means have such a hatred of the light. And this repute has spread to such a degree that in very many countries the societies just mentioned have been proscribed, and with foresight banished long since as though hostile to a safety of kingdoms.

We, accordingly, turning over in our mind that very serious injuries which are in the highest degree inflicted by such Societies or Conventicles, not merely on the tranquillity of the temporal state, but also on the spiritual welfare of souls, and perceiving that they are inconsistent alike with civil and canonical sanctions, being taught by the divine word that it is our duty, by day and night, like a faithful servant and a prudent ruler of his master's household, to watch that no persons of

this kind, like thieves break into the house, and like foxes strive to ravage the vineyard, that is to say, thereby pervert the hearts of the simple and privily shoot at the innocent in order to close the wide road which might be opened thereby for perpetrating iniquity with impunity and for other just and reasonable causes known to ourselves, have determined and decreed that these same Societies, Meetings, Gatherings, Lodges or Conventicles of Liberi Muratori or Freemasons or by whatever other name called, herein acting on the advice of some Venerable Brethren of ours. Cardinals of the Holy Roman Church, and also of our own motion and from our certain knowledge and mature deliberation and in the plenitude of Apostolic Power, should be condemned and prohibited as by this present Constitution we do condemn and prohibit them.

Wherefore we direct the faithful in Christ, all and singly, of whatever status, grade, dignity and preeminence, whether laics or clerics as well secular as regular even those worthy of specific and individual mention and expression, strictly and in virtue of holy obedience, that no one, under any pretext or farfetched colour dare or presume to enter the above mentioned Societies of Liberi Muratori, Freemasons or otherwise named or to Propagate, foster and receive them whether in their houses or elsewhere, and to conceal them, or be present at them or to afford them the opportunity or facilities for being convened anywhere or otherwise to render them advice help or favour, openly or in secret, directly or indirectly, of themselves or through the agency of others in whatever way; and likewise to exhort, induce, incite, or persuade others to be enrolled in, reckoned among, or take part in Societies of this kind, or to aid and foster them in any way whatsoever; but in every particular to abstain utterly as they are in duty bound from the same Societies, Meetings, Assemblies, Gatherings, Lodges, or Conventicles on

pain of excommunication to be incurred by all who in the above ways offend-to be incurred ipso facto - without any declaration, and that from this excommunication no one, except on the point of death, can obtain benefit of absolution except through Us, or the Roman Pontiff for the time being. Further, it is our will and charge that as well Bishops, and higher Prelates and other Local Ordinaries as the deputed Inquisitors of Heretical Depravity everywhere take action and make inquisition against transgressors of whatever status, grade, condition, order, dignity or eminence they be, and inflict upon them condign punishment as though strongly suspected of heresy, and exercise constraint upon them.

To the above mentioned and any individual of them, we grant and impart free power of proceeding against the said transgressors, of making inquisition, of constraining by condign punishment and of invoking thereupon, if need be even the aid of the secular arm for that purpose.

It is our will also that exactly the same credit be given to copies of these presents, subscribed by the hand of some public notary and fortified with the seal of some person placed in ecclesiastical dignity as would be given to the original documents if exhibited or displayed.

Let it be lawful for no man to infringe this proclamation notifying our declaration, condemnation, charge, prohibition and interdiction or to act counter to it with reckless daring. But if anyone presume to attempt this, let him know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul.

Given at Rome in the Basilica of St. Mary the Greater in the year of our Lord 1738 on the 28th of April, in the 8th year of our Pontificate."

It was written, not in classical Latin, but the ordinary Latin of the

day, which was the official language of the Vatican and left much to be interpreted by others.

It is one thing to condemn a free association of men; it is another thing to find a weapon and the Pope elected to use the charge of "secrecy". Under the doctrine of infallibility, of the Church of Rome, this Bull held for over 250 years with some additions made by later Popes.

On May 18, 1751, Pope Benedict XIV, issued his Bull "Providas" to show that he was of the same mind and to reaffirm the penalties. He stated without inquiry, without knowledge, without trial, without any hesitation and proclaimed all Freemasons however good or virtuous, useful citizens, true patriots or loyal subjects to be heretics ipso facto and desired the inquisition at once to punish them, calling in the aid of the secular arm. By the provisions of the Roman Catholic Canon law all complaints could be heard by a judge and sentence duly pronounced on evidence and on the answers of the accused. Membership in a Lodge deprived the person of all spiritual privileges while living and the Rites of Burial when dead which meant no church service or burial in consecrated ground.

From that date to 1884, six other Popes issued Bulls against the Craft.

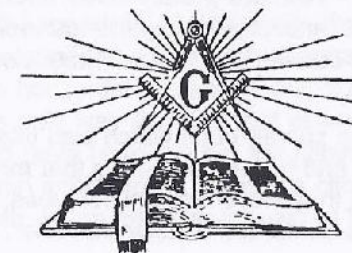
On April 20, 1884, Pope Leo XIII, issued his famous encyclical letter "Humanum Genus". Part of this Bull is as follows: "The Human Race after by the malice of the devil has departed from God, the Creator and Giver of Heavenly gifts, has divided itself into two different and opposing parties: the first is the Kingdom of God on Earth - the Church of Jesus Christ, and the other is the Kingdom of Satan, which refuses to obey divine and eternal law. In this second part, he includes Freemasons whom he states is attacking the power of God and damages the Church.

Part of a circular in Sept. 1865 from Heidelberg Lodge to its' sister Lodges read as follows: "The first and paramount reason put forward by all Popes in justification of their edicts of condemnation is the reproach urged against us that Freemasonry unites as Brethren men of divers persuasions and

religious sects, and that by this as Benedict XIV has it "the purity of the Catholic religion is contaminated".

The first and main grave charge of all Brethren, let us avow, is true and well founded. If it be a crime for men of diverse creeds to assemble in peace and harmony, and hold friendly and affectionate communications, irrespective of their religious persuasions, we own and plead guilty to this crime. It is certainly true that our institution has, from its' beginning, and as it has progressed with increasing determination, professed that there are in all creeds to be found good and honourable men, well adapted to respect and love each other as Brethren. In all times, Freemasonry considered as a crime and violation of humanity the persecution of man on account of his religious dissension indeed, every good and true Mason appreciates much more the man who acts up to his moral duty than he who merely professes the most orthodox tenets. But these doctrines, which for as long time had to be kept secret and harboured in Lodges alone, have become patent, and in spite of all admonitions of clerical zealots, they are by this time adopted and adhered to by men of education all over the globe, and embodied in the laws of all civilized nations. Should Masonry be condemned on such grounds, the whole civilized world and all cultivated peoples must needs participate in this condemnation.

A papal thunderbolt issuing from such foundation will produce no destructive effects; but it will serve to disclose the nocturnal darkness of intolerance that created it.





THE PILLARS

by Russell Williams

Medwayosh Council No. 62

How little regard we give to the practicality of achievements when we listen to the spoken word. We have heard many times the Senior Warden say "These pillars were eighteen cubits high, twelve in circumference and four in diameter. They were formed hollow and the outer skin or shell was a hand's breadth or four inches in thickness". How easily, and often glibly, these words roll off the tongue. Too often we are pre-occupied with the symbolism of the lecture, or perhaps the quality of the Senior Warden's presentation, without regard to that which was physically achieved.

We are told that these pillars were made of bronze - an alloy of tin and copper - and cast in the clay grounds between Succoth and Zeradatha. These simple facts raise a number of intriguing questions. Firstly, how were these enormous castings transported from the site of their founding to the site of the temple - a journey of many miles? Secondly, the copper for the alloy undoubtedly came from the copper mines at Ezion-Geber but where did the tin for the alloy come from? There is no geological evidence of tin deposits ever existing in the Biblical Lands which means that tin must have been imported - perhaps from modern day Turkey? Alternatively, was tin part of the great wealth amassed by King David and King Solomon by means of tribute, barter or tolls?

Thirdly, how could these monoliths have been manufactured? This paper attempts to address this question and a suggested method of manufacture. To more greatly comprehend the manufacturing difficulties encountered by the founders of the pillars it is necessary to convert the biblical dimensions into imperial units as follows:-

Assuming that it was the sacred cubit which was used in the building of the Temple, and further assuming that the pillars were unadorned (which they were not) hollow tubes, then we find that each pillar was 86 inches outside diameter, 78 inches



inside diameter, a length of 387 inches and a finished weight of 62 tons.

To achieve a finished weight of 62 tons at least 85 tons of material would have to be melted. In modern parlance, a 100 ton furnace load. Since there are only a handful of foundries capable of melting 100 tons of material, world wide, to replicate the pillars today would stretch our capabilities to the limit. Additionally, the energy required to melt such a mass is enormous, in electrical terms enough energy to light a small city for one month. (Secondary thought: how did they melt such a mass?)

However, since they obviously overcame the size difficulties, what problems did they face in actually casting the pillars. I should explain to the uninformed that to cast these pillars requires a mould, into which the metal is poured, and a core, around which the metal cools. Thus, when the metal is cold, the metal casting is removed from the mould and then the core is extracted leaving a hollow metal tube. Again the words are easily said.

The first problem to be considered is the actual mould. Because of the large amount of metal involved, which has to be supported, it is probably that each pillar was "pit" moulded, i.e. moulded in the ground where the weight of molten metal can be restrained and supported by the surrounding material.

The second problem for consideration is the core. This core would need to be 78 inches in diameter and at least 387 inches long. Since the material used to make the mould and the core was obviously clay then the weight of the core would be 59 tons. A core of such a weight and length is not, and could not have been, self-supporting. Additionally, there would have been no means available to lift such a mass. Therefore, "casting" in the horizontal position is out of the question. This means that the only way that this feat of engineering was achieved would have been to cast the pillars vertically. This would have been achieved by digging a circular pit, of the necessary depth, using, of course, manual labour and utilizing a



simple template to maintain the shape and a plumb rule to control the line.

Vertical casting in clay has a number of advantages and one major disadvantage. Amongst the advantages is the ease with which deviations and defects in the clay wall can be repaired and, additionally, the ease with which patterns and motifs can be cut into the wall to ornament the casting. The major disadvantage is the fact that a great amount of moisture has to be removed from the clay prior to the infusion of molten metal. This, to avoid a build-up of explosive pressure. Vertical pit moulding lends itself to minimising the aforementioned problem since large fires can be lit at the bottom of the pit before the insertion of the core. The debris from the fire is obviously removed before the core is made.

To make the core would require a mould, a simple tube of workable height - say two cubits (43 inches) - into which clay can be packed initially against the inner wall of the core mould. After this is done, a fire would be lit in the middle of the hollow core to dry the clay. The debris of the fire would then be removed and the hollow core filled with clay. The mould would then be raised - say 1-1/2 cubits - and the process repeated. This "slip forming" would continue until the core had reached the required height. The mould cavity is now complete and simply requires the injection of molten metal. How the metal was poured in is the subject of further speculation. Suffice it to say that it is unlikely that such a weight of metal would have been allowed to impinged on the "floor" of the mould.

The purpose of this article is not to give a dissertation on foundry techniques, even though the difficulties confronting H.A.B. are intriguing, but rather to encourage "lateral" thought when listening to the ancient charges. Thus H.A.B. should be honoured not only for "his curious and masterly workmanship" but also for his manufacturing genius.



THE RAM JEWEL

by A. Victor Williams

Capital City Council No. 154

In our Province of Ontario, the newly exalted Royal Arch mason is presented with the RA jewel, with the remarks that " We now present you with this jewel as a mark of our approval and esteem; it is a double triangle within a circle. The intersecting triangles denote the elements of fire and water, the sun as its centre, with its diverging rays, is an emblem of the Deity, the surrounding circle, being an emblem of eternity and infinity, whose centre is everywhere and circumference nowhere, denotes omnipotence and perfection".

These remarks are probably a mystery to most of us, and it may prove instructive if we can examine the examples of the Royal Arch jewels in the United Kingdom to find an explanation. For this purpose I have copied illustrations of the English, Scottish and Irish RAM jewels which are to be found in their respective Grand Chapter Constitutions, and which are now shown to you on the attached sheet. It should be understood from the outset that these jewels are much larger than the Canadian Companion jewel, and would probably be about the size of the Canadian Past Principal jewel.

The English R A Jewel shown in the top pair of the illustrations, consists of a double equilateral triangle, also known as the Seal of Solomon, inscribed in a circle and enclosing a triangular plate on which is a Sun at its centre, irradiated, from which issues a pair of compasses enclosing a globe. This applies to both the obverse and inverse of the jewel, although strictly speaking there is no obverse and reverse designated as such in the English RA Regulations.

On the obverse, engraved on the circle are the words which when translated correspond approximately to the following " If thou canst understand this thou knowest enough ". At the bottom is a Triple Tau with a motto which may be translated as " Nothing is wanting except the Key ". On the upper horizontal of one of the triangles appears a blank which is the space to



insert the recipients name, and on the remaining bars of this triangle appear the words which may be translated as "A Worshipper of God, a Citizen of the World". On the second triangle appears wording in Greek and Latin together with their equivalent wording in English. Below, on the circle there is a space for the year of exaltation.

On the reverse side, the words circling the outside have the meaning "Honour to God, Loyalty to the King, Goodwill to the Brethren". The words on the triangles are in English and are self evident. Again there is a representation of the Triple Tau at the bottom, with the word "Exalted" at the left and a space at the right side to insert the actual exaltation date.

The RA jewels of the Irish and of the Scottish Chapter Bodies are very similar, and are also shown with some amplifying remarks in the accompanying drawing. It may be noted that the wording which circles the three jewels do not appear in the same order on each of the jewels. In the case of the Irish Jewel the reverse of the jewel is left blank and thus is not shown.

When we examine our own Canadian Chapter jewel the symbolism shown between it and the Chapter jewels shown in the drawings is quite evident. As noted previously the actual Canadian jewel is much smaller and is probably about 1/3 the diameter of the others.

Part of the English Ritual when presenting the RA jewel has the following wording

'- - - - - forms by its intersections a given number of angles which may be taken in five several combinations and which, when reduced to their amount in right angles will be found equal to the five regular platonic bodies, representing the four elements and the sphere of the Universe.'

It should be explained what these 'platonic solids' are. They were derived from the discussions which the ancient philosophers and mathematicians, Plato and his friends, and notably Socrates had, concerning various branches of



knowledge they were familiar with at that time.

In one of these discussions Plato puts forth his views concerning the creation of the Universe. He considered that the four known elements at that time were earth, fire, air, and water, and were formed from atoms symbolically representative of the five regular solids, which were the cube, tetrahedron, octahedron and icosahedron and the dodecahedron which was considered to be a most important element. In summary these solids were related to the 'elements' as follows:

	cube (six-sided)	
earth	tetrahedron (four-sided)	fire
	octahedron (eight-sided)	air
	icosahedron (twenty-sided)	
water	dodecahedron (twelve-sided)	
Sphere of Universe		

These are known as regular solids because they are the only solids known which are entirely symmetrical, and a sphere can be constructed so that all the apexes of the solids touch the spheres surface.

After many years of usage these particular solids gradually became generally known as 'The Platonic Bodies', and account for their mention in the English ritual.

Regarding the form of these solids in more detail we can say they have the following general properties. The angles contained on the exterior faces of the regular solids can be expressed in right-angles, remembering that a triangle contains 180 degrees or two right angles; a square contains four right angles, and a pentagon (regular 5-sided figure) contains six right angles. These properties are applied to the following explanation, and are related to the drawing shown.

- a. The tetrahedron consists of a four-sided solid with each side being a triangle. the total number of right angles on all faces is 8 (4 x 2 right angles).



- b. The octahedron consists of an eight-sided solid with each side being a triangle. The total number of right angles on all faces is 16 (8×2 right angles)
- c. The cube consists of a six-sided solid with each side being a square. The total number of right angles on all the faces is 24 (6×4 right angles)
- d. The icosahedron consists of a twenty-sided solid with each side being a triangle. The total number of right angles on all faces is 40 (20×2 right angles)
- e. The dodecahedron consists of a twelve-sided solid with each side being a pentagon. The total number of right angles on all faces is 72 (12×6 right angles)

The use of material provided in a paper by H. Mendoza titled "The Platonic Bodies and the R.A. Jewel" and printed in *Ars Quatuor Coronatorum* Volume 86, 1973 is gratefully acknowledged.

FORMING THE ANGLES OF THE TRIANGLES TO OBTAIN THE SUM OF THE FACE ANGLES OF THE REGULAR SOLIDS

Tetrahedron.

One of the triangles (ABC) can be folded by taking up the corners to make a four sided pyramid, and the sum of the right angles is 8.

Octahedron.

Both of the triangles (ABD, DEF) can be each folded to produce 16 right-angles, which total is equal to the face angles of an octahedron.

Cube.

Three triangles (ABC, DEF, GHI) can be folded to produce 24 right angles, which total is equal to the face angles of a cube.

Icosahedron.

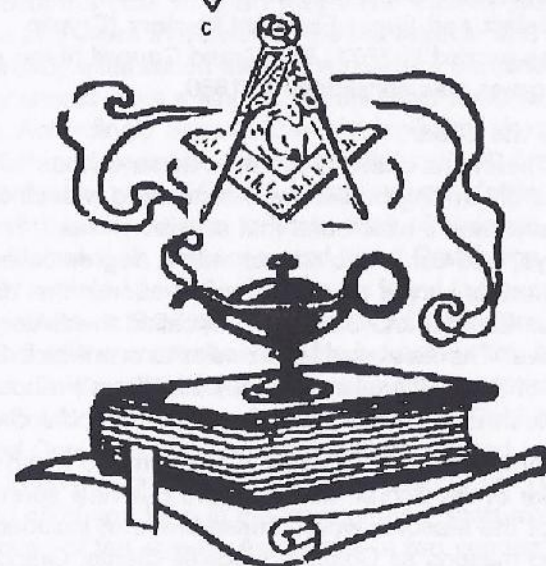
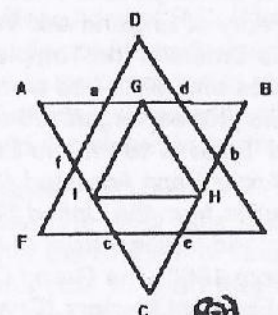
Five triangles can be folded (AGI, BGH, HCI, GHI, DEF) to produce



40 right angles, which total is equal to the face angles of an icosahedron.

Dodecahedron.

Nine triangles can be folded (ABC, DEF, GHI, Aaf, Dda, Bbd, Eeb, Cce Ffc) to produce 72 right angles, which total is equal to the face angles of a dodecahedron.





ORDER OF DAVID & JONATHAN

by G.W. Hookham

"The Grand Conclave of the Order of the Secret Monitor,
or Brotherhood of David and Jonathan,
in the British Isles and in Territories Overseas"

The Order of the Secret Monitor is a system of three degrees and membership is open to all worthy master masons without any further qualification. During the 19th century a varied assortment of ceremonies which existed in different parts of England were brought together and organized under controlling authorities. Thus, the Great Priory of England and Wales of the United, Masonic and Religious Orders of the Temple, St. John of Jerusalem, Palestine, Rhodes and Malta had some origins as far back as 1791. It became properly organized as now existing under Colonel Kemys Tynte in 1846. The English Supreme Council 33° of the Ancient and Accepted (Scottish) Rite has a warrant of Constitution from the United States dated 26th Oct., 1845. The Masonic and Military Order of the Red Cross of Constantine dates from 1868. The Grand Council of the Royal, Select and Super Excellent Masters (Cryptic degrees) was formed in 1871. The Grand Council of the Allied Masonic Degrees was constituted in 1880.

Progress of the Order

Many of the keen and active brethren in these various formations of controlling bodies were concerned with all or most. By discussion it was found that several of them, in different ways, had come into contact with a degree called the Secret Monitor. Its simple ceremony was similar to the 16th degree of the Early Grand Scottish Rite, called the Order of Brotherly Love. The ritual was also similar to one which Grand Master Bolt of the Netherlands had obtained from France about 1760 and which was named the Order of David and Jonathan.

In 1887 six brethren came together in London and founded the present Order of the Secret Monitor which has now spread to most parts of the Masonic world. These brethren included such distinguished masons as Colonel Shadwell Clerke, Grand



Secretary of the Craft, who had learnt of the degree in Malta in 1845, Judge Philbrick, Grand Registrar of the Craft, and C.F. Matier, Grand Secretary of the Mark degree. The leading spirit was Isaac Zacharie, born in Chatham, England, but who served as Foot-Surgeon (or chiropodist-General) to the Federal army during the American Civil war, during which time he received the degree. During the early years of its organization in England differences of personalities caused problems but these were finally resolved in 1931. It is interesting to note that among the first candidates were the Earl of Warwick, Deputy Grand Master of the Craft; Lord Halsbury, Grand Chancellor England and Rear Admiral R.C. Bayne CB MP. This showed the social standing of the early members. Not only has the order survived its problems but in recent years has increased its number of conclaves tremendously. Now it also has three daughter Grand Conclaves in Australia.

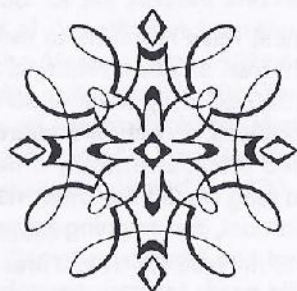
Visiting Deacons

For its principles one must have recourse to the Old Testament Scriptures. After the Children of Israel returned to Canaan from Egypt about the year 1320 BC they were ruled by judges and for some 200 years there was perpetual warfare with the rival tribes already established there. Eventually a demand arose that they should have a king as did the other nations in Canaan. Accordingly Samuel, the reigning judge chose Saul, son of Kish and anointed him 'King over Israel'. At first he was a popular leader who did much towards consolidating the kingdom but fell a victim to the corruption of absolute power. Samuel looked for a successor and found David, son of Jesse, whom he anointed secretly. Music was found to have a soothing effect on Saul and David as a skilled harpist, was introduced as the court musician. He became a firm friend of Jonathan, Saul's eldest son. In his successful encounter with Goliath, David proved himself a skilled warrior. Saul became jealous of David's popularity and Jonathan advised him to leave the court hoping that the king's enmity would pass. The result is known to all of you here in the story of the 3 days absence and the shooting of the arrows. As a result of two encounters when,



on each occasion, David had the chance to kill Saul, but refused to touch the 'Lord's anointed', the two were reconciled. We do not know how long this might have lasted since shortly afterwards (1018 BC) Jonathan and his 2 brothers were killed in a disastrous battle and Saul committed suicide.

The story of the absolute love and trust shown by Jonathan to David is the background and basis of our ceremonies. It was a friendship for which tenderness, fervour and constancy is unsurpassed by anything recorded in the pages of history or romance. This is underlined by the appointment in every conclave of 'visiting deacons' whose duties are to search out and visit. Many deacons nowadays think that this simply means a telephone call at the last moment. Their duties as visiting deacons are far greater if the Order is to serve the purpose for which it was created and the principles on which it is founded.



THE EVOLUTION OF AN ORDER

by Glenson T. Jones
Capital City Council No. 154
Council of Nine Muses

"The Order of Brotherly Love"!

"The Order of Jonathan and David"!

These are but two of the many names which have been given to an interesting side degree which has developed from its early roots over 300 years ago into what we now know as "The Order of the Secret Monitor".

History tells us that the "Order of David and Jonathan" was brought to the New World around 1658 by Dutch settlers of Jewish decent; but we must go back to the Netherlands for its origins.

The northernmost part of Holland was essentially Protestant in the 16th century but an unfortunate royal marriage caused first a strong Austrian and then Spanish influence. Both Austria and Spain were strongholds of Roman Catholicism and consequently abhorrent to the Dutch Lutherans. This inevitably lead to the formation of underground secret societies with the object of freeing the mother-land from the fetters of their overlords.

Just as David was persecuted by Saul, so were the Dutch Protestants harassed by the Catholics. A revolutionary brotherhood was formed with modes of recognition suited to the hours of darkness as well as daylight, and signs and symbols were chosen from the David and Jonathan story of the Bible.

That was in the late 16th century ... and it occurred again a hundred years later when Louis XIV of France invaded the Low Countries again in a Catholic crusade against the Huguenots .. the same mode of recognition were employed to cause confusion amongst the invaders. Many Dutch Protestants emigrated to the New World to find a new life with greater liberty than seemed possible in Holland. Any opposition to the



way of life of the Dutch settlers immediately brought forth a resurgence of the David and Jonathan cult which had served the Netherlands so well in the past.

For the roots of the Order, we must look back to a Dutch work of the Order of Jonathan and David and Jesus Christ: an Order having seven degrees:-

1. Squire or Friend of the Order;
2. Knight or Nephew;
3. Commander of Brother;
4. Grand Commander of Jonathan and David;
5. Commander of the Order of Jesus Christ;
6. Grand Knight;
7. Grand Commander

The first three are closely associated with the present first degree of the Secret Monitor but the last four were reserved for Freemasons of eminence.

The essence of this degree evolved into a true side-degree which could be conferred by one brother upon another by a simple obligation and the communication of the signs and modes of recognition.

The degree was taken to England by Dr. Zacharie, a PGM from California who settled in London in 1875, after the American Civil war. He joined Bon Accord Mark Lodge and there met a number of brethren who had become Secret Monitors during their Masonic progress. With these brethren, Dr. Zacharie formed themselves into Grand Council for the Order on June 17, 1887. At the first Festival of the Order, on July 15, 1887, Alfred Meadows Conclave #1 received its Warrant received 30 candidates. London Conclave #2 was then formed.

The object of the Order was set forth in the Constitution:

"The special feature of the Order consists in this: Every Conclave shall appoint not more than four Visiting Deacons", whose duty shall be to search out and call upon any Brother who may be in danger or distress, or who may have fallen into ill health, or may be in need



of fraternal monition, sympathy, consolation or assistance. This duty shall be recognized in every set of by-laws sanctioned for any conclave, and the S.R. of every conclave at his installation must be duly warned that he will be held responsible to the Grand Council for the proper and effective carrying out of this Constitution. He will also take care to impress the importance of this matter upon those whom he may appoint as his visiting Deacons."

By the end of 1887, the Grand Council had extended the first degree ritual and added the Prince Degree and the Installed Supreme Ruler degree.

The Order expanded very rapidly and Conclaves were soon spread over the Commonwealth; Penang, Jamaica, Natal, Calcutta, Singapore, South Africa, Deccan, Bombay and Burma.

Meanwhile, back in North America, the **Sovereign College of Allied Masonic and Christian Degree for the Western Hemisphere** was formed in 1892 by Hartley Carmichael from degrees he acquired from Scotland. It soon changed its name to **of America** and later removed the words **and Christian**. It was Carmichael who gave the Grand Tylers of Solomon degree to the Grand Council of the Order of AMD of England in 1892. The Sovereign College controlled the Arch and Dove or Arch Mariner, Secret Monitor, St. Lawrence the Martyr, Mason Elect of Twenty-seven or Grand Tyler of Solomon, Order of Holy Wisdom, Knight of Constantinople and the Order of High Priesthood degrees.

W.J. Hughan in his "History of the Secret Monitor 1887 - 1907" states: "On Dec. 12, 1892, Dr. Carmichael, Grand Master of the Allied Masonic and Christian Degrees, visited the Order of Secret Monitor in England and obtained copies of the ritual as practised in Britain. A couple of years later, Dr. Carmichael again visited England; he presented a copy of the American AMD ritual of the Secret Monitor." This indicated that by this time the two rituals were widely divergent.



Records show that a group of brethren from Maine wrote on Jan. 23, 1895, to the Grand Council of Secret Monitor in England applying for permission to open a Conclave of Secret Monitor and confer the Second and Third Degrees. A Warrant was granted, and this led to a confrontation with the Sovereign College in the USA. In May, 1895, the Grand Council of AMD of England severed all contact with the Grand Council of the Order of Secret Monitor and declared that the American Secret Monitor Degree would become the sixth degree under their system. All members who had received the British Secret Monitor degree should be admitted (subject to ballot) provided they agreed to be obligated to the Grand Council of AMD and provided they paid the fee.

Strained relations existed until June 1998 when a compromise position was adopted in which the Maine Warrant was cancelled, both the Grand Council of AMD and the Grand Council of SM would have no jurisdiction within the United States and finally that both would work the Secret Monitor in their own way.

This was clearly unsatisfactory and it dampened the growth of the Secret Monitor for 20 years. The first active step was taken when Napier-Clavering was elected as Grand Master of the Allied in 1920. He announced that he was in sympathy with the idea that the AMD should surrender its rights over the degree of the Secret Monitor to the other Grand Council and that he was firmly convinced that this would be conducive to Masonic harmony. This was referred to a committee which was obstructive and delayed the resolution for over 10 years. It was not until July 1931 that Napier-Clavering, who was by this time the Grand Supreme Ruler of the Grand Council of The Order of the Secret Monitor as well as the Grand Master of the AMD, was able to announce that the AMD had surrendered its claim to the Secret Monitor Degree.

The Order of the Secret Monitor has expanded greatly from that time and is one of the fastest growing bodies in Masonry.

There are now more than 300 Conclaves and there are



daughter Grand Conclaves in Australia and New Zealand.

On September 15, 1994, ten Grand Officers of "The Grand Conclave of the Order of the Secret Monitor, or Brotherhood of David and Jonathan, in the British Isles and In Territories Overseas", took time from the International Convention of Knights Templar in Toronto to constitute, consecrate and install the officers of three Conclaves of the Order in Canada. These were Ottawa Conclave No. 450 in Ottawa, Ontario, London Conclave No. 451 in London, Ontario and Toronto Conclave No. 452 in Toronto, Ontario. These Conclaves were formed at the request of the Sovereign Grand Master, M.V.Bro. Norman A. Robertson, with the approval of the Grand Executive.

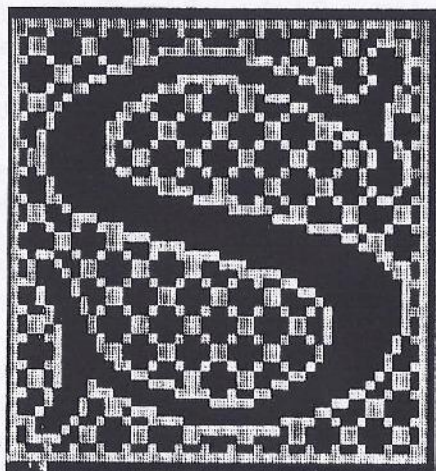
These three Conclaves will initially be administered by the Grand Council of AMD of Canada but agreement has been reached with the Grand Conclave of the Order that an independent Grand Conclave of the OSM for Canada may be formed when there are 12 past Supreme Rulers to be the first Grand Officers.

Acknowledgements:

Adapted from material largely extracted from "CENTURY: A History of One Hundred Years of the Order of the Secret Monitor" by E.G. Gregory White, Prov. G.S.R. for Essex & Suffolk

Some material was also obtained from "A Century of the Allied Masonic Degrees" by H.H.C. Prestige, C.B.E., M.A.

Some was also obtained from "Centennial History of the Allied Masonic Degrees of America 1892 - 1992" by William G. Peacher, M.D., M.A. P.S.G.M., K.G.C.



Stimulation

TEST, TRIAL, TORTURE AND TRUTH

By Donald G. Cookson
Arcana Council No. 215
Council of Nine Muses

It well might be argued that John Dewey, in his prolific writing and his influence, is North America's most important philosopher. His influence is visible in government, economics, education and in the applied sciences. In his book, *Quest for Certainty*, Dewey examines one of the earliest and most persistent features of humankind, the desire to know things for sure.

It seems that the human desire for certainty grows from a need to try to control future events or, at least, to have some sure knowledge about them so that preparation might be made for coming events and circumstances. In modern times, we are inclined to look to our sciences as a way of knowing things with some certainty. In fact, any statement, even nonsense, that is labelled as coming from science is likely to be treated as truth.

In order to provide critical scrutiny of statements presented as scientific facts, a person needs to have a fairly high level of knowledge himself, a sophistication not held by most persons in the mass population. This means that most people must just believe and have confidence in those among us who speak with authority in a scientific field.

Consider the following sentences, thinking of them as literally and absolutely true, not as symbolic or purposeful exaggerations as we tend to think of them in this day:

- i. God is present in all events and in all places;
- ii. Nothing happens but that which is ordained by God;
- iii. God strengthens that which is truth and right and He weakens that which is evil and false so that it will be overcome;
- iv. If we see an event that seems to be an example of good or truth being overcome by evil or falsehood, it really is God's will, but has a purpose that we do not



know because our inaccurate perceptions and weak understanding;

- v. Our trust in God's Will must be absolute and unshakeable lest we become evil ourselves in our distrust in the God of all creation.

A thousand years ago, our forbearers were not stupid and probably they loved their children and relatives, just as we do. Neither were they necessarily insensitive and unaware of pain when inflicted upon others, at least upon others who were of their own race and rank. There are many evidences that these people reasoned their way through situations and responded to realities using the knowledge and beliefs that they had, just as we do in the present.

In those days, it was common practice for each side in a debate to choose a champion who would represent the cause in a contest which might include direct and deadly combat between the champions. There was little concern about whether one of the champions, even the representative of evil, might be better trained, equipped or experienced than the other champion. After all, this was not a contest between human beings, but a contest between the forces of right and wrong, good and evil, and God would strengthen the arm of the champion of right, making His Will and judgement visible to mortals on earth.

The champion who failed need not be seen as an evil person, although his cause surely was, since it was God's Will that he fail, perhaps die, so that the triumph of right and truth over evil and falsehood could be seen by mere mortals. The contest or conflict was simply an agency to manifestly reveal truth and the contestants are simply the instruments.

But how could people who observed the contest feel sure that they had received clear knowledge of what was true? The answer for them, just as it is for us, is that those who are authorities in the field of truth and knowledge, assured them that truth could be interpreted from observable events in a particular way, by viewing the events as direct expressions of



God's will being communicated to mankind. We call it objective truth. The Hebraic writings were filled with examples of God's will being expressed by His adding strength to the cause of good: Gideon and the 500 who lapped but would not kneel, Joshua and the walls of Jericho, the captivity in Egypt and David's quick success in conflict with Goliath. The notion of God's direct participation in conflict on the side of right long had been a pillar in Hebraic interpretation of truth from events in terms of scriptural understanding.

In those days of yore, the science was scriptural debate while, in our day, authorities speak from examination and debate in sciences with slightly different labels and titles.

Christian theology adopted the notion of God's direct presence and intervention in contest and conflict between righteous and unrighteous causes, essentially as established by Hebraic tradition. It also adopted the notion from Greek philosophy, that the mind and the body may be separate and may experience the world in quite different terms and ways.

If God is present, literally, in all places and at all times, and if God will not tolerate the truly righteous to suffer in the face of unrighteous purposes, torture will not cause pain for a righteous person acting in a righteous cause. It may seem from the screams and terror of the victim that he or she is suffering, but, in reality, God is just and would not permit the actual pain to be experienced by a just victim. Even the victim's death could not be a triumph of evil over goodness because the victim, being righteous, will experience God's Love and will be united with Him. In the meantime, during his living through torture, he can feel pain only as long as he is unrighteous and speaking falsely. If and when his speech is truthful, he is righteous and God will protect him from the pain that might be caused by unrighteous torture.

In modern times we tend to think of statements about God's presence and influence as being somewhat to largely symbolic and, perhaps slightly exaggerated in order to make the point about the nature of God's influence that should exist in our



minds. Notwithstanding the modern way of viewing God's influence upon truth and our ways of knowing what we should believe to be true, the practises by which we determine truth and believable fact have changed little.

Either our forbearers were wise or we are no wiser than they. Implicitly, we place confidence in a legal system that has rules of operation, chivalry and authority that are almost parallel to those applied in the field of trial by combat. We implicitly believe that the rules and conditions are so powerful and so constituted that the trial is not between individual lawyers or champions each representing a cause purported to be righteous and true, but that truth and righteousness generally will emerge the victor through the intervention, where necessary, of the herald, now the judge, who insures adherence to the rules and the wisdom of the superior judge of causes.

Of course, we know that errors may seem to be made and the victory sometimes seems to go to injustice and falsehood. When we say so, however, it is suggested that our individual and unsophisticated understanding of the science accounts for our inability to perceive the greater truth, that real good and justice are being served through a master plan too large for our personal and individual comprehension.

The catechism recited now is that the system may be imperfect in a few cases, but that a greater plan of justice, truth and right for all of society, perhaps humankind, emerges from the whole system in action, applied to all cases in which truth and justice are sought. We no longer attribute the outcomes of the contest to God's inscrutable wisdom and will, but to the sometimes similarly inscrutable wisdom of sciences and systems of Law, Physics, Chemistry, Economics, etc., that we (humankind) have revealed through study of God's natural structures.

So how does the discussion in this paper help us to see things in new and different ways? Consider the following:

Our forbearers, led by Christian theology and philosophy, believed that they had ways of achieving certainty in the



discovery of truth and knowledge. Knowing that the pain from torture would be felt only by the false and unjust, and that those who experienced pain were prompted to become truthful, earning God's relief from pain and His acceptance, they pursued truth and salvation of liars by torture. They intended to produce truth and pursue God's purposes and not brutality.

Since, according to the theology, God was present at all times and in all places and knowledge of truth was the clear and certain outcome of trial by combat or contest. The vanquished contestant need not be viewed as an evil person, but might be lauded as a righteous person because of his willingness to be God's instrument for the revelation of God's will and truth.

Pain for the false and unrighteous, relief for the righteous, certainty of God's will and truth were outcomes enjoyed by our forbearers but not by us now. Today, we have only possibilities, probabilities at best, and small comfort for those who suffer during the processes of combat by which we determine truth and what is righteous for our guidance.

Still, today, we accept statements of how truth and certainty is to be achieved by those who speak as authorities in our various systems and sciences. Still, we are required to set aside our discontents and dissatisfactions with the outcomes that we see when authorities tell us that there is a broader wisdom from which results in individual cases proceeds.

We, as poorly informed individuals, never may perceive that broader wisdom. It is our lack of faith and inadequate understanding that causes our discontent with the systems and sciences that we are told serve us by producing truths for our guidance.

We have substituted a plethora of sciences for a single theology that guided our forbearers. However, we might be wise to examine our thoughts and our experiences, as individuals, as a society and as humankind to determine whether and in which areas our quest for certainty has achieved it for us to a higher level and whether our apprehension of truth and knowledge has expanded in ways



that are better for us.

On the other hand, John Dewey likely would argue that a system to produce truth and right exists only if those qualities are dependably apparent in the products. We may discern fault in the way to truth and right used by our forbearers, but we may be deluded in the present by arguments similar to those that we reject from earlier times.

If a substantial number of society's members are likely to be victims of some form of crime by a repeating offender, the legal and protective systems and sciences are not yielding truth for society's guidance, notwithstanding what experts might say in defense of systems or our lack of understanding of the systems in broad terms.

If a substantial number of society's members suffer jobless poverty, the economic science is not yielding guiding truth and the political science is not producing righteousness. This is true regardless of what might be said by experts in either field. Production of reasons and excuses is not a useful substitute for the production of guiding truths and righteous outcomes. Also, we now know that pain is felt by both the righteous and the unrighteous, the worthy and the unworthy.

We now know that contests, in person or in business, do not necessarily result in victory by the more worthy champion. The vanquished champion is not necessarily the less worthy, notwithstanding free enterprise theory that competition produces the best in enterprises and in people. This relic of thinking from the age of trial by combat deserves its place in history, not in guiding the present. We now are well aware that God's will in defense of good is only one of many influences that seems to determine success or failure in the modern business world. We know that many business success stories are chronicles of the triumph of pain and loss over happiness and comfort for many of God's people. Just one big swindle offers convincing proof that is within our understanding.

Is this paper an argument for the belief that God is dead or no longer influences for good in the world? Of course not. It is an



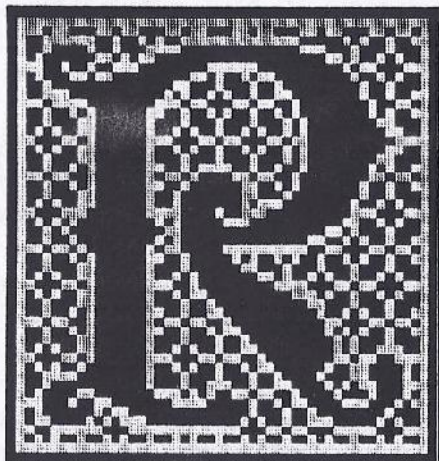
argument for understanding that:

- i. The ancients believed what experts in their great form of science told them, and applied that knowledge, causing pain that horrifies us with our present perceptions;
- ii. We believe what experts in our leading sciences tell us, and apply that knowledge, causing suffering that will cause future generations to view us as ignorant, insensitive and brutal.

We may read historical accounts of torture and trial by combat, and we may view those events as brutal or, at best, misguided. Let us not feel too self-righteous. We too act in ways that cause pain, just by following what is presented by our experts as the way to righteousness. And we also fail to examine the outcomes of recommended applications of the sciences, to ensure that the sciences yield true guides for righteousness and relief of pain for God's people and world.

We must test science by outcomes, not promises by experts.





Research

TALES OF THE RED BRANCH



TALES OF THE RED BRANCH

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The poets of Ireland one day were gathered around the bard Senchan Torpeist to see if they could recall the "Tain Bo Cuailnge"¹ in its entirety. But they only knew parts of it. Senchan asked which of his pupils, in return for his blessing, would travel to the land of Letha to learn the version of the Tain that a certain sage took Eastward with him in exchange for the Book Cuilmenn. Emine, Ninene's grandson set out for the east with Senchan's son Muirgen. It happened that the grave of Fergus MacRioch was on their way. They came upon the gravestone at Enloch in Connacht. Muirgen sat down at Fergus' gravestone, and the other left him for a while, and went looking for a house for the night. Muirgen chanted a poem to the gravestone. A great mist suddenly formed around him. For the space of three days and nights he could not be found.

And the figure of Fergus approached him in fierce majesty, with a head of brown hair, in a green cloak, and a red embroidered hooded tunic, with gold hilted sword, and bronze blunt sandals. Fergus recited him the Tain. How everything happened from start to finish. [Here, the Christian monk added: "However, there are some who say that the story was told to Senchan himself after he had gone on after to certain saints."]

Much of the early Irish Celtic literature has been lost. What survives is contained in a few manuscripts made in Medieval times, mostly by Christian monks. These books have names such as : **The Book of Dun Cow**; **The Yellow Book of Lecan**, **The Book of Leinster**, **The Taun Bo Cuailnge** (pronounced "Taun Bo Hulnya") or **The Cattle Raid**.

Among these are four groups of stories:

1. Mythological stories relating to Tuatha de Danann. (The Tribes of the Goddess Danann).

¹Pronounced "taun bo hulnya"



2. The Ulster cycle, dealing with the exploits of King Conchobdor (pronounced kon a chur) and the champions of the Red Branch, chief of whom is Cuchulain (pronounced Ku Chu Lin), the "hound of Ulster".
3. The Fenian cycle - stories of Finn MacCumail, his son Oisín and other warriors of the Fiana.
4. A group of stories centred on various Kings, said to have reigned between the third century BC and the eighth century AD.

The oldest of these manuscripts is related to the Ulster cycle, and is known as **The Book of Dun Cow**. It was compiled in the French monastery of Clonmacnoise in the twelfth century. It contains the earliest known form of the "Tain Bo Cualinge," (pronounced Tuan Bo Hulnya.) There is also a version in the late fourteenth century manuscript, called "The Yellow Book of Lecan."

However, the origins of the Tain are far more ancient than these manuscripts - Celtic scholars say that these stories have a long oral tradition, which goes back to at least the sixth century and very possibly earlier. This is borne out by the type of warfare. The individual weapons, the boastfulness and courage of the warriors, the practices of cattle raiding, chariot fighting, etc. Note: Christianity came to Ireland in the fifth century, and Celtic Christianity prior to the arrival of St. Patrick took on many of the old Pagan ideas and incorporated them into the 'new' religion."

The Celtic religion was primarily associated with the sanctity of the land, and the power of certain key locations within the land. The entire landscape was alive. The Gods and Goddesses of the Celts have been regarded as quaint, barbaric, and often incomprehensible. This is not true. The land was usually represented by a Goddess whose powers were apparent in the flow of the rivers, and the growth of the plants. The Celts were not mere native worshippers. The divisions of the land, the four directions, the model of the Sacred Kingship and the main festivals were all tied together. There was no intellectual separation between "religion" and "life". The Celts were a



sophisticated and complex people. The subject is vast. The great warriors, kings and champions are seen in their death and sacrificial aspects as "the source from which all things come forth." They are victory, the embodiment of a spirit no boundaries can contain.

These sagas are peopled with the legendary heroes of Ulster. Some of these are King Conchobar, Fergus MacRoich, Cu Roi, Finn, Ossian & Oscar, Finnabair, Deirdre, Etain, MacDaltho, Conall-Cernach, Da Derga and the greatest hero of all the Red Branch Knights, Cu Chulain. The most important writing of the Cu Chulain cycle is "the Cattle Raid of Cooley."

In the seventh and eighth centuries, Ireland blossomed culturally into a civilization of rare and passionate beauty. Ireland was at that time a sacred repository of learning and was perhaps a teaching centre for other Celtic lands of Europe - ie. England, Scotland and northern France. Ireland had some of the Roman culture, plus a rich heritage of poetry. The 'Bards' and fillas (or higher poets) formed into bardic colleges, with an 'ollav', or chief poet. The training at these bardic colleges was arduous, and included more than three hundred and fifty different poetic metres. The ollav had to have more than two hundred and fifty prime stories (long sagas), and one hundred secondary stories memorized.

One third of the men in the free clans were said to have this formidable bardic training. Their ability to verbally blast their victims was said to be so potent as to raise blisters on his face.

Out of an enormous number of sagas, two principle cycles of song and romance appear. One of these is the cycle of Finn and Ossian and Oscar. The other is the Cuchulain saga. Ancient Ulster "Ulaidh" was ruled by Conchobar MacNessa. His court was at Emain Mhacha near Armagh. In his court are the champions and heroes who together form the Red Branch Knights.

I will now quote from the 'Tain', a passage which describes the



court of King Conchobar² of Ulster:

"Ulster grew to worship Conchobor. So high was their regard for him that every man in Ulster that took a girl in marriage let her sleep the first night with Conchobor, so as to have him first in the family. There was no wiser being in the world. He never gave a judgment until it was ripe, for fear it might be wrong and the crops worsen. There was no harder warrior in the world, but because he was to produce a son they never let him near danger. Heros and battle veterans and brave champions went before him into every fight and fray, to keep him from harm. Any Ulsterman who gave him a bed for the night gave him his wife as well to sleep with.

His household was very handsome. He had three houses: Craebruad, the Red Branch; Tete Brec, the Twinkling Hoard; and Craebraud, the Ruddy Branch. The severed heads and spoils were kept in the Craebderg. The kings sat in the Craebraud, red being for royalty. All the javelins and shields and swords were kept in the Tete Brec; the place twinkled with the gold of sword-hilts and the gold and silver glimmering on the necks and coils of grey javelins, on shield-plates and shield-rims, and in the sets of goblets, cups and drinking-horns.

...Ochain was there, Conchobor's shield, the Ear of
Beauty - it had four gold borders

around it;

Cuchulainn's black shield Duban;
Lamthapad - the swift to hand
- belonging to Conall Cernach;
Ochnech belonging to Flidais'
Furbaide's red-gold Orderg;
Cuscraids' triumphant sword Coscrach;
death-dealing Echtach that belonged to Amargin;
Condere's angry Ir;
Nuadu's Cannel - a bright torch;
Fergus's hacking sword Leochain;
the fearful Uathach that belonged to Dubthach;

²Pronounced Kon-a-hur.



Errger's Lettach;
Menn's Brattch;
Noisiu's joyful Luithech;
Nithach the wounder belonging to Laegaire;
the bloody Croda of Cormac;
Sencha's resonant shield Sciatharglan;
Celicar's Comla Catha, the Door of Battle;
and other shields beyond counting..."

Now we move forward a thousand years or so to the year 969, Munster was ruled by Mahon, whose brother was the renowned Brian Boru. Brian Boru was the acknowledged hero of his clan, the Dalcassians, who were in battle "the first in the field and the last to leave it." That year, the Danes met with disaster from the bravery of King Mahon and his brother Brian Boru. There was a great battle at the pass of Sulcoid, near Limerick. They killed 3000 Danes, plus more slain in pursuit. The Danes fled into Limerick, and were pursued into Limerick. The Irish sacked and burned Limerick and put the Danish inhabitants to the sword.

In 976, King Mahon was murdered by some treacherous chiefs and Brian Boru was elected King of Munster. Brian Boru lost no time in wreaking terrible vengeance upon the murderers of his brother. There was a great battle against the warriors of Connaught who were supported by the Danes. He slew the Danes who occupied the island of Scattery, from which the Danes had plundered the nearby coasts, and Brian's eldest son Murrough, then only fifteen years old, killed the murderer of King Mahon.

In 983, the people of Leinster allied with King Malachy of Ireland (Northern Portion) to rid themselves of a terrible tribute which the Kings of Munster had levied for hundreds of years.

Brian Boru quickly defeated them and there ensued a great rivalry between King Malachy, who effectively controlled the Northern provinces and Brian Boru, who controlled the Southern provinces. The situation continued in all the provinces of Ireland, which were torn by feuds of rival chieftains, and the people were oppressed by the barbarous Danish strangers, who held many of their maritime towns and plundered their venerated temples, both in the North and in the South.



For a few years, Brian Boru allied with Malachy against the Danes, who were defeated in two battles in the year 998, and who were again defeated in 999, in Dublin.

In 1002 Brian Boru managed to get most of the Irish chieftains on his side, marched into Math, and deposed King Malachy, who resigned without a struggle. Brian Boru was then acknowledged as King of all Ireland, by all except the province of Leinster.

Brian was a just and wise King. The local Danes purchased safety by paying tributes. Brian lived in his palace of Kincora in regal style and splendour. Kincora was situated on the banks of the Shannon near Killaloe in Clare County, where some earthen ramparts still exist.

Brian was given the name 'Boru' after an annual tribute from all parts of Ireland, delivered on November 1 (immediately after the Samhain Festival) which became Halloween. Originally Connaught had paid Munster this tribute. Brian employed this tribute to enrich the Cathedral at Armagh, encouraging literature, and founding schools, churches and monasteries, and building roads and bridges. The tribute was called 'Boru' and consisted of 5000 cows, 5000 sheep, 5000 hogs, 5000 cloaks, 5000 bronze vessels; 5000 ounces of silver.

In AD 1013 came one of the greatest battles of Irish history; the battle of Clontarf. The Danes of Dublin (12,000 men) lead by Sitric allied with the King of Leinster (9000 men) under King Maolmora, and forces from Denmark, Norway and Sweden, the Norse men from the Orkney islands, Hebrides, Isle of Man and England.

Brian's forces were commanded by his eldest son Murrough, and his four other sons, and various other relatives, and the chiefs of the Munster clans. Some of the chiefs of the Ulster clans and from Scotland, the great Stewarts of Lennox joined forces with Brian.

Each side had about 20,000 men. At sunrise, on the morning of Good Friday, April 23rd, Brian, now 88 years old, encouraged his men to fight the pirates who had so frequently attacked their land. Brian held a sword in his right hand and a crucifix in his



left. He reminded his army that this day was the anniversary of Christ's passion, and assured them of victory. However, Brian was by this time in his eighties, and did not take part in the fight. Fierce battle cries and shouts of defiance arose from both sides.

The Irish bards raised their war song, and the Danish poets recited their battle stories. The battle that ensued was epic. The lists of great warriors, and champions on both sides who were killed is very, very long. Brian's son, Murrough, and the Danish King's son, Anrud, killed each other.

Brian himself was attacked and killed in his tent by the Danish commander, Brodar, but Brian's guards managed to seize Brodar and put him to death "with excruciating torments". Nearly half of the Combatants were slain in the blood of Clontarf, including Maolmora, King of Leinster with 3000 of his men. Almost all the Danish commanders were slain.

Brian Boru was considered to be one the greatest of the Irish monarchs. He was known for his valour, his wisdom, his piety, his munificence, and his patronage of learning and the arts. By his many victories over the Danes, particularly the battle of Clontarf, he freed Ireland forever from their endless attacks.

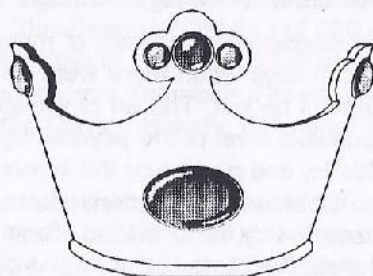
Brian's body was embalmed and buried in a stone coffin on the north side of the altar in the cathedral of Armagh.

The bards took upon themselves the tasks of memorizing whole books, word for word, in days when there were no books, so that the stories would not be lost. The art of the storyteller is to reach the deepest possible level of the psyche. By doing so, each generation adds to, and preserves the layers of meaning of the original story. The words of the stories become words of power, not to be attempted by the unskilled. These myths become the core stories, the roots of the origins of the tribe or peoples, as well as religious myth. They are the remembrance of other lives and other times. They sing of what stands behind the race, and therefore the place that the tribe or race takes in the cosmic scheme; and that is the greatest song in the world.

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THE FLOWERY MEAD OF PROSPERITY

by David J. Aitken

Arcana Council No. 215

Introduction

Masonic research usually focuses on a narrative of events or an esoteric explanation of the allegory within the ritual. However, it is also important to be aware of the social fabric of the time, to give a proper explanation of the allegory within our rituals and to fully comprehend the total impact of the allegory. One phrase in the Junior Warden's lecture needs to be understood within the social fabric of the age from which it is drawn, This phrase is of exceeding force and totally outside the scope and experience of the "mason." When I was initiated I thought that it was indeed an appropriate phrase. Later, when I had to learn and present the lecture I was again struck by its appropriateness. It was not until I read Robinson's book *Born in Blood* that the phrase became an object of research. This paper is not a philosophical explanation of the flowery mead of prosperity allegory, but, rather a historical narrative of its place within the society of its time. I leave the philosophy to others more qualified than myself.

The Castle

"The flowery mead of prosperity" is used to indicate the luxury and beauty of wealth as possibly depicted in the tapestry at the Cloisters in New York. We must examine the castle of the thirteenth century to fully comprehend the impact of this rather insignificant phrase. This is not the romantic castle of novels or of Hollywood's imagery, but the functioning community of suppression. There is no parallel to the 13th Century castle today. Perhaps the nineteenth century fortresses here in Canada, such as Fort Henry at Kingston, Ontario comes close to the social hot house of the 13th century castle. Ever today's military bases do not capture the tight community of the castle.

The castle is unique to "Feudal Europe" and at its height had a dual role within the feudal society. It was the symbol of military dominance of the country and also the residence of its inhabitants, including the castellan or indeed the lord of the castle himself, of which it was his personal property and residence.



The castle, then, was a residential fortress, the fortified residence of a lord, and in that sense was a private as opposed to communal or public, though it can be argued . . . that a delegated public authority was also present in it. As such, though great fortified houses and palaces were also known, it pertains peculiarly to the Middle Ages and was the fitting setting for that warrior aristocracy which dominated the period. There was no divine rule which says that a fully fortified lordly residence cannot be produced by some other society in some other time or place, but no equivalent in fact is known, and there is no doubt whatever that, as a matter of historical fact, the castle was the characteristic product of the ruling class of medieval Latin Christendom. But here we must be more precise. Sociologically and historically the castle is not so much medieval as feudal. . . And thereby hangs the tale. . . . The more one thinks about the castle, the more feudal it becomes.

(A.R. Brown, Castles: A History and Guide, Poole, 1980, p.13)

Thus, the castle was a physical symbol of the dominance of the knightly class over the common population. It is thus impossible to dissociate the castle as an architectural monument from the social fabric and history of its time. Being the property of a great lord, it also dominated the knightly class that was forbidden, in England, to build their own castles. The common knight was in fact a country squire whose life was more closely tied to the seasons and harvests than the waging of war. However, he was bound to the castle, which legitimized his social and legal authority within the community of his geographic area.

The knights of a single castle district formed a sort of extended family, linked to one another by professional solidarity and to the castellan by vassal relationships. Many had lived together for periods in the castle as boys while they underwent preparations for knighthood. During their periodic service of castle guard and when war threatened, they again lived in the castle. At intervals they assembled for the lord's council and



justice (at the castle).

(F. Giles, The Knight in History, New York, 1984, p.29)

Domination of the common knights was accomplished through the oaths of fealty to his suzerain who may also have had a feudal overlord. In turn each was granted protection from above, completing the domination. The castle as a focus of the great lord's power was not lost on his knights as their position within society was focused within and around the castle. The castle became the material focus of a heavily armed, mounted military society.

The Military Role

The castle was the answer to the power of heavy cavalry, for you cannot take a castle by a cavalry charge. Only by a full-scale investment could castles be taken, which was far too expensive for all save the most powerful of lords and princes. Furthermore, from the castle a small number could and did control the countryside. If the mounted men at arms and knights returned each night to the castle, they could control a ten-mile radius around the castle, the distance a horse could carry them in a single day. The castle was their safe haven within a hostile country side.

However, the castle was no mere barracks. To think of it thus is anachronistic and to understand its role aright is to understand feudal society. The castle was a residential fortress. It was the residence of a lord who was himself a warrior and a captain, whose force and garrison (another anachronistic term) was his household (*mesnil*), expanded in time of war and comprising his own vassals, knights and men-at-arms. . . Here then, most often and appropriately assembled in the castle, were the captains and the kings, the eagles and the trumpets. When his lordship was in residence, shields were displayed on the walls, and banners flew from towers and turrets - like the Royal Standard now from Buckingham Palace or (a better and direct example) from the keep of Windsor Castle when the Queen resides. The castle was at the same time the centre, the seat & the visible expression of lordship.



(R.A. Brown, *Castles; A History and Guide*, Poole, 1980, p.16)

The Residential Role

The role of the castle as a residence was no less important than that of a fortress. The castle was the place of music, troubadours, dancing, the rustle of ladies' dresses. Even children's voices were more familiar within the precincts of the castle walls than the clash of arms. "Residence may explain the sitting of a castle: that a great man wanted or needed to live there was a prime consideration." As such, the castle needed all the amenities possible of the era. Indeed, we find great halls, splendid chapels, integrated residential suites in the donjon, chamber blocks and towers for the various households of the lord, lady and their various guests.

For the lords and ladies of the land lived not in family units in our suburban fashion but in the unit of the household, and their closer servants and retainers would also be of gentle birth. Humble and common servants and fighting men were certainly needed, but they slept where they could and wherever they could lay down on a palliasse. The household was also itinerant as the magnates of the realm or principality, from king or prince downwards, moved ceaselessly from manor to manor and castle to castle, for by this means alone could the personal kingship and personal lordship of the age be made to work."

(R.A. Brown, *Castles; A History and Guide*, Poole, 1980, pg 21)

The castle represented the power holders of the feudal society. Within its protective walls they could pursue the leisurely pastimes that a privileged class had traditionally persuaded. Music and poetry were oral with little written in permanent records so that they were rarely performed the same twice. After the knights returned from the second crusade the arts, literature and music surged. At this time the garden began to develop. It moved away from the practical garden of the monastery to the romantic garden of the troubadour's ballad. This garden is the direct descendant of the pleasure garden of Saladin's Islamic world. Their gardens were developed from those of Persia which were in turn influenced from the ancient



gardens of Egypt.

The Islamic Garden

The Arabs found the Persian gardens very similar to the paradise which was promised to the faithful in the Koran, a state of blessedness conceived as an ideal garden with cool pavilions and fountains of running water with fruit and flowers and trees with spreading shade where birdsong and black-eyed houris completed the beauty of the scene. The classic arrangement, the chahar bagh (four gardens), itself matched the Koranic descriptions. In the centuries that followed, this Persian garden became the basic form for Islamic gardens from Spain to India. (The History of Gardens, page 19)

The garden of the Islamic world was an escape from the harsh environment surrounding them. Its religious overtones gave each garden a special place within their lives that demanded care in all aspects of its design and maintenance. These gardens impressed the knights of the crusades. Indeed it is not hard to imagine the surprise of the crusader, to turn a corner and leave the world of hot yellows, oranges and dusty browns to enter the cool greens, deep shady recesses and the subtle fragrances of the flowers in bloom. On their return to Europe we know that the magnates instantly began to imitate the luxuries they discovered in the near east. They began to move out of the donjon into the newly built palace with walls of only a foot in thickness and glass windows facing the south to maximize the light of their long winters, which were tucked against the inner curtain wall using the precious little space of the inner bailey. One of the most extravagant imports was the new castle garden.

Medieval European Gardens

Until the 13th century the European garden was totally practical. The castles of the nobility were like the monasteries, complete communities. They were walled with little space within them for the luxury of growing plants for pleasure. The earliest surviving mention of a garden as Heaven or a Paradise is in the French play, the *Mystere d'Adam* (c. 1150-60), has the garden of Eden, although barren, set in a pastoral meadow or



mead. In Chretien de Troye's, *Erec et Enide* (c. 1165-70) the garden is enclosed, protected by a spell. From Guillaume de Lorri's poem *Roman de la Rose* (c. 1220-30), Chaucer, a century later, translated the text into English verse. The garden is the most delightful place in the entire world, "so fayre" that "it seemed a place espyrituell", a "paradyse erthly." And "the garden was, by measuring, right, even and square in compasyng."

Many other late medieval works describe the paradise garden which becomes a fantasy garden. One constant element in all these gardens is the flowery meads, a "continuous lawn of tiny blades of grass interspersed with flowers, many of them purple in colour." Albertus Magnus (1193 - 1280) writing about 1260 describes how a flowery mead was to be made. After extensive preparation of the soil, "the ground must be covered with turves cut from good [meadow] grass, beaten down with wooden mallets, and stamped down well with the feet until they are hardly able to be seen. Then little by little the grass pushes through like fine hair, and covers the surface like a fine cloth."

These gardens held many mythical beasts, the most important and famous being the unicorn as shown in the Unicorn tapestries at the Cloisters in New York City. The hunting of the unicorn, which is represented in these magnificent wall hangings, is another version of a favourite medieval theme: a precious prize that is sought and captured, a prize that is at the same time earthly and spiritual. According to the unicorn legend, the beast could be captured only in the presence of a virgin. With her help, he is tamed, caught and killed. In the last and most famous tapestry he is miraculously resurrected, like Christ, and in his captivity he rests among hundreds of exquisite blossoms, penned in by a low fence or "rail". Each scene in the series takes place a flowery meadow, each flower of which was chosen not only for its beauty but for its symbolism.

(B. Damrosch, *Theme Gardens*, New York, 1982, p. 170)

The medieval garden required many man hours of labour, just to create and to maintain this extravagance in a medieval



society was a luxury only the wealthiest, most powerful and secure magnates could afford in this society at this time. The castle gardens served the practical needs of the entire community, providing vegetables, herbs for seasoning and medicines for the herbalist. To be able to devote even a small part of the bailey to a purely leisurely activity was virtually impossible. Pleasure gardens or meads subjugated the needs of the lord's retainers and servants, indeed those of the entire castle community, to the leisure needs of the lord and his lady. This marked a shift in the importance of the castle's role from military to residential. Only those secure enough in their power could afford the luxury of diverting any of the precious space of the bailey to anything other than practical military considerations. The garden with its "flowery mead" developed as the military significance of the castle slowly declined. The lord and lady moved out of the cave like environment of the keep or donjon into the new residence of the palace. The garden came to represent refinement, wealth and far more. It was the visible sign that the warrior class of knights and fortress castle had been surpassed by the landed nobility of wealth and leisure that no longer needed to soil their hands with the vulgar work of war. The flowery mead was indeed the first European symbol of unrestrained wealth and power.

A Templar Connection?

In John Robinson's *Born in Blood*, he suggests that the symbolic lodges are the direct decedents of the fugitive Templars. The expression "from the flowery meads of prosperity" is certainly a knightly reference. It is not one that would be conceived within a society of stone masons as the experience would be beyond the lowly craftsman. Indeed many of the knightly class would not have direct experience with a pleasure garden unless they were chosen to attend the court of a great lord. Does it refer to the lost status, the lost power, the lost wealth of the Templar order and then their subsequent expulsion, death and resurrection within the Masonic Craft Lodges as was the unicorn? I do not know, but it makes an interesting speculation, but is not part of this paper.

Conclusion

Whatever the source of this phrase, it is indeed powerful.



Where can a more succinct allusion to express the pinnacle of wealth, power and success more clearly be found? Perhaps in the entire history of our common European experience, there has not been such a clear symbol. In other eras, men have had power or wealth or privilege, but, never all three with the security that the combination brought to their lives. The flowery mead of prosperity, although a seemingly insignificant phrase invokes the only combination of all the elements that could be gained through material means. I see it as an allegory within an allegory. Initially we look at the material prosperity that is indicated by the flowery mead allegory. However, upon reflection, the unicorn myth and the implied tranquility of the paradise garden reflect an internal and spiritual level of perfection outside the mundane of the common world. The mead represents paradise or heaven, as it did in the Islamic garden. Man is without sin, close to his god or creator. Thus, the flowery mead of prosperity reflects both a materialistic, a spiritual and a moral pinnacle. Yet within the allegory, as in the paradise story, man was evicted through temptation. The allegory contains the proverbial conflict of good and evil, success and failure, the implication of the transience of life itself.

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THE RITES OF MASONRY

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1 EARLY OPERATIVE MASONRY

It is clear that **early operative masonry** developed more or less directly from the craft guilds in England. There are of course differing views as to **how** they developed.

Masons were not alone in having such assemblies or associations. In fact there were forty-seven known craft guilds in London in the 14th century. Masonic guilds, in fact, were probably among the least prevalent at that time.

The guilds which became the strongest & which survived the test of time were those of a religious character, having various social & benevolent functions. The rise of the gild organizations is strongly linked to the social, economic & industrial development of England during the 11th through 18th centuries. One of these, the London Masons' Company, is known to have had a continuous existence back to at least 1418 A.D.

Many of the old operative lodges had Old Charges or manuscript constitutions. The possession of one of these was viewed as full and sufficient authority to maintain an independent existence as a lodge. Some 120 of these have been found and analyzed. They date from c. 1390 through the 18th Century.

The ritual of the time was very simple. It consisted of a prayer or invocation, a reading of historical portions of the Old Charge, typically illustrating the progression of the craft from the Holy Land to England, the story of the Athelstan-Edwin assembly at York, the oath of fidelity, the reading of the "Charges" and the sealing of the oath on the manuscript. It was not until c. 1640 that evidence of masonic secrets in an admission ceremony is found.

2 THE GROWTH OF NON-OPERATIVE MASONRY

We find non-operative members being admitted to operative



lodges as early as 1634. At first only a few "gentry" members joined the simple operative lodges, but by 1646 there was at least one lodge composed entirely of non-operatives.

I imagine that all of you have heard the words; "... it is not in the power of any Man or Body of Men to make innovation in the Body of Masonry". How many of you realize that these words were not derived from the Operative constitutions or Old Charges but first appeared in the Book of Constitutions of the United Grand Lodge of England in 1827?

It is further interesting to note that these words are misquoted because what it actually says is; "... it is not in the power of any Man or Body of Men to make innovation in the Body of Masonry without the Consent first of the Annual Grand Lodge".

T.O. Haunch states that Grand Lodge itself was an innovation; that independent Lodges of free and accepted masons had existed back as far as the 17th century. When the four London lodges formed themselves into the first Grand Lodge, they did so not to control the degrees or to defend any landmarks, but rather, as they said, 'to cement together under a Grand Master as the Centre of Union and Harmony'. It is doubtful if any of the participants thought of anything more than a social purpose in getting the lodges together in an assemblage or 'grand lodge'.

3 THE EARLY GRAND LODGE PERIOD

Early speculative Craft Masonry consisted of only two degrees, the EA and Fellow-of-the-Craft or Master's Part but, soon after the formation of the first Grand Lodge, the Master's Part evolved into the MM degree and a separate FC degree was developed from part of the EA degree. The whole process of the development of speculative Masonry, has been one of speculating or exploring the **mysterious something** which non-operative Masons found in the primitive Operative ritual and traditions.

The first Grand Lodge was not in a position, or of a mind to dictate to lodges in general, outside, perhaps of those in the London area. We have no record of the actions of Grand Lodge until 1723 when the first minute book was started,



except the writings of Anderson in his 1738 issue of the "New Book Of Constitutions".

By 1723, however, Grand Lodge was consolidating its position. It had elected its first Grand Master of noble blood and was assuming administrative powers relative to the lodges in and around London. The 1723 Constitutions indicate, however, that Grand Lodge was acting purely locally, in that the Book of Constitutions was for use by the lodges in London and Westminster.

Haunch states that, in England, the first half of the 18th Century after 1714 was one of good government, of peaceful economic development and of a new enlightened social philosophy. In this environment, and after the formation of Grand Lodge in 1717, Freemasonry flourished and became very popular.

Pope shows that the number of Lodges in London increased from 4 to 116 from 1717 to 1740, and then dropped sharply to about 75 by 1757. The count then rises again to 160 by 1760. He ascribes this to a number of factors, including the unstable condition in England from 1740 to 1750 which culminated in the unsuccessful Jacobite Revolution of 1745, the shift from the former Christian character of Masonry, the Papal bull against Freemasons of 1738, a period of disfavour of English society toward Freemasonry triggered by the exposures of 1723 and 1730, and the four London mock processions by the Scald Miserables between 1741 and 1745.

4 THE EVOLUTION OF SPECULATIVE MASONRY

B.E. Jones points out that the development of the MM degree with its Hiram legend sometime prior to 1730 seemed to have left the Brethren somewhat inconstant as it appeared to leave something to come later. This could account for the rapid rise of the Royal Arch which offered what could be seen as the completion of the Third Degree. It was probably also a factor encouraging the rise of the Royal Order and the Scot's or ecossais degrees.

Robert Lindsay believed that the Grand Lodge of 1717 began diverging from the ways of Accepted Masonry after the publication in 1723 of the Constitutions in that it removed the



original Christian basis for membership and substituted a deistic one, i.e. requiring a belief in "the Religion in which all Men agree". He states that this was one of the motivations for the formation of the Royal Order in London between 1725 and 1741. The Royal Order of Scotland was formed with the assistance of a warrant issued in 1750 by the governing body which was known as The Provincial Grand Lodge in South Britain. The original Royal Order in England seems to have disappeared about the time of the formation of the Grand Lodge of the Antients (1751), and Lindsay implies that these events may have been related.

The early "Scot's" or "Ecosais" degrees also developed around 1730 to 1740, and probably for similar reasons. There are two main theories of the origin of these degrees. The first is that they originated in England about 1730 and then spread to France about 1735 where they became very popular. The second theory is that they developed in France about 1725, partly in reaction to the new theism of English Craft Masonry as indicated in Anderson's Constitutions of 1723.

The first mention of higher degrees in England is that of a Scots Master Lodge which met regularly in 1733 at the Devil's Tavern in London. There are other references to Scotch or Scots' Masonry in England through 1758. Interest in these degrees seems to have declined after 1740. It has been noted that the higher degrees were tainted in many English minds with a Jacobite flavour.

The Jacobites were the supporters of the Stuart pretender to the throne of England. They were known to have been active in the promotion, and perhaps the development, of higher degrees especially in France. The Jacobite cause culminated in the abortive 1745 Rebellion.

English Craft Masonry was carried to France soon after the formation of Grand Lodge and the first lodge was founded about 1725. High degree masonry is known to have existed in France since 1737 and there were high degree lodges in Paris about 1742. In addition to whatever motivation that the de-Christianization of Craft Masonry may have produced, there were in France two other influences which could have



influenced the growth of the High Degrees. These were, a difference in national temperament, and the fact that, in contrast to England where Masonry appealed primarily to the middle class, Masonry in France was often an upper class activity. The Higher Degree lodges were a means to distance themselves from the middle classes who later swarmed to Craft Masonry. These bodies could set their own rules for membership which often included intellectual attainment.

There are hints of what is now known as **Royal Arch** symbolism prior to the formation of the first Grand Lodge. There were many references during the 1720s to Arch symbols and to movable letters which could refer to early RAM development. In the 1730s, definite references have been found to higher degrees and to Scots Master Lodges. Bernard Jones states that the early "Scots" degrees contained much material which is today found in the Royal Arch and the Mark Degrees. He adds that it cannot be said with certainty that the Royal Arch developed from the Scots Degrees or vice versa but he thinks that the evidence points to the former.

The first printed reference to the Royal Arch was in 1743 and there is reasonable evidence that a RA ritual was worked in Scotland in the early 1740s. RA ceremonies were worked in Ireland before 1759 and in the U.S.A. in 1753.

The rise and growth of the Royal Arch was greatly influenced by the establishment of a rival Grand Lodge, the "Antients". This second Grand Lodge was formed in 1751 by a group of largely Irish and Scottish masons residing in England. They were joined by many discontented English masons. The premier Grand Lodge was soon nick-named the "Moderns" because they were charged, not entirely fairly, with making innovations in the Ancient Landmarks; including de-Christianizing the ritual, abandoning portions of the ritual, ignoring the esoteric Installation of the Master and refusing to acknowledge the antiquity of the Royal Arch.

The picture is not nearly so simple when one looks at the Scot's or Ecosais degrees. I mentioned that these were developing in England and France sometime after 1730. The information is very confused as many Rites or systems of



higher degrees were springing up in the mid to late 1700s, especially in France. The one of most immediate interest is the Rite of Perfection of 25 degrees which seems to have developed between 1750 and 1771. It is from this root that our present **Ancient and Accepted Scottish Rite** has arisen.

Coil believes that the **Knight Templar** degree arose in France sometime after 1741, along, with the Rose Croix and Kadosh degrees, as one of the continental high grades. It probably entered England and Scotland in the mid 18th century via Ireland. The Early Baldwin Encampment in Bristol became its initial and leading exponent. Much is unknown about its origin and progress.

The Order in England fell into abeyance upon Dunckerley's death in 1795 until revived in 1804 by the Charter of Confirmation issued by the Duke of Kent. The Order waxed and waned over the next 70 years, becoming first a Grand Conclave and then a Convent General in 1873.

In the United States, a Grand Encampment had been formed in Philadelphia in 1795 but this expired fairly soon after formation. The first one which is still in existence was formed in Providence, R.I. in 1805 and was originally called the United States Grand Encampment. In 1816 it dropped the reference to United States and evolved into the Grand Encampment of Massachusetts and Rhode Island. The National Great Priory of the Dominion of Canada was formed in 1876.

The **Royal & Select Masters** or **Cryptic Rite** was the last of the major Rites to be organized. The Select Master degree evolved from an earlier degree called Select Masters of 27 which was contained in the rituals brought to this continent about 1762 by Stephen Morin as a side degree of the Rite of Perfection. The Royal Master degree is unknown before about 1804 and Coil quotes Gould as stating that the earliest authoritative account of the working of the degree was in 1807.

The first Grand Council of Royal and Select Masters which has survived to today is that in Connecticut which was formed in 1818 although there was an earlier attempt in New York State in 1810. Robertson states that the first three Councils of Royal



and Select Masters were formed by a charter for the Grand Council of the State of Maine, dated May 18, 1867. These Councils immediately proceeded to form themselves into the Grand Council of Royal and Select Masters for New Brunswick.

The **Order of the Red Cross of Constantine** was formed in England in 1865 by Robert Wentworth Little with the assistance of W.H. White (Grand Secretary of the United Grand Lodge of England) and W.J. Hughan (a famous masonic historian). While its initial progress was slow, it attracted a host of devoted adherents. Within 8 years, over 100 conclaves had been formed and by 1880 six new Sovereign Grand Conclaves had been formed.

The **Societas Rosicruciana in Anglia**, or Freemasons' Rosicrucian Society, was founded in 1866 in England. The founder members were again Robert Wentworth Little and W.J. Hughan, with the further assistance of Dr. Woodman and Dr. Wynn Westcott. Dr. Westcott was a member of Quatuor Coronati which was seen as a genuine research lodge. This brought status to the new society which was seen as doing genuine masonic research.

The SRIA was an offshoot of a Scottish society which in turn had come from a pre-existing body in England. The SRIA is the oldest body having continuous existence calling itself Rosicrucian. It has always been Masonic and has never had anything to do with the AMORC organization which sells so-called Rosicrucian lessons and magazines by mail.

The SRIA draws its membership from those masons who take a real interest in the Craft, that is who want to know the philosophy that underlay it, the purpose of the ceremonies, what the symbolism means and everything else connected with it, rather than just the socialising.

In common with the Order of the Red Cross of Constantine, this Order is restricted to members of the Christian faith, that is those who can say they "believe in the Trinity, and are believing members of the Christian faith".

The **Order of the Allied Masonic Degrees** was founded in England in 1879 in order to control the many "additional"



degrees which had developed by that time but for which no stable governing body existed. It absorbed a number of degrees which had formerly been controlled by:

The Grand Lodge of St. Lawrence at Rochdale, Lancashire with a number of subordinate lodges

The Mother Tabernacle of the Order of High Priesthood at Manchester with some subordinate Tabernacles

The Ancient and Honourable Order of Knights of Constantinople and its English Councils, and

A Council of Knights of the Red Cross of Babylon which had been revived about 1862 at Rochdale

The Grand Tylers of Solomon or Masons Elect of Twenty-Seven was added in 1892.

In 1897 the control of the degrees now known as the **Holy Royal Arch Knight Templar Priests** was ceded over to the Grand Council of Allied Masonic Degrees by the Illustrious Order of Knights Grand Cross of the Holy Temple of Jerusalem.

Meanwhile, back in North America, the **Sovereign College of Allied Masonic and Christian Degree for the Western Hemisphere** was by Hartley Carmichael formed in 1892 from degrees he acquired from Scotland. It soon changed its name to **of America** and later removed the words **and Christian**. It was Carmichael who gave the Grand Tylers of Solomon degree to the Grand Council of the Order of AMD of England in 1892.

The Sovereign College was very successful until the death of its founder in 1901 following which it languished until it was absorbed by the Grand Council of AMD of the USA which was formed in 1932.

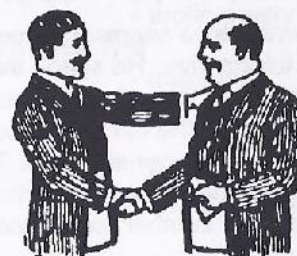
The **Order of David and Jonathan** was carried to New Amsterdam in North America around 1658 by Dutch settlers of Jewish origin. Masonic concordant bodies worked the short side-degree under various titles such as "Brotherly Love", "Jonathan and David", and finally "The Secret Monitor". First references to the degree in the USA are circa 1866.

The degree was taken to England in 1887 by Dr. Zacharie, a PGM from California. He formed two Conclaves which then formed themselves into Grand Conclave on June 17, 1887. The



Grand Conclave extended the ritual and added two more, one of which pertained to the chair of Supreme Ruler. There are now more than 300 Conclaves and there are daughter Grand Conclaves in Australia and New Zealand. There are now three Conclaves of the OSM in Canada which are working toward forming their own Grand Conclave in about 4 years. These are located in Ottawa, London and Toronto.

Although the **HRAKTP** degree had been ceded to the AMD in England in 1897, the degree became dormant except in one Council which had continued to confer that degree under a time immemorial warrant. In 1922 the Grand Council of AMD renounced any authority over it and in 1923 the present **Grand College of the Holy Royal Arch Knight Templar Priests of England and Wales and its Territories Overseas** was formed.





THE NINE MUSES AND THE INQUIRING MIND

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The Nine Muses were Greek goddesses, the daughters of Zeus and Mnemosyne. They were held to be in charge of all Arts and Sciences, and have therefore come to be regarded as the sources of Inspiration in these fields. They tell us of what is, and what is to be, and what was before now. Inspiration has often been described as a gift from the Gods.

The Muses were first mentioned by Homer, the ancient Greek writer and historian, who seems to have lived about the 10th or 11th Century B.C. He said nothing definite about their names or number but simply that they were goddesses of song who dwell among the Gods on Olympus, where they sing at their banquets under the leadership of Apollo Musagetes.

Hesiod, another Greek writer who seems to have lived about a century later, was more informative. He stated that there were nine Muses and said that these were the daughters of Zeus and Mnemosyne. Zeus is called the father of Gods and men. Mnemosyne was one of the great generation of Titans. Her name means memory. From this comes the notion that Memory is the mother of the Muses, or in other terms, Memory is the source of Inspiration.

The Greek word **MOUSAI** means, "the thinkers". The word "Muses" in Greek mythology was originally applied to nymphs of streams and then to goddesses of song, and, still later, to goddesses of song, poetry and the arts and sciences generally. Thus 3 muses were worshiped at Delphi, 7 are mentioned at Lesbos but the number 9 was used from the Classical period on. (Ref. 1)

In the early writings, the muses were not rigorously differentiated and any one of them could undertake any given function. In the Classical period, each muse became associated with a specific area of the arts and sciences.

The Muses became not only divine singers but also patrons of



all intellectual activities, including the highest, everything that freed MAN from physical reality and gave him access to eternal truths. Eloquence, persuasion, wisdom, knowledge of the past and the laws of the world, mathematics, astronomy, all came within their province, as well as poetry and music and dancing.

The Encyclopaedia Britannica (ref. 1) states that the original 3 muses were called Mneme, Melete and Aoide. Hesiod was the first writer to specify the number 9 and to name them. He called them Kleio, Euterpe, Thaleia, Melpomme, Terpsichore, Erato, Polymnia, Ouranio and Kalliope.

These names have evolved slightly over the centuries and the current names and skill assignments are as follows;(Ref. 1)

Calliope	- epic poetry
	- shown with wax tablet and pencil
Euterpe	- lyric poetry
	- shown with double flute
Erato	- erotic poetry
	- shown with small lyre
Melpomme	- tragedy
	- shown tragic mask and ivy
wreath	
Thalia	- comedy
	- shown with comic mask and ivy
wreath	
Polyhymnia	- sacred hymns
	- shown with veil, in thoughtful attitude
Terpsichore	- choral song and dancing
shown with lyre	
Clio	- history
	- shown with a scroll
Urania	- astronomy
	- shown with celestial globe

The word **Muse** has colored our language in several areas. The verb "to muse" means to be thoughtful or meditative and "to amuse" means to entertain the mind agreeably. Three other relatively common words also derived from the word muse are music, museum and mosaic.(Ref. 9)



The word from which **music** was derived was used to embrace all those arts and sciences over which the Nine Muses were held to preside. This included all branches of education concerned with the development of the mind as opposed to the body. The arts associated with the body were called gymnastic. (Ref. 1)

Thus the original meaning of **music** included widely different arts and sciences such as mathematics, astronomy, literature and even reading and writing, as well as the singing and setting of lyric poetry.

The word **museum** meant a temple of the Muses. It is now used as a place for the exhibition of objects from history, the arts or the sciences.

Mosaic meant belonging to the Muses. It is now applied to inlaid work formed by pieces of enamel, glass, stones, etc. cut and disposed to form designs and to imitate painting.

As the Nine Muses were considered the patrons of the arts and sciences, it was natural that they should attract the attention of Freemasons who strive for mastery in these fields. Every E.A. is charged to "devote his leisure hours to the study of such of the liberal arts and sciences as may lie within the compass of his attainment", and every F.C. is further charged that such a study will polish and adorn his mind.

Kenneth MacKenzie (Ref. 3) states that the ritual of the Royal Order of Heredom of Kilwinning reveres the number 9 because there are 9 muses in harmony which polish human nature. It also adds that there are 9 orders of angels in the celestial hierarchy; namely Cherubim, Seraphim, Thrones, Dominions, Principalities, Powers, Virtues, Archangels and Angels.

Freemasonry has from time immemorial considered these studies to be a fundamental part of the process of polishing the rough ashlar to produce the perfect ashlar. It has always strived to make good men better.

It is natural therefore that a number of lodges, particularly research lodges or those striving for perfection in these arts and sciences, should symbolize this striving by referring to the Muses in the name of the lodge.



Among the lodges which have done this were four chartered by the Grand Lodge of England and one chartered by the Grand Orient of France. (Ref. 6)

Three of the English constitution lodges were all founded in 1774 in St. Petersburg in Russia. They were:-

- The Lodge of the Nine Muses,
- The Lodge of the Muse Urania, and
- The Lodge of the Muse Clio.

The other English constitution lodge was founded two years later in London, England. This Lodge, The Lodge of the Nine Muses, (originally numbered 502 and now numbered 235), is still in existence.

The Lodge of the Nine Sisters (or Muses) was also founded in 1776 but this time in Paris by the Grand Orient of France, while it was still in amity with England.

This is the Lodge which Benjamin Franklin joined while he was in France as the Ambassador of the USA. He served as its Master for two terms. This Lodge encouraged active scholarship and oratory. Essays and addresses were often given in the Lodge by the members. It had the distinction of having many members of great skill and social standing. Some of its famous members were Voltaire, Lalond, the astronomer and Paul Jones; others were members of the French academy, Revolutionary party chiefs, painters, sculptors, musicians and titled men. The Lodge of the Nine Sisters was unfortunately swept away by the French Revolution, after over 70 years of distinguished existence. (Ref. 6)

It is interesting to note that, when back in Pennsylvania, Brother Franklin formed what was popularly known as the "Leather Apron Club". The rules required that every member should submit one or more questions on any subject or point of morals, politics, or natural philosophy for general discussion, and once every three months produce and read an essay of his own writing on any subject he pleases. (Ref. 8)

Thus a distinguished Freemason and Past Master of the Lodge of Nine Muses set a pattern which the Allied Masonic Degrees are proud to follow; to perfect, as nearly as possible, the



harmony and skills of the mind which have motivated men through the centuries.

This brings us to the purpose of the Allied Masonic Degrees.

John Ross Robertson, a past Grand Master of the Grand Lodge of Canada, wrote (Ref. 10, pg. 34) that "the great mass of the fraternity are satisfied to pick the bare bones of the ritualistic skeleton, knowing nothing of the rich marrow which those bones contain. To break those bones requires labor, and, at the present day, labor without a reward measured by dollars and cents is too often foolishness. The few read, think and urge to progress; the great multitude are satisfied with present attainments, and prefer to 'sit down, rest, and refresh themselves'."

The goal of the AMD is to explore that marrow; to encourage and to facilitate the study and discussion of our symbols, history and traditions. We do not do this out of criticism of the importance of the ritual. The ritual is an essential part of Freemasonry, and becoming proficient in that ritual is an important part of the process of smoothing the rough ashlar. There is, however, more to Freemasonry the ritual; there is marrow in the bones.

The purpose of gathering our brethren into AMD Councils is to complement our normal lodge experience. It is to bring together, in small groups, Freemasons who are interested in the advancement of all Masonry, preparing themselves to better serve the Craft through the medium of study and research. (Ref. 12) Many, perhaps most, lodges cannot sustain full time study groups. Our AMD Councils can draw men of Inquiring minds together from many local lodges to explore this important aspect of Freemasonry.

Indeed, as Allen Roberts says, (Ref. 11, pg. 73) in his book the "Key to Freemasonry's Growth", "the key to achieving any goal in Freemasonry is to give every Freemason something Masonic to interest him." "The only thing a Freemason can get from a lodge that he cannot get better somewhere else is Freemasonry."

Our Councils, therefore should be viewed as complementary to



our lodge life. Our real purpose is to stimulate interest in Masonry in general and bring together in small groups those who are interested in the study of Masonic subjects (Ref. 12).

This is the stuff of the Muses!! To provide stimulation to Inquiring minds and to Masonry in general. The purpose of the Council of the Nine Muses is to exemplify that goal. This Council should strive to stimulate study, research and discussion within our Councils. The members of our Councils should carry this enthusiasm back to their lodges and chapters to stimulate all Masonic bodies.

Let us do our part to ensure that all Inquiring minds are given something Masonic to interest them. Thus we can stimulate them to be more active Masons with the long term goal of making every Mason a life-long active member. (Ref.11)

The Charge to the newly inducted Brethren states that there are two main purposes or goals for the Allied Masonic Degrees and they are to be treated as of equal value.

The first is to perpetuate a group of detached degrees which form part of our Masonic heritage. The second is "to bring together, in small groups, Freemasons who are interested in the advancement of all Masonry, preparing themselves to better serve the Craft through the medium of study and research".

Acknowledgments

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