

**The Architect  
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## From the Editor

In addition to the various degrees which comprise The Allied Masonic Degrees of Canada and which are worked in Councils, our purpose is in the area of research and education in order to make a daily advancement in Masonic education.

Many of our members are active in their research and papers are believed to be regularly delivered at constituent Councils. It is to be hoped that copies of these papers are forwarded to the Editor for inclusion in the *Architect* whose printing permits them to be shared across Canada. This "sharing" is limited due to the number of copies of the *Architect* produced each year and Councils may wish to circulate one copy to their members. It is regretted that not all Councils forward copies of members' papers to the Editor; please ensure that they are forwarded so that the member who wrote the paper, his Council who received it, and other members of the AMD who were not at the meeting where it was presented, may all benefit from the efforts put forward.

The Editor is responsible for the production of *The Architect* and its distribution. Each individual member who submits a Paper is responsible for the content and the ideas expressed therein. Anyone who wishes to pursue the contents of a particular paper should contact the author through the Secretary of his Council.

The format for submissions is on 3½ inch disks preferably in WordPerfect or MSWord for Windows. Hard-copy versions of papers can be scanned, but the electronic form is preferred. Submissions should be sent to:

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## WHY THE ALLIED MASONIC DEGREES?

[A lecture given by V. W. Bro. Rev. Neville B. Cryer, M.A., P.G. Chaplain, United Grand Lodge of England; also P.G.S.W. of the Allied Masonic Degrees (UK) and P.G.M. Quatuor Coronati Lodge, No. 2076 (ER) to Richmond Hill Council, No. 168 AMD]

*[I have chosen this paper because it provides an interesting background for the origin of the five degrees that comprise the Allied Masonic Degrees in the UK. Only three of these degrees form the core of the AMD of Canada, to which we have added additional degrees - Ed.]*

After having been an Allied Degrees Mason for 30 years I can only express my deep appreciation of this invitation to give my first full length lecture on the subject you have chosen. Much as I have reflected on the matter and talked it over with groups of like-minded brethren I have never been able to set down my considered conclusions in this way and this is an opportunity which I greatly value.

As I set out on this venture I need, of course, to be clear about what it is that we shall be considering. There are three issues to be tackled:

- 1) Why are the Allied Masonic Degrees what they are and where do they originate?;
- 2) Why are these disparate degrees called "Allied"?; and
- 3) Why bother with the Allied Degrees and belong to them?

The first of these matters will naturally occupy most of the space in what follows but the fact that the other questions may not require as much explanation does not mean that they are any the less important.

Before I turn to even these precise issues, however, I want to put forward three propositions. There is not time in my address to argue the case for these propositions though if anyone wants me to provide such a case at a later stage, either whilst I am with you or by mail when I have left you, I will be only too ready to oblige. What I want to establish at the outset are three ideas which genuinely assist me, and would, I believe, help others in studying Masonic ritual questions.

The first is that at a surprisingly early stage in Britain - and that means especially England and Ireland - the residual framework and content of Operative ceremonial Masonry was revived and amplified as a form of protest against what might be called 'minimal Craft usage'. This means that our view of Masonic ritual origins has to be re-assessed. We do not any longer have to assume that our Operative forebears were without any ritual or organised ceremonial usage.

The second is that all our early ritual compilers were richly versed in sacred, philosophic and historical lore. This means that we have to look more widely for our sources than merely the V. S. L. and its more well-known commentators. Nor do we simply have to revert to the too-often repeated phrase, "Someone, probably in France, came up with the idea of . . ."

And thirdly, if there is one lesson which I have learnt from my recent intense and exhaustive study of the Mark and Ark Mariner degrees in not only England and Wales, but also Ireland, Scotland and North America, it is this - there is unlikely to be any part of British Masonic practice which, when discarded by one section of Freemasonry, is not later taken up and re-integrated in some other form elsewhere. This means that whilst we may not be able to show a natural progression of some degree, or even its use of a common title during the last three hundred years, the idea and purpose of the degree are never really lost. It simply requires that we search steadily for it until it re-appears. We are to obey the biblical precept: "Seek and ye shall find".

Bearing these three principles in mind let us now turn to the first of the interpretations of your title:

#### WHERE AND WHY DID THE ALLIED DEGREES ARISE?

You do not need me to emphasize that the degrees which comprise this Order are of diverse content and relevance. Three of them relate to events concerning figures of the Jewish dispensation whilst the others have quite clear Christian application. Indeed I can well recall the confusion experienced by a devout Jewish brother, a fellow Assistant Provincial Grand Master no less, when he had taken the degree of St. Lawrence the Martyr. He roundly criticized his proposer and sponsor for having misled him and introduced him to a Masonic experience that his religious principles could not stomach. Pointless were the attempts to assure him that it was the principles of steadfastness and charity which that were being promoted by this degree and not the need to be of the same religious persuasion as the main character. Pointless the reminder

that now he could enter a world similar to that of the Royal Arch and take the degrees of Grand Tiler and Grand High Priest. The other names of Red Cross and the Knight of Constantinople disturbed him too much. He formally resigned there and then, having paid his dues. No, there is no doubt that we have here a medley of Masonic ceremonies. We shall therefore have to tackle them separately as we examine their pedigrees.

#### a) ST. LAWRENCE THE MARTYR

In 1974 I was privileged to deliver the Prestonian Lecture, the only Lecture officially recognised each year by the United Grand Lodge of England. My subject was "The (Medieval) Drama and the Craft" and in that lecture I tried to show how, contrary to previous opinion, the Operative Freemasons were actively engaged in helping to produce, across England, the public performances of sacred plays for more than 250 years. Not only so but I went on to show that they were concerned about what they performed, having paid hard cash for it to be produced, and that, interestingly many of the themes that they illustrated in these plays were later the same, with similar symbols, that appeared in their catechisms, lectures and rituals.

One example of this was their participation in 1389 in York in a play called "Pater Noster" (Our Father) in which all manner of vices and sins were held up to scorn and the opposing virtues given as praise. Whilst we do not know which trade performed the Virtue/Vice on that occasion we do know that the play was also produced in at least Beverley and Lincoln. In Beverley in 1469 the play was divided into 8 parts being the "SEVEN Deadly Sins" with an additional one called "Viciose". Here the Trade that portrayed "Avarice", with its contrasting virtue "Charity", was that of the MASONS.

In Lincoln we learn still more. We know of at least eight occasions when this play was performed (1397/8, 1410/11, 1424/5 & 1456/7). Here the play was performed with a "saintly" tinge for each vice was overcome by a particular holy figure. The figure who conquered Avarice was no less than St. Lawrence the Martyr. The link between this character and the Masons in a dramatic setting is part of the ancient tradition. And what was true of the link in Beverley and Lincoln could well have been that case in the even older centre of York.

What has to be recognized regarding Operative Masonry is that, however rough and tough these hewers, carvers, constructors and setters of heavy stone might be, they were devout members of the then prevailing

religious tradition. Saints' days were honoured, and not only as Holy-days that became holidays, because people took saints' names at their christening and considered the goodwill of the saints, and not only in prayers, as essential and desirable. What I am trying to stress is that honouring the saints was part and parcel of life and became deeply embedded in the minds and hearts of the simple faithful. Many of us may not now subscribe to such a view for ourselves but in late Medieval Britain the saints were triumphant and their progress was unhindered. Every trade had its own special saint or saints and of course Freemasons had their Holy Virgin and the two Saints John. That is why Masenry in some parts of the world is still called St. John's Masonry and the dates of their festivals affect the dates in their Constitutions.

At the time of the Reformation in the mid 1500's the cult of St. Lawrence was still very much part of the "Old Faith". It was in 1537 that King Philip II of Spain won a battle over the British "Protestant" forces on St. Lawrence's Day and marked his victory by getting his masons to erect a new and most remarkable palace outside Madrid, called the Escorial. For the record it is a palace that should fascinate any Freemason for it is ornamented with a host of symbols that we share with the Catholic church but it will especially intrigue any Allied brother since its groundplan and all of its ironwork is that of a gridiron with the Royal family living in what would be the handle. It was from this "grid" that Philip directed the whole of the Armada enterprise against the "heretics" of England.

At that period the people of Yorkshire and Lancashire were, along with Cornishmen, the most fiercely resistant to Reformed religious ideas and practices. It is hardly surprising therefore that the retention of a folk-memory about St. Lawrence should have been evident in these areas. Certain it is that when we again encounter St. Lawrence in a Masonic context it is in circumstances that suggest "a rare relic of Operative practice" continued c. 1735 on the border of Yorkshire and Lancashire.

What is striking with this ritual is the fact that since it appeared in the written form of 1885 the ceremony has scarcely changed. If then this is a preserved fragment of ancient Operative working we probably have in it something quite invaluable. The secrets for trying a St. Lawrence Mason are strikingly simple but effective. The use of arms akimbo to prove a square, the "further proof" that was discreet but which showed healthy nails and sound teeth, and all this to be shared only "in a hidden vault or secret place" (and I have brought for you a picture of the original board of the York Grand Lodge from 1705 showing a crypt or "hidden place") seem like the genuine behaviour

of working masons. Moreover, they must be Northern men who say "So it is, my lad" or expect the food offered to a traveller to be a steak or chop.

For me, however, the fact that to this day we employ the sign of St. Lawrence to indicate our assent to any Lodge proposition is proof enough of this being an ancient practice. Here it is not only used but explained by a sacred legend. What is more, the oldest practice relating to the gridiron is that this object was placed under the V. S. L. and not under a leaf of it, or on top of it, as variants have been since. The importance of the emblem is further emphasized by the retention in Ebor (York) Council "C" of an officer called "the Keeper of the Grid", and the fact that the original knocks were those for the 1<sup>o</sup> proves that it was only when the Allied degrees in England came to be administered by Mark Masons' Hall that the Mark knocks were inserted. There were no Mark knocks when this degree emerged in the 1730's because the Mark was still properly part of the Fellow of the Craft degree. But I have said enough on the degree of St. Lawrence and it is time to turn to:

#### b) KNIGHT OF CONSTANTINOPLE

This similarly unique degree might well be said to be "allied" to that of St. Lawrence in three respects. It is clearly of specifically Christian derivation, it has features that suggest an Operative jealousy for craftsmens' rights and employment, and it is generally believed to have had a "northern" origin with the Presiding Officer representing someone who was born in York. In so far as the story of this degree concerns not someone who seeks real military knighthood but the status of a respected workmen it would suggest that it really took its present form as a result of Freemasonry moving firmly from an Operative into a Speculative stage. The newcomers with more social status had to prove their worth in order to be admitted into a hitherto operative band.

In case anyone thinks that if this is the case then it is strange to encounter a degree which does mention "knighthood" I would draw his attention to two facts about early 18<sup>th</sup> century Freemasonry in England which may help to dispel such an opinion. The first is the fact that by about 1730 there was being practised in the London area a form of Masonry to be later known as "The Royal Order of Scotland" (but why Scotland I cannot here enter into) that already introduced Freemasons into a knightly order. Moreover, in the North East of England, we have, from the same period, a form of Masonry known as that of the "Harodim" or Rulers, which also envisaged that once a brother had become a true Master (what we would call an Installed Master) he was entitled to Knightly knowledge. I again cannot enter fully into this matter

here but I ask you to believe that this claim was regarded as part of the ancient York practice. Operative and knightly legend were thought to be linked.

We do know that there was a ritual in 1835 of almost the same wording as that used in England today. This was printed in Hatherleigh in Devon and naturally suggests that the working had by then become so proven and accepted that it was worth circulating for all those newly admitted to the degree. As to its pedigree before that date we are aware that it was worked in the U.S.A. before 1830 and the opinion held there was that it had come from Scotland. Whether it was a military Lodge that had been based in, or warranted from, Scotland that brought the degree to the North American Continent we do not yet know and that needs more research. What might support the latter theory is the fact that Waller Rodwell Wright, the Chief Justice of Malta from 1814-1825, seems to have tried to create a scheme of "knightly" orders of which this was one.

That there was at some stage in the late 18<sup>th</sup> or early 19<sup>th</sup> century some interplay between this and other knightly degrees is proven by one often overlooked fact that is still extant in England today.

There are in Devonport and Plymouth to this day two Councils of the Knights of Constantinople that work a different ceremony to that which is normal for the Allied Degree bodies. Why that is so we shall come to in dealing with the second part of this paper but what matters to us here is the nature of those differences. There is not space, of course, to explain their ceremony at length but I have a copy on show for those present and I will now refer only to its major points.

- 1) The titles of the officers are largely reminiscent of the Knight Templar Order - Seneschal, Marshal, 3 Heralds (with bannerettes), Captain of the Guard and Prelate. All these names are prefixed with "Sir Knight".
- 2) the whole emphasis is diverted from the humility of recognizing the common folk to making sure that the new "Companion in Arms" is properly invested with sword and bannerette. The moment of truth when the "knight builders" point their swords and ask "Are all men equal in the sight of God?" is completely absent. Instead, the use of swords is solely to salute the new Knight's admission with the proclamation "Excelsior".
- 3) The undeniable Christian character of the degree is fully retained for

on presenting his Master Mason's Certificate the candidate is asked "Are you a Christian?" to which he replies, "I am, and fully believe the glorious truths contained in the New Law, and profess myself a devoted follower of the lowly Nazarene". It is on the Holy Gospels that an obligation is taken and when the candidate is invested it is with a different jewel representing the six-pointed star of Bethlehem. (What my Jewish friend would have thought of that I shudder to imagine).

- 4) The ceremony includes FOUR lectures of which one is an expanded version of the one normally heard; two are lifted almost wholly from the Red Cross of Constantine rituals; and the fourth is an exposition on Salt by the Prelate that seems to have nothing to do with the main thrust of this or the normal ceremony. The closing, however, does have a salt-sharing act amongst the "Fratres" that has also been lifted from elsewhere in the Masonry.

What is borne in upon the participant is the sad reflection that, due probably to the "invention" of two influential local brethren, Irwin and Hughan, in the post-Union period, the original message of this degree was misunderstood and they sought to compensate for the underplayed Masonic Knighthood of the period by transforming this otherwise unique ceremony into just another Red Cross variant. The normal ceremony is clearly of much earlier vintage.

#### e) RED CROSS OF BABYLON

If the antecedents of the last two degrees were far from precise as far as early evidence was concerned, this is certainly not true of this degree. By the late 1740's at least we know that in Ireland the inclusion of Babylonian or Persian events was part and parcel of the Lodge's practice for those who were past the Chair. Throughout the rest of the century we have specific references to the Babylonian Pass, the Jordan Pass and Prusian (a misquote for Persian) Blue and this latter degree was also called "The Red Cross of Daniel" to underline its theme.

One other ancient feature of this group of degrees is the presence of the Bridge - an emblem that appears constantly on the old floorcloths or tracing boards of 18<sup>th</sup> century Irish lodges and also on their seals. It is a feature that even appears on the Fellowcraft boards of England in certain places and it takes its rise from that passage of the Jordan at Gilgal with which we are all familiar in the story of Shabboleth.

The Red Cross of Babylon (and again time is too short here to explain why the Irish introduced the term "Red Cross") was also called the "Babylonian Pass or Red Cross of Daniel" when the former Templar Encampment degrees were divided up in Scotland in 1817. This degree, as well as the "Jordan Pass" and "Royal Order or Prussian Blue", was placed under the Grand Royal Arch Chapter which today prefers the names "Knight of the Eagle or of the Sword", the "Knight of the East" and the "Knight of the East and West". What is interesting is that when the Supreme Grand Chapter of Scotland was recently asked by the regular Grand Lodge of France to recommend how to introduce the Royal Arch to its members the sequence suggested was one including all these steps. It is also worth mentioning that in the first half of the 19<sup>th</sup> century a form of this degree was introduced by Irish Masons into Northern England and became known as the Old York Mark degree, but that is another story again. What we have here is a very ancient if isolated portion.

We turn to:

#### d) ORDER OF GRAND HIGH PRIEST

If ever there was a present degree that illustrated the second and third principles which I mentioned earlier in this lecture this would be the one to choose. We have here long established stories regarding Abram and Melchizedek, separate and undervalued degrees that needed to be restored, and a principle of "sacred priesthood" which has hung around Freemasonry almost as much as the concept of knighthood. The High Priest appears in Craft Masonry from the earliest days and it was no surprise when the Antients Grand Lodge from 1751 adopted the motto "Kadosh Lo Adonai" (Holiness to the Lord) which was inscribed on the Mitre of the Jewish High Priest at Jerusalem. From that time on there has been some element in Freemasonry which has sought to reflect the office of priesthood in a degree of degrees. The degree with which we are here dealing seems to have begun its life as a real "side-degree". This meant that when the chief officer of a Royal Arch Chapter had been installed his predecessor would take him to one side and share with him the word, sign and meaning of a "Grand High Priest or President". "There", writes one author, "we see Priesthood vested with the highest power and authority in the rite" but there is neither time nor space here to pursue the implication of this for the development of the Royal Arch save to note that in due course the office of "Supreme Ruler" changed from Priest to Prince in much of Britain. It was as that happened that this "side degree" ceased to be necessary.

Orders of the Priesthood of Melchizedek were known in central Europe around 1770-1780. By the time the same kind of degree re-emerges in the United States in the early years of the 19<sup>th</sup> century it has become the Sublime Order of the High Priesthood. From there it came to Ireland and thence to Lancashire and Northern England. I cannot here show how it related to the Priestly Order of the Temple or the present Holy Royal Arch Knight Templar Priest.

What is clear, however, is that whilst the latter orders remained strictly Christian, the Order of the Grand High priest had become universal in spirit. That is why any member of the present Royal Arch may properly apply to be admitted to its ceremony. What is pleasing to any English Royal Arch Mason who has regrets about what has been lost in that Order, by way of clothing connected with the role of Joshua, the High Priest, is that this is restored in this Allied degree. Only two English Chapters to my knowledge still retain either the headgear or the breastplate which were once a regular part of pre-1836 Royal Arch Masonry. In this respect this Allied degree even outdoes the K. T. P. regalia.

Thus we come to the

#### e) GRAND TILER OF SOLOMON

In considering this, the last in the English series of Allied degrees, we find ourselves with two puzzles. The first is that for most of the 19<sup>th</sup> century there were degrees with names such as "Select Master" and "Intimate Secretary" that worked on the same theme as the Grand Tiler of Babylon, albeit in disparate locations and countries. One wonders why, therefore, when the Cryptic Degrees were reorganized, this particular working should have been permitted to continue.

The second puzzle has to do with the origin of this degree in the 18<sup>th</sup> century. There is mention of a similar working in a French ritual of 1780 to 1800 and there is also a related degree of "English master" in the area where the earlier-mentioned Harodim lectures were given - the old ex-Operative Lodge of Salwell from 1746.

The answer to both these puzzles may possibly be found in that steps were being taken to incorporate the Grand Tiler Degree into some sort of masonic system before it was decided to establish the Cryptic Rite and thus the matter of apparent duplication lay with the latter body to resolve. In addition,

the fact that a ceremony called "The Select Masons of Twenty-seven", still the sub-title of our English working, may have led the organizers of the Allied Degrees to believe that this was a ritual of sufficient antiquity not to be lightly dismissed. There is more to be researched in this field but the light does begin to shine.

### WHY ARE THESE DEGREES CALLED "ALLIED"?

Speaking about this matter from a British standpoint there has to be some awareness of the general trend of Masonic history there in the 19<sup>th</sup> century. Following the Union of the two Craft Grand Lodges, and the establishment of a Supreme Grand Chapter, the remaining degrees or Orders found themselves without a central controlling body. As long as the Duke of Sussex lived - that is until 1843 - nothing could be done as he held a controlling hand over these appendant bodies.

When that hand was removed and a growing interest showed itself in ceremonies beyond the Craft there soon emerged other central bodies - the Ancient and Accepted Rite, the Grand Conclave or Great Priory, and the Grand Lodge of Mark Master Masons. To put matters plainly the experience of the latter body in its formation was such as to lead its third Grand Master, Canon Portal, to urge that every other "unattached degree" should be drawn together into one workable and recognizable alliance. That dream was not altogether achieved but at least in regard to five such degrees - the Ark mariner already having been attached to the Grand Mark Lodge - this was the achievement and in 1879 the first steps in that process were begun. No one has ever pretended that the degrees mentioned above are directly related to each other but at least, as in the United States, they now form a manageable group. As with other bodies attached to the Mark organization in London they have flourished. Being "allied" has brought them a new vigour and identity.

### WHY SHOULD ONE BELONG TO THEM?

The answer to this question has been suggested by what has been said about their unique themes and their largely undoubted antiquity. Anyone who wants to savour something of the richness and moral breadth of the Masonic movement from its earliest times will benefit by joining these several degrees. Together with the Cryptic degrees they provide the richer context within which our original Craft and Chapter Freemasonry developed. Perhaps there are many Freemasons who cannot spare the time and effort required to engage in these appendant ceremonies. For those who can I believe the reason for joining soon

becomes clear. One now begins to know something of what 18<sup>th</sup> century Masonry was all about



### ANNO LUCIS

[by: Ven. Brother James Doherty, PSM, Scarborough Council No. 175]

The Masonic calendar traditionally dates from 4004 BCE; the creation of the universe, as computed by Bishop Ussher in 1611 and stated in the margins of older printings of the Authorized King James Bible. This was called the year of light (Anno Lucis). 4004 BCE was rounded to 4000 for simplicity. There is no Masonic significance in the date, other than a desire by early Masonic writers to create as ancient a lineage for Freemasonry as their imaginations would allow.

James Ussher (1581-1656), an Irish theologian and scholar, at one time had possibly the largest collection of books in Western Europe. A tireless collector, he eventually donated the collection to Trinity College, Dublin, which his uncle, James Ussher, helped found. During his lifetime he was widely known as a defender of learning, of the value of books secular and sacred, and a proponent of maintaining an independent identity for Irish Protestant faith. He was appointed Archbishop of Armagh in 1625.

But what he is really known for is his chronology of creation. Using the Book of Genesis, he painstakingly followed the series of "begats" back in time and determined that the universe was created in the year 4004 BCE, on October 23. (Refinements by others further pinpointed this to 9 a.m. London time, or midnight in the Garden of Eden.) This chronology was inserted in the margins of many editions of the Authorized Version of the Bible ("King James Version") in the 19<sup>th</sup> century, and has been used as "proof" of the fallacy of evolution, molecular biology, astrophysics and many other scientific endeavors in the 20<sup>th</sup> century.





## THE FIRST REGULAR STEP IN MASONRY

(What is the First Regular Step in Masonry? To Whom does it Refer?  
Where does it lead?)

[by: Bro. Philip A. Wilson, Scarboro Council No. 175]

The First Regular Step in Masonry is active participation. It is through active participation that we find fulfillment in anything. What could be more interesting than to be privileged to guide a brother while he takes his first three steps? This does not mean that we must become officers in our Lodge; it merely means that we should add something, "no matter how little" to the general knowledge and structure of the Craft.

Where does the First regular Step in Masonry lead? It leads to greater interest in our craft and particularly in our mother lodge. It is difficult to work with someone and not get to know him, especially if there any common interests. Can we honestly say that we get to know our brothers to the right and left, or do we perhaps say to ourselves occasionally "I know the face - but I just can't remember the name"? Through participation and interest we can also know the name, and what is more important, the person owning it. Would it not be worth it?

To what does the First Step Refer? It refers to brotherly Love. Helping each other is the essence of Brotherly Love. It refers also to friendship. Homer said "Two friends - two bodies with one sole inspired". Joseph Roux stated "Friends are rare for the good reason that men are not common". Let us through the teachings of Masonry learn to be better men and through that better friends. Let us truly act as "the dictates of right reason prompt us" not only in our lodge but outside it as well.

So, to whom does it refer? It refers to all masons. We have a magnificent bank of knowledge from which we may draw. We have many that are willing to help us. Let us put something into the bank; let us help those who are willing to help us.

In summation: Our Past Master's are in an enviable position. They practice, as much as possible, the laws and principles of our craft. One is reminded of the story of the bridge - An old gentleman walking along life's highway with a friend, crossed over a raging river and upon reaching the other side stopped, and built a bridge to open the banks. His friend said, "Why do

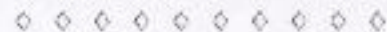
you build this bridge? You will never pass this way again!". To which the old man replied, "Behind us comes a youth - he must also pass this way, I build the bridge for him." Our Past Master's are in a somewhat similar position, for while they did not build the bridge of Masonry, they are constantly maintaining it. Can we honestly be "true and faithful craftsmen" if we do not in some way assist them?

The First Regular Step in masonry is **Participation**.

It leads to greater **Interest and Satisfaction**.

It refers to **Brotherly Love and Friendship** - a more solid bond between men and especially Masons.

It refers to all men and more especially Masons.



## THE SYMBOLISM OF PREPARATION

[by: Bro. Philip A. Wilson, Scarboro Council No. 175]

Before initiation one is supposed to know nothing of Freemasonry. One is, in fact in a state of darkness, destitution and helplessness. In any of the arts, sciences, or professions of life it is essential to be separated before being admitted into what may be termed the "Master's Class". In similar fashion one must be prepared to become a Mason. The preparation, mainly external in nature, has great and lasting internal significance, after one has become a Mason.

One comes to the portals of Freemasonry as a candidate - a word derived from the Latin meaning simply - clothed in white - a symbol of purity.

The candidate is Hood Winked representing the darkness and ignorance in which one stands before learning the moral truths. With the removal of the Hood Wink, he sees the first glimmering of light - or perhaps knowledge, and gets an insight as to the heights to which he may climb - if he so wishes. The moral truths exist as much before one becomes a Craftsman as after; masonry merely affords unlimited opportunity for study, with the added advantage of companionship and mutual interest.

The Cable Tow may be said to represent the obligation, or more important - that certain something, a sense of honour if you will - that makes one try to live up to the several vows made in the Lodge. It is a symbol of the bond which joins one to the Craft. The length of the Cable Tow, must therefore, depend on the sincerity of the Candidate who takes the vow, but is generally accepted as the scope of man's ability to perform those duties that his lodge and brotherly love require of him.

The Right Heel is slip shod - a custom carried on even today in the Orient. The inference of this symbol is Fidelity.

The Left Knee is bared, so that one is prepared to take the vows.

The Left Breast is made ready for the presentation of a Sharp Instrument. Perhaps the presentation of one's heart in this manner, is a display of resolution and determination to learn the answers to the mysteries of life.

The Right Heel is exposed, showing no concealed weapons. Could this be a display of trust, in indicating that the Candidate comes in friendship, indeed, deliberately placing himself in a position where he must depend on his associates for help and guidance.

The summary is brief and simple

The H. W. - Humility and Trust

The C. T. - Sincerity and Desire

The L. K. - Fidelity

The L. B. - Resolution and Determination

The S. S. Heel - Reverence

As can readily be seen, the preparation of a Candidate is: Symbolically Important; Morally Apt and Humanly Necessary

For the Ground wherein we stand is Holy Ground.



## SEVEN LITTLE CHAINS

[The author of this paper is unknown]

It probably seems to most Masons that there should be some symbolic significance attached to the seven little chains which adorn the tassels on our Craft aprons. After all, the number seven has long had special significance - the seven ages of man, the seven cardinal virtues, the seven mortal sins, and so on.

The question has a number of answers - "No", "Yes", "Perhaps".

Let me explain.

A number of modern Masonic writers tell us that it is far too easy to go overboard with symbolism, and try to find a symbolic meaning in everything or every action in Freemasonry. They suggest that symbolism should be restricted to that given in our rituals, pointing out that the symbolism explanations given there are clear, simple and wholly satisfying.

If we do as suggested, and restrict ourselves to the ritual symbolism, then most Masons will say that there is no symbolical meaning for the seven little chains. Quite obviously, this is because there is no mention of the seven little chains in the standard rituals approved by the Grand Lodge of Canada in the Province of Ontario.

On the other hand, there are some rituals in Queensland, Australia, which do mention the seven little chains and give a meaning to them. Equally obviously then, the Masons who use these rituals are entitled to say that the seven little chains do have a symbolic meaning.

In the English Emulation ritual, there is an optional charge which may be used when presenting a Master Mason with his apron. It states, in part: "To each of these ribbons seven tassels are attached to remind us that no Lodge is perfect unless seven Brethren are present; that in olden days the seven ages of man were thought to be influenced by the seven then known planets; and no Master Mason was considered efficient unless he had some knowledge of the seven liberal arts and sciences." Other rituals may well have some other meaning given to the seven little chains.

One can, of course, decide that even though our rituals do not mention the seven little chains, there should be a symbolical meaning attached to them.

One could decide that they represent the seven liberal arts and sciences, in which we should be proficient; or the seven cardinal virtues, which we should always practice; or the seven mortal sins, which we should always avoid; or anything else for that matter. But if one does this, one should also be fully aware that this is a personal symbolism only, and may well be disagreed with by others.

But this option gives us the third answer "Perhaps".

Brother F. R. Worth, a member of Quatuor Coronati Lodge in London, had this to say about the seven little chains when writing about them: "The symbolic origins of the tassels and their seven little chains are also shrouded in mystery. It is far better to accept the probability that regalia makers from 1830 onwards contrived a symmetrical design for the Apron by placing the tassels and their ornamental chains on either side of the Apron." Brother Worth seems to be suggesting that the regalia makers, knowing that the number seven is of importance in myth, legends, the Bible, religion, Freemasonry and other areas, put seven little chains on the tassels, leaving Masons to argue about their meaning. And this may well have been the case.



#### WHAT IS THE DIFFERENCE BETWEEN A.F.&A.M. AND F.&A.M.

[by: Ven. Brother Jim Doherty, PSM, Scarborough Council, No. 175]

After the foundation of the first Grand Lodge in England in 1717, a rival Grand Lodge arose less than two decades later, calling itself the Antients (or Ancients), whereby it intended to assert greater authenticity than the rival "modern" Grand Lodge. The Antients were also known as the Athol Masons, from their first Grand Master, the Duke of Athol. Some authors (e.g. Carl Claudy) say the Antients were schismatic - i.e. had split off from the "modern" Grand Lodge; others (e.g. Allen Roberts) of more recent vintage say that the Antients were founded independently by Lodges deriving from Scottish and Irish traditions who were excluded by the English "moderns".

These competing English Grand Lodges, along with the Grand Lodges established in Scotland and Ireland, issued Charters for Lodges in the American colonies into the latter half of the 18th century, until the American Revolutionary War led to the ties between the colonies and the mother country

being severed. Long after that event, in 1813 (when the two countries were again at war, in fact) the rival English Grand Lodges amalgamated to form the United Grand Lodge of England, which is the governing body of English Freemasonry to this day.

Meanwhile, in the new United States of America, Grand Lodges were organized in each State, some as offspring of Provincial Grand Lodges and some as self-declared independent Grand Lodges (e.g. Virginia). These Grand Lodges comprised Lodges whose Charters had been issued by both the Antient and "modern" Grand Lodges in England (as well as a few Scottish and Irish constitution Lodges). The designation of whether a Grand Lodge was Free and Accepted or Ancient Free and Accepted was therefore almost an arbitrary choice, based perhaps on who had a bit more political power when the new Grand Lodge was formed.

*In particular, one cannot conclude anything significant about the nature of the ritual used by a Grand Lodge as to its Antient or "modern" content, based only on the designation as F.&A.M. or A.F.&A.M.. Many Grand Lodges use an amalgamation of the forms, and it would take detailed study, (never having been done to my knowledge), to determine the precise provenance of each American Grand Lodge's ritual contents. It does appear that Pennsylvania may adhere most closely to the work of the Antients, while a northern tier of states, running from Connecticut through Minnesota and perhaps farther west, preserves the "modern" ritual most closely. In those states where a ritual cipher is permitted, which seems to be more a characteristic of the "moderns", the incorporation of changes to the ritual occur with much lower frequency (a fairly obvious observation). An example is the phrase "any be due" which is synonymously rendered "ought be due" in the apparently "modern" jurisdictions: the substitution of a common word ("any") for an archaic one ("ought") is a natural evolution of an oral tradition, while the reverse substitution virtually never occurs in oral transmission. The states with a printed ritual cipher have maintained "ought" while "any" has appeared in those states eschewing such written aids.*

Incidentally, there are two jurisdictions which use neither F.&A.M. nor A.F.&A.M.: the District of Columbia uses F.A.&A.M., and South Carolina uses A.F.M.. Again, these are distinctions without any real difference.

Various suppositions are made about "four-letter" Lodges vs "three-letter" Lodges and relationships to Prince Hall (P.H.A.) Masonry and issues of recognition, but these are entirely unfounded.



## OLD MASONIC TOASTS

[by: Ven. Brother Michael Jenkyns, PSM, Colonel By Council, No. 217]

This brief presentation was prepared some time ago and has recently been updated with some material which has come from my several years of research into military Lodges. That is a topic for a separate discussion or even a series of discussions due to its nature and the impact which our military brethren have had around the globe.

Many expressions have been used to describe what happens on closing a Lodge, Royal Arch Chapter, or other masonic body: Social Hour, Banquet, Festive Board, Refectory and Refection are a few. But they are not properly Masonic. Generally speaking our ritual refers to brethren "being called from Labour to Refreshment" and from "Refreshment to Labour". The time devoted to this activity should be referred to as "At Refreshment" in the same manner as "At Labour" and "At Work".

Today we traditionally close our meetings and proceed to "take refreshment". However, we know from evidence that refreshment was originally a part of the Lodge proceedings and that these proceedings would often last well beyond midnight. Most early Lodges were held in separate rooms in a Tavern or Inn. Thus the Lodge would be opened and work undertaken in a room in which there would be a table with food and drink. The Lodge would be called from labour to refreshment and after a sufficient period, called from refreshment to labour. This could be done several times in an evening. Eventually, if there was no further work, the Lodge would be closed. Today, however, this has changed and we *usually* close the Lodge first and proceed to refreshment.

The custom of sharing refreshments is of great antiquity, its origins being so old as to be lost in time. The North American Indian custom of giving and receiving tobacco was a tacitly and understood guarantee of friendship, comparable to the "breaking of bread". Each man standing surety for the other.

Like refreshment, taking wine (or "having a drink") is also evidence of sociability and friendship. The action whereby the host first pours a small portion in his own cup, then serves his friends, and then finishes with himself,

is meant to show that the drink has not been poisoned. Another way is for several people to share the same cup, with the host drinking first. Both of these were important actions in the days when often the best way to dispose of your enemy was by poisoning his food and drink. However, there are cases where even this good intention of demonstrating friendship took a nasty turn. General Allenby (whom we may remember from the book The Seven Pillars of Wisdom or the movie Laurence of Arabia) partook of wine from the same cup as his Arab friends to seal a pact of friendship between Britain and her Allies just before the Second World War. The cup was unfortunately infected with Cholera bacilli and Allenby regrettably died.

As part of the Refreshment, we traditionally undertake a series of Toasts as a pledge of our friendship to one another, and to others, or organizations, to which we are in some way obligated, and which we, on an individual level, may not have direct knowledge. "The Queen and the Craft" is one; "The Grand Master and the Grand Lodge of . . ." is another; "Absent Brethren" recalls to us those who through illness, business or family demands cannot be with us; "To the Visitors", and on.

I want close by bringing this short discussion around to a finding which came out of my research into military Lodges, although, unfortunately, it is not about a military Lodge.

On June 6, 1755, the Grand Lodge of Ireland, in Dublin, issued Warrant No. 257 to Bros. William Johnston as Worshipful Master, and Samuel East and James Thompson as Wardens of The Orange Lodge of Belfast. Unofficially (although occasionally occurring in correspondence) the Lodge was also known as "The Gentlemen's Lodge". Although the Lodge was considered unsuccessful at first (registering only 16 members in its first 8 years and no more until after 1780), in 1781 it admitted 70 members and by June 1810, the Lodge had 226 registered members. On June 7, 1810, for reasons which are not stated, the Warrant was surrendered to Grand Lodge.

As with many early Lodges, meetings were frequently held in reputable Taverns where the festive board was extensive and the toasts many. This Lodge was no exception and The Orange Lodge of Belfast is reported in the Ahiman Rezon of 1782 (5th Edition, published in Dublin) as meeting fortnightly (every two weeks) at The Donegall Arms, Belfast.

The archives of the Grand Lodge of Ireland reveal that the following was the normal series of toasts which seem to have been in use by this Lodge

in the period 1782-1800:

1. May Wisdom, Strength, and Beauty, be ever the Supporters of Masonry.
2. May every Mason, who stands in need of Friendship be able to call "Eureka - I have found it".
3. May the Tuscan Order support us; the Ionic guide us, and the Corinthian reward us.
4. May Virtue be the Abutment and Wisdom the Key-Stone, of the Lodge.
5. May each Mason revere The Book, Compass, and Square.
6. May the disinterested Friendship shown by Freemasons to each other, be universally diffused.
7. May Beauty and Merit be the Reward of Virtue and Secrecy.
8. To the Memory of old Cynion *[probably Gaelic for "old friend"; which I see as the equivalent of today's Toast to "Absent Brethren"]*
9. The Royal Arch -- that -- *[Note: the wording of this toast is incomplete and not unnatural since the Grand Lodge was constantly instructing Lodges to refrain from reporting their Royal Arch and Knight Templar activities in Lodge Minutes and records, preferring that they be kept separately.]*
10. To every beautiful, charming She, Who loves the Craft and Masonry.
11. May she who'd Masonry revile, Ne'er meet a Mason's gracious Smile; On earth be a neglected Belle, And when from this - bad Apes in Hell.
12. All Knights Templars round the Globe.
13. All Royal Arch Excellent Free Masons.
14. May none ever be admitted Members of this Lodge, but such as shall be found worthy of the Mark.
15. All Mark Masons round the Globe.

16. All Royal Masters who become Pillars to each other.

17. May the gallant Volunteers of Ireland invariably unite in Brotherly Ties, and be as faithful to each other as Freemasons have ever been found to be. *[At the time of the French Revolution and until the death of Napoleon, many coastal towns, as well as counties, raised Volunteers as well as other types of militia to provide for local policing and defence. A sort of WWII "Home Guard" or LDV.]*
18. The Memories of our first three Grand Masters.
19. May we ever be mindful of Judas' Fate.
20. May the virtuous Resolutions of Ireland be initiated by Great Britain; and may the two Nations ever go Hand in Hand, united in patriotic Pursuits and liberal Sentiments, to the Glory of our Brother the King, the Exaltation of our Country, and the certain Overthrow of our combined Foes.
21. The Memory of our Sister, Allworthy, of Newmarket. *[I regret not being able at this time to identify this particular Lodge.]*

Perhaps the next time we partake of refreshment at the close of a meeting, we may remember that it is not mere physical nourishment, but a symbolic ceremony where we are pledging (and re-pledging) our friendship with our companions who are present. This symbolism extends to those whom we toast. What an incentive this is to live in peace and harmony, to face the world with its challenges, and to be ready once again to meet with our friends and companions when next we meet, after having received our summons.



### Blue, The Colour of Freemasonry

[by: Ven. Bro. Raymond S. J. Daniels, PSM Medwayosh Council No. 62]

And God said,  
"Let there be light!"  
And there was light.

According to both biblical mythology and scientific hypothesis,

Creation began with a dazzling sunburst of blazing light - *The Big Bang!* And so begins every Brother's new life in Masonry. From the moment when the Initiate is "restored to the blessing of material light" the steady, unvarying pursuit, the life-long quest of every Free and Accepted Mason is further Light. The Freemason, exploring the hidden mysteries of nature and science, heeds the call enunciated by the poet, William Wordsworth (1770-1850):

*Come forth into the light of things,  
Let nature be your Teacher.*

The Craft Lodge and the myriad of degrees and orders conferred in all its appendant and concordant bodies were created and continue to exist to fulfil this obsession for Masonic enlightenment.

Light naturally produces colour. Indeed in a simple experiment we all performed as schoolboys, it can be demonstrated that white light is composed of a whole spectrum of colours. As if by magic, passing sunlight through a prism produces a rainbow of seven colours: violet, indigo, blue, green, yellow, orange and red. Sir Isaac Newton, the English mathematician and physicist discovered this phenomenon, known as refraction, in 1666.

The ingenuity of man soon found ways and devised means of imitating nature. In prehistoric times cave paintings were brightly coloured and animal skins were dyed. Furthermore, from the earliest times, the use of colour soon assumed symbolic meaning. Of particular interest to us as Masons, there is historical evidence that proves our ancient operative brethren employed colour symbolism. When the temple at Ur in Sumer, built in the second millennium BCE, was unearthed in 1923 by the British Archeologist, Sir Charles Leonard Woolley, the stage pyramid, or ziggurat was coloured: the lowest levels black, the upper red, the topmost shrine was faced with blue-glazed tiles, and the structure was crowned with a canopy of gold. To those ancient Sumerians, who inhabited lower Mesopotamia, "the land between the two rivers" (now southern Iraq) and the sire of the earliest human civilization, these colours represented the dark Netherworld, the habitable Earth, the sky, and the sun.

The history of the Israelites recorded in the Old Testament is replete with many references to the specific use of colour to symbolize royal rank and priestly function. In the *Book of Exodus* we read that the ten curtains of the Tabernacle of Moses were to be made "of fine twined linen, and blue, and purple, and scarlet - the royal colours. The vestments worn by Aaron, the high priest, were richly embroidered: "And they shall make the ephod of gold, of

blue, and of purple, of scarlet, and fine twined linen with cunning work." [Exodus 28:6] Significantly, the *ephod* of the Hebrew priests was an apron type garment of linen. (We might note in passing that the motto in Hebrew "*Kodesh la-Adonai*" - *Holiness to the Lord* - which was engraved on the plate affixed to the High Priest's mitre, was adopted as the motto of the United Grand Lodge of England, and appears in the Arms of the Grand Lodge of Canada in the Province of Ontario.)

Hiram, Solomon's friend and political ally, ruled the city-kingdom of Tyre, the most important city of ancient Phoenicia on the eastern coast of the Mediterranean Sea. At this period, around 1100 BCE, the Phoenicians were the most notable traders and sailors of the ancient world. One of their principal industries was the manufacture of textiles and dyes. In particular, they produced a rich purple dye with a hue between violet and red, called Tyrian purple, derived from the Murex shellfish found in the Mediterranean Sea. (The word Phoenician is derived from the Greek word porphura = purple.) The biblical land Canaan was "the land of purple."

Hiram, (or Hiram as the name is given in *II Chronicles*), the master craftsman imported from Tyre to act as chief architect of the first Temple at Jerusalem, is described as "a cunning man, endued with understanding . . . skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson." [*II Chronicles* 2:13-14]

In the *Book of Esther* we read the story of Mordecai, the Jewish hero who saved his people exiled in Persia from massacre and annihilation. Through the influential interception of Queen Esther, King Ahasuerus spared Mordecai's life and rewarded him with his appointment as grand vizier. The moral lesson of the story, which biblical scholars suggest is historical fiction, is included as an important part in the ritual ceremonies of the *Order of the Eastern Star*. In robes befitting his new rank and station: "Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a fine garment of fine linen and purple." [*Esther* 8:15]

The Royal Purple: The darker hue of "garter blue", being a blend of red and blue, is more precisely described as "purple." Purple cloth was worn as a symbol of royalty or high office. To be "clothed in purple - the purple of kings" denotes dignity and supreme, or royal, authority. In the early days of the Roman Empire, the Imperial family and the nobility wore purple, and as late as the 4<sup>th</sup> Century CE, cloth coloured with Tyrian purple was recognized as the symbol of royalty.

Perhaps the most convincing evidence for the influence of Hebrew religious tradition on Masonic colours as they are used on regalia, is found in this descriptive passage: "(The Lord spake unto Moses, saying) Speak unto the children of Israel, and bid them that they make fringes on the borders of their garments . . . and that they put on the fringe . . . a ribband of blue." [Numbers 15:38-40] The blue border seems to prefigure the border of sky blue ribbon which adorns the Master Mason apron. The moral exhortation given in this passage in the Old Testament seems to resonate through the Apron Charge: "Speak to the sons of Israel and tell them to put tassels on the hems of their garments and to put a violet cord on this tassel at the hem. You must have a tassel, then, and the sight of it will remind you of all the commands of *Yahweh*. You are to put them into practice then, and no longer follow the desires of your own heart and your eyes, which have led you to make wantons of yourselves. [Numbers 15:38-40 Jerusalem Bible] In the words of the ritual, "it is meant to remind you of those important duties which you have just solemnly engaged yourself to perform."

In the Old Testament scriptures the Hebrew word "*tekelet*", a word which denotes "*perfection*", and which the Authorized Version (1611) translates as "*blue*", is probably more accurately interpreted as "*purple-blue*" or "*violet*". Remember, however, that the only English translation of the Bible readily available to ritualists and symbolists in the eighteenth and nineteenth century was the Authorized, or King James, Version.

*Blue, darkly, deeply, beautifully blue . . .*

Robert Southey (1774 - 1853)

Before we embark on a consideration of the prevalence of the colour blue in Freemasonry, it might be helpful and informative to examine the symbolism of colour in general and blue in particular as it has been employed by people throughout the ages in many cultures.

In his thorough study of the subject, *The Secret Language of Symbols: A Visual Key to Symbols and Their Meanings* (1994), Dr. David Fontana, Professor of Psychology at the University of Wales, establishes several basic premises: 1) All visual symbols have both shape and colour. 2) The symbolic language of colours is related to the hues of the natural world, e.g. blue sky, red blood, gold sun. 3) Colours have an impact on our emotions, a psychological effect with the ability "to arouse or to tranquilize, to gladden or depress." In terms of everyday experiences we all "see red" when angry,

"turn green" with envy, and "feel blue" when unhappy. Life itself is "colourful" and, by contrast, either black or white, the absence of colour, symbolizes Death.

While our Grand Jurisdiction deprecates the term, we have often heard, particularly by our brethren in the United States, the Craft Lodges colloquially described as "*Blue Lodges*", and the first three degrees referred to as "*Blue Degrees*" or collectively as "*Blue Freemasonry*". Similarly, Chapters in Capitular Masonry as known as "*Red Lodges*", from the predominant colour of the regalia worn by Royal Arch Masons.

*The heavens declare the glory of God;  
and the firmament sheweth his handiwork*

Psalm 19

As with most symbols adopted and adapted to illustrate the moral teachings of Freemasonry, blue, the colour of the sky, has been recognized at all times and considered by diverse cultures a beneficent colour, a symbol for things of the spirit and the intellect, denoting piety, eternity (applied to Deity), immortality (applied to man), chastity, sincerity, and fidelity. It is a symbol of the truth, and what is true is eternal. Thus, blue symbolizes the eternity of God and man's hope is immortality. [Biedermann, Hans. *Dictionary of Symbolism*, 1994]

The English essayist and poet John Addison (1672-1719) sang:

*The spacious firmament on high,  
with all the blue ethereal sky,  
and spangled heavens, a shining frame,  
their great Original proclaim.*

The Junior Warden tells the Entered Apprentice that "The covering of a Masonic lodge is a celestial canopy of divers colours, even the heavens." In the northern hemisphere the clear sky generally appears as light blue, which in heraldic terms we call azure, in painting *cerulean* (*bleu celeste*, heavenly blue, from the Latin *caelum*, heaven), or *sky blue* (the colour stipulated for regalia in the *Book of Constitution*).

*. . . her hue she derives from the blue vault of heaven . . .*

Blue, the colour of the sky is a symbol of the universality of Freemasonry. Albert Mackey (1807-1881) gives us this interpretation and implies a moral application "It, is to the Freemason a symbol of universal friendship and benevolence, as it is the colour of the vault of heaven, which embraces and covers the whole globe, we are thus reminded that in the breast of every brother these virtues should be equally as extensive."

The following lines are included in the Masonic catechism of William Preston (1742-1818), the great English ritualist, on which so much of our modern Masonic ritual is based.

*How do we see the Master?*

With homage and respect we would hail him master of the art.

*How should he be clothed?*

That the world should mark his consequence, we should clothe him in royal robes, blue, purple and scarlet.

*Why?*

Because those colours adorn the thrones of eastern monarchs, celebrated for their pagantry, and of such colours was the veil of the Temple of Jerusalem composed, which attracted the attention of the twelve tribes of Israel.

*Why would you thus distinguish him?*

That by this testimony of our regard we might exemplify to the world our opinion of his merit, and afford him an opportunity to display his superior skill and talent, before the world, that he might receive the honours to which he was justly entitled.

At the Union of the two English Grand Lodges, the Book of Constitution, 1815, specified that the rosettes, lining and edging of aprons should be "sky blue", collars "light blue" and "garter blue" for Grand Lodge and Provincial Grand Lodge Officers. The English Masonic scholar Bernard Jones suggests that, "The English Grand Lodge, in choosing the colours of its clothing, was guided mainly by the colours associated with the Noble Orders of the Garter and the Bath." Can it be mere coincidence that the colours of the two old English universities are respectively deep blue - *Oxford blue*, and light blue - *Cambridge blue*. At the formation of the Grand Lodge of Canada in 1855, the clothing of the United Grand Lodge of England was adopted: sky blue for Lodge members, and garter blue with gold trimming for Grand Lodge

Officers.

In the science of heraldry, *azure* is the term used to denote the colour blue, an emblem of fidelity and truth. The colour is represented in heraldic devices by horizontal lines. The operative mason must of necessity continuously "*try levels and prove horizontals*" by applying his "*level*" the basic testing tool of his ancient Craft. Once again, I ask you, can this be merely a happy coincidence?

In his helpful study of Symbolism *The Perfect Ashlar* (1963), the Reverend Brother John T. Lawrence, admitting that "The attempt to derive ethical teaching from the clothing of a Freemason must always yield more or less fanciful results" relates a lecture with tongue-in-cheek that purported the *azure or light blue* "which distinguished brethren still in the fighting line was the colour of the sky when the sun was still pursuing his daily course, the period of industry and labour. But the *purple* or the *dark blue* was the colour of the sky when the sun had retired and the period of rest had set in." Elsewhere in the same study, discussing Masonic Titles and Dignities, Lawrence suggests, more seriously, that the regalia of Grand Office is of a darker shade of blue, "inasmuch as these particular brethren had to work harder than their fellows, whose field of labour was confined to the private lodge, it was desirable that they should wear something of a colour that would less readily show the stains of toil."

An old adage runs, "*True blue will never stain*" - an expression which is often quoted to imply that "*a really noble heart will never disgrace itself*." This moral takes its origin from the common practice of butchers, who wear dark blue aprons and blouses because they do not show bloodstains, inevitable in the practice of their trade. All Freemasons will readily recall the assurance given at the conclusion of the Apron Charge when the Candidate is invested in the First Degree - "*if you never disgrace that badge it will never disgrace you*."

At the end of the day we are left with yet another of those unanswered (perhaps unanswerable?) questions which intrigue and fascinate the serious Masonic student: "*Did ancient symbolism inspire the colours of Freemasonry, or were they first chosen and the symbolism then found to fit them?*" Bro. Bernard Jones concludes, "Whichever came first - symbolism or colours it is undeniable that Freemasonry attaches considerable importance to colours."





## ACACIA An Important Symbol in Freemasonry

[by: Bro. Arthur G. Wolfe, Medwayosh Council No. 62]

From the dictionary, we learn that the Acacia or Egyptian Thorn is a genus of woody plants of warm regions having pinnate leaves and white or yellow flower clusters. The Acacia is widespread around the world and is generally found in dry sandy terrain. It varies in height from a low shrub to a tree of great height. The tree looks like the mulberry tree. It had a hard wood.

The Acacia tree has deep roots and survives through drought and famine. It is a strong tree which provides shelter for wild animals from the searing heat of the sun. It also provides food and nourishment.

The "gum" which is obtained from it is "Gum-Arabic". It is water soluble and is used particularly in the manufacture of adhesives, inks, confectionery, in textile finishing and in pharmacy. It is also called "Gum Acacia".

In Canada, it is not considered a native tree, but is now fairly common in southern Ontario. Here it is known as the Honey-Locust, Three-Thorned Acacia or Sweet Locust (*Gleditsia triacanthos* L.). In favourable conditions it will attain heights of 70 to 100 feet [21.3 - 30.5 m] with diameters of 2 to 3 feet [60.9 - 91.4 cm]. There are 12 species which grow in North America, but only one grows in Canada. The wood is heavy, hard and strong and is desirable for its durability in conditions favourable to decay which make it suitable for posts, railway ties, furniture and general construction.

In Africa, some tribes place a sprig of Acacia at the head or foot of the deceased's grave. The culture of the individual tribe determines the location of the sprig. Yet the meaning is the same. The sprig's roots will reach into the body and form a ladder for the soul to take upon its journey to the upper world. As the sprig reaches maturity, the branches of the tree will reach the heavens and allow the soul to reincarnate back to the tribe as a newborn child. The birthing tree is often the dead Acacia sprig. This ritualistic use of the Acacia is not exclusive to Africa. The same meaning to the sprig of Acacia is seen in parts of the Middle East, Asia, Australia and parts of South America.

Perhaps it is no coincidence at all. Carl Jung talks about "universal

Archetypes" found throughout mankind. Maybe the use of the Acacia at the grave is a ritualistic archetype of mankind itself. It has a prominent place in Freemasonry.

In the *Bible*, the Acacia is called "Shittim", which is the plural of "Shittah". This singular use of the word appears only once in the *Bible*, in *Isaiah* 41: 19, to quote: "I will plant in the wilderness the cedar, the Shittah tree, and the myrtle, and the oil tree, and the pine tree, and the box tree together". It was considered a sacred tree among the Hebrews, and in the building of the first temple, Moses was ordered to make the tabernacle, the ark of the covenant, the shewbread table, an altar and the rest of the sacred furniture (*Exodus* chapters 25, 26 and 27).

By the Jew, the Acacia tree from whose wood the sanctuary of the tabernacle and the Holy Ark had been constructed, would ever be viewed as more sacred than ordinary trees.

It became a custom among the Hebrews to plant a sprig of Acacia at the head of the grave of a departed friend. It was a plant believed to be incorruptible, and not liable to injury from attacks of any kind of insect or other animal, or the vagaries of weather — thus symbolizing the immortality of the soul.

The early Freemasons therefore, very naturally appropriated this hallowed plant to be equally sacred purpose of a symbol, which was to teach an important divine truth in all ages to come.

In the Historical lecture in the Third Degree, King Solomon sent 15 Fellowcraft to search for the Grand Master, Hiram Abif, who disappeared from the construction site of his temple. Three of them accidentally found the improperly interred body and in order to find the location after reporting to King Solomon, "planted a sprig of Acacia at the head of the grave".

To Freemasons, the Acacia is the symbol of the immortality of the soul. The perpetual renewal of the evergreen plant, which uninterruptedly presents the appearance of youth and vigour, is aptly compared to that spiritual life in which the soul, freed from the corruptible companionship of the body, shall enjoy eternal spring and an immortal youth. In the impressive funeral service of our order it is said, "This evergreen is an emblem of our faith in the immortality of the soul, by it we are reminded of our high and glorious destiny beyond the world of shadows, and that there dwells within our tabernacle of

clay an imperishable and immortal spirit which the grave shall never receive, and over which death has no dominion".

The Acacia is also considered to be a symbol of innocence and initiation.

The word *AKAKIA* [*akakia*], in the Greek language, signifies both the plant in question and the moral quality of innocence or purity of life. In this sense, the symbol refers, primarily, to him over whose solitary grave the Acacia was planted, and whose virtuous conduct, whose integrity of life and fidelity to his trusts, have ever been presented as patterns to the Craft, and consequently to all Master Masons, who by this interpretation of the symbol, are invited to emulate his example.

In all the ancient initiations and religious mysteries there was some plant peculiar to each, which was consecrated by its own esoteric meaning, and which occupied an important position in the celebration of initiation rites. Thus it was that the plant, whatever it might be, from its constant and prominent use in the ceremonies of initiation, came at length to be adopted as the symbol of that initiation.

For example, the "Lettuce" was the sacred plant in the mysteries of Adonis; the "Lotus" was that of the Brahmanical rites of India, and from them adopted by the Egyptians, (the Egyptians also revered the Erica or Heath plant). The "Mistletoe" was a mystical plant among the Druids, and the "Myrtle" performed the same office of symbolism in the mysteries of the Greeks. In all of these ancient mysteries, while the sacred plant was symbolic of initiation, the initiation itself was symbolic of the resurrection to a future life, and the immortality of the soul. In this view, Freemasonry is to us now in place of the ancient initiations, and the Acacia is substituted for the aforementioned plants. The lesson of wisdom is the same — the medium of impacting it is all that has changed.

The Acacia then is the symbol of three explanations. It is the symbol of immortality, of innocence and of initiation. Thus, in this one symbol we are taught that in the initiation of life, in which the initiation in the Third Degree is simply emblematic, innocence must for a time lie in the grave, at length however, to be called, by the word of the Great Architect of the Universe, to a blissful immortality.

In this little and apparently insignificant symbol, one of the most

important and significant in Masonic science, we have a beautiful suggestion of all the mysteries of life and death, of time and eternity, of the present and of the future.



## PAST MASTER'S DEGREE

[by: Bro. Frank H. Hueston, Kawartha Council No. 143]

In the early days of Royal Arch Masonry. The degree of the Holy Royal Arch was controlled by the Symbolic or Craft Lodge, and was limited to those who had served the office of Master of a Lodge. Upon the separation of the jurisdictions, the requirement of Past Masters status was dropped and the virtual Past Masters Degree was introduced in the United States ostensibly to fill the void in knowledge of candidates without Past Master's status.

English constitutions forbade the practice from 1826 and it lingered in some jurisdictions until 1850.

The Past Master's Degree was conferred on candidates by the Grand Chapter of Canada until 1894 at which time it was dropped "owing to an irregularity in its working"; possibly alluding to improper use of the Master's word.

The following details of the Past Master's Degree are excerpted from "Richardson's Monitor of Free Masonry".

The Degree starts with a hurried message to the presiding Master requiring his urgent presence elsewhere. The Master asks the candidate to wait, and of course he agrees. At this point the Junior Warden jumps up and indicates that the Degree must be conferred that night because of his future unavailability. The Junior Warden then nominates the Senior Warden to fill the Master's chair, but many members object to this procedure. Eventually the candidate is nominated to preside over the Lodge. The Master then indicates that the candidate cannot fill the Master's chair until he has given his assent to the Ancient Regulations and taken an obligation regarding the Master's chair.

The Candidate has no objection, and goes through that familiar part of the installation of a Master where the reading of the Ancient Charges takes place, and to which he gives his assent.

The obligation alludes to additional obligations concerning the Past Master's Degree, support of the General Grand Chapter of the United States, and that Degree will not be conferred upon any who has not received the previous four Degrees.

The obligation goes on as follows:

Furthermore do I promise and swear that I will aid and assist all poor and indigent Past Master Masons, their widows and orphans wherever dispersed round the globe, they applying to me as such and I finding them worthy, so far as my power without material injury to myself or family.

This certainly has a familiar ring upon review of the obligation in the 14<sup>th</sup> Degree.

The obligation carries on demanding the protection of a brother's secrets; murder and treason excepted. We all know that is previously covered. The candidate promises not to wrong any brother, and that during his governing of the Lodge he will use his utmost endeavour to preserve peace and harmony among the brethren. He then promises, in addition to all his previous obligations, never to pronounce the Past Master's word at any inappropriate time, under the threat of having his tongue "split from tip to root so that he may be thereafter unable to pronounce it."

The candidate then receives the signs, grip and word of a Past Master Mason (in this degree).

The Master now steps off with his left foot and then places the heel of his right foot at the toe of the left so as to bring the two feet at right angles and make the right angle of a square. He then gives the sign placing the thumb of his right hand, fingers clenched, upon the lips. It alludes to the penalty of having his tongue split from tip to root. He gives the second sign by placing his right hand upon the left side of his neck and drawing it edgewise downwards in a diagonal direction towards the right side as to cross the three former penalties.

A very complicated procedure for conveying the grip of a Past Master (in this Degree) follows at which time the word is conveyed.

Richardson does not allude to what this word is; this is rather strange because he covers the words in all the other Degrees.

The candidate is now seated in the Master's chair, and the Holy Writings, furniture, constitution, and working tools of the Lodge are conveyed to him for safe keeping. The brethren salute the new Master, and the retiring Master indicates that he leaves the government of the Lodge to him and takes a seat among the brethren.

The Senior Warden, followed by the rest of the officers of the Lodge, steps up and delivers his jewel and gavel to the Master indicating his resignation from office. The retired Master suggests that the candidate implore the officers to resume their chairs, and after considerable confusion they do so. However, there appears to be a necessity to elect a Treasurer for the Lodge, and the retired Master goes on to indicate the need to fill this important office.

At this point the candidate loses control of the Lodge and general confusion takes place. Several brethren vie for the nomination; others propose they call off and have a dance and sing-song, another proposes an hour of refreshment, someone knocks off the Master's hat, someone proposes that the dues be reduced and this motion is seconded. The Master is called upon to put it to a vote. Everything is done to confuse the candidate. Ultimately the motion passes and the retired Master points out to the candidate that he has broken his obligation by in fact reducing the dues contrary to Grand Chapter regulations.

It is finally pointed out that the candidate appears incompetent to rule, and should consider resigning in favour of the former Master, which of course he does, and abdicates the seat cheerfully.

A lecture of the Degree follows, and the work is closed off.

It can easily be seen that this degree has no real place in Royal Arch Masonry, it does not allude or connect to anything in the other three Degrees. Therefore, one must conclude that our forebears in Royal Arch Masonry in Canada were correct in dropping it from the ritual.



### WHY ATTEND MASONIC LODGE?

[by: Ven. Bro. John W. Reynolds, SM, Kawartha Council, No. 143]

During recent visitations to several Masonic Lodges on the Grand

Registry of Prince Edward Island, *i.e.* *Mizpah Lodge* No. 17 (Eldon), *Victoria Lodge* No. 2 (Charlottetown), *Hiram & Lebanon* No. 3 (Summerside), *Mt. Zion Lodge* No. 12 (Kensington) and *Prince of Wales Lodge* No. 18 (Wheatley River), discussions arose concerning why some members are less than regular in their attendance at Lodge. The following presentation centres on the highlights of these discussions.

Those who attend Lodge get more out of Freemasonry than those who do not. That is an axiom, everyone knows it. So, why do not more attend — or attend more frequently? Do they think they have received most of what Lodge has to offer, and the extra value is not worth the extra time?

But if those who do attend more *do* believe the extra is worth the time, what is that extra? What are they getting that the others are not? And just how much extra *value* does it have?

To find out, there is no point in asking those who do not attend frequently. How could they possibly know? Well, there is one argument that says you can get a lot out of reading about Freemasonry. You can buy books, and subscriptions, and memberships in research lodges, and stay home and read. But does all the Light available from Freemasonry shine full brightly through its words alone? Ask those who attend Lodge often. They say, "No."

They say there is more, much more. They first remind us that we are a fraternity, a brotherhood, a collection of tens of thousands of places where Freemasons meet, greet and share; that they get extra value out of the extra activities of meeting, greeting and sharing; meeting Lodge members and visitors; going to other Lodges and meeting more Freemasons in Alberton and Georgetown, Summerside and Charlottetown, Wheatley River and Lindsay and Peterborough, and Toronto, New York and Singapore; and greeting each other with that special camaraderie that comes from having shared the experiences of the Degrees and the Oaths and Obligations and Examinations, and the decisions in votes and ballots on Officers and new Candidates; the Degree rehearsals and teamwork and attendance at Divine Worship services and annual banquets and Grand Lodge Annual Assemblies, and visits from Grand Masters and from Grand Lodge Representatives from other jurisdictions all over the world, that remind us we are the first and oldest and largest international fraternity that believes in universality; in which millions of members all share beliefs in the Brotherhood of Man under the Fatherhood of God and the immortality of the soul; the shared experiences and beliefs that lead to strong bonds of friendly and caring relationships, the mystic tie that binds us in what

our Memorial Service describes as "the reciprocal intercourse of kind and friendly acts to mutually promote the welfare and happiness of each other."

You can get all that by reading about it?

"No", say those who attend Lodge frequently. You get it through sharing. We share a flowing stream of mutual experiences; a frequency of renewed friendships; a sharing of ritual work and refreshing companionship; and a sharing of the *knowledge* imbedded in the fabric of Freemasonry, in its rituals and the design of how Lodges operate; knowledge concerning important truths about life and living; knowledge that leads to clearer comprehension, deeper understanding, the Light each of us sought in Freemasonry; the Light which some come to see more clearly than others, and prize more dearly, and want more ardently to share with more of Their Brethren; who wish more would attend Lodge more frequently so the sharing could be as boundless as it was meant to be.

Fine words. Pleasant rhetoric.

But what is the real substance? What can you get through frequent attendance at Masonic Lodges that you cannot get elsewhere, or some other way?

You can get clearer answers, for one thing. Answers to questions every thinking Freemason ask himself as he goes along. At least asks *himself*. And often asks others. Or, hears them discussed. Questions about the *origins* of the institution and rituals of Freemasonry; about why it came about, why it lasted through centuries, and why it has had millions of members generation after generation, grandfathers and fathers and sons and cousins and unrelated men who might otherwise have remained strangers to each other. Questions about the meanings of the words and phrases in the rituals; about the reasons for choosing them; about the allusions and references and quotations, that *some say* can lead you back in time to the origins of all the great philosophies and theologies and religions — to the answers our ancestors thought about deeply.

*Some say?* Who say? Those who attend Lodge frequently, that is who say. They say that is the whole purpose of Freemasonry — to encourage you to ask questions and consider answers, a long process of helping you travel your journey towards your own happy conclusions.

Long process? Yes. The Light that Freemasonry offers is not shed all

at once in one blaze of Degree experiences. It is not contained only in the ritual words and phrases and allegories and allusions. It is contained as much or more in the design and effect of the *process* — the process of attending Lodge and participating in its activities through years and years.

Few of the ideas expressed in the words and actions of Freemasonry are unique or exclusive. But the ways in which they are put together and presented — the ritual ways — there is not anything else quite like it anywhere, not in potential effectiveness.

*Potential effectiveness.* There is what we are talking about. Freemasonry can have an enormously beneficial effect in making a good man better, if he fully exposes himself to all its *potential*, to its process, over time. It is just too complex, too deep and wide, to absorb in a few sittings, or even in a few years. It works its magic, spreads all its Light, and weaves its mystic ties, through a process which requires time; time for questions to come to mind; time to ask them; time to realize many answers are not written down, and are not easy to express; time to hear and consider the alternative answers; time to draw personal conclusions.

What questions?

Is there really more to the ritual than most people seem to realize? That ought to be one of the first questions. And the answer given by those who attend Lodge frequently is a resounding "Yes".

If symbols, allusions and allegories are used by Freemasons as teaching tools, as the Ancient Mysteries did, and as all great religions still do, have I attended often enough to learn how to understand and use the tools of Freemasonry? Do I understand the symbolisms as well as I could? Have I asked others about them, discussed them, debated the possible interpretations?

If Freemasonry is a way of life founded on a philosophy proved beneficial throughout the ages, do I understand that philosophy, that way of life? Could I understand it better by observing more often how my Brothers demonstrate it in Lodge?

Am I as proud of being a Freemason as my Brothers are? If not, what am I missing? Do I feel and fully understand the mystic tie that binds all Freemasons together? Am I sharing that sense of close friendship that other members say exists between them? If I have not fulfilled the desire I had when

I first approached Freemasonry, why do those who continue to attend feel that they have? What am I missing?

Can I explain to a potential candidate the feeling one receives from the handclasp and words of welcome and good cheer, offered by so many Brethren when I attended Lodge? Can I explain the Masonic meaning of the word Brother?

Have I received all the Light Freemasonry has to offer? If not, is that because Freemasonry does not really offer as much as it claims; as much as I expected when I joined? Or, is it because I have not worked with it enough; or have not given it full opportunity to work with me. If some Brethren say they get more out of Freemasonry than I think I do, can I get that extra value without attending Lodge more often?

Ask yourself those questions, sincerely. Some, I am certain, you will not be able to answer without attending Lodge. And that is one of the answers!

Seek more answers. Seek them in Lodge. The great aim of our institution is to enable you to discover how to find them, and thus ease your journey and make you happier.

God bless your travelling



### AN INTERESTING DIVERSION

Not all Freemasons were men and public records note the following about the initiation of a lady into a Lodge in the 22nd Regiment of Foot. While the story may be apocryphal it has been reported by Robert Freke Gould: "The following announcement appeared in the *Newcastle Courant* of January 4, 1770: - "This is to acquaint the public, That on Monday the first instant, being the Lodge (or monthly meeting) Nite of the Free and Accepted Masons of the 22d Regiment, held at the *Crown* near Newgate (Newcastle), Mrs Bell, the landlady of the house, broke open a door (with a poker) that had not been opened for some time past, by which means she got into an adjacent room, made two holes in the wall, and, by that stratagem, discovered the secrets of Freemasonry; and she, knowing herself to be the first woman in the world that ever found out the secret, is willing to make it known to all her sex. So any lady who is desirous of learning the secrets of Freemasonry, by applying to that

well-learned Woman (Mrs Bell, that lived fifteen years in and about Newgate), may be instructed in the secrets of Freemasonry.” Gould goes on to note: “It would be interesting to know,” continues my authority, “how many pupils Mrs Bell obtained, and why she appealed to her own sex in particular.” [Source: Robert Freke Gould, *History of Freemasonry*, 1887, Volume III pp. 397-398; Gould cites his authority as *Chambers’s Journal*, 1882, p. 400.]



### BIDDULPH AND THE BLACK DONNELLYS (From tales related by my Parents and Grandparents)

[by Ven. Bro. Ron Culbert, SM, Colonel By Council, No. 217]

*[This paper has been included, not because it is about Freemasonry, but because it provides a useful and interesting back-drop of the society in a part of southwestern Ontario during the time of the last Provincial Grand Lodge and the formation of the Grand Lodge of Canada. The paper was delivered at a recent Field Day held in Ottawa District in July 2001. -- Ed.]*

To give the following stories some credibility, I want to put into perspective and relate my interpretations of the many tales told to me during my youth. My great grandfather on my Dad’s side was William Culbert who settled on a 100 acre farm on concession road 5 of Biddulph Township around 1860. His son, my grandfather, Wesley Wilson Culbert, inherited the farm at William’s death in 1910. My grandfather was born in 1863 and died in 1949, when I was 17. Some of the stories may be fact or fiction as I have never been able to confirm them. However, my Grandfather, Grandmother and my Dad passed these tales on to me. In an attempt to give them some credibility, I have studied newspaper clippings from the time of the “Biddulph Tragedy” and books by Thomas P. Kelly, Orlo Miller and Ray Fazakas.

My Dad was born on the family farm just one concession road West and one mile North of the farm held by James Donnelly. My Dad’s brother Aljoe, owned and lived on the 5th concession farm back to back with the 6th concession (Roman Line) farm taken by James Donnelly. My family was Protestant as were most others on the 5th concession. On the other hand, most everyone on the 6th concession was Roman Catholic. Both factions appear to have gotten along with one another but I do recall my mother telling the story of her first visit to my Dad’s home. It would seem that shortly after arriving at

Dad’s home, my grandfather asked my mother to excuse Dad “for a bit” as they had to get into town (Lucan). Looking out the window, Mother saw Dad get into the car carrying a stick, the size of a cane, with a large black knob on the end of it. Both my Grandfather and Uncle also had similar sticks. It seems that it was election time in Lucan and both Protestants and Roman Catholics put up slates of candidates for local election. The losing side would start the donnybrook. Mother said that Dad came back a short time later, still hanging on to his shillelagh, none the worse for wear. Lucan’s reputation as a free-for-all town continued until the early 1930’s.

The village of Lucan was made up of Irish and Scots who had immigrated from “the Old Country”. I am led to believe that there were more Irish than Scots as the village continues to proclaim an Irish heritage. The hard drinking Irish immigrants brought their feuds from Ireland to Lucan with them. Even though it was a relatively small community, Lucan boasted of having nine bars, which was a lot, considering the size of the community.

James Donnelly was born in 1816 in County Tipperary, Ireland, the son of a Protestant mother and Roman Catholic father. He came to Canada with his Protestant wife, Johanna, about 1847. James was a handsome man with wavy, black hair and an athletic build and stood about five feet seven inches tall.

Intent on settling at Lucan, just north of London, Ontario, the Donnelly’s journeyed to the Roman Line looking for a place to call their own. Even though there were unclaimed lands available, they chose to settle on land already allocated to another immigrant. When the owner tried to take possession, James Donnelly threatened to thrash him. The owner beat a hasty retreat, later selling the property to one John Farrell, a big man and one-time blacksmith who would not back down from anyone. However, when he tried to claim the land, Donnelly gave the larger man a merciless beating. Farrell dragged himself away and attempted to get his purchased land back through litigation. When they next met, they were both at the same barn raising. Both became drunk, which was not unusual at these events, and they got into a scrap. This time, Farrell appeared to be the winner until Donnelly picked up an iron bar and brained Farrell with it. Three days later, Farrell died. The local authorities then attempted to arrest Donnelly only to learn that he had fled. After hiding out for nearly two years in his own bush, Donnelly walked into Lucan and gave himself up. He subsequently spent seven years in prison for murder.

At the time of the imprisonment, James and Johanna Donnelly had eight children - James Jr., William (who had a club foot), John, Patrick, Michael, Robert, Thomas and an only daughter, Jennie. It therefore fell unto Johanna to raise her family alone. Johanna, who was very masculine with stern and swarthy features, was strong enough to handle most farm chores herself. She had a face that only a mother could love. In later years, she sported a small Vandyke beard. Her red flannels were often seen as she worked in the fields. By her own standards she was no beauty.

All the seven years that her husband was in jail, Johanna was teaching her brood how to feud for themselves and take what they wanted. The boys became a rough and tough gang of seven. Enemies of the Donnellys, and they were plenty, had barns burned, items stolen, cattle poisoned, crops destroyed with vandalism and vindictiveness. The Donnelly family already had a reputation for violence by the time James Senior returned from jail. However, the next few years were relatively quiet by Lucan's standards. This was a time for James to become acquainted with his boys and for them to grow. During this time only limited barn burnings, cattle mutilations, destruction and poisonings were reported. The victims were witnesses against James Senior, or those with whom the Donnellys had disputes. As the boys grew in physical power, so did their reputations as ruffians and notoriety grow.

The Donnelly boys were reputed to be very good looking and physically challenging. James Junior was six feet tall at age 15. William, who had the club foot, was the thinker of the bunch. He was feared more than any of the other boys. They were all excellent fighters and took every opportunity to thrash their opponents, of which there were plenty. They had no respect for the law and did not mind taking a round out of the village law officers. They used intimidation to silence their accusers and went unpunished for most of the charges leveled against them. All seven of the boys were in jail at one time or another. Usually, witnesses received beatings and threats of more violence if they testified against them. Woe was the man caught in a lonely place by a Donnelly. If he was identified as an enemy, he would incur a severe beating. Otherwise they might just rob him. Over the years that the Donnellys held physical power there were 26 or 27 murders in the area, numerous barn burnings, arson, vandalism, street brawls, gang fights, gun battles, highway robbery, horse and cattle mutilations, thefts, poisonings, crops destroyed, rustling and even train derailments. They were all attributed to the Donnellys, rightly or wrongly. One of the sadistic tricks of the boys was to harass their neighbors when returning from eventide Church services at their Roman Catholic Church. They took delight in taking a couple of rails off one of the

many rail fences, affixing them to stick out from the sides of their wagon or buggy, and charging down the road. Those walking home from Church at twilight would either have to get off the road and bend over to avoid the rail, or get clipped on the back of the head. On one occasion, Tom Donnelly held a local school teacher while his brother Mike broke the teacher's fingers one by one.

Closer to home, my great, great, uncle, Thomas, ran a hotel at Granton. He had been buying beef off Thomas Donnelly. At the time, there was a bit of rustling going on in the area. Being suspicious of the Donnelly's, one of the neighbors was keeping count of the Donnelly livestock. It was not going down. The neighbors reported this to my relative who confronted Thomas about his stock. Not receiving a satisfactory answer, Thomas Culbert told Thomas Donnelly that he could not buy additional beef from him. A few nights later, a patron of the Granton House came into the bar and told him that Thomas Donnelly was outside and wanted the proprietor to come out to settle some outstanding accounts. The customer also told the hotel keeper that Thomas Donnelly was on the left hand side of the front door and had a knife in his hand. Thomas Culbert put a set of four steel rings on his right hand and went out the door, he swung as hard as he could, catching Tom Donnelly on the jaw, breaking it and also breaking his own knuckles. Donnelly went down and never again challenged Thomas Culbert. I remember seeing the four rings in my youth as Dad fell heir to them. Two of the more gruesome have disappeared. I have the remaining two rings. The final chapter of this story is that the Donnelly family invited Thomas Culbert to dinner just six weeks prior to the massacre and toasted him as the only man to stand up to a Donnelly, and win.

The murders that took place on that fateful day are well documented by the books of the various authors. As I understand it, there were no Protestants in the Vigilante group that murdered five Donnelly members on February 4, 1880. They all belonged to the Catholic Parish on the Roman line. While several men were charged with the murders, having been identified by a young neighbor who was staying at the Donnelly's and escaped the carnage, none were convicted of the murders. One of the Vigilantes, James Ryder, became a friend of my grandparents. James lived out his life with the nickname "Buckshot Ryder". He was reputed to have used a shotgun on John Donnelly, although Kelly's book says otherwise. I met James Ryder's two spinster daughters at the funerals of both my grandparents. I also recall going hunting for mushrooms in the Ryder pasture with my Dad.

At the time of the murders, although the Vigilantes wanted William

Donnelly:

- they mistakenly shot and killed John Donnelly before getting cold feet and failing to get William.
- William and his family moved to a new location where he lived quietly for the rest of his life.
- James Junior had died of illness a couple of years earlier.
- Michael died with a knife in his back, having become a hobo.
- James Senior, his wife Johanna, sons John, Thomas and niece Bridget, were all murdered on February 4, 1880.
- Robert, who was in jail at the time, later became a hotel desk clerk in London and died peacefully.
- Patrick was away from home on that fateful night and died peacefully several years later.

Jennie, the only daughter, grew up to be a beautiful girl, who was married and living away from home at the time of the murders. She seems to have been sheltered from the notoriety of her brothers, and lived a quiet but socially active life in St. Thomas, Ontario.

At a hockey game in Seaforth, Ontario, I met and had a good conversation with the great, great grandson of the boy who witnessed the Donnelly murders.

The Irish community in and around Biddulph Township was quite superstitious and no one would touch the land of James Donnelly in fear of the consequences. Nearly forty years later my Grandfather rented the farm, and contrary to what his neighbors said, he grazed cattle quite successfully. This he did for several years, putting an end to the superstition.



**James RIDGEWAY** was either a civilian or a senior NCO of the 8th (King's) Regiment of Foot when it was based at Niagara. He is shown as one of the members of Lodge No. 125 ER(M) in the 8th Foot who was initiated on March

22, 1786. His age is shown as "38 years" and his occupation as "Cordwainer". [Sources: J. R. Robertson, The History of Freemasonry in Canada, 1899; Bro. Norman Rogers' article, Lancashire Military Lodges, June 24, 1963, as printed in the Transactions of the Quatuor Coronati Lodge; Bro. A. J. Milborne, The Provincial Grand Lodge of Quebec 1759-1793 Part I and II, 1956, as printed in the Transactions of the Quatuor Coronati Lodge.]

Who was James Ridgeway, really? Was James Ridgeway connected with the town of Ridgeway, Ontario? This would be a paper for a member of the AMD, as we know little of his life and times.



### THE FIRST MILITARY LODGE

[by: Ven. Bro. Michael Jenkyns, PSM, Colonel By Council No. 217]

*Trying to write the history of a Lodge is usually difficult but there are (for the more "modern" Lodges) records which may assist. In trying to reconstruct the history of the "old" - in the case the first - traveling Lodge in a military regiment is made extremely hard because of the lack of records. What is interesting in this summary history is the working of the Lodge over many years, in many places, and that the members actually worked a variety of degrees which are today, to be found in various parts of the York and Scottish Rites.]*

Lodge No. 11 IC, in the 1st Battalion, 1st Regiment of Foot  
(now The Royal Scots (The Royal Regiment))

Philip Crossle, in his Irish Masonic Records, 1973, notes that there is no record in the Register of the Grand Lodge of Ireland of the use of the number "11" for a Warrant prior to 1732, but Smith, in his Pocket Companion, lists Warrant No. 11 as having been issued to Brethren at Bray, Co. Wicklow, prior to 1735 (likely an error and the year should have been 1732).

Warrant No. 11 was (re)issued by the Grand Lodge of Ireland and signed on November 7, 1732 (*the first Travelling or Military Warrant ever issued by any Grand Lodge*) to "our Trusty and Well-beloved Brethren, Mr. James Murray, Mr. Patrick Howard and Mr. Patrick Reid", to be held in the "First Battalion Royal" (This would be the 1st Regiment of Foot Guards, then



serving in Ireland). The Warrant was signed by "the Right Worshipful, and Right Honourable Lord Viscount Nettirvill, Grand Master of all the Lodges of Freemasons in the Kingdom of Ireland, the Right Honourable the Lord Viscount Kingsland, Deputy Grand Master, the Worshipful James Brenan, M.D. and Robert Nugent, Esqrs; Grand Wardens". V. W. Bro. R. E. Parkinson, in his paper Some Notes on Irish Military Warrants, as printed in The Lodge of Research, No. C.C., Ireland, Transactions For the Years 1949-1957, pp 119-141, notes that "Smith's List, in his "Pocket Companion" of 1735 includes, as well as No. 11 in the Royal Scots, four other Military Warrants . . .", indicating that even at this date the Lodge was known.

The notes in R. W. Bro. Keith Cochrane's CD-ROM Update of Crossle's Irish Masonic Records of June 2000 mention that the Warrant was originally issued without a number, the number "11" being later shown in the Register. The copy of the Warrant shows clearly the "No. 11" in the upper left hand corner and, given the vagaries of communications in those days, it is likely that the Warrant was printed and the number written on it at the time it was signed, not afterwards.

During its first 50 years of existence the Regiment, and Lodge No. 11, saw much active service. The 1st Battalion (and the Lodge) were made prisoners of war at Alost in 1745, after an unsuccessful attempt to relieve Ghent, and was carried off to France before being exchanged later in the same year. This gave the Lodge members an opportunity to visit with French Freemasons who were guarding them. This situation would be reversed in 1780 when the 1st Battalion was based in England and engaged in guarding French prisoners of war. Cochrane's notes indicate that it was this contact with European Freemasons which brought it into contact with the Rite of Strict Observance and the early degrees of the Knights Templar. Irish records (in this case this means a few letters preserved in the Grand Lodge of Ireland which refer to these degrees being worked in Lodge No. 11) indicate that by 1797, although the Lodge possessed only the Warrant No. 11, it seems to have had a Royal Arch Chapter numbered as "No. 5" as well as an Encampment of Knights Templar and Knights of Malta. The Companions also appear to have worked the additional degrees called Harodim (or Heredom) and Sovereign Prince Mason (or Rose Croix).

According to the History of the Grand Lodge of Free and Accepted Masons of Ireland, Vol. I, 1925, a Certificate from Lodge No. 11, dated February 1, 1762, is the third oldest of known certificates issued to members of a Lodge and which refers to three degrees and which also uses the expression

" . . . ye Sublime degree of a master mason . . ." (Page 234). Other early certificates listed include those dated September 6, 1756 (Lodge House in Lodge Alley, Philadelphia, No. 2) and June 2, 1761 (Lodge No. 195 in the Royal Highland Regiment - the 42nd Foot, now part of The Black Watch). R. W. Bro. Keith Cochrane, in his article Irish Warrants in Scottish Regiments, in the Grand Lodge of Scotland Year Book, notes that because members of the Lodge would become detached from it as the Lodge moved with the Regiment, the need for proof of membership in good standing in the Lodge led to the creation of a Certificate system. These were not the centrally issued Certificates of later years, but were Certificates issued by the Lodge for the benefit of its members.

It is unclear whether Lodge No. 11 IC operated in Canada and America during the 1750's and 1760's when the 1st and 2nd Battalions were operating there and it is not referred to in documents of the Provincial Grand Lodge of Quebec (Moderns), Provincial Grand Lodge of Lower Canada (Antients) or the Provincial Grand Lodge of Upper Canada (Antients).

Lodge No. 11 IC was in Gibraltar with the 1st Battalion and, when trouble between Antients' and Moderns' masons on Gibraltar became acute in 1772, were forced by circumstances to side with the Antients. On St. John's Day, December 1772, the various Moderns' Lodges wished to exclude Lodge No. 148 ER(A) from taking part in the customary procession, but Lodge No. 148 was supported by four Irish Lodges to attend the procession. These were: Lodge No. 11 IC, in the 1st Battalion, 1st Regiment of Foot; No. 244 IC, in the 2nd (Queen's Royal) Regiment of Foot; No. 290 IC, in the 39th Regiment of Foot, and No. 466 IC, in the 58th Regiment of Foot. The Irish Lodges wrote in May 1773 to the Grand Lodge of Ireland justifying their action, and, apparently, received a reply endorsing it.

The Regiment was assigned to Jamaica by 1790, and took the Lodge along with it. The brethren in the Royal Train of Artillery, located at Port Royal, Jamaica, received help from Lodge No. 11 IC. Members of the Royal Train of Artillery were initiated into Lodge No. 11 IC, which then supported their Petition for a Warrant. Warrant No. 262 was issued on August 28, 1790, by the Antients Grand Lodge to hold a Lodge in the Royal Train of Artillery, in garrison at Port Royal, Jamaica. Lodge No. 11 IC, was then given authority to open a Grand Lodge and install the Master and Wardens of the new Lodge, which was done on May 24, 1791, at Port Royal. (Lodge No. 262 ER(A) ceased working in 1810.) The Installing Officers of Lodge No. 11 IC were: W. Bro. William Richards and Bros. Alex. Tullough, Alex. McGregor and Alex

Rea, all of whom were noted as being Master Masons and Past Masters of Lodge No. 11 IC.

The Regiment and Lodge No. 11 appear to have been transferred for a short time back to Gibraltar in 1791/2. Cochrane says that Grand Lodge records regarding Lodge No. 714 IC (in the 68th (Durham) Regiment show that it was working in Gibraltar in 1792, with five other Irish Lodges - Nos. 11 (1st (Royal) Regiment of Foot); 168 (18th (Royal Irish) Regiment of Foot); 227 (46th Regiment of Foot); 604 (11th (North Devonshire) Regiment of Foot); and 690 (51st Regiment of Foot)

The Regiment and Lodge are next known in Jamaica. On March 7, 1793, six Lodges met in Jamaica to form a Grand Lodge for the purpose of forming civilian Lodge No. 257 ER(A) and installing the Master and Wardens. The six Lodges were: Royal Artillery Lodge, No. 262 ER(A); Lodge No. 11 IC; Lodge No. 299 IC, in the 10th Regiment of Foot; Lodges No. 637 IC, and 661 IC, both of which were held in the 13th Regiment of Foot; and Lodge No. 3, PRJamaica (Scottish). Sometime shortly after this event the Regiment was assigned to the Mediterranean as Grand Lodge records indicate that the Lodge fought with the Regiment in Corsica in 1793. (The Corsican campaign of 1793/4 is notable because every one of the seven Regiments involved was home to a Masonic Lodge, all of which worked under Irish Warrants: 1st Royals, No. 11 IC (1732-1847); 11th Regt., No. 604 IC (1782-1815); 25th Regt., No. 92 IC (1749-1815); 30th Regt., No. 85 IC (1738-1793) and No. 535 IC (1776-1823); 50th Regt., No. 113 IC (1763-1815); 51st Regt., No. 690 IC (1788-1801) and No. 94 IC (1763-1815); and 69th Regt., No. 174 IC (1791-1821).

While serving again in the Caribbean from 1803 to 1808, the 1st Battalion was decimated and the membership of the Lodge was reduced to one member. As new replacements for the Regiment were assigned, those who were Masons were recruited by the Lodge and, in 1808, when there were 40 working members, the Lodge was reactivated.

The 1st Battalion, accompanied by its Lodge, was assigned to garrison duty in Quebec City and was serving there from 1808 onwards when The Royal Thistle Lodge, No. 222 SC was Warranted by the Grand Lodge of Scotland to be held in the 4th Battalion, 1st Regiment of Foot Guards, which had also been assigned to Quebec City, in 1815. During the period that Lodge No. 11 IC met in North America (i.e. until about 1815/16), it worked the Royal Arch, Knight Templar and Knight of Malta degrees under the authority of its Warrant.

The Belfast News-Letter of June 28, 1816 mentions Lodge No. 11 IC as being back in that city with the Regiment and Grand Lodge documents indicate that meetings were held in the "Royal Barracks" at Dublin. On February 27, 1836, the Supreme Grand Royal Arch Chapter of Ireland, granted Warrant No. 11 to nine Royal Arch Companions to hold a "Royal Arch Chapter to be attached to Lodge No. 11 in the 1st Battalion, Royal Regiment of Foot".

During the period 1822 to 1835 the civilian and military authorities in Ireland made efforts to suppress "Orange Lodges" which were considered "... contrary to order and to the rules of the service ...". As a result of a Parliamentary enquiry in 1835 the Commander-in-Chief gave orders banning Orange Lodges in military regiments. The orders were interpreted as banning any meeting called "... for other than military purposes ..." and all meetings were indiscriminately suppressed. As a consequence Lodge No. 11 IC ceased meeting for the remainder of its time in Ireland.

When the 1st Battalion was assigned to Gibraltar in 1839 both Lodge No. 11 and Chapter No. 11 were unable to continue working and the Warrants were returned to a few surviving members of its Depot Companies at Templemore, Ireland. The Lodge and the Chapter were built up again and remained with the Depot Companies and never again joined the 1st Battalion abroad.

Irish Grand Lodge records note: "Warrant given up April 1847 by order of Col. Maunsell" following passage in the British Parliament of the Unlawful Societies Act which prohibited so-called "secret societies", including Freemasonry. (Maunsell refers to Colonel Robert Christopher Maunsell (or Mansell), K. H. as District Quarter Master General in Limerick.)

It is worth mentioning that from 1793-8 Ireland had been disturbed with the growth of so-called "secret societies" and the "insurrection" was put down in 1798 within a few weeks of its breaking out. An Act of Parliament of July 12, 1799 was passed "For the more effectual suppression of societies established for seditious and treasonable purposes, and for preventing treasonable and seditious practices." Thus all societies whose members were required to take an oath not authorised by law, were suppressed. Societies "held under the Denomination of Lodges of Freemasons" were expressly exempted from the Act. By 1842 the agitation for Home Rule for Ireland led to further attempts at armed rebellion and the Lord Lieutenant of Ireland called upon the military for the rigorous enforcement of the 1799 Act without regard to the

exemption previously applied. The Commander-in-Chief in Ireland, Lieutenant-General Sir Edward Blakeney was ordered to take action and instructed his subordinates accordingly, including Colonel Robert Christopher Maunsell.

By the time of its demise the Chapter had about 20 members in total and although the Chapter Warrant was given up, it was not struck off the rolls until May 19, 1858.

Grand Lodge records indicate that at the time of closure of the Lodge, 352 Brethren had been admitted into it between 1744 and October 15, 1845 (this number refers to members listed on the "2nd Series Grand Lodge Registers"). Although at first maintained almost exclusively by the NCO's of the Regiment, by the close of the 18th Century the Lodge had a fair proportion of officers. It was also, over time, not reserved exclusively for brethren within the Regiment and the membership lists include officers and other ranks of other regiments, as well as civilians. As the Lodge was likely to move and leave behind the members who did not belong to the 1st Foot, the Certificate "system" was established to provide "bona fides" for them. These certificates were normally issued by the Lodge itself, not the Grand Lodge, due to the problems of communications and a non-existent postal service.

Bro. John Bowers (PM, Lodge No. 571 IC), commenting on Bro. John Heron Lepper's paper The Poor Common Soldier. A Study of Irish Ambulatory Warrants, as printed in the Transactions of Quatuor Coronati Lodge, 1925 makes the following comment on Col. Maunsell's actions. "I once talked to a man who served under Col. Maunsell; from him I learnt that John Maunsell forced the Lodge of "Holy St. John" No. 11 IC, to give up their Warrant, because of pressure from General Blakeney. General Blakeney was at one time Colonel of the Royal Regiment of Foot, but at which period, before 1847 or after, I cannot at this moment say. Blakeney's picture hangs in the Officer's Mess of the 2nd Bn. at Colchester. He was a member of the Friendly Brothers of St. Patrick, but I am unable to say if he was a Freemason".

V. W. Bro. Philip Crossle notes in his Irish Masonic Records, published by the Grand Lodge of Ireland, 1973, that the name of the Lodge was "Holy St. John" although he does not indicate when this name was adopted and it is not mentioned on the Warrant. He also notes that the Warrant was returned to Grand Lodge in 1813, although this does not agree with other evidence. V. W. Bro. Crossle notes that the Warrant (or perhaps the number "11" only) was used for the issue of a Warrant to hold a Lodge at Bray, Co. Wicklow, although no date of (re)issue or surrender is mentioned.