

**The Architect  
2002**



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**The Grand Council of  
The Allied Masonic Degrees of Canada**

## 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. Electronic copies can be emailed. Submissions should be sent to:

Michael Jenkyns  
2 Westfield Cres.,  
Nepean, ON K2G 0T5  
Tel: (613) 828-6433  
Email: [jenkyns@magma.ca](mailto:jenkyns@magma.ca)

I hope that you all enjoy this edition of The Architect and I wish you well with your researches.

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## Council Publications in the A.M.D.

[by: R. Ven. Bro. John Warren Reynolds, D.D.G.M. District #2; PSM, Kawartha Council, No. 143 AMD, Peterborough, Ontario and SW Medwayosh Council, No. 62 AMD, Waterloo, Ontario.]

The *Allied Masonic Degrees of Canada*, and elsewhere, is one of several Masonic organizations whose primary objective is to have its members conduct research and share those findings with its members *vis-à-vis* exemplify degrees. This has been a controversial topic in recent years between members with opposing views. A more detailed discussion on this topic can be found in Miller (2000).

Those members who conduct research and prepare a paper frequently find when they attend the Council Assembly that only a hand full of members are present to receive the fruits of their labours. This can be disheartening to someone who has spent considerable time and effort to prepare his paper, only to share this with a small number of brothers. It is true, there is a national publication in Canada — *The Architect*, and for those who belonged to the A.M.D. of the U.S.A. prior to joining the Canadian body, the — *Miscellanea*. Unfortunately, only a few papers each year find their way into these publications. In the case of the latter, it appears that the editors seem to select a small group of authors repeatedly. This would seem not to be a random choice considering the large membership on which they can draw on for submissions. In defence of *The Architect*, we have a much smaller membership and many of our members may only produce one paper during their tenure, leaving the editor a very small pool of manuscripts from which to select.

In 1995, it occurred to me that we could reach a much larger audience with a local, or Council, publication so that absent members and those who wished to purchase copies of our Council's papers could have the benefit of sharing the "light" revealed in these presentations. Thus, on May 12, 1995 the *Transactions of Kawartha Council No. 143 A.M.D.* was established. A similar motion was passed on January 31, 2000 in Medwayosh Council establishing the *Records of Medwayosh Council No. 62 A.M.D.* And more recently on January 31, 2001 the *Papers of Toronto College No. 20, S.R.I.A.* The following Preface is found in each of these publications, with slight alterations to fit the circumstances:

At the Regular Assembly of *Medwayosh Council No. 62, Allied Masonic Degrees*, held on January 31<sup>st</sup>, 2000, it was proposed that the Council produce a publication containing all of the papers that have been presented from its inception in 1963 up to the present. It was further proposed that all papers presented in the future be published on an annual basis.

The papers presented/read at any Council of the Allied Masonic Degrees of Canada can be as varied as the backgrounds and interests of the

membership. Particular subjects may appeal to one person more than to another, and something that was presented sometime in the past might have concerned a topic that is of especial interest to someone who was not then a member. Couple this with the limited membership of an individual council and it becomes obvious that a great deal of Masonic research is reaching only a very small audience.

The members of *Medwayosh Council* believe that a local publication sponsored by this Council would assist to ameliorate this deficiency. It would make available all of the works of all members, and bring to any new members a sense of the type of research that is being undertaken in the Allied Masonic Degrees. Hopefully, it may even prove to be a stimulus to further research on some subjects, and thereby help us to fulfil our charge to "make a daily advancement in Masonic knowledge". The editors wish to thank those who have provided manuscripts so that this book could be produced. We have managed to include 85% of the papers presented to *Medwayosh Council* in this initial printing.

It is in this spirit that we present to you this initial publication of the *Records of Medwayosh Council No. 62 A.M.D.*

In each of these cases, the publication of the "book of papers" commenced years after the formation of the individual council or college. This presents a significant challenge to the editor(s) of these publications as many of the early papers were written by members who now reside in the Grand Lodge Above. If the local body was fortunate to receive and still have copies of the papers this presents no problem. In some cases, where the author was fortunate to have his paper selected for *Miscellanea* or *The Architect*, and I was able to secure the paper in this manner. In some cases, the families still had boxes of the member's papers which fortunately I was able to secure. The ideal situation for a body which decides to follow this journey, and produce a similar document, is to begin as soon as possible. In this way the chances for 100% inclusion are greatest.

I have been fortunate, with the help of many individuals to obtain a high percentage of papers even after many years, e.g. the *Records of Medwayosh Council*, starting to produce the publication in their 37th year, over 90% of the papers have been included.

I will not say that producing one of these books is an easy task, but it is not insurmountable either. I have found each of these easier to assemble and improve based on past experience. As indicated in the Preface above, this type of publication makes available the members research to all members of the local Council/College and any other member of the organization who wishes to purchase one. In addition, all papers appear in the same format. They have the benefit of being edited, hopefully, so that any spelling, typos and grammatical inconsistencies are removed. Also, some editors may have access to various diagrams or figures which might

enhance the paper. In almost all cases, unless the author has distributed his paper(s) to a wide audience, only the author, possibly the secretary and the editor are aware of any changes or improvements made to the original manuscript. I have never had a single complaint from an author where his manuscript was improved through editing.

With the advent of computers, the production of these "books" has been made much easier. Once a template for the format of the book has been decided upon and set up, papers can be typed in or transferred from a disc or CD ROM. Since all papers may not be available at the time of first publication, I set up the "books" so that each year was a separate "No." and pagod individually, so that when papers come to light in the future, they can be inserted where they belong with out disruption to the flow of the publication.

To give you an example of the time commitment required to produce a book, I will use the following example with the several conditions.

- the format has been decided and a template has been produced for the Papers as well as the Index and Table of Contents (a couple of hours work maximum),
- the editor is skilled in computer software applications, i.e. is at ease with word processors, spreadsheets, and scanning techniques,
- all the papers are on disc and have been checked for spelling and grammar, and
- the initial books have 25 papers.

Under these conditions, a draft of the book could be completed in several evenings. It is when papers or manuscripts have to be completely typed that considerable time is required. If these papers can be typed/entered on disc by the authors, or a third party, and given to the editor the excessive time commitment can be overcome.

The advantages to each Council having its own publication are:

- all papers are recorded and available to members whether they were present at the assembly or not,
- members can reread these again at their leisure,
- they provide a literature base for further study and research,
- AMD members from other Councils can benefit from the availability of this research,

- they provide a database for the Masonic contributions of the members of the individual council as part of an archive of its members, a project ideal for an individual assembly, but too large for the national publication [this is particularly useful in later years when current members no longer know who were the past members of the Council], and
- they can provide a data base for the editor of *The Architect* to select papers for the annual national publication.

It would appear to me, that if other Councils were interested in undertaking such a project, it might be advantageous to arrange for a seminar or workshop at the Annual Grand Assembly where those Councils could take advantage of the experiences of those who have completed such projects.

(Reference: Miller, W. B. 2000. Have we lost our way in the Allied Masonic Degrees? Rec. Medwayosh Council No. 37, pp. 6-9.)



### What's the Program?

[by: R. Ven. Bro. Brian Rowntree, Secretary, Keystone Council, No. 217 AMD, Winnipeg, Manitoba; presentation made to the Editorial and Library Committee of the Grand Lodge of Manitoba]

*"If the program delivered is different than the program promised, people will go elsewhere."* – e-mail July 1, 2000 to author

The program promised by Freemasonry is one quite easily found within our rituals. It has been summarized as "making good men better" and has worked for over two centuries.

The pages of our rituals contain an endless variety of topics for exploration. Each one could become the subject of a short talk to be given in Lodge to the edification and delight of the members who are present. For example: one lodge recently celebrated Robbie Burns Day with the usual fare of haggis and the address thereto. Unfortunately, not one word of explanation was given to the newly raised Masons (and the old-timers) who were present. It was as if they had to know about Robbie Burns by osmosis. The dull and very short business meeting could have been

enlivened with a brief history of, or even some poetry by, Brother Robert Burns of Scotland.

If this stands as an example of the way many lodges run their meetings, then perhaps it is certainly true that the program delivered is not what is expected and the brethren go elsewhere.

We have a decline in Freemasonry which worries many brethren throughout Manitoba and, indeed, throughout North America. That decline is blamed on a number of things—from satellite and cable TV to the Internet, or even the economic need to be working more to make ends meet.

Potential remedies are as many and as varied as the problems appear to be: a public relations program to show how good we are for the community, thereby convincing men to join us because of a positive image preconceived of the institution; support a charitable cause in the hopes that it will show people we are worth joining; pay for a membership committee to work on the issue, or maybe even relax our standards for membership and solicit men to join.

These approaches forget several factors, chief of which is the aging population of Masons and their current and future limited income. They may not all be able to afford hundreds of dollars for Lodge membership each year and may leave through demit or by suspension NPD. Another factor is the reluctance of many to turn the Craft into another fund-raising group. A third concern is that lowering standards does not necessarily entice the desired quality of person to join the Craft.

In the early years of the twentieth century, when Freemasonry flourished, comradeship was important. The degrees were worked quite frequently to accommodate the new membership. Surely the lessons inculcated in those frequent repetitions lived in the hearts and actions of the Masons.

Can we say with absolute certainty that the same holds true today? Numerous lodges have not exemplified even one degree a year, let alone all three. If all the members get for their dues is a "stodgy" business meeting, no wonder they leave.

A remedy to this situation is the same as it has been for generations—Education. I suggest that the Grand Lodge have a new lodge officer, for Education, and make it this man's duty to prepare a short talk for every lodge meeting. A Grand Lecturer could ensure that education occurs at the Grand Lodge Communication each year, in addition to the Grand Chaplain's or the Grand Historian's talks. The papers entered in the Short Talk Competition, as well as the J. R. C. Evans Memorial Lecture, should be presented at Grand Lodge and provision made for their printing and distribution to the Lodges.

Communicating with those who have stopped attending, preparing a

meeting which has variety and challenge and education, and enjoying ourselves, as we are charged at the closing of the Installation of Officers, could go a long way towards ensuring that the program delivered is the program that was promised when a man joined Freemasonry.



## Equality

[by: Bro. Mason Jardine, Westman Council, No. 216 AMD, Brandon, Manitoba.]

A good and learned brother once surprised me at lodge by asserting that equality was an impossible concept because people could never be the same. The same was repeated to me by others as well - that in order for there to be equality everyone would have to be exactly uniform and identical in every respect.

I observed too that our so-called "Charter of Rights" guarantees that everyone is to be equal under the law - except those who do not belong to a group which is supposed to be "disadvantaged". The law is entitled to heap disadvantages on everyone else presumably so the disadvantages will cancel out. This principle is supported by all politicians and by the news media - indeed I heard one politician declare that this kind of singling out for special treatment of particular races, religions, ethnic and other groups was being done in the name of "equality".

To me, it sounds like George Orwell's *Animal Farm*: "All animals are equal but some are more equal than others." This is of course nonsense but no less so than the Charter of Rights version of equality, and it is understandable that, on hearing such nonsense, people might despair of the idea of equality altogether.

Yet in Masonry, we are told, is to be found "the true import of the three great social treasures" and one of them is equality.

The Greeks had a myth of a brigand or highway-robber called Procrustes who, when he laid hands on an unwary traveler, compelled him to

lie on a bed Procrustes had. If the traveler fit the bed exactly he was sent on his way but if he were too tall and his legs extended over the end of the bed Procrustes would fetch out his saw and saw off the ends of the traveler's legs so that he would fit. Likewise if the traveler were too short for the bed, Procrustes would take hammer and tongs and beat and stretch the unfortunate traveler until he was the right size.

Some would find in Procrustes a symbol for equality since he tended to make all travelers the same. Equal treatment in this sense means treatment that has the result of making everyone uniform. This is the concept of equality that we are all too familiar with.

Freemasonry's symbol of equality is the level, which implies, not treatment which makes everyone uniform but uniform treatment of everyone.

"The level demonstrates that we are descended from the same stock, are partakers of the same nature, and share in the same hope; and although distinctions among men are necessary to reward merit and ability, yet no eminence of station in life should make us forgetful that we are brothers, and that he who is placed on the lowest spoke of fortune's wheel is equally entitled to our regard."

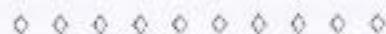
Masonry denies neither the fact nor the inevitability of fortune favouring some more than others, but denies its significance or importance. The society we admire is "the society of men who prize honour and virtue above the external advantages of rank and fortune." The ideal Freemason "honours virtue though it be in the most humble garment and does not favour vice though it be clothed in purple, and administers justice to merit whether dwelling in palaces or cottages." Note that a Mason does not deny the same treatment to those whose good fortune places them in palaces nor does he try to tear such palaces down around them.

It is virtue that Masonry honours and everyone, no matter how rich or poor, educated or unlearned, strong or feeble, quick or slow of thought, honoured or obscure has an equal and identical capacity for virtue and merit among Masons. Therefore all are treated with respect and are granted honour.

The contribution of each brother to Masonry is accorded equal respect. Masonry acknowledges that no two men have the same talents or abilities, but that is not of significance. Masons are only charged to "exert those talents wherewith God has blest them", and to pursue those contributions "that lie within the compass of [their] attainment."

Indeed whereas the false notion of equality represented by Procrustes' bed requires the perversion and mutilation of those that do not fit the mold, we Masons believe that true equality does not require us to penalize and hamper some of our fellow creatures because they are different from some others. Quite the contrary. No one expects to see, and I certainly have never seen, a building where every stone is of the same shape and dimensions. No architect would design such a building - the different stones serve different purposes and their differences enhance the strength and beauty of the whole. So as parts of the figurative Temple of the G.A.O.T.U. we serve different purposes, have different talents, strengths and weaknesses, and are each required to accomplish what we can. Our knowledge that this is so enables us to realize that we indeed stand on the level and every brother is entitled to the same consideration no matter what his external circumstances. "The internal and not the external qualifications of a man are what Masonry regards."

This notion of equality is not only spoken of but is actually practised, as we all know, among the brethren of the Craft every day. If anyone should suggest that Masonry has nothing to offer the Modern world, ask them to consider this: in a world where the idea of equality has been perverted beyond recognition, Masonry holds out the truth and encourages, as it has always encouraged, the practice of true equality.



### A Short Allegory

[by Bro. Mason Jardine, Westman Council, No. 216 AMD, Brandon, Manitoba.]

In matters of religion we are like students preparing for the final exam in a course at college or university. We are not sure if we have seen the professor but a number of lecturers have spoken to us, unfortunately not always to the same effect. Was one of the lecturers the professor in disguise? There are a number of textbooks for use in the course but they are not always consistent. We have done work during the term but we have not received the marks and have only our estimate of how well or poorly we have done. Is the professor an easy marker or hard? Is the term work heavily weighted so that it is important how well we do in it, or is the exam heavily weighted so that a

good exam result will overcome even a miserable term mark? Is there a chance that everyone will pass? Is the professor marking on a curve so that he will only take the top 144 students? Is the professor prejudiced so that he knows who will pass even before we write the exam? If we fail, do we take the course again, or is there a remedial course, or are we expelled?

We must commit ourselves to an opinion one way or another in order to prepare for the exam. We may feel that we have got the key to the course and concentrate on that, or study generally in the hope of catching the correct answer somehow, or rely on the hope that the exam will be very easy and not work at all. Whatever we do, we will be stuck with it when we walk into the exam room.

We as Masons look beyond the differences of opinion and realize that, as people, we are all in the same class and are all trying to pass the exam. We have sympathy for our fellow students, even those who are taking a different approach. We want to wish everyone in the class good luck on the exam, even those we are pretty sure will fail. Wishing them good luck does not mean an assurance that they will pass. We try to encourage our fellow students to do the term work well since we all agree that it was really assigned by the professor, even if it isn't worth much in the assessment of the final mark. Knowing that the professor wants it to be done, we hope that it has some bearing on our final mark, but that is not the same as a claim that our final mark is based exclusively on term work. We believe that the more material relevant to the course we study (even if it isn't actually required to pass) the better we are generally and the better we can understand our fellow students.

It is to be hoped that this allegory may be of some assistance in explaining the position of Masonry towards religion to those who assert that Masonry puts forward a plan of salvation. In the terms of this allegory, salvation is passing the course. The road to salvation is not certain (any more than it is clear what approach will get the student a pass), which explains why there are so many different opinions about it. We are guided down that road by faith, by a belief which we adopt as our rule and guide. The focus of Masonry has to do with our relationships with our fellow creatures and with our determination to live moral or righteous lives, not because we are persuaded that this brings salvation, but because we know that it is approved by God. That is reason enough.



## At Midnight

[by: R. Ven. Bro. Bil Segui, taken from The Short Talk Bulletin - March 1940  
- The Masonic Service Association]

In every Lodge are the counterparts of those who walk through these few pages. In every man's heart may be the thoughts here set down. Lucky is he who thinks them - in time!

Never did I expect to write these words, but the Editor of The Short Talk Bulletin persuaded me that it should be a pleasure and surely was a duty. With some reluctance, I attempt to put on paper something wholly intangible; as difficult to describe as a perfume or a symphony.

It is a small town in which I live, with only one Lodge. In the past I have not gone as often as I should; for years I have too often been "too busy." But this night I did go to Lodge, and met many old friends and had a good time. After Lodge I drove the Secretary to his home - he lives near me - and was just saying good night when I missed my pocket book. I had it in the Lodge room, since I had gone into it for money to pay my dues. So I hoped it was still in the hall.

"Bill, sorry, but I'll have to ask you to go back to the Lodge," I said. "I've dropped my pocket book. There's a reasonable sum in it. I'll need it tomorrow . . ."

"Indeed, then, I won't go back!" he answered. "I'm tired. Take my keys and let yourself in. Send 'em back tomorrow."

He handed over his keys and I drove back to the Temple.

We are a little community and except for a very few alleged "hot spots" down town, we are early-to-bedders. The streets were dark. There was a light in Doctor Prendegast's office, and here and there some usually late radio fan still showed a light, but in the main it was a town asleep through which I drove. The Lodge hall, too, was black. I let myself in with the big key and lit matches to see my way up the familiar steps - steps worn with the tread of many a good man and true who had gone that way before.

My little Lodge is neither large nor wealthy. We own a substantial

equity, in our building, but most of our funds go to paying off the debt. It was no palatial Lodge room I entered at midnight. But neither is it a poor Lodge room; it is decently carpeted and clean; many an old picture adorns its walls; pictures of departed Past Masters; photographs of scenes of corner stone layings and banquets; souvenirs sent us from our brethren sojourning abroad. Our Altar is home-made - dear old Brother Clifton made it, many, many years ago. It is still a good piece of craftsmanship, although one side is cracked and - alas! - the scars of some misplaced cigarette butts, carelessly laid upon it when Lodge has been at refreshment show black on the edges.

My hand sought the buttons which control the lights. It is long since I operated them. There are five. One for the Letter G; one for the Altar lights; one for the north side and one for the south side of the Lodge; one for the Secretary's and Treasurer's desk lights. I forgot which was which. I pressed two, thinking to light the room that I might search for my missing pocket book.

The Letter G and the Altar lights glowed in response.

I stood just inside the door, struck with what seemed to my surprised eyes - which had expected the whole room to be illuminated - with the eery look of the empty Lodge room, lighted as it is during one part of a degree.

It is with some diffidence that I attempt to tell just what happened, or seemed to happen. I am not a "psychic." I do not "dream dreams and see visions." I am a practical man of small affairs, concerned with running a business, raising a family, taking a very small and mundane part in the mundane and small affairs of a little community. Mysticism, spiritualism, clairvoyance and the like are foreign to my thought and makeup. Doubtless all that I seemed to hear and see was but a reflection of vivid memories, induced by the unexpected lighting I had inadvertently produced, the silence and emptiness of the scene which is usually filled with men, the hour of the night.

The Great Light was closed, the square and compasses laid beside it. Hardly knowing what I did, certainly not why I did it, I opened the Book and laid the Square and Compasses upon it as I had seen them those long years ago when as a Master Mason I was brought to light.

I stood silent for some time, enjoying what I saw, though it was but an empty room. But was it empty? Did I see, or did I just think in memory of a time long gone, when I beheld the Lights for the first time?



Walter Davis was Master then, tall, shambling in his walk, his face deeply lined, his voice rather monotonous. But his ritual, as I grew to know, was letter perfect. I seemed to see him standing there, opposite me, and in his eyes a look I had forgotten, but which now reminded me, as with a reproach, of all he had hoped from me, and how little of it I had given him. An earnest Mason, Worshipful Master Davis. A man rather ignorant, as knowledge goes; a humble man in a humble station of life. Being Master of his Lodge was the greatest responsibility which had ever come to him. He held his leadership as something high and holy, and to the best of his heart and mind, he lived up to the responsibilities. We have had many a better Master, but never one who put more heart into it, or was more impressive, with his utter belief, his utter earnestness. It did something to him, being Master - I saw it again, in his face.

"In continuation of my brotherly love and esteem, I now present you my right hand and with it . . ." The words came back to me. I saw him there - dead these many years - his old black coat with the rusty spots baggily about him, his hair ruffled, but his eyes boring into mine with all his heart behind them . . .

I reached for the spectral hand which was not there. Did something press mine in an old, half forgotten grip? Or did my memory play tricks with me?

Dead these many years! I looked around. There were so many dead - so many whose footfalls I had heard echoing in the little plain Lodge room, which there echo no more. The oldest Past Master with the odd name - dear, dear old Brother Orange. Ninety-three he was when he died. Installed Treasurer for the fiftieth time. And I had installed him! He smiled at me, the gentle, lovely smile of the old, old man with the young heart. Yes, there beside him stood Walter Ferris - Walter often had an arm under the old man's to help him. He too, smiled. In their faces I could see the love of Masonry which had meant so much to both.

At what did they smile, these brethren of the long ago? At me?

I looked to the right. Surely my eyes played me false in the dimness of that corner. We have a splendid secretary. We call him Jimmy. He is friend and brother and aid and counselor to all. But it was not Jimmy's young face, there behind the Secretary's desk. It was Ham's - Ham of the mighty vitality; Ham who had made our little Lodge a power for a while; Ham who made a thousand friends and some not so friendly by the vigor and force and

domination of his character. My Lodge was "his" Lodge during his life. Every one spoke of it as "Ham's Lodge." He ruled it. He ruled Masters. He ruled the brethren. And did it with a smile and a story, a quip and a jest and an overbearing determination to get his own way . . .

"All clear of the books, Worshipful!" How many times at annual meetings in the long, long ago I had heard that triumphant announcement! No one dropped N. P. D. NO ONE. Because Ham wouldn't let them drop themselves. He argued, he cajoled, he threatened, he traveled from house to house and office to office, and the brethren paid, or else! No one knew what horrible penalty Ham would have inflicted on the brother who didn't for none ever dared hold back his dues to find out!

Now Ham is one with his fathers but - he too smiled at me; a friendly smile; a smile that told anew what his Lodge had meant to Ham.

Who is that gentle shade who stands near the south, shaking his head sorrowfully? Louie - dear, dear Louie, of the gentle heart, the prejudiced mind, the giving spirit. A ritualist first, last, all the time: a misplaced comma was a tragedy, a misplaced word in a degree a crime! And how he labored over his careless brethren, who, as officers, did not do as well as they should - what midnight oil he burned and how he lived breathed, drank and ate ritual! Now he shook his head. Evidently I had made a mistake. A mistake in what? Was I giving or receiving a degree? I was confused. Louie died a painful, lingering, sad death. It took him a year to die of a slowly creeping incurable paralysis that crept up, up, up . . . we grew to be good friends in that year. I was his Junior Warden when he was Master. During the long months in the hospital, I did not, thank God, forget to visit him often. There was no reproach in the smile which tells me with the shaking head that I have said "on" when I should have said "upon" - a very gentle spirit, Louie. It is good to have known a man to whom Masonry was the very breath of life. It is good to see him again.

Behind him is one not good to look upon. Senior Warden he was - now he lies in a coffin and there is dark blood in his crushed face. He died horribly in a terrible accident. I was a pall bearer at his funeral. The Lodge took care of his children. I see him, now and always, as he lay before us that day, although the undertaker had done his best-crushed, crushed . . .

Down the Lodge strides a thin figure. White headed, white mustached, austere, cold yet cordial - mighty George, one time a Grand Lodge officer. Trustee of the Lodge, his annual reports were always reproofs; we spent too

much on entertainment! We should save more! Indeed, we would not have our substantial equity in our building had it not been for his stern integrity, his tireless work, his aloof, dignified but forceful demands that we save, save, save . . . He is dead these twenty years and yet he lives in his works. He is here, now, with his report in his hand.

I do not want to hear it. I turn my eyes to the north side of the Lodge. There sits Lurtin - Past Grand Master Lurtin, Chairman of the Jurisprudence Committee of the Grand Lodge. Dignity no man ever had to equal his. Power in the Lodge no man ever had to equal his - he was the only brother Ham Smith could not twist about his fingers. He and mighty George. But Brother Lurtin was a kindly man, with a helpful word for a young Mason, and he, too, smiles at me across the years and the veil that flaps fitfully between now and eternity. I see him through that veil, and I sense that his Masonry still means everything to him.

Who comes now, a spectral shade, to join the company of shades to which I am host, or who are hosts to the chance midnight visitor? Who but John Wilson - a brother beloved in the dear dead days that come not back forever. Always present, John. Always wielding his quiet influence. If there was charity to do. John did it. If there was a gift to be made. John proposed it. If there was word of commendation to be spoken, it came from John. A Mason in his heart as well as in his mind, John walks from beyond the shadows into the dim radiance of the Lesser Lights and I, who have not even thought of him for a quarter of a century, smile across the unbridgeable gap between us. It is good, good to remember. Why, it was John who helped me get my catechism! It was John who examined me in open Lodge - John was the Louie of his day. And now he comes back - from where? - to give me silent greeting across the miles and years and the dread barrier he has passed and I shall pass . . .

The room fills. One by one the men I have known, and loved, and to whom I have said goodbye, come out of nowhere into the silent room. There is no spoken word. And yet we speak together, they and I - they who know all there is to know; I who know nothing. We speak, but what we say I cannot tell, for the speaking is not in words but only in the thoughts that have no words. But I understand. Do they, I wonder, now understand me?

I draw my hand across my eyes. This is not real, I tell myself. I am awake. This is the Lodge room. It is empty. I am alone. No one is here - no dread shades are about me. But it will not work. For there with the impish grin that was always a delight to see, is John May - John May, Tiler for all the years

I was a young Mason. John May, of no education and great wit; John May who had little schooling and could make as clever a speech as ever was heard at a gathering of Masons; John May who was proud of his "swo-ard" as he always called it, who knew every man in the Lodge and could call the names of those who had not been there for ten years; a Tiler of Tilers! It was from him I had my earliest lesson in Freemasonry. Coming for my Fellowcraft degree I asked him a question. He drew himself up and said "I cannot tell you. I cannot, you know, yet talk with you as a Master Mason!" How small I felt and what a great man he seemed, this Tiler who could let me in or keep me out and not talk to me as a Master Mason . . .

John May dropped dead in his house at Christmas. He was still smiling when they picked him up. Masonry taught him to smile his way through life, through the Tiler's work and into the hearts of hundreds. We shall not see his like again . . .

A goodly company of men and Masons. The East is crowded with them. The side lines are filled with them. Brethren whose faces I know but whose names are gone; brethren of another day, another life. Brethren of the days when I was young and enthusiastic and new to Masonry, with all the world before me, a lance in arm to fight with, and the clan of youth with which to charge windmills and remake the world and Masonry nearer to the heart's desire . . .

Now I am old, old. I have not gone to Lodge as often as I should. As I think it, the smiles are wiped from the faces of those my friends who were. They know something that I do not. It seems to me that they try to tell me. And I, alas, can not understand, for they are dead and I live - or is it I who am dead and they who live?

Haltingly, I approach the Altar to fall upon my knees before it, to bury my aching eyes in hands that tremble. I do not know what I pray except that it is for understanding - Oh, yes, and gratitude that I have had Masonry, and that so many goodly brethren have walked beside me for a little space . . .

When I arise the hall is empty. I know that this is no vision that I saw. It is not of fact. but of fancy that my thoughts have built the scene . . .

My pocketbook was found and returned to me next day.

I have not missed a Lodge meeting since.

For it cannot be long, now, until I go to join those who that might come to visit me. And I would see them smile again, when next I greet them.



### The Number "3"

[by the late M. W. Bro. Walter Stevens Herrington, 37th Grand Master of the Grand Lodge A. F. & A. M. of Canada in the Province of Ontario (1931-1933) as delivered by V. Bro. Bert Worthington, Tylers of Solomon Council, No. 212 AMD, St. Thomas, Ontario.]

If you have not already, you will later on, hear a good deal about the Landmarks in Freemasonry; but you will search in vain in our rites and ceremonies for a definition of a Landmark or an enumeration of them. Our Grand Lodge has, however, taken a very firm stand upon one point and that is that "belief in a personal God and the immortality of the soul" is one of the Landmarks, and has left it to you to figure out the rest of them from the material at your disposal.

You will remember that the Junior Warden told you during his lecture that our usages and customs have ever corresponded with those of the Egyptian philosophers who concealed their particular tenets and principles under certain hieroglyphical figures and expressed their notions of government by sings and symbols. He further expressed the opinion that the Pythagorean system was established on a similar plan. Pythagoras was a Greek philosopher who lived about 500 years B.C. He evolved a theory that numbers were the basis of all human activities and possessed magical powers. We have nothing in modern times similar to it unless it be the prevailing superstition in respect to the number 13.

The only correspondence between Freemasonry and the Pythagorean system is the extensive use we make of *numbers*. We, however, do not pretend that numbers exercise any influence upon our actions. We use them only in a symbolic sense. In our first lesson from the Masonic catechism we are taught that Freemasonry is a beautiful system of morality, veiled in allegory and illustrated by *symbols*. These symbols play a very important part in our system, and numbers figure extensively among those symbols, and the most significant

of all is the number "3". It signifies *completeness*, is the symbol of the three dimensions, length, width and depth; of the three primary colours, red, blue and yellow; but above all, to the Christian, it is the symbol of *God* and the Trinity; to the Jew its geometrical equivalent, the equilateral triangle, is the symbol of *Jehovah*, and in nearly all of the Oriental religions, it is the symbol of a deity. To us, therefore, as Freemasons, the number "3" should ever be a reminder of that one great Landmark to which I have referred. It is not surprising that we find it extensively used in our rites and ceremonies. I shall direct your attention to its frequent use in the first degree.

Before you were admitted to the lodge room you were interviewed by a committee of three, who asked you three questions, each one relating to that great Landmark, your belief in *God*. You were led to the door of the lodge room when three raps were given, which were answered by three from inside. The I.G. addressed the J.D. three times. As you were admitted the J.W. spoke three times. While you were in a kneeling posture the W.M. spoke three times. In the perambulation the J.W. addressed you three times and the S.W. also addressed you three times. The W.M. then asked you three questions. You were conducted to the Altar by three steps. Each measured in inches was a multiple of three. In your obligation there were three alliterical descriptions of the L., W.W. and W. In assuring you of the *regularity* of the meeting three references are made.

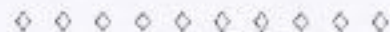
In the oath of secrecy there are three parts "always ——— ——— ———." The secrecy relates to three periods of communication, past present and future. Only under one of three conditions may those secrets be communicated outside of the Lodge, and only in the body of a Lodge if it possesses three essential characteristics, j. p. and r. All the points you promised to observe without three elements, e.e. or m.r. The penalty is of a three-fold character.

After the obligation and before the light the W.M. spoke three times. Your attention was directed to the three Great Lights, also the three Lesser Lights. You were warned of the three dangers; three true and proper signs were explained to you by which you were to know a ———. After taking a S.P., etc, you were told that there were three S's. There were three reasons given for the trial in the N.E. corner. Three working tools were presented to you. A moral is deduced from these, viz: that knowledge, subjected to three influences, will produce three results.

In the J.W.'s lecture your attention was directed to the three dimensions of a L. The standing of the L. on holy ground brings to our mind three grand

offerings. Our L.'s are situated due E. and W. for three reasons. They are supported by three pillars. These are emblems of three divine attributes and further represent three famous characters in Freemasonry. There are three principal rounds in the ladder. The interior of a L. is composed of three sets of articles. There are three kinds of ornaments. There are three items of furniture. There are three movable and three immovable jewels. There are three distinguishing characteristics of every F. and A. M., and there are three fundamental principles.

We thus see that at every turn in our ceremony we are confronted with the number three; as in the L. no matter where we sit we are confronted with the letter G. The frequent recurrence of this number three is to remind us that his all-seeing eye beholds us and that we should always discharge our duty towards Him with fervency and zeal.



### Lions, Men, Oxen, Eagles and Banners

[by: Comp. M. D. Jardine, Westman Council, No. 216 AMD, Brandon, Manitoba.]

Of the impressions I recall when I was Exalted one of the few involves that portion of the lecture when the candidate's attention is drawn to the four banners in the East which are described as being the banners of the principal divisions of the armies of Israel. At the time I felt a sense of confusion, as the symbolism of the emblems on the banners did not appear to have any relation to the legend of the degree. The incongruity or apparent incongruity intrigued me and I resolved to look more deeply at this issue.

### Origin of the Royal Arch Banners

The first step in an understanding of any portion of Masonic Ritual is an understanding of the historical development of the degree. In any case, such an analysis is somewhat problematical, and the Royal Arch history is particularly elusive.

The Royal Arch Degree is apparently not of Scottish origin, and would

appear to have either an English or Irish background. Our work would appear to have derived from the English variant. The Irish working in both Craft and Royal Arch was that familiar to Dermott and therefore was that employed by the Antients. Dermott himself was exalted in an Irish Chapter. This explains why the Antient ritual is an excellent source for those traditions that are of Irish provenance. It would appear from Dermott's insistence on the same that the Royal Arch work was given more significant weight in the Irish system than in the English.

The Americans who learned their work from travelling Antients lodges, primarily Irish, were not affected by the mid-nineteenth century reconciliation of Antients and Moderns. In this working the banners were conflated with the veils of the Temple, as follows:

Q.: To whom do the four veils allude?

A. To the four tribes of the children of Israel, who bore the banners through the wilderness, viz.: Judah, Reuben, Ephraim and Dan, emblematically represented by the strength of the Lion, the intelligence of the Man, the patience of the Ox and the swiftness of the Eagle<sup>1</sup>.

### The Twelve Tribes of Israel

The twelve tribes as given in the Royal Arch ritual are Judah, Naphtali, Asher, Dan, Benjamin, Manasseh, Issachar, Zebulun, Reuben, Simeon, Gad and Ephraim.

The twelve tribes of Israel are named for ten of Israel's twelve sons and two of his grandsons. The Levites, or descendants of Israel's son Levi, were a tribe of priests and were not counted among the tribes. The descendants of Israel's son Joseph were counted as two tribes, depending on whether they were descended from his son Ephraim or his son Manasseh.

There are many sources for emblems to represent the various sons of Israel, some of them Biblical. The first is from the 49th chapter of Genesis in which Israel gives a blessing to each of his sons. The second is from the 33rd chapter of Deuteronomy. There are also traditional emblems unconnected with Scripture.

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<sup>1</sup> Duncan's Ritual, ca. 1860, p. 255.

These are the Genesis verses: "Reuben, you are my firstborn . . . Turbulent as the waters you will no longer excel" (49:3-4)<sup>2</sup>; "Simeon and Levi . . . their swords are weapons of violence" (49:5); "You are a lion's cub, O Judah" (49:9); "Zebulun will live by the seashore and become a haven for ships" (49:13); "Issachar is a rawboned donkey lying between two saddlebags" (49:14); "Dan will be a serpent by the roadside . . . that bites the horse's heels so that its rider tumbles backward" (49:17); "Gad will be attacked by a band of raiders" (49:19); "Asher's food will be rich" (49:20); "Naphtali is a doe set free" (49:21); "Benjamin is a ravenous wolf" (49:27). These correspond with the emblems on the small banners for each of the ten tribes named for Jacob's sons.

That portion of the Genesis passage that deals with Joseph runs in part as follows: "Joseph is a fruitful vine, a fruitful vine near a spring whose branches climb over a wall." This emblem was appropriated to Joseph's son Manasseh. But then what of the other son Ephraim? The blessing given by Moses to the Israelites in the book of Deuteronomy includes the following remarks about Joseph:

In majesty he is like a firstborn bull; his horns are like the horns of a wild ox. With them he will gore the nations, even those at the ends of the earth. Such are the ten thousands of Ephraim; such are the thousands of Manasseh. (33:17)

Although this refers equally to Manasseh and Ephraim, it is used to justify the assignment of the bull emblem to Ephraim, since the vine emblem had already been used for Manasseh.

The twelve tribes as given in the Work correspond to the twelve tribes as given in the second chapter of Numbers. These are given in a particular order, both as to the order in which they were to travel and where they were to camp. The order was Judah, Issachar, Zebulun, Reuben, Simeon, and Gad. These six were followed by the Levites and the apparatus of the Tabernacle. Then followed the remaining six tribes: Ephraim, Manasseh, Benjamin, Dan, Asher, and Naphtali. It is to be noted that the banners follow this order in the chapter room.

When the tribes encamped, the Levites camped in the centre and were

surrounded by the twelve tribes who were divided into four divisions: three in each of the four cardinal directions.

These four divisions are given as Judah, with Issachar and Zebulun to the East, Reuben with Simeon and Gad to the South, Ephraim with Manasseh and Benjamin to the West, and Dan with Asher and Naphtali to the North.

The four divisions of the army of Israel are named for the four principal tribes, Judah, Reuben, Ephraim and Dan. Their emblems should therefore be a Lion, Wavy Lines, Bull and a Serpent. But in the ritual they are not. Why not?

The Masonic emblems of the twelve tribes also differ from those assigned by Jewish tradition.<sup>3</sup> According to Jewish tradition, Simeon's banner showed a city, Gad's a camp, Manasseh's a unicorn, and Asher's an olive tree. Of some importance is that Reuben's depicted, not wavy lines, but mandrakes, or the figure of a man.<sup>4</sup> There is, however, no tradition of any kind (outside of the Royal Arch) which assigned to the tribe of Dan the emblem of an Eagle: Dan's emblem was always a serpent. So even by adding Jewish tradition to the Biblical sources, we still can explain only three of the four emblems assigned by Masonic tradition to the Divisions of the Israelite army.

### The Four Emblems

The answer would appear to be that there are separate traditions linking the four emblems of lion, man, ox and eagle so that the four of them can be considered an entity. These traditions exist quite apart from, and with no apparent connection to, the divisions of the tribes as set out in the Book of Numbers.

The first source of the four emblems in combination is in the first chapter of the book of Ezekiel, where the faces of the four living beings are described as follows:

Their faces looked like this: Each of the four had the face of a man, and on the right side each had the face of a lion, and on the left the face of an

3 Rabbi Jacob Danglow, "Ensigns and Banners" in *History of Royal Arch Masonry*, 1956 p. 497

4 *Ibid.*, p. 499

2 All Biblical quotations are from the New International Version.

ox; each also had the face of an eagle<sup>5</sup>

The second Biblical source is from the New Testament in the Book of Revelation. Here again there are four living creatures:

The first living creature was like a lion, the second was like an ox, the third had a face like a man, the fourth was like a flying eagle.<sup>6</sup>

The writer of Revelation may have been drawing from the earlier work, but the two uses of the imagery are not identical. In Ezekiel the four beings are identical, each with four faces. (Exactly where the eagle face was located is difficult to imagine, however.) In Revelation the four beings are separate, and therefore closer to the symbolism of the four separate banners.

The two Biblical references were taken up early in the history of Christianity. In the second century Irenaeus associated the four symbols with the four Gospels and their authors. "Each face represented both an aspect of Jesus' work and a characteristic of a particular gospel."<sup>7</sup> According to Irenaeus, the man represented St. Matthew, the Eagle St. Mark, the Ox St. Luke, and the Lion St. John. Saints Jerome and Augustine, both writing around the year 400, both agreed to assign the Ox to St. Luke, but assigned the Eagle to St. John. Jerome assigned the Lion to St. Mark, and Augustine to St. Matthew. In the end, it was Jerome's grouping - Luke: Ox; John: Eagle; Matthew: Man; Mark: Lion - which became established as the standard throughout Christendom. Therefore the flag of the Republic of Venice showed the device of its patron saint, St. Mark: a Lion with a halo, holding a book and a sword.

The identification of these four symbols with the Evangelists was so well established in Christian iconography by the early middle ages that it is hardly conceivable that any European of that time could see the four symbols together without thinking of the Gospels.

The Antients adopted as their arms a field quartered azure and or and on each quarter one of the four emblems. They did so as a reaction to the

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5 Eze 1:10

6 Rev 4:7

7 Robin M. Jensen, "Of Cherubim and Gospel Symbols". The discussion of the Church fathers' use of these symbols relies heavily on this article.

Moderns who had adapted the Operative Arms, and the source of the use of these symbols has always been explained as deriving from their use in Royal Arch ritual as do the other emblems in the Antients' arms: the mercy seat and the phrase "Holiness to the Lord". These Royal Arch symbols appear, by adoption, on the arms of the Grand Lodge of Manitoba and most other Craft Grand Lodges.

### The Twelve Tribes and Craft Masonry

We do hear about the twelve tribes occasionally in Craft Masonry. The Ephraimites of course figure prominently in the second degree. We also know that Solomon was of the tribe of Judah, and that Hiram Abiff's mother was either of the tribe of Naphtali<sup>8</sup> or the tribe of Dan,<sup>9</sup> or perhaps from the tribe of Naphtali but living in the country of Dan. Despite these passing references, the twelve tribes have always been more closely associated with the Royal Arch.

### The Twelve Tribes and Royal Arch Masonry

Records of early Royal Arch ritual identify the first principal, not with Z, but with J the high priest. In the Irish-American system, the principal officers all wear extravagant costumes and that of J is described as follows:

The High Priest is dressed in a white robe, with a breastplate of cut glass, consisting of twelve pieces, and apron, and a mitre.<sup>10</sup>

This corresponds to the clothing of the High Priest as set out in the Bible. How and why Z became the more important officer is a matter for other research, but what is interesting is that the High Priest's breastplate was at one time the standard regalia of the Chapter's principal officer.

The breastplate was not only an emblem of authority, being borne by the Principal Officer, but was also an emblem of knowledge, being the means by which the High Priest was enabled to prophesy.

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8 1Ki 7:13

9 2Ch 2:13

10 Duncan's Ritual, p. 219

The standards of the twelve tribes have a specific allusion to the breastplate as their colours are based on the colours of the twelve jewels of the breastplate, each of which was assigned to one of the tribes.<sup>11</sup> The Bible is not particularly helpful about which jewels belonged to which tribes or indeed which precious stones were in fact used. The colours used for the twelve standards reflect Talmudic tradition about what colours the various jewels were and which tribes they represented. The colours of the four banners of the divisions of the army of Israel are exactly the same as the colours of the particular banners of each of the main tribes: crimson for Judah, red for Reuben, green for Dan and Ephraim, each one of which reflects the colour of the jewel on the breastplate presumably associated with that tribe.<sup>12</sup>

However, the use of the banners reflects the symbolism of the breastplate, and is rather like the breastplate spread out upon the floor.

The twelve tribes and twelve jewels have from time to time been linked with the twelve signs of the zodiac.<sup>13</sup> There are Chapter rooms in England and Scotland where the signs of the Zodiac are laid out in a circle on the floor in a similar manner to the banners of the twelve tribes, on walls, arches, banners and ceilings. References to the zodiacal signs, or to the heavens and Astronomy generally abound in the Prestonian lectures, in other old lectures and in the Craft degrees generally. It is difficult, however, to know what to make of such a connection.

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11 Ex 39:8-14

12 The assumption is that the order of the jewels given in Exodus 39 is the same as the order of the tribes in Numbers 2

13 For a thorough discussion of this issue see Neville Cryer, "The Zodiac's Path In Past And Present Freemasonry" This paper examines zodiacal decoration in various Chapter rooms as well as in synagogues, and its appearance in various lectures and rituals. Cryer stresses that the use of the zodiac among Jews was quite common as an emblem of the breadth of God's creation, being an emblem of both time and space, but that it was likely acquired by them from the Babylonians, a fact which might have some relevance in the context of the rebuilding of the second temple. This does not square so well with the curious fact that in the Scottish RA ritual and all Scottish Chapter rooms, the crypt of the Temple was said to be decorated with the signs of the zodiac in conjunction with those of the twelve tribes and is so portrayed.

Some commentators<sup>14</sup> would go further and point to the fact that the emblems of the four principal tribes have a similarity to certain zodiacal signs: the Lion of Judah to Leo and the Bull of Ephraim to Taurus in particular. Further the wavy lines that appear on the banner of Reuben are identical to the common sign for Aquarius. There is also some similarity between a serpent which bites a horse's heel and a scorpion as in Scorpio.

To that one could add that the four zodiacal signs Leo, Scorpio, Aquarius and Taurus are each equidistant from each other, and are also equidistant from the equinoxes and solstices.<sup>15</sup>

However, the resemblance, interesting as it is, does not extend to the ordering of the tribes, for if each of the principal tribes were associated with one of these signs of the zodiac, and were laid out in a circle like a calendar, Judah would have to be opposite to Reuben rather than Ephraim as the Book of Numbers suggests. Furthermore, none of the emblems of the other eight tribes are in any way similar to any zodiacal signs, and the signs of the Zodiac with which we are familiar are Greek, not Hebrew.

If the similarity is of any significance, it is worth noting that it is not the emblems on the four banners which are similar but those of the twelve small banners.

#### The Four Emblems and Royal Arch Masonry

The exact wording of that portion of the lecture referring to the four emblems in our work is as follows:

The four large banners represent the standards of the four divisions of the army of Israel, *and unitedly bear a device* of an angelic nature, under the *combined figures* of a man, a lion, an ox and an eagle. A man to represent integrity and understanding, a lion to personify strength and power, an ox to denote patience and assiduity, and an eagle to typify promptness and celerity.

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14 such as George S. Faison, "Freemasonry and Astrology" from *The Symbolism of the Square and Compasses* ed. D.S. McPhail

15 e.g. Scorpio commences two months after Leo ends and ends two months before Aquarius starts; it commences one month after the autumnal equinox and ends one month before the winter solstice.

Note that our work, unlike the American work, does not say that each of the emblems represents one of the divisions of the army but that the combined figures are one device of an angelic nature. Note also that in both versions the virtues associated with the symbols; in particular the ox, which takes on the Christian characteristics of patience and assiduity rather than those associated with the "wild bull" of Ephraim: majesty, power, strength, impetuosity and violence. This suggests that the four emblems are really one emblem: the emblem of the four evangelists, or of the word of God, a suggestion supported by the prevalence of this symbolism in Christian iconography.

I alluded earlier to the American Work explanation of the banners. In their work they do not have separate banners from the veils, and the symbolism which surrounds the banners refers to the four veils. The colours of the veils - blue, purple, scarlet and white - are the four colours of the Tabernacle of Moses.<sup>16</sup> The colours of the Tabernacle are further reflected in the apron and sash of a Royal Arch Mason.<sup>17</sup>

The Anglo-Scottish work seems to place an emphasis on the twelve banners representing the twelve tribes whereas the Euro-American tradition refers to four veils or banners. The four banners at the front of the Chapter room might seem therefore to come from the Irish tradition, but modified. It is however also possible that the single combined emblem of the evangelists was the origin of the four separate banners, and that in the exchange between the English and Irish traditions that followed the formation of the Antients, this emblem became associated with the four veils. At the same time the identification in the Irish work of the veils with the divisions of the army of the Israelites and the layout of their camp surrounding the Tabernacle, which is represented in the English tradition by the banners and in the Scottish also by the signs of the zodiac, may have been imported into the English work, thus resulting in an association between totally independent symbols.

### Conclusions

Although there are Biblical and traditional grounds to associate the

16 Ex 36:8-38

17 See the Symbolical Lecture: "The ribbon worn by the companions is a sacred emblem, denoting light, being composed of its two principal colours—purple irradiated with crimson, with which the veil of the T. was also interwoven"

Lion with Judah, the Ox with Ephraim, and, more obscurely, the Man with Reuben, there is no tradition outside Masonry to connect an Eagle with Dan. This should render the association of the four emblems with the four divisions of the Israelite army suspect. In addition it should be noted that the Ox is given as an emblem of patience in both American and English work, while its association with Ephraim rests on its being an emblem of wild and violent power. Our work, furthermore, does not attempt to associate the emblems with the tribes of Israel but rather treats it as a single emblem.

It seems more reasonable, then, to assume that the quadruple emblem, referring to the "living beings" of either Ezekiel or Revelation, and with an ever-present allusion to the four Evangelists, was present in the work originally as a separate symbol from the banners of the divisions of the army of Israel. As an emblem of Divine Power and Authority its proper place was in the east. This is borne out in our work which is consistent on this point.

Since the Royal Arch ritual seems to have both Irish and English roots, this symbol may have become incorporated to the Irish work from the English, but, since the treatment of the veils is different from that of the banners, the emblems could no longer be viewed as a single divine emblem in the East. This may explain why the emblems have been assigned by American authorities to the four principal tribes as four separate emblems.



### King Solomon's Temple

[by: V. Ex. Comp. Garnet Holmes, G. M. of the 3<sup>rd</sup> Veil and a member of Keystone Chapter, No. 72 GRC, Sterling.]

From the first time that I trod the outer courts of the Temple, I have had a fascination with this magnificent edifice built by King Solomon to house the *Arc of the Covenant* and to serve as a permanent dwelling place for Jehovah, the Lord God.

For many years there had not been a suitable house for the Ark wherein were placed the two tablets of stones outlining the Ten Commandments given to Moses by God, an 'omer of manna' ["...that they may



see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt..."] and the rod of Aaron. Bezaleel and Aholiab were made "wise hearted to build the tabernacle and all the furniture including the Ark". This Ark had been made from acacia wood (shittim) and lined inside and out with pure gold. Four gold rings were affixed to the outside through which were inserted two carrying poles. These poles had been fashioned from acacia wood and covered in pure gold. Across the golden lid of the Ark, called the "Mercy Seat", two cherubim faced each other. The Ark measured 4 feet 4 inches by 2 feet 7 inches. During the long period of wandering in the Sinai desert, the People of Israel kept The Ark of the Covenant in a special tent called *the Tabernacle*, made according to precise dimensions and specifications contained in the Book of Exodus. Although King David had received from God the plans for the Holy House, and although he coveted the special honour and distinction of being the architect and creator, we learn in the M.E.M. Degree that God refused him. In point of fact, David was refused because his hands were covered in the blood of his enemies. By the time his son, Solomon, had assumed the throne, there was peace on all his borders and he had no enemies. He could begin the Holy work without interruption and focus all his energies and attention on it. His father had conquered the area known as "Jebus" in 1,000 BC. David had established it as a capital city and renamed it "*Jerusalem*". Here it was, on *Mount Moriah*, that Abraham had been prepared to sacrifice his only son, Isaac, to the Lord. Consecrated as Holy ground, it was the logical choice for the Temple site.

Hiram, the Phoenician King of Tyre, ruled from 970-936 BC. He had already established friendly relations with King David of Jerusalem with the commercial ventures that were carried on between their two nations. When Solomon approached him for help with the great undertaking of building a magnificent temple, King Hiram was ready to accommodate with materials and labourers.

The Phoenicians called themselves "*Kinahna*" meaning *Canaanites*. The Greeks called them 'Phoenicians' which means purple because of the royal purple cloth the Greeks traded with them. These people were traders, not warriors. From history we acknowledge the Phoenicians as a very civilized and intelligent race. They were extremely skilled as artists and artisans. From the Egyptians they had developed a high degree of skill in making glass and weaving the imported linen. Their skill in navigation and seafaring was unparalleled and to them is credited the discovery and use of *Polaris*, the Pole Star. They were so successful as seamen that, by about 1,000 BC, they had gained control of all the trading commerce on the Mediterranean, had

established colonies all along the Mediterranean and had straddled this huge coastal area with factories that were centered at Tyre. They exported cedar from the Lebanon forests and many articles made from cedar, dyed woollen cloth, glassware, metal ware, pottery, and ivory. They imported tin, silver, iron and lead from Spain; gold, spices, wrought iron, horses and superior wool from Arabia, and corn of superior quality from Israel. *Papyrus*, ivory, ebony, silk and spices were imported from Egypt; copper and various kinds of raw materials were imported from Cyprus. They smelted their metals with the aid of blowpipes and bellows. They blasted in their mines by using fire and vinegar. They even had learned the practical use of pulleys from their Asiatic trading partners. The Phoenicians' chief gift to the world was the invention of an alphabet which later evolved and was adapted by the Greeks to become the backbone of the modern alphabet. *Papyrus* (paper) was familiar to them from their trade with the Egyptians. They were great geometers and they had a proven record of building skills. Solomon was familiar with the Phoenician *Temple of Melqart*, and wanted similar magnificence for his Temple at Jerusalem. Historians refer to this temple as one of unmatched magnificence in the Eastern Mediterranean.

Solomon contracted with King Hiram of Tyre to receive Cedar - which is still world renowned today - and Cypress and Juniper logs from the mountainous forests of Lebanon. Cedar of Lebanon was of especially good quality, solid, not many knots, and of a deep rich, reddish colour. They could sometimes reach a height of well over a 100 feet. They are now extremely rare. Hiram said to Solomon, "...and we shall cut wood out of Lebanon, as much as Thou shalt need and we shall bring it to thee in floats by sea to Joppa and thou shalt carry it up to Jerusalem". What we do not realize from this passage is that once the wood was cut, it had to be taken down the mountain side to the coast. This would have been an awesome task in itself because the distance was some 15 miles N. of Tyre. They rolled it down the mountainside and when it was on level ground, they pulled it to the coast by teams of oxen. There, the logs were bound together in rafts using very strong rope and floated down to Joppa, (today known as Tel Aviv). This was a further distance of about 90 miles. Joppa's harbour was formed by a low ledge of rocks about 330 ft. from the coast. The north end being open and shallow is probably where the log rafts were accessed. The city of Joppa was situated on a rocky hill rising to a height of about 115 ft. Did they have to get the logs up that hill, or were they able to somehow by-pass the city? The answer is not known, but regardless, from the coast of Joppa it was another 35 miles to Jerusalem. A new road laid by King Solomon, enabled them to transport the cedar logs to Jerusalem. In exchange for the wood and 30,000 labourers from Tyre, each year Hiram

received from Solomon the following: 2,000 tonnes of wheat; 2,000 tonnes of barley; 400,000 litres of wine; and 400,000 litres of olive oil.

We learn in the Senior Warden's lecture that an immense number of Masons were involved in building the Temple. More accurately, there were 70,000 Entered Apprentices in the rock quarries, 80,000 Fellow Craft who quarried rock out of the mountains and cut and polished them into perfect ashlars, and 30,000 who cut wood out of Lebanon. Additionally, there were 3300 overseers of the work and 550 chief overseers, making a combined labour force of 183,850, Adoniram being one of the chief overseers.

Solomon also contracted from Hiram, King of Tyre, a '*man cunning to work in wood, gold, silver, brass, iron, glass, purple, crimson and blue and an engraver*'. This man was Hiram Abiff. In the Book of Kings in the Bible, he is referred to as *Huram, the widow's son*. About 3000 B.C. the Egyptians had opened up copper mines in the Sinai peninsula, so the Phoenicians were very familiar with its practical uses. They had discovered that by refining copper and tin together, they could get bronze. The Jordan Valley was some 60 miles N.E. of Jerusalem. Think then, of the awesome task of getting these massive bronzed (brazen) pillars back to Jerusalem. The pillars were at least 30 ft. high, each nearly 20 ft around. (The dimensions of these pillars differ depending on which researcher one selects). Each pillar was adorned with capitals of cast bronze formed in the shape of lilies, which had a thickness of almost three inches. Each capital was about 7 ½ feet high. A network of seven interwoven chains decorated the capitals. Hiram Abiff made pomegranates in two rows above the bowl-shaped part next to the network. The pomegranates totaled two hundred for each pillar. As we learn in the SW's lecture, these pillars were cast in bronze in the clay grounds of the Jordan, formed hollow and made of molten brass. It is theorized that the reason for them being hollow was to enable the tribes of Israel to store the 'ancient records' and the 'valuable writings' pertaining to the historic past of the Jewish people. *Boaz*, the left-hand pillar, stood to the south *representing the land of Judah and signifying 'in strength'*, *Jachin* stood to the north *representing the land of Israel, signifying 'God will establish'* and when united by the lintel of *Yahweh* the two provided '*stability*'.

King Solomon began construction of the Temple in the year 957 B.C. during the 4<sup>th</sup> year of his reign. The Temple was built due east and west and was surrounded with high walls built of stone and timber. A vast retaining outer wall spanned 750 feet by 500 feet. Inside this was an inner court which extended from the Temple about 209 ft on all sides. The method used to build

the walls was to place 3 rows of stone and follow that up with a row of interlocking cedar beams. This provided a sort of elasticity as a safeguard against the earth tremors which were prevalent in that area. For seven years Jerusalem was filled with busy workers engaged in leveling the chosen site, building vast retaining walls, laying broad foundations, shaping the heavy timbers brought from the Lebanon forests, and erecting the magnificent sanctuary. At the same time, the manufacture of the furnishings for the Temple was steadily progressing under the leadership of Hiram Abiff.

The Temple stone was immediately at hand in the hills round about Jerusalem and even in the city itself. The stone was quarried and prepared by masons from Tyre and Byblos. Entered apprentices prepared the rough ashlars in the quarries, then carried them up to a place close to the building site where more skilled and expert craftsmen gave them their fine finish with the result that they were perfect ashlars. These stones were the famous white limestone, "which was so easily worked and carved and which shone with brilliance in the sunlight". To gain some idea of the size of some of these blocks of stone, consider this. The remnants of an ancient Phoenician temple still exist today. The four corner stones stand in their proper place. The temple was 221 feet long and 167 feet wide. A block of blue granite which exists to this day measures 15 feet 10 in. long and 7 feet 11 in. wide and 2 ft. 5 in. deep. "There was neither hammer nor axe nor any tool of iron heard in the house . . ." while it was in the process of being built. The blocks of white limestone slotted perfectly together in their placement.

At the S.E. corner of the Temple, Hiram Abiff had fashioned a huge 'bowl' called a 'molten sea'. This huge tank was about 15 feet in diameter. It stood about 7½ feet high and the circumference was about 45 feet holding about 10,000 gals of water. All round the outer edge of the rim of the tank were two rows of bronze gourds, which had been cast all in one piece with the rest of the tank. It is thought to have represented a 'sacred lake' which had great cleansing powers. The great bowl was for the High Priests to cleanse themselves. It was made of molten bronze and a handsbreadth in thickness. It was supported by 12 bronze bulls arranged in four groups of three, each group facing a different direction with the heads facing outwards.

To the left and in front of *Boaz* was a great altar for burnt offerings. Mounted on four stages, each one smaller than the one below it, the altar was made of bronze and the stages were of stone. It was 30 feet square and stood about 15 feet high. When an animal was to become a burnt offering, it was slaughtered, skinned, and cut up. The priest laid his hand on the head of the

animal as it was being slaughtered, emblematically transferring the sins and transgressions of the people into the innocent animal. The blood was drained into a container; the intestines and shanks were washed, then the body, head and all were burned on the altar. Only the most perfect specimens qualified for sacrificial rites, thus the reason for generally selecting lambs. All round the altar were bronze carts, totaling ten. These carts were about 6 feet long by 6 feet wide by 4 ½ feet high. They were set on 4 bronze wheels with bronze axles. The wheels were about 26 inches high shaped like chariot wheels. A circular band, about 9 inches in width was placed around the top of the cart. The side panels, as well as the supports placed at each corner of the cart were all decorated in carved relief with figures of bulls, lions, palm trees and cherubim. Each cart had a basin set upon the band which was about 6 feet in diameter and held about 211 gallons of water. These were used to cleanse the animals intended as sacrifices. Five carts were on the S side and five on the N side. The overseer of all this work was Hiram Abiff.

In my research I cannot find a consensus with respect to the actual dimensions of the Temple; however, even by today's standards, King Solomon's temple was immense. It was somewhere in the neighbourhood of 125 feet long, 65 feet wide and about 40 feet high. Unfortunately, the only illustrations of the Temple that exist are artists' conceptions. All around the outside of the building there were 'side chambers' or 'side rooms'. These were arranged in 3 storeys which were divided into 90 rooms, with 30 in each storey. Each storey measured about 10 feet high. The wall on each floor was thinner than the one below it so that the rooms could rest on the wall without having their beams built into the wall. The stones at the base were about 13½ feet thick and rose to support a flat timber roof of cedar topped with fir (The Hiram Key). The entrance to the lowest storey was on the south side of the Temple with stairs leading up to the 2<sup>nd</sup> and 3<sup>rd</sup> storeys. Access was gained to the Middle Chamber by a winding stairway in the southeast corner of the building. No access to the Temple could be gained from these storeys.

At the front of the Temple was a porch or entrance hall with dimensions of 14 feet deep and 30 feet wide. Since Solomon's Temple closely followed the Phoenician example of temple construction, it is safe to assume that he copied the practice of placing two great pillars at the porch entrance. Although the Bible does support our S.W.'s lecture concerning the two pillars of fire and cloud, biblical scholars cannot come to agreement as to whether the pillars stood alone or were an actual part of the entrance wall, helping to support the roof (pediment).

The Temple followed the traditional Phoenician design: an outer hallway, a central open courtyard, (inner sanctuary) and an inner Holy of Holies or *sanctum sanctorum*. Once past the two great pillars, the vestibule opened into a vast main sanctuary, lit by small windows. A double door of olive and pine wood, covered in gold and decorated with carved figures of gourds, cherubim, palm trees and open flowers led into the inner sanctuary. This sanctuary was approximately 46 feet long and 30 feet wide. The stone walls were covered with cedar panels, as was the whole interior of the sanctuary. Even the roofs were covered in cedar. The floor was covered in cypress wood (pine by some researchers) and the whole structure was then overlaid with fine gold, carved with designs of palm trees and chain patterns. The gold came from southern Arabia, the land of the legendary *Queen of Sheba*. All of the furnishings in here were of the finest gold which included: the altar and the tables for the *show bread* offered to God; the lamp stands and the lamps of fine gold that were to burn in front of the Holy of Holies; the flower decorations; the lamps and the tongs; the lamp snuffers; the bowls; the dishes for incense and the pans used for carrying live coals. All these objects were made of pure gold. On the walls also, the workers carved designs of winged creatures (cherubim). These creatures are described in the Book of Ezekiel. They had four faces; those being a man, an ox, a lion, and an eagle. They had 4 wings and feet shaped like a calf.

Directly in front of the double doors leading into the 'Holy of Holies' stood the altar. This altar was 7½ feet long, 7½ feet wide, and 4½ feet high. It was made of acacia wood and four horns projected from the upper four corners. All was overlaid with gold.

The 'Holy of Holies' or inner sanctuary was a curtained inner chamber. A perfect cube, the 'Holy of Holies' measured thirty feet long, wide and high, and was raised ten feet above the temple floor. A double door which spanned 10 feet 8 inches led to this inner sanctuary; it was made of olive wood and gilded with gold, carved with figures of gourds, flowers, palm trees, and cherubim. These doors occupied 1/4 of the wall. The top of the doorway was formed into a pointed arch. The curtains, or *veils* were of the finest silk cloth brightly coloured in hyacinth blue, purple and scarlet. The Phoenicians were famous for their coloured dyes, especially purple. They obtained the purple ink from a marine snail (*murex*) found on their coast. Other shades of ink were obtained from other species of marine snails common throughout the Mediterranean. The silk for the veils came from their trading with tribes to the East, possibly India. They were embroidered with figures of cherubim. The floor, four walls and ceiling were completely lined with pure gold.

Herein was kept the *Ark of the Covenant* which sat in a recessed area just large enough to contain the Ark. Above the Ark, King Solomon had caused two cherubim of gigantic size to be made. They stood over twenty feet high and were made of olive wood; both were of the same size and shape. They were placed side by side, so that two of their outstretched wings touched each other in the middle of the room, and the other two wings touched the walls. The two winged creatures were covered with gold and faced the doorway to the 'Holy of Holies'. Herein, also, were kept other tokens of the Israelites' deliverance from Egypt and their sojourn in the Sinai wilderness.

Into this windowless chapel, the High Priest, who had undergone many washings, was allowed to enter once a year on the *Day of Atonement* that he might make propitiation for the sins of the people. His garment had been sown with bells around the rim and a rope was tied about his waist. The priests of the sanctuary could hear the bells as he moved about in his prayers, and should he collapse or die, he could be pulled out of the sanctum sanctorum by those priests.

The Temple was finished about 950 BC having taken a little more than seven years to build. On the *Day of Dedication*, the Ark of the Covenant was placed in the 'Holy of Holies' beneath the huge cherubim, and the staves were withdrawn from the Ark for the last time. They were no longer needed to carry it; God did not plan for it to be moved ever again. On this same day all the holy vessels were lodged in the Temple. When the Ark was safely seated and the holy vessels lodged within the Temple, God filled the Holy House with a cloud of glory to signify that He had taken up residence therein. No one could enter the Temple because the glory of the Lord filled the Lord's House. Over a seven day period, King Solomon dedicated and consecrated it by solemn prayer and costly sacrifices. He caused 22,000 cattle and 120,000 sheep to be slaughtered and burned on the huge altar outside the Temple.

King Solomon's Temple overlooked Jerusalem from its hill until 586 BC when it was destroyed at the command of Nebuchadnezzar, the King of Babylon. In 538 BC, the Persians under Cyrus captured Babylon. King Cyrus issued a proclamation which allowed the Hebrews to be freed from their Babylonian captivity. They returned to Jerusalem to assist in the rebuilding of the second temple on the site of the first. The task of rebuilding the Temple was initiated under Zerubbabel, Prince of the People of Judah. Because of meagre resources and many difficulties which delayed completion, the second temple was not completed and rededicated until 515 BC.

In 164 BC Judah Maccabee recaptured Jerusalem and restored the Temple. The Roman general, Pompey, captured Jerusalem in 63 BC. Nine years later, Crassus, a Roman consul plundered the temple. In 37 BC King Herod captured Jerusalem. In 20 BC he began the work of rebuilding of the Temple. It was not completed until 64 AD. The Romans, under Titus, completely demolished Jerusalem along with the Temple in 70 AD. Thus, the final chapter was written and history closed the King Solomon's Temple book for the final time. Today, hardly a fragment of this magnificent edifice remains except for a portion of the outer wall, known as the "*Waiting Wall*" of Jerusalem.

#### *Some Noteworthy Facts about the Temple and its construction*

1. The Phoenicians were responsible for discovering 'bronze'. They were already familiar with tin and brass. They discovered that by mixing the two, they could get bronze.
2. When they were working in the casting grounds of the Jordan, between Suikoth and Zarethan, they discovered glass as a by-product of the bronze casting.
3. Hurum (the Widow's son from Tyre) - Hiram Abiff to us - was responsible for the manufacture of:
  - The two great pillars
  - The two capitals for the pillars
  - The design of interwoven chains on each capital
  - The 400 bronze pomegranates
  - The ten carts
  - The huge tank
  - The ten basins
  - The twelve bulls supporting the tank
  - The pots, shovels and bowls which included 30 gold basins, 1000 silver basins, 30 golden bowls, and 1000+ other vessels. He covered the altar in gold and also manufactured gold flowers, lamps, snuffers, tongs, cups, incense dishes, pans to hold burning charcoal, and hinges for the inner and outer doors. In all there were 5,400 gold and silver bowls and other articles which the exiles brought back with them from Babylon.
4. It has been estimated that more than 20 tons of gold were used in the building of the Temple.

5. The largest stone to be found in modern Jerusalem measures 38 feet 9 inches long and weighs 100 tons. The marks of Phoenician masons are still on some stones

6. The estimated cost to build the Temple today would be . . . . . 174 billion dollars!!!

7. King Solomon's annual revenue of gold was 666 talents or ca. \$256.5 million.

8. The Queen of Sheba was so impressed with Solomon and the Temple that she delivered to him 120 talents of gold - ca. \$46.2 million - as well as precious stones and balsam oil in great quantity.

9. In ancient times there were 3 cubits:

- the ordinary cubit of 17.6 inches
- the Royal Hebrew cubit of 20.9 inches, and
- the long cubit of 21.6 in.



### The Sun at its Meridian

[by: V. Bro. Tony Olbrecht, York Council No. 133, AMD of Canada.]

In Astronomy the Meridian is: *the circle passing through the celestial poles and zenith of any place on the earth's surface; a point at which the sun or a star attains the highest altitude; prime, full splendor.* Meridian derives from the Latin *medius* (middle) and *dies* (day), ie. mid-day, Noon or High Twelve.

The Sun's position in the vault of heaven is an important symbol in masonry. It rises in the East *to open and enliven the day*, and sets in the West *to close the day*. Candidates are initiated *when the Sun is at its meridian*, even though most lodges meet in the evening.

An apparent Paradox is explained by: *The S. being the C. of our system, and the E. constantly revolving on its axis, and . . . .ry being spread*

*over the whole of its habitable surface, it necessarily follows that the S. must always be at its M., with respect to . . . .ry, since there is always one point on the Earth where the Sun's rays strike its surface vertically.*

Then why should the Sun have to be at its meridian? Is there some mystical significance to this? At our initiation we are *expected to stand perfectly erect*, thereby aligning our body with the Sun at its Meridian (*above our head*), assuming the ceremony is performed *at the proper time and place*. This alignment of the macrocosm and the microcosm is the key to our question, and, since the *sun is always at its meridian with respect to Masonry*, any time could be the proper time. However, certain regular times are significant from the astronomical perspective.

The four seasons are optimal times during the year, where, at three locations, the sun is directly above the observer at noon:

- On the Equator at the two Equinoxes (Spring and Autumn) when the N. and S. hemisphere are equally illuminated.
- On the Tropic of Cancer at the Summer Solstice of the North (*which corresponds to the Winter of the South*).
- On the Tropic of Capricorn at the Winter Solstice of the South.

*These latter two derive from the inclination of the Earth at 23.5° to the Ecliptic (or circle of the Zodiac).*

The four times correspond to the two mid-points and two end-points of the Earth's annual orbit around the Sun and are powerful symbols. They represent the extremes (solstice) and balance (equinox) of the Sun - Light and Darkness.

Our Lodges are themselves symbols of the Earth. The Ahiman Rezon, an old Masonic text, states: *Its dimensions are from east to west, embracing every clime between north and south . . . the form of a lodge should be an oblong square . . . the double cube . . . an emblem of the united powers of darkness and light in creation, and further states: It was an oblong square and with its courts and appendages it represented the whole habitable globe.* Similar descriptions exist in our own work.

The lodge floor can then be symbolically interpreted as a model of the

surface of the planet, as follows (assuming that lodges are opened symbolically at noon):

- The two Hemispheres of the Earth are the double square.
- The Equator is the central line from the E. to the W.
- Lines of Latitude are all other lines parallel to this.
- The Prime Meridian the central line from N. to S.  
(This is the great circle or line of longitude through the North and South celestial poles and the meridian or highest point of the Sun).
- Lines of Longitude are all other lines parallel to that.  
(The Tropics of Cancer and Capricorn are the two most important of these. They are represented by the Two Great Pillars)

The three steps and their relationship to these Pillars, and to the form of the lodge are eloquently illustrated by the following catechism from the ritual of the Most Excellent Architect, where the Candidate (*who must already be a Royal Arch Mason*) is examined at the Three Stations. Note the reference to the Two Pillars and the Oblong and Perfect Square forms of the Three Craft Lodges.

*At the South:* Who art thou? An Apprentice Mason.

Where dost thou stand? On the Ground Floor.

How dost thou stand? In this form, the heel of my right foot to the hollow of my left forming thereby an angle of an oblong square due E. and W.

Why stand thus? To remind me of the time when I first stood an upright M. in the N.E. corner of the L, the heel of my right foot to the hollow of my left forming thereby an oblong square due E. and W. my body erect facing the W.M. in the E.

Why didst thou stand so? Because at the building of K.S.T. the foundation of the Ground Floor was laid with oblong stones due E. and W. beginning at the N.E. corner. So I stood in the N.E. corner upon my left leg representing the left hand pillar of K.S.T., the heel of my right foot to the hollow of my left forming the angle of an oblong square due E. and W. which is the form of my Lodge.

*At the West:* Who art thou? A Fellow Craft Mason.

Where dost thou stand? In the Middle Chamber.

How dost thou stand? In this form, the heel of my left foot to the hollow of my right, forming the angle of an oblong square, due E. and W.

Why stand thus? To remind me of the time when I first stood an upright Fellow Craft in the S. E. corner of the Lodge, the heel of my left foot to the hollow of my right forming the angle of an oblong square due E. and W., my body erect before the W.M. in the East.

Why didst thou stand so? Because at the building of K.S.T. the floor of the Middle Chamber was laid with oblong stones due E. and W. beginning at the S.E. corner, so I stood in the S.E. corner of the L. upon my right leg representing the right hand pillar of K.S.T. the heel of my left foot to the hollow of my right forming the angle of an oblong square due E. and W. which is the form of my Lodge.

*At the East:* Who art thou? A Master Mason.

Where dost thou stand? In the Holy of Holies.

How dost thou stand? In this form, with the heel of my right foot to the heel of my left forming the angle of a perfect square.

Why stand thus? To remind me of the time when I first stood an upright M.M. on the centre of the L. the heel of my right foot to the heel of my left, forming the angle of a perfect square, my body erect facing the W.M. in the E.

Why didst thou stand so? Because at the building of K.S.T. the floor of the H. of H. was laid with square stones, beginning at the centre, so I stood upon the centre of the L. upon both my legs representing both Pillars of K.S.T., the heel of my right foot to the heel of my left, forming the angle of a perfect square, which is the form of my Lodge.

The Craft Degrees of EA, FC and MM are respectively associated with positions to the left and right and centre corresponding to the two Great Pillars, representing the Two Tropics and the Equator. Thus, according to our astronomical model proper symbolic times might be:

- Entered Apprentice - day of the Summer Solstice of the North on the line of the Tropic of Cancer, the position of the Pillar of Boaz
- Fellowcraft - day of the Summer Solstice of the South on the line of the Tropic of Capricorn, the position of the Pillar of Jachin
- Master Mason (two parts) - days of the Vernal and Autumnal Equinoxes (mid-March, Aries and mid-September, Libra)

The Royal Arch follows similar reasoning. As members of that body,

we know that in the Supreme Degree of the HRA, the Sacred Vault is illuminated by the Sun at its Meridian, ie, the light shines down directly from above, again, at the proper time. The HRA degree can also be considered as the completion of the Master Mason's degree and therefore assigned an appropriate season (*probably the Autumn Equinox*).

Naturally it is not practical, nor we do not follow these seasonal conventions as such, preferring to observe the Lunar cycles in our craft lodges, with Grand Lodge following the Solar cycles. Most installations do, however, occur at the Solstices. Our fiscal year starts at the Spring and we resume our labours near the Autumn Equinox.

In conclusion, astronomical phenomena in the physical world and its seasons are mirrored in the working of the lodge as their symbol or model. Through the agency of the GAOTU and the medium of the Sun at its meridian, we might say the spiritual communicates with the material world. Thus the physical and spiritual realms come into perfect alignment within our sacred retreats of friendship and brotherly love.

A final note: In 1873, Albert Mackey stated: "*A body has been formed in England called the Grand Council of the Allied Masonic Degrees, in order to govern various Degrees or Orders having no central authority of their own. The principal degrees controlled by it are those of St. Lawrence the Martyr, Knight of Constantinople, Grand Tiler of King Solomon, Secret Monitor, Red Cross of Babylon and Grand High Priest, besides a large number, perhaps about fifty, of "side degrees", of which some are actively worked and some are not.*"

The Order of Architects, one of the bodies added later, was the inspiration for this paper. It was seen to have sufficient merit to be passed to the Grand College of Rites at a meeting in Washington, D.C. in 1959. At that meeting it was unanimously agreed that: "*... this ritual and the Order of Architects itself should be turned over to the Allied Masonic Degrees and placed in the custody of the Grand College of Rites. There would be no initiations and the rite would remain dormant as far as extension of its membership and authority would be concerned.*" The full rituals of the Order were later published by the College of Rites.

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## Military Lodges

[M. W. Bro. David Bradley, PGM, article in *The Ontario Mason*, as presented by Bro. Don McDonald, Bridge City Council, No. 197 AMD, Saskatoon.]

Grand Lodges granted Warrants to Regiments to enable them to form a lodge. These were sometimes classed as Travelling Warrants, because they permitted meetings to be held in whatever location the Regiment was stationed. Certain conditions were attached to the issuance of these Warrants and membership was restricted to members of the Regiment. In the case of the Grand Lodges of England and Ireland only military personnel were permitted to be initiated in a Military Lodge and none below the rank of Corporal. The Warrants were issued to a specific officer and, in most cases, this was the Commanding Officer of the Regiment probably because his consent, in the first place, was necessary for the formation of the Lodge. The Warrant and the records of the lodge accompanied the Regiment at all times.

What could be the first Military Warrant was issued by the Grand Lodge of Ireland in 1732 for a lodge to be held in the 1st British Foot Regiment. The Antients Grand Lodge of 1751 issued its first Military Warrant to a Lodge in the 57th British Foot (1st Middlesex) while, in the same year, the 1717 Grand Lodge, the Moderns, issued a Warrant to the 8th Foot (Kings Liverpool). In 1743 the first Military Warrant issued by the Grand Lodge of Scotland was to a Lodge in the 55th British Foot. By this time 29 Military Warrants had been issued.

The issuance of Military Warrants was not restricted to Grand Lodges in the British Isles as records indicate that Warrants were issued by Germany in 1739, Holland in 1745, Russia in 1761 and Belgium in 1832.

The conditions of service for the average soldier in the eighteenth century were bad. Many of them died from diseases contracted on overseas

campaigns in addition to those killed in action. The members of the Lodge were taught such Masonic values as brotherly love, relief and truth. These were in stark contrast to the conditions with which the soldiers had to contend. It is likely that the teachings of Masonry gave hope and a measure of respect to the soldier.

*[The subject of military Lodges is complex, difficult and challenging. The first of almost 500 Warrants for military Lodges was indeed issued in 1732 by Ireland and a copy is reproduced below. One of the challenges is locating records of the Lodges themselves. The Grand Lodges generally exempted Military Lodges from annual returns and the payment of fees to Grand Lodge as it was realized these would, most likely, be lost in transmission. This means little information in the archives of the Grand Lodges and their pendicles. And finally, the exigencies of war often resulted in the total destruction of minutes and other documents of the Lodge - Editor.]*

N<sup>o</sup> 4

By the Right Worlshipful, and Right Honourable Lord Viscount Pitt-Rivers, Grand Master of all the Lodges of Freemasons in the Kingdom of IRELAND, the Right Honourable the Lord Viscount Kingsland, Deputy Grand Master, the Worlshipful James Murray, M. D. and Robert Nugent, Esqrs; Grand Wardens.

Nelsonville G M

Kingsland D G M



James Murray M. D.

WHEREAS our Truly and Well-beloved Brethren, *Mr James Murray* ~~all Patrick Howard, and Sir Patrick Howard~~, have brought us that We would be pleased to Recd a Lodge of Free-Masons in the *Dist<sup>ct</sup> of Wick* ~~Dist<sup>ct</sup> of Wick~~ *of such Persons, who by their Knowledge and Skill in Masonry, may contribute to the Well-Being and Advancement thereof. We therefore, duly weighing the Premises, and having regard more at Heart, than the Prosperity and true Advancement of Masonry, and the publick Interest, Trust and Confidence in Our Truly and Well-beloved Brethren, the said James Murray, Patrick Howard, and Patrick Howard* - of whose Abilities and Knowledge in Masonry, We are satisfied; Do, by these PRESENTS, of Our certain Knowledge, and free Motion, Consent, Approbation, and Command, constitute the said *Mr James Murray, Master, Patrick Howard, and Patrick Howard* to be Master and Wardens of a Lodge of Free-Masons, to be held at *Wick* and their Successors lawfully admitted Time to Time to proceed to Election of a new Master and Wardens, to make such Laws, Rules, and Orders, as they from Time to Time shall think Expedient and Conducive to the Well-Being and Ordering of the said Lodge, referring to Our Sole and Our Successors, Grand Masters and Grand Wardens of IRELAND, the Sole Right of deciding all Differences which shall be brought by Appeal before Us and Our Successors, Grand Master or Grand Wardens of IRELAND. In WITNESS Our Successors, Grand Master or Grand Wardens of IRELAND. In WITNESS whereof, We have hereunto set our Hand and Seal of Office this *seventh* Day of *November* in the Year of our Lord God, 1732, and in the Year of Masonry 5732.

Witness my Hand  
John Pennington Secy

[Source: Grand Lodge of Ireland archives]

## The Beginnings of Prince Hall Freemasonry

[by: V. Ven. Bro. Michael Jenkyns, Colonel By Council, No. 217, Ottawa and Editor of *The Architect*.]

*This is not an article on Prince Hall and Prince Hall Freemasonry. It is, however, an historical sketch of the Lodge into which Prince Hall was Initiated in Boston during the hectic days of the American Revolution.*

The Grand Lodge of Ireland issued Warrant No. 441 on July 4, 1765 to hold a Lodge in the 38th Regiment of Foot. R. W. Bro. Keith Cochrane, in his CD-ROM Update (June 2000 and Fall 2001) of V. W. Bro. Philip Crossle's *Irish Masonic Records*, 1973, notes that in Volume 1 of the Grand Lodge Registers, only three members of the Lodge were registered: Math. Tucker, Master, and Wm. Murray and Thos. Matthews, Wardens.

In 1775, the Regiment, accompanied by its Lodge, found itself as one of the units assigned to General Gage's army quartered in Boston. Sergeant John Batt<sup>1</sup> of the 38th Regiment of Foot was Master of Lodge No. 441 IC at this time (1775). In keeping with the tradition of admitting civilians W. Bro. Batt initiated Prince Hall and 13<sup>2</sup> other American Negroes on March 6, 1775<sup>3</sup> at a cost of 2/6 (two shillings and sixpence, British money) each.

On departure from Boston in 1781, the 38th Regiment was assigned to New York City and Lodge No. 441 IC went with it. This Lodge was one of the founding Lodges of the Provincial Grand Lodge of New York which was formed on January 23, 1781 and Grand Officers elected and appointed; the Senior Grand Warden was Bro. John Studholme Brownrigg of Lodge No. 441 and also a member of the 38th Foot. Recognition was requested from the Antients Grand Lodge and a Warrant for the Provincial Grand Lodge was issued on September 23, 1781. Lodge No. 441 is recorded as being present at the inauguration meeting of the Antients Provincial Grand Lodge of New York in December 1782, and at a subsequent meeting held on October 1783. At this latter meeting Bro. Brownrigg resigned his position as Senior Grand Warden (although unstated, this was probably due to the imminent departure of the 38th Foot (and all other British army units) from the United States.

The Regiment was returned to Boston on the cessation of hostilities and when it was organizing to leave the Boston area in 1784, it left its resident black brethren with a permit which allowed them to hold meetings, walk on St. John's Day, and to bury their dead, but not to take in initiates or award degrees. As the 38th Regiment would not return to Boston, Prince Hall and his brethren subsequently made application for a Warrant to the Moderns Grand Lodge which issued Warrant No. 459 on September 20, 1784, for African Lodge with Prince Hall as the first



Master. The Warrant was not received in Boston until April 29, 1787. This Lodge was not recognized by white Masonry in the United States and it began to issue charters to other stationary lodges in black communities and to travelling black lodges; becoming known around the world as Prince Hall Masonry. John Lane, in his *Masonic Records 1717-1894* (2nd Edition, 1895), notes that in the 1792 Moderns' renumbering the Lodge became No. 370 ER(M). Lane also notes: "Last payment 1797. Erased 1813." By the time of union of the Antients and Moderns, in 1813, African Lodge, No. 459 ER(M), was erased for failing to have provided the returns required to Grand Lodge.

When the 38th Regiment withdrew from the United States, taking the Lodge with it, it was assigned to Nova Scotia until 1788 and then on to the West Indies and Europe. Grand Lodge records indicate that a duplicate Warrant was issued on August 6, 1795 "the original having been captured by French in Jan. 1795. Lodge reopened at St. Pierre, Martinique, 8th Nov. 1796, the former registry, with chest, warrant and jewels having been captured by the enemy at Helvoet-Sluis in January 1795". Bro. Frederick Smyth in his *Prestonian Lecture* for 1990 refers to the campaign in which the Warrant was lost to the French as the Flanders campaign of 1794 to 1795. According to Cochrane the Duplicate Warrant was issued to: L. Borland (#52 on the Lodge Register), Thos. Biggar (#53), Wm. Darrell (#54), Jno. Wilshire (#55) and Geo. Pigott (#56). Cochrane notes that a further 47 brethren (bringing the Lodge total to 50) were registered with Grand Lodge up to June 24, 1786.

Robert Freke Gould notes: "The Regiment proceeded to St. Lucia and Saints, 1797; Ireland, 1802; Capetown, 1806, Buenos Ayres and Montevideo, 1806-7; and after a period of home service, the Lodge, which was closed in 1811, reopened, November 17, 1819, at Capetown, when a letter - dated April 5 of the same year - was read from the Grand Lodge of Ireland, of which the following is an extract: - "The Union of Antients and Moderns in England had no particular effect in this country, as we never had any Lodges but *Antient*, neither have we adopted any of their new ceremonies". Cochrane notes that Volume 3 of the Grand Lodge Registers shows that Warrant No. 441 in the 38th Foot was revived on August 6, 1795 when a total of eight members were registered, including: John L. Borland, Thos. Biggar and Wm. Barrell, but with no indication of Master or Wardens.

Grand Lodge records note that Warrant No. 441 was cancelled on August 7, 1817, and was revived on April 1, 1819. The Lodge accompanied its Regiment to South Africa in the 1820's and it was brought up before the United Grand Lodge on charges of un-masonic conduct by Orthes Lodge, No. 689 ER, in the 6th Regiment of Foot, for initiating, passing and raising a member of the 6th Regiment of Foot. Orthes Lodge's letter dated November 18, 1822, appears to have gone unanswered by United Grand Lodge.

Gould notes that the working of the Royal Arch degree was resumed on November 14, 1822, when a letter, dated May 15, 1820, from the Irish Deputy

Grand Secretary was read, of which the following passage is recorded in the Lodge minutes: "There is not any warrant issued by the Grand Lodge of Ireland other than that you hold; it has therefore always been the practice of Irish Lodges to confer the Higher Degrees under that authority". The names of the members of the degree are headed, "Roll of Excellent-Super-Excellent Royal Arch Masons of Lodge No. 441".

The Lodge was opened in Berhampore, India, in 1822, but closed in 1823, with (Cochrane notes) a total of 59 brethren registered up to July 5, 1823. The Warrant was revived again and the Lodge opened on March 2, 1840, in Limerick. Cochrane notes that Volume 3 of the Grand Lodge Register shows three members registered for this revival: Wm. Fred. Vernon (Lodge No. 55 IC, a civilian Lodge in Dublin), Michael Dolan (No. 328 SC in the 94th Foot, 1830-1860) and George Pool (No. 473 IC, a civilian Lodge at Enniskillen, Co. Fermanagh) but with no indication as to Master or Wardens. The Warrant was returned on August 6, 1840, however, "in obedience to the orders of Sir Edward Blakeney, commanding the forces in Ireland". In 1842 Grand Lodge indicated (it is not clear whether orally or in writing, probably the latter) to the Regiment, then in Corfu, that the Warrant was available to its members when they desired. Later the same year it was returned to the Regiment, although it does not appear to have been used. This is interesting because Cochrane reports that Grand Lodge shows a further eight brethren were registered as belonging to Lodge No. 441 (all showing other Lodge numbers) up to November 2, 1859.

V.W. Bro. R. E. Parkinson notes that "names registered and Return of Officers till 1857". The Warrant was kept on the roll and finally removed from the printed Report of 1885. Gould includes the following entry under a list entitled "Existing British Field Lodges, 1886" - "38th Ft., 441, L, 1765", thus indicating that the Lodge was still working in 1886, although it is likely that he was looking at a list dating from 1884 or earlier.

V. W. Bro. Philip Crossle, in his *Irish Masonic Records*, notes that after Warrant No. 441 was struck off the rolls in 1860 (Cochrane does not list a final date of cancellation), the number "441" was used for a Warrant issued to hold a Lodge at Belfast. No date of issue or being struck off the rolls is included in the entry. Cochrane shows this issue as being made on June 7, 1918, to hold T. W. Braithwaite Lodge, Freemasons Hall, Arthur Square, Belfast, and that the Lodge is still "Current" in 2001.

An enquiry was directed to the Grand Lodge of Ireland early in 2000 regarding the location of Warrant No. 441, and to obtain a photocopy if the Warrant was available. Grand Lodge responded in a letter dated March 3, 2000, indicating that there was no copy or original in the Archives. The letter notes that "Warrant No. 441 in the 38<sup>th</sup> Foot, was revived in March 1840 but only 3 names are entered at this time. There are no further names registered between 1840 and 1857 and then there are a few more names registered in the period 1857 - 1861. After that there is nothing." Cochrane's last note on the Lodge indicates that a transcript of the

Minutes covering the period 1796 to 1821 is held at Grand Lodge and that the original is in the care of the Officers' Mess, 1st Battalion, South Staffordshire Regiment.

#### Notes:

1. Sergeant John Batt had an interesting career. According to W. Bro. Ray Sheppard, the Regimental Muster Rolls (held at the PRO, Kew, London) indicate that Batt was discharged on February 3, 1777, that he enlisted on February 20, 1778 into Henley's Regiment (an American unit) at Boston, and then deserted the Regiment on June 10, 1778.

2. The total number of newly initiated African-Americans is 15 as shown by S. Brent Morris, FPS, BF, in the 1998 Blue Friar Lecture *The High Degrees in the United States 1730-1830*, as published in *The Philalæthes*, Vol LI, Number 2, April 1998. Morris does not show the date of initiation.

3. W. Bro. Ray Sheppard indicates that the initiations were performed in 1778.

4. Morris notes: "In 1792 when the Grand Lodge of Massachusetts was formed, African Lodge did not join but remained attached to England. This could be due to loyalty to the premier Grand Lodge or to racism from the newly formed Grand Lodge. However, the Grand Lodge of Massachusetts also didn't recognize St. Andrew's Lodge which had a Scottish Charter" (italics by the present author). Morris goes on to say that "There is evidence that white Masons visited African Lodge and that England relied on Prince Hall for information on Boston Lodges. In any event African Lodge continued its separate existence until 1813 when it and all other English-chartered American Lodges were erased from the rolls of the newly formed United Grand Lodge of England. Then in 1827 officers of African Lodge declared themselves independent and constituted themselves as a Grand Lodge. From these origins grew the large, parallel Masonic organization known today as "Prince Hall Masonry" (page 37).

[Sources: (1) *Irish Masonic Records* by Philip Crossle, 1979, published in manuscript form by the Grand Lodge of Ireland. (2) R. W. Bro. Keith Cochrane, CD-ROM (June 2000 and Fall 2001) *Update of Crossle's Masonic Records*. (3) *The Master-Mason At-Arms, A Short Study of Freemasonry in the Armed Forces*, Bro. Frederick Smyth in his Prestonian Lecture for 1990 as reprinted in the *Transactions of the Quatuor Coronati Lodge, London*. (4) *Some Notes on Irish Military Warrants*, by V.W. Bro. R. E. Parkinson, as printed in *The Lodge of Research*, No. C.C., Ireland, *Transactions For the Years 1949-1957*. (5) *History of the Grand Lodge of Free and Accepted Masons of Ireland*, Vol. I, 1925. (6) *The Poor Common Soldier, A Study of Irish Ambulatory Warrants*, by Bro. John Heron Lepper, as printed in the *Transactions of Quatuor Coronati Lodge*, 1925. (7) *History of Freemasonry*, by Robert Freke Gould, 3rd Edition, 1886. (8) (9) *Masonic Records 1717-1894*, by John Lane, 2nd Edition, London, 1895.]



## Can Quakers Join Masonic Bodies without Compromising their Religious Beliefs?

[by: R. Ven. Bro. John Warren Reynolds, D.D.G.M. District #2; PSM, Kawartha Council, No. 143 AMD, Peterborough, Ontario and SW Medwayosh Council, No. 62 AMD, Waterloo, Ontario.]

My family have been members of the Craft for more than 200 years without interruption, my father in Canada (*Sunnylea Lodge No. 664, GRC*) and his father and forefathers in *St. Cecilia Lodge No. 1636* in Brighton, England (Reynolds, 1996). There were also many generations of Masons on the mother's side of the family in the United States as well as my wife's family in Canada and Scotland. Long before I was really aware of Masons and Freemasonry, I became a member of the Religious Society of Friends (Quakers) as a late teenager when I was accepted as a member of the Toronto Monthly Meeting of the Canadian Yearly Meeting. Prior to this, there had never been an issue about becoming a Freemason as my parents had been members of the United Church of Canada, and previous to that, Methodists on my father's side and Presbyterian on my mother's side.

The Quaker position on the taking of oaths has stood for a long time, *London Yearly Meeting* (1960) presented the principle as set out in 1782 in Article 570 of that document:

Advised, that our Christian testimony be faithfully maintained against the burden and imposition of oaths, according to the express prohibition of Christ, and also of the apostle James: "Ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is His footstool; neither by Jerusalem, for it is the city of the great King; neither shalt thou swear by thine head, because thou canst not make one hair white or black; but let your communication be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." "But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation."

Article 571, from the year 1911, in the same document goes on to say:

The law permits all those who object to the taking of an oath on religious grounds, or because they have no religious faith, to affirm. We encourage Friends to spread a knowledge of the law so that all who share either of these objections may take advantage of its provisions. We regard the taking of oaths as contrary to the teaching of Christ, and as setting up a double standard of truthfulness, whereas sincerity and truth should be practised in all dealings of life.

The Canadian position of a more recent time can be found in Dorland (1927, p. 18) which also directly relates to Masons:

The question of oaths had for many years another unusual implication for members of the Society in preventing them from joining any **Secret Order** which was supposed to involve the taking of an oath. There was also a certain distrust of the alleged political activities of some of these secret societies. A number of cases of disownment are recorded in which Friends had joined either the **Orange Order**, the **Oddfellows**, or the **Masons**. This feeling of opposition to "Orange Lodges and Processions, and **Free Masonry**" was not,

however, peculiar to Friends, but was shared by the early Methodists in Canada who passed a resolution at their first Canadian Conference (held in Prince Edward County in 1824) to the effect that it was "contrary to the spirit of the gospel and to the feelings of its members for any Methodist minister to become a member of or frequent any **Masonic lodge**."<sup>1</sup> As time went by this opposition died down, and though the joining of Secret Orders is no longer a matter of disciplinary action, the practice is still pretty generally discouraged amongst Friends.<sup>2</sup>

The first several times I read Arthur Dorland's book, in the 1960's, I was not particularly aware of Masons, or had any particular interest in becoming a member of the Craft.

By late 1978, I changed from full time scientific endeavours to the study of law. During my first term in law school, I was introduced to Criminal Law including the Criminal Code [*Criminal Code* R.S.C. 1985, c. C-46] and other related statutes, in particular, the *Canada Evidence Act*, R.S.C. 1985, c. C-5, section 14:

#### Solemn Affirmation by Witness instead of Oath — Effect.

14. (1) Where a person called or desiring to give evidence objects, on grounds of conscientious scruples, to take an oath, or is objected to as incompetent to take an oath, that person may make the following solemn affirmation:

I solemnly affirm that the evidence to be given by me shall be the truth, the whole truth, and nothing but the truth.

14. (2) Where a person makes a solemn affirmation in accordance with subsection (1), his evidence shall be taken and have the same effect as if taken under oath. R.S., c. E-10, s. 14.

These were followed by subsequent courses in *Criminal Law, Criminal Procedure and Evidence*. For the ten years following Law School while engaged in the practice of law or the police force, I utilized this section of the *Canada Evidence Act* every time I was required to testify in Court.

One of the leading cases of the day, on s. 14 [*Canada Evidence Act*] was *R. v. Walsh* (1978, 45 C.C.C. (2d) 199, Ontario Court of Appeal) in which the Court held that the trial judge had erred in refusing to permit a "Satanist" to affirm. The Judge stated:

While he [the witness] was incompetent to take the oath because it would not bind his conscience due to absence of religious belief this did not render him incompetent to affirm. Moral depravity or a disposition to lie does not render a witness incompetent to testify.

Other court cases have dealt with whether the person was able to understand the meaning of telling the truth, or lacking the ability to reason, or comprehend what is truthful, e.g. *R. v. Budin*, *R. v. Fletcher* and *R. v. Hawke* (Ontario Court of Appeal) and *R. v. Dawson* (B.C. Court of Appeal). Neither of these situations applies here.

Now considering the world in which the London Yearly Meeting was recording its comments on "faith and practice" in 1782 and those of the 1970s could and would be different. This is illustrated in the Introduction of the *Christian Faith and Practice of the Society of Friends* (London Yearly Meeting, 1960):

It is natural that Friends should try to interpret their experience . . . . They have, however, avoided crystallizing their thought into a creed, which they feel would be as likely to impede, as to promote, living Christian experience or enlightened interpretation of it. It is therefore to be expected that the thinking of Friends through the years would take many different forms.

Let us more closely examine what Arthur Dorland has said. The question of oaths has for many years prevented members of the Society from joining Secret Orders. Well, it can be argued that the Masons and Freemasonry are not associated with a secret order. *Webster* defines *secret* as "kept or meant to be kept from general knowledge; hidden". If Freemasonry were a secret order would we have buildings with identifiable markings or symbols, wear jewelry with identifiable symbols, march in parades and hold meetings in public halls and hotels. Most definitely not.

Another argument could be made for the use of the word "oath". Masons refer to "taking a solemn obligation" and "sacred promise", the word "oath" does not appear in these sections of the Ritual (Anonymous, 1999, pp. 53, 120 and 176-7). Since *Black's Law Dictionary* devotes considerable space to the definition and usages of these two words, it can be deduced that they are not meant to be synonymous. "Obligation" he defines as "a generic word, derived from the Latin substantive *obligatio*, having many, wide, and varied meanings, according to the context in which it is used." (*Enyeart v. City of Lincoln*, Nebraska Supreme Court) Another Nebraska court case (*Goodwin v. Freadrich*) expands the definition as I feel may apply here, "That which a person is bound to do or forbear; any duty imposed by law, promise, contract, relations of society, courtesy, kindness, etc." In other words, the Masonic obligation is that which a member is bound to do as an imposed promise to his other brethren.

The term *obligatio* in Roman Law took on many forms. Those related to direct causes of action in court do not conform to the Mason's obligation. There is one form called *obligatio naturalis* — an obligation not immediately enforceable by action; one deriving its validity from the law of nature, or one imposed by that portion of the *jus gentium* which is only imperfectly recognized by civil law. The penalties described in the various Masonic Degrees and Orders are not meant to be taken literally, and are not enforceable in law, but are meant to stress the extent to which a person will be held in the hearts and minds of those who fail to keep the promises pledged. Therefore, I believe that the modern term "obligation" as used in the Masonic Ritual more

accurately reflects the promise given by the Brethren *vis-à-vis* "oaths".

Therefore, the argument can be made that the Friends' position dating back to 1782, and subsequently restated, does not restrict Quakers from becoming members of Masonic bodies. Firstly, this is based on Freemasonry not being a Secret Order, and secondly, members do not take an oath but an obligation in which the two are not considered to be synonymous and thus mutually exclusive.

Mackey (1924, p. 34) does discuss the question of Quakers becoming members by taking an affirmation:

The question has been mooted whether a Quaker, or other person having peculiar religious scruples in reference to taking oaths, can receive the degrees of Masonry by taking an affirmation. Now, as the obligations of Masonry are symbolic in their character, and the forms in which they are administered constitute the essence of the symbolism, there cannot be a doubt that the prescribed mode is the only one that ought to be used, and that affirmations are entirely inadmissible. The *London Freemason's Quarterly* (1828, p. 286) says that "a Quaker's affirmation is binding." This is not denied: the only question is whether it is admissible. Can the obligations be assumed in any but one way, unless the ritual be entirely changed? And can any "man or body of men" at this time make such a change without affecting the universality of Masonry? Bro. Chase (*Masonic Digest*, p. 448) says that "conferring the degree on affirmation is no violation of the spirit of Freemasonry, and neither overthrows nor affects a landmark." And in this he is sustained by the Grand Lodge of Maine (1823); but the only other Grand Lodges which have expressed an opinion on this subject — namely, those of Missouri, Tennessee, Kentucky, Delaware, Virginia, and Pennsylvania — have made an opposite decision. The entire practice of Lodges in America is also against the use of an affirmation. But in England Quakers have been initiated after affirmation, the principle being that a form of obligation which the candidate accepts as binding will suffice.

When you consider the Anti-Masonic movement and its influence in American politics, there is no surprise in the list of states expressing objection to the affirmation (Auckland, 1983). Maine was almost untouched by the Morgan Affair and actually experienced a growth in Masonry during that period and the spirit of those in the state of Maine has been somewhat individualistic. The states of Missouri, Tennessee, Kentucky and Virginia

were states where Quakers were not numerous; thus, affirmations were not frequently encountered, these states were also very conservative wherein any deviation from an accepted practice would not be promoted. The interesting state in this list is Pennsylvania. This is the state which was a land grant gift from the king of England to William Penn (a Quaker) as a haven and protected place for Quakers. This state had at least two predictable origins for its objection: 1) the strong Quaker position against organizations like Freemasonry, and 2) Pennsylvania was the site of the original Anti-Masonic Party convention, and the home state of that party's first vice-presidential candidate.

Certainly for me, and probably other Canadian Quakers, we would ally ourselves with the British position that an affirmation should be available if permitted by the local Grand Lodges on the grounds that our affirmation is binding. But if we can accept the premise that a Mason's obligation is not an oath in the strict sense (*sensu stricto*) *via-à-vis* and obligation (*sensu lato*) and that Freemasonry is not a Secret Society but a Society of Secrets, then this question of Quakers becoming members, and active members of the Craft and associated bodies is merely an academic point.

<sup>1</sup> Playter, G. F. 1862. *History of Methodism in Canada*. Toronto, pp. 243-4.

<sup>2</sup> Today many groups such as the Missouri Synod of the Lutheran Church, The Church of the Nazarene and the Christian Reformed Church prohibit their member from belonging to organizations such as the Masons. In fact, if you were to join the Missouri Synod you would be required to sign a document to the fact that you will not belong to a list of organizations which includes the Masons.

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#### *Ars Longa - Vita Brevis*

#### THE LYF SO SHORT - THE CRAFT SO LONG TO LEARNE

[by: Raymond S. J. Daniels, SM, Presented to Medwayosh Council No. 62 on April 29, 2002.]

#### Inaugural Address

*Ars longa ~ vita brevis*  
Hippocrates

The lyf so short - the craft so long to learne  
Geoffrey Chaucer

Venerable Brother Donald B. Kaufman, Sovereign Master,  
M. V. Bro. William R. Laycock, Sovereign Grand Master,  
M. V. Bro. Kenneth C. Whiting, Past Sovereign Grand Master,  
R. V. Bro. Morley J. Brown, District Deputy Grand Master, District 1,  
Distinguished Members of the Grand Council, Present and Past,  
Brethren of St. Lawrence,

In former days, I am informed that it was the custom in this Council for the Venerable Master-elect to deliver a paper immediately before the Ceremony of his Installation as Sovereign Master. At the meeting last October at which I was elected Sovereign Master, it was proposed and agreed that the salutary custom of giving a

short inaugural address would be revived. Medwayosh Council No. 62 is known and recognized throughout the Grand Jurisdiction for the papers presented at the four regular meetings held each year, and the publication of those collected papers by R. Ven. Bro. John W. Reynolds attest to the scholarship and erudition of the members of this Council during almost five decades since institution in 1963.

"What are you doing?" a man passing by a building site asked three operative masons who were taking a break. "Stone-cuttin'" one of them replied. The second shrugged, gave a weak grin, and said, "Just puttin' in time 'til a better job comes along." The third man paused to think for a moment, and then pointing with obvious pride to the walls and arches under construction behind him, said, "I'm building a cathedral!" It does not take too much scrutiny or perception to find the counterparts of these three men in our modern lodges of speculative Freemasons. There are those always busy with the organization and administration of the lodge, chapter, or council — "stone cuttin'" business. There may be some who are ambitious for preferment, seeking advancement, consumed with aspiration after rank and title — "puttin' in time." Then there are those few, 'we few, we happy few, we band of brothers' who, to the best of our skill and ability, 'press toward the mark of our high calling' by endeavoring to 'read, mark, learn, and inwardly digest' the lessons of Freemasonry, practising our royal art and noble science. As Vince Lombardi observed, both in life and in lodge, "Some of us will do our jobs well and some will not, but we will all be judged by only one thing — the result."

One observer has suggested that a Mason is someone who spends an inordinate amount of time talking about what a Mason is. What is a Mason? What do Masons do? What is the object of Freemasonry? In other words, Why are we here? What do we have to offer? Why would anyone want to join? . . . three pointed questions, which I believe may be answered quite simply. A Mason is, first and foremost, a student. Masons study to learn and strive to practice the lessons Masonry teaches. Freemasonry is an educational institution. In a prudent and well-regulated course of *self-discipline, self-discovery, self-awareness, and self-realization*, the real Mason becomes a *self-educated* man in the full sense and proper meaning of the term.

If the Craft Lodge is an elementary school teaching the basics, then our York Rite bodies may be considered a secondary school where our knowledge is expanded and our skill is increased. No matter how many degrees are attained, we are still 'apprentices' learning our craft. No matter how colourful and ornamental our Aprons become, the unadorned plain white lambskin of the Entered Apprentice remains the central feature. To borrow a phrase from another Rite, the motto of Masonry is 'to learn and to do'.

Bro. Will Rogers stated a sure formula for success in three memorable lines:

*Know what you are doing.*

*Like what you are doing,  
Believe in what you do.*

Our Council is well-placed and poised to make a significant contribution to the progress of our Masonic science. Tonight, we have received, obligated and acknowledged three new Brethren of St. Lawrence. This Council in particular and Allied Masonry in general will benefit from their applied knowledge and ability. This summer we will welcome the Sovereign Grand Master and Members of the Grand Council to Waterloo Region when Medwayosh will be privileged to act as host Council. The sessions will provide a convenient opportunity for all of us to learn more about Allied Masonry and to enjoy the company of many distinguished and experienced Masons.

During the year ahead we must all endeavour to invite worthy brethren, studious brethren, curious brethren whose enthusiasm for further knowledge is infectious to join our researches in Council. The presentation of Masonic research papers will continue to constitute the chief work of the Council. But it is now the time for us to move beyond the maintenance phase, and begin a rebuilding program. A pro-active scheme is being considered and will be implemented in which each present member will be encouraged to bring in one or more new members to replace himself. Then our Council will thrive and flourish, the vision of our founding fathers will be realized, and the future of Allied Masonry will be ensured.

Allied Masonic Degrees of Canada is not merely another concordant body to add to a list Masonic memberships. We do not want card-carrying members; we need active members. Furthermore, Medwayosh Council does not exist to provide a vehicle to attain rank and title. We are here to study, to learn, and to do the real work of Freemasonry. Robert Fritz has expressed it thus: "The historic period in which we live is a period of reawakening to a commitment to higher values, a reawakening of individual purpose, and a reawakening of the longing to fulfil that purpose in life." The timeless values of Freemasonry are ours to freely share with our Brethren. Our individual purpose in life has been clearly defined by Carl Jung: "As far as we can discern, the sole purpose of human existence is to kindle light in the darkness of mere living." To fulfil that purpose in life may each Brother resolve, in the words of Alfred Lord Tennyson, "To strive, to seek, to find, and not to yield."

In conclusion, the following lines seem to sum up all I have been trying to share with you, my Brethren, as I stand with the Wardens and other Officers on the threshold of a year of service as your Sovereign Master. They are from *A Plain Poem* by Jeremy Ingalls:

*I say this plain. Of every strenuous word  
In weighty volumes ponderously shelved,  
In each address, all artful eloquence  
Of those adept in the enchanted phrase,  
Take heed. Read. Listen. There is much to learn.*

*But strictest thought and deepest sense pertain  
To the honour of God. Do not shun His name.  
Now the sun goes noonward. Whether you return  
With two or three or singly, still you walk  
Companioned, among brothers, going home.*

A Plain Poem — Jeremy Ingalls

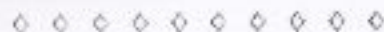
J.W.R.

*Tempus Demus Literus* - we give our time to knowledge OCI

*Cum Alias Pro Alias* - with others, for others

*Mens Sano in Corpo Sano* - a sound mind in a sound body

The Oakwood C. I. Motto of my mother and father the first Latin I ever learned together with the RYCI motto, my first high school, describe exactly was the Allied Masonic Degrees mean to me. Research fraternity - TDL - give our time to knowledge - advance in masonry each day by study, etc. But not alone, after doing the research, present it to others in order to share the "light" which has been gained - CAPA.



### The Order of St. John of Jerusalem 1080 to 1656

[by: Bro. George W. Hurley, presented to *Kavarttha Council No. 143* on March 8<sup>th</sup>, 2001.]

Brother Gerard of the Benedictine Order was head of the hospital or hospice at Jerusalem about 1080, which was administered by the Benedictines from Amalfi in Italy. Amalfi was at that time one of the most important ports of the Mediterranean. These merchants, who had set up the hospice, required shelter and protection for the pilgrims who were a large part of their business, so a shipping lane which could offer lodgings, medical treatment and protection for them had quite an advantage.

This hospice proved a boon to the Crusaders when they captured Jerusalem, and Geoffrey de Bouillon who became the first ruler of Latin Jerusalem made the hospital a gift of land. Dying Crusaders, Pilgrims, and Knights who survived the struggle also made large gifts to the Church and the hospital. Brother Gerard was a great organiser, and soon the Order became very wealthy, with large properties in France, Italy and Spain, with daughter hospices set up along the pilgrimages routes.

All the main ports of embarkation for pilgrims had hospitals, Messina, Bari, and Marsailles among them.

In 1099, Brother Gerard, who was succeeded by Raymond du Puy, expanded the Order into a military as well as a Religious body. The establishment of the *Knights Templar* as a Military Order, created a precedent for this change. The Templars wore the Red Cross on a white mantle, the *Teutonic Knights* wore a black cross on white and the *Knights of St. John*, a white cross on red. The white cross of peace on the blood red field of war.

A fourth order of chivalry was later formed, known as the *Knights of St. Thomas of Acon* or *Acre*, whose important contribution during the Crusades was to succour the wounded and bury the dead.

After the loss of their castles and forts in Palestine, the Knights of St. John moved to the islands of Cyprus and then to Rhodes, where they changed from being land based, to a seafaring roles and became the master seamen of the east. They then obtained the islands of the Dodecanese. The senior officers of the eight Langues or branches of the Order were assigned special functions.

The Admiral was Italian, the Hospitallers French, the Turcopolier or Master of Cavalry was British. The Grand Master was elected democratically by sixteen knights, who had the power to remove him from office.

In 1522, Sultan Suleiman besieged the island with 200,000 men, against about 500 knights and 1500 Rhodians under Grand Master L'Isle Adam.

They held out until December 26, when the Rhodians demanded that Sultan Suleiman's surrender terms be accepted. For a period the Knights had headquarters at Rome and Nice. Then in 1530, Charles V of Spain, gave to the Order the Island of Malta, from which they would be able to protect his shipping from the Turkish pirates and corsairs. Sultan Suleiman had designs on capturing Sicily, but he required the harbours of Malta as a springboard for his attack, which commenced on May 18, 1565. After a memorable siege defended by Grand Master La Valette, he finally withdrew on September 8. The Order retained possession until the island was captured by Napoleon in 1789, and it was dispersed into its eight langues situated throughout Europe.

For further reading, refer to Miller, W. B. 1999, *The Valetta Story, Records of Medwayosh Council*, No. 36, pp. 11-16.



## The Non Military Activities of the Knights Templar

[by: Bro. George W. Hurley, Presented to Kawartha Council No. 143 on March 8, 2001.]

There were five classes of Knight Templar membership:

1. Knights or Fratres Military, who wore the white mantle and Red Cross, and were usually mounted warriors who had taken monastic vows.
2. Esquires or Sergeants, who were free by birth and wore Black or Brown robes with a Red Cross.
3. Chaplains, The Order later had its own Priests for Mass and Confessions.
4. Artisans and Workers, or Lay Brothers.
5. Associates, which included married men and who served for a short time.

It is recorded, that one woman was accepted in England and served from 1189-1193. They were all served two regular meals each day and meat three times each week as well as wine.

After Jerusalem was captured in July 1099, many Crusaders left for their homes, which left Godfrey de Bouillon and Baldwin II too weak to oppose the Moslems. (Baldwin was the successor of Godfrey de Bouillon as King of Jerusalem. In his reign the Order of Knights Templar was instituted, to whom he granted a place of habitation within the sacred enclosure of the Temple on Mount Moriah. He bestowed on the Order other marks of favour, and, as its patron; his name has been retained in grateful remembrance, and often adopted as a name of Preceptories/Commanderies of Masonic Templars.) Under this weakened condition the Order of the Temple was formed. When Acre fell in 1291, eleven Templars fled by sea at night to Cyprus, with the wealth of the Order.

During this time, the Templars were busy in Europe, organizing Preceptories in France, England, Germany, Italy and Spain. There they gained great political influence, engaged in brokerage, and money lending. They were used by the Pope against his political enemies.

### The Templars in England

After attending the Council at Troyes in France in 1128, Hugh de Payens met with the English King Henry I, who arranged gifts of money and enlisted men for service in Jerusalem. King Stephen made grants of land, the first being Temple

Crossing in 1137. Sixty Charter Grants still remain. This was the foundation on which the Templars built their power, wealth and influence.

By Royal Decree the Templars were exempt from:

- National and local taxation
- Tolls at markets, fairs and bridges; and import or export duties on wine or wool exported to Flanders,
- forced work in the Royal Parks and Castles, etc.,
- seizure of grain and hay, in times of war,

The Templars had jurisdictional privileges and all these rights were to be retained, even though they were not utilized.

In the thirteenth century, Templars were used frequently as envoys and Royal messengers. Richard de Hastings, the Grand Master in England, played a prominent part in the Archbishop of Canterbury controversy. As part of the penance for the murder of Thomas, Archbishop of Canterbury, Henry II, paid a sum sufficient to maintain 200 knights in the Holy Land. Almeric St. Maur, advised King John in the contest with the Barons, which led to the signing of the *Magna Carta* (1215). At this period of the thirteenth century, kings and nobles were constantly on the move and there were few, if any persons, to whom they could turn for financial help, or, where they could store their wealth or jewels. The use of the Templars and their facilities seemed to be the answer to their problems.

The Templars dealt in gold, with the French, Flemish and Italian merchants. King John deposited the crown jewels with them, and later so did Henry III for safe keeping, as well as many nobles and bishops. Taxes, both Royal and Religious were also deposited at the Templar houses. Vast sums were held, in fact, in 1307, just before their downfall, Edward II seized £50,000 at one time. So, the Templars became the clearing house for payment of debts-rents-loans, etc. This influence of the Templars in political, administrative, and economic affairs also applied to other countries, and more especially France, where Templar treasury was — for all practical purposes — the Royal Treasury.

These are some of the reasons why the Crusades were often unsuccessful.





## The Seven Liberal Arts and Sciences

[by: Bro. Malcolm MacKenzie; presented to *Kawartha Council No. 143* on November 29, 1988.]

Have you recently listened to or delivered the Senior Warden's Lecture (Second Degree)? Toward the closing of that lecture minimal reference is made to the seven liberal arts and sciences and although he told you what they were in eight words — no explanation, no elaboration, and more importantly, no time to think about it before he continued with something else.

The emphasis placed upon the necessity of the newly initiated candidate devoting his "leisure hours more especially to the study of such of the liberal arts and sciences as may lie within the compass of his attainment", and to the consideration of the "study of the liberal arts, that valuable branch of education which tend so effectually to polish and adorn the mind", suggests the importance of them in Masonic ritual and the development of the individual Mason.

Accordingly, is it not fitting that some thought should be given to the meaning and significance, the proper interpretation and modern application of the "liberal arts and sciences"?

In the history of education they are mentioned as grammar, rhetoric, logic, music, arithmetic, geometry and astronomy.

Collectively they are supposed to include all human knowledge or learning as available during the Middle Ages; individually they referred to specific phrases of mental or intellectual activity or training. At the universities of the Middle Ages, grammar, rhetoric and dialectic (logic) formed what was known as the *trivium*, and of these three subjects grammar (literature) and rhetoric were the most important. From the eleventh century onwards dialectic became important particularly with respect to its influence upon theological arguments. Arithmetic, geometry, music and astronomy formed the *quadrivium*, and this group of studies was deemed to be of less importance than the *trivium* until about the year 1000 A.D. However, the *trivium* and the *quadrivium* taken together formed the most important part of education up until the latter part of the twelfth century when Aristotle's physical and metaphysical works were introduced into the university curriculum.

Treating them individually, I would like to review the part each was supposed to play in the mental development in those early days; and stress that their importance has not decreased with the passing centuries.

Grammar included a complete knowledge of language in its widest sense, as literature, as composition written or spoken and as correctness of expression,

either in ordinary conversation, or in oratorical speech. Need we go further than to repeat, "knowledge of language", and "correctness of expression in ordinary speech" are requisite if we expect to be accepted by our brethren, enter into a profession, or join the business and industrial life of our town or city. You owe it to your children, to your employer and the employees you supervise; or to your customers if in private business to possess a competent knowledge of grammar.

Rhetoric was an art of peculiar advantage to the politician or pleader in the courts. A training in rhetoric enabled the individual to express himself eloquently, pleasantly, persuasively and instructively. Those words, "express oneself pleasingly, persuasively and instructively" are familiar to many employees of the larger manufacturing companies where special courses are required for just this purpose. There are many employers today requiring the training that Masonry has encouraged for generations.

Logic was well exemplified in the teaching methods of Socrates, and later in those of the scholars of the Middle Ages. The pursuit of this resulted in clear and correct thinking, and in sound reasoning; it developed a power to search after truth through reasoning and abstract thinking and to guard against faulty or unsound conclusions. Even today the men who reach the top are not "lucky individuals", but rather men who have developed the art of clear and correct thinking, so they are capable of making sound decisions.

Music included in the wider sense, poetry, drama, oratory and history, as well as the science of blending and producing sweet, harmonious sounds. In fact, it was to the soul what gymnastics were to the body. But later it came to have a more restricted meaning and was regarded as necessary for the enjoyment of leisure time, both from the standpoint of participation and from that of appreciation. What is more soothing and quieting after a day of tension in this competitive age than fine music, during, and yes, even after dinner. Music also means harmony. Was there ever a time in history when harmony among individuals, and nations was more desirable?

Arithmetic had to do with the science of numbers and through it the individual became able to compute correctly and to estimate exactly. We are inclined to think that arithmetic is as much an art as a science. But more seriously, there are thousands of people earning their livelihood today by computing correctly and estimating exactly.

Geometry, of all the liberal arts and sciences, was the most important for the Mason, whether he was an operative or speculative brother. It provided the structure on which astronomy and mathematics were built. Moreover, in the search for truth, as such, it developed the power to reason and to arrive at correct deductions. Despite high tech, geometry and mathematics are significantly important today in our industrial and engineering age.

Astronomy was connected with the study of the stars and other celestial bodies by scientific methods. Consequently, it encouraged the individual to think of the Divine and to hold in reverence the Creator. Have you ever, when out on a summer's night, gazed up at the starry sky? It gives profound sense of their own littleness in the vast scheme of things, and a deeper appreciation of the power of the Creator.

The introduction of the liberal arts and sciences into the ritual of operative and speculative Masonry was perfectly natural as the desire was to encourage each mason to educate himself along these lines, and to develop the individual in relation to society and in relation to God.

The development of the individual in relation to society, besides the intellectual which I have covered, should include physical, social, and religious development. The physical development is being increasingly stressed in the courses in health and physical education provided in the curricula of the educational institutions. The individual must have such a regard for his personal health and his physical development that he will see to it that he is at all times fit to perform his daily tasks with efficiency.

The importance of social development for the individual has never been greater than it is today. The necessity of persons learning to live harmoniously with their fellow beings in the home, the professions, business, the state and the world, makes necessary an emphasis upon the social aspects of education. The Mason realizes and recognizes this in the social hour and in his devotion to relief and brotherly love.

The whole ritual of Masonry is diffused with the spiritual or religious development of the individual. The altar, the volume of the Sacred Law, the recognition of the Divine Being, the emphasis upon moral living and the interest in the welfare of the brethren, all indicate the importance of the spiritual or religious growth of each member of the Craft.

Accordingly, it is the duty of every Mason to heed the suggestion — that we give attention to the study of the liberal arts and sciences as these should be interpreted in our own day and generation.

And so I bid you, as does the ritual, extend your researches into the hidden mysteries of the arts and sciences. You will never regret the time spent in search of wisdom, and you will never cease to wonder at their beauty and their truth.

We are not here to play, to dream, to drift,  
We have hard work to do, and loads to lift.  
Shun not the struggle; face it, 'tis God's gift.