

**The Architect  
2005**



**Published by**

**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 regularly delivered at constituent Councils as well in members' Lodges and Chapters. As copies are forwarded to the Editor, the printing of *The Architect* 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. Not all Councils forward copies of members' papers: 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, CD ROM, or e-mail attachment, preferably in WordPerfect or MSWord for Windows. Hard-copy versions of papers can be scanned, but the electronic form is preferred.

In accordance with recent changes in the Constitution and Regulations, Council Secretaries are required to **provide two copies of each paper** delivered during the year when they submit their Annual Returns. One of these copies is for the Editor of *The Architect*. This improves the collection of papers and hopefully doesn't add significantly or unmanageably to the duties of the Grand Secretary whose assistance is very much appreciated. The **Editor requests that the copy for him be sent as soon as possible after the paper is delivered**, so that it may be considered for inclusion in the current year's edition of *The Architect*.

I would like to express my appreciation to V. Ven. Bro. Herbert F. Steele, for his editorial assistance in the preparation of this edition.

R. Ven. Bro. John W. Reynolds, KGC  
B.Sc., M.Sc., Ph.D., LL.B., Dipl. Pol.Sci.  
Editor, *The Architect* 2005



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## Table of Contents

<b>R. Ven. Bro. Peter David Park, Deputy Grand Master 2003-2005</b> . . . . .	1
<b>Irish Lodges and Grand Lodge</b> . . . . .	6
(V. Ven. Bro. S. Michael Jenkyns, <i>Colonel By Council No. 217</i> )	
<b>Masonic Fines</b> . . . . .	28
(Bro. Robert Robinson read at <i>Richmond Hill Council No. 168</i> )	
<b>The Bible in Freemasonry</b> . . . . .	30
(R. Ven. Bro. Michael Raynor, <i>Dogwood Council No. 171</i> )	
<b>Hermetic Principles</b> . . . . .	34
(Bro. Lance Hoddinott, <i>Enoch Council No. 221</i> )	
<b>Rules of Order, or How to Run a Meeting</b> . . . . .	39
(R. Ven. Bro. Peter D. Park, <i>York Council No. 133</i> )	
<b>A Master's Wage</b> . . . . .	46
(Bro. Henry Winslow, <i>Burlington Council No. 70</i> )	
<b>Music and Freemasonry (Part 1)</b> . . . . .	48
(Bro. Christos Pandelidis, <i>Victoria Council No. 213</i> )	
<b>The Myth of the Flood. Noah's Flood</b> . . . . .	49
(Bro. Hans K. von Rosen, <i>Capital City Council No. 154</i> )	
<b>Mormonism and Utah Masonry: Some Considerations</b> . . . . .	54
(Bro. Cyrill Abbott, <i>Enoch Council No. 221</i> )	
<b>The Breastplate of the High Priest</b> . . . . .	64
(Ven. Bro. Peter J. Polkinghorne, <i>Arcana Council No. 215</i> )	
<b>Is there a connection between the Knights Templar and the discovery of America?</b> . . . . .	72
(Bro. Ken Neufeld, <i>Dogwood Council No. 171</i> )	
<b>English Masonry</b> . . . . .	77
(Bro. Bob Robinson, <i>Richmond Hill Council No. 168</i> )	
<b>Freemasonry and the Number Seven</b> . . . . .	81
(Ven. Bro. Terrance J. Alderson, <i>Richmond Hill Council No. 168</i> )	
<b>The Day the War Stopped</b> . . . . .	88
(Bro. Ken Lowther, <i>Bridge City Council No. 197</i> )	
<b>What is Freemasonry? What does it mean to me?</b> . . . . .	89
(Ven. Bro. Don Fraser, <i>Keystone Council No. 172</i> )	
<b>And Who Is My Brother?</b> . . . . .	91
(Bro. William Klapatiuk, <i>Burlington Council No. 70</i> )	
<b>A Man of Many Rites: John Raymond Shute II</b> . . . . .	93
(Bro. Brian Roundtree, <i>Keystone Council No. 172</i> )	

**R. Ven. Bro. Peter David Park, KGC**  
**Deputy Grand Master, Allied Masonic Degrees of Canada**  
**2003-2005**  
**Sovereign Grand Master Elect 2005-2007**



**P**eter D. Park was born April 3<sup>rd</sup>, 1927. He was raised and educated in Glasgow, Scotland, with an older brother of seven years his senior. The brother died when twelve years old. At age 18, he was drafted into H.M. Forces. Following his initial training in Perth, Scotland, he was transferred to the Royal Army Service Corps, where he received further training, first as a heavy transport driver, and later, as a field motor mechanic. He served two years in Northern Ireland, and one year in Germany. His German posting was to the British Army G.H.Q. On discharge, he received notice of a transfer to the Royal Electrical and Mechanical Engineers.

Peter married Annie (Nan) Hartley June 23<sup>rd</sup>, 1950, and enjoy a happy relationship. They have two daughters, Margaret – born in Scotland and Anne, born in Canada. Both married and with their own respective families, two boys, one in Veterinary College, Guelph and the other teaching English in Korea. The other daughter has two girls still in primary school.

### Employment

During his high school years, Peter worked part time in the Glasgow Fish Market. He later commenced what was to be an apprenticeship as a lithographic printer. This was postponed on hid being called to serve in H.M. Forces. It was during this period in the printers that he met Nan and her twin sister.

On his discharge from active service, he learned that all apprenticeships in the printing trade had been cancelled. He then started work for the war-time Petroleum Board, which was later dissolved to be returned to the former private oil industry. He received a transfer to the Shell Oil Company, where he worked in several capacities, from Road Tanker to Junior Sales. On February 26<sup>th</sup>, 1957, he, with his wife and five year old daughter, emigrated to Canada.

Following arrival in Canada, they settled in Toronto, Ontario. Within a few days of his arrival, Peter commenced work as a Correctional Officer at the Mimico Reformatory. It was a shock to his wife when he returned, dressed in a khaki uniform, complete with peaked cap and Maple Leaf Badge, Sam Browne belt and brown boots.

During the first year at Mimico, he completed a staff training course, held at the Guelph Reformatory. In the exams at the completion of the course, he came in 3<sup>rd</sup> in a class of 52. To upgrade his skills, he attended part-time a Certificate Course in Corrections at McMaster University in Hamilton.

In 1961, he competed for, and was successful, in obtaining a promotion to the Ontario Provincial Parole and Rehabilitation Service. He continued to work out of the Mimico Centre, doing both the institutional and outside field work.

In 1967, after completing a Civil Service exam, was further promoted top the position of Senior Parole and Rehabilitation Officer (office supervisor).

In 1973, following the amalgamation of the Ontario Probation Service and the Ontario Parole and Rehab. Service, and following a rigorous training programme at Glendale College (U of T), ending with examinations at the university level, he was transferred to the position of Field Supervisor.

Peter retired on October 31<sup>st</sup>, 1989 after completing 32½ years in the service of the Government of Ontario.

During his employment with the Ontario Correctional Services, he was instrumental in organizing a Branch of his Union, the Civil Service Association of Ontario. Her served the founding committee as Secretary for the two years in which the Province wide branch was being organized. On receiving its Charter, he was elected Branch President, serving in this position for five years. On promotion to a management position, he was required to resign. Ironically, a later promotion in the Probation Service resulted in his return to the Bargaining unit.

Between 1984-89, he was actively involved in the negotiations of a Reclassification Grievance. This was finally settled in 1990, however, it took another two years to settle differences over the back interest due on the settlement award. Following his retirement, he continued to serve on with the negotiating team as advisor.

In September 2000, he was awarded the Correctional Exemplary Service Medal and Bar for his 30 years and over of service.

### **Church Affiliations**

An Ordained Elder in the Presbyterian Church of Canada, he has served the congregations of St. James, Long Branch; the Rexdale Church and is at present, an Elder in the Claude Church, Inglewood, Ontario. This church is a well known landmark on Highway 10, just north of Victoria. During his involvement in the Rexdale congregation, he served on the committee responsible for the construction of the Seniors Apartment Complex and the new Sanctuary. He was also the Representative Elder to the West Toronto Presbytery for both the St. James and Rexdale congregations. During 1999-2000 he was a member of the search committee, when Claude Church was seeking a new minister. As a member of the Board of Managers, part of his responsibility is to co-ordinate the mailed distribution of the "Church" national magazine, the *Presbyterian Record*, to members of the congregation. He is active in all aspect of Church life.

**1977** — Initiated and Passed in *Kilwinning Lodge No. 565*, Toronto.

**1978** — Raised in *Kilwinning Lodge No. 565*, Toronto.

**1979** — Became a Life Member of *Toronto Lodge of Perfection*.

**1980** — Became a Life Member of *Toronto Chapter Rose Croix and Moore Sovereign Consistory*, Hamilton. Fezzed, *Rameses Temple A.A.O.N.M.S.* (Toronto).

**1981** — Exalted, Life Member of *Occident Chapter No. 77*, R.A.M., Toronto; Consecrated, life member of *Cyrene Preceptory No. 29*, S.G.P. Toronto.

**1983** — Installed Worshipful Master of *Kilwinning Lodge No.565*. Charter Life Member of *Emmanuel Preceptory No. 83*, Brampton.

**1984** — Life Member of *Heritage Lodge No. 730*, Cambridge.

**1985** — Installed 1<sup>st</sup> Principal of *Occident Chapter No. 77*; Member, *Tecumseh Shrine Club*, Caledon East.

**1987** — Charter Life Member of *Chinguacousy Lodge No. 738*, Brampton; Admitted, *Holy Land Conclave No. 3*, G.I.C.C., Toronto; Initiated, Life Member, *Canada Council No. 27*, Universal Craftsmen Council of Engineers (U.C.C.E.).

**1988** — Admitted, *Toronto College No. 20*, S.R.I.A., Toronto; Anointed, Life Member of Ontario High Priesthood of Ontario.

**1989** — Honoured Life Member of *Keystone Council No. 20*, R. & S.M., Streetsville, and *Etobicoke Royal Ark Mariners Lodge No. 17*, Streetsville; Installed, Presiding Preceptor, *Emmanuel Preceptory No. 83*; Installed, Worthy Chief, *Canada Council No. 27*, U.C.C.E.

**1990** — Member *Harris Lodge No. 216*, Orangeville; Member *Ionic Chapter No. 83*, R.A.M. (now *Headwaters Chapter No. ?*); Installed, Presiding Preceptor, *Cyrene Preceptory No. 29*; Installed, President, *Tecumseh Shrine Club*,

**1991** — Received, *York Tabernacle No. 93*, H.R.A.K.T.P., Toronto; Appointed, Grand Chaplain, U.C.C.E.

**1992** — Invested Grand Superintendent, R.A.M., Toronto District 8A; Appointed, Grand Secretary *pro tem.*, U.C.C.E.

**1993** — Life Member of *Anniversary Lodge (Daylight) No. 733*, Brampton; Invested, Grand Director of Ceremonies, S.G.P.;

**1994** — Installed, Worshipful Master, *Anniversary Lodge No. 733*; Received, Companion Knight, *Athelstan York Rite College, No. 41*, Toronto; Member, *Emmaus Tabernacle No. XLVII* (U.S.A.), Hamilton.

**1995** — .Initiated, *York Council No. 133*, A.M.D., Etobicoke; Installed, Grand Worthy Chief, U.C.C.E.

**1996** — Installed, Thrice Illustrious Master, *Keystone Council No. 20*; Installed, Worshipful Commander Noah, *Etobicoke Royal Ark Mariners Lodge No. 17*; Anointed, *Order of the Silver Trowel*; Appointed, Club Historian, *Tecumseh Shrine Club*.

**1997** — Installed, Sovereign Master, *York Council No. 133*, A.M.D.; Installed, Grand Secretary, U.C.C.E. (1997-2004).

**1998** — Appointed, Grand Steward, R. & S.M. Ontario; Appointed, Grand

Guardian, R. Ark. Mariners Ontario; Member of *Aaron Council No. ??*, O.H.P.O.; Founding member of *Abram Council No. 6*, O.H.P.O.; Received, *Trent Priory No. 74*, Peterborough, K.Y.C.H.; Installed, Most Puissant Sovereign, *Holy Land Conclave No. 3*, G.I.C.C.

**1999** — Installed, Provincial Grand Prior, District No. 3, S.G.P.; Installed, High Priest, *York Tabernacle No. 93*.

**2000** — Installed, Grand Inspector General, District "B", R. & S.M. Ontario; Honoured, *Order of the Purple Cross*, Y.R.C.N.A.; Installed, Celebrant, *Toronto College, No. 20*, S.R.I.A.; Installed, President, *Abram Council No. 6*, O.H.P.O.; Honourary Member, *Ontario Priory No. 49*, K.Y.C.H.; Appointed, Grand Assistant Marshall, G.I.C.C.; Received, *Ancient Order of the Corks* and *Masonic Order of the Bath*, A.M.D.; Coroneted, Knight of the Royal Order of the Red Branch of Eri, A.M.D.; Inducted, *Toronto Conclave No. 3*, O.S.M.

**2001** — Appointed, Grand Herald, O.H.P.O.; Honoured, Knight of York Grand Cross of Honour (K.Y.G.C.H.); Installed, District Deputy Grand Master, District 2, A.M.D.; Honoured, Knight Grand Commander, Red Branch of Eri.

**2002** — Appointed, Grand Conductor of Council, O.H.P.O.

**2003** — Honoured, Past Grand Second Pillar, H.R.A.K.T.P.; Appointed, Grand Master of Ceremonies, O.H.P.O.; Installed, Deputy Grand Master, A.M.D. (2 year term)

**2004** — Installed, President. G.T.A. Principals Association; Appointed, Grand Vice President, O.H.P.O.; Honoured, Grand Secretary Emeritus, U.C.C.E.; Honourary Member: *Columbia Council No. 22*, Camp Springs, MD, *Euclid Council No. 14*, Glen Burnie, MD, *Neptune Council No. 71*, Halifax, NS, *Toronto Council No. 52*, Tottenham, ON, *Utica Council No. 20*, Utica, NY; Affiliated, *Nihawk Council No. 10*, Ransomville, NY, U.C.C.E.; Appointed, Grand Marshall, G.I.C.C.

## Irish Lodges and Grand Lodge

V. Ven. Bro. S. Michael Jenkyns, KC, Grand Executive  
*Colonel By Council No. 217, Ottawa, Ontario*

Presented to *Colonel By Council, No. 217* on April 24<sup>th</sup>, 2004.

This morning I would like to speak to you about Irish Lodges in Canada and the move to Masonic independence in the 1850's which resulted in the formation of the Grand Lodge A.F. & A.M. of Canada at Hamilton, CE, on October 10<sup>th</sup>, 1855.

The Canada I mean is the United Province of Canada and its two constituent parts, Upper Canada (1791-1848) or Canada West (1848-1867) and Lower Canada (1791-1848) or Canada East (1848-1867).

“What’s that, you say? Irish Lodges in Canada? Did we ever have any?”

Other than the great number of Irish Masonic Lodges in British regiments which met in British North America while their military units were on duty here in the period from 1759 to about 1850, we have had a total of 17 civilian Irish Lodges in Upper Canada/Canada West (15) and Lower Canada/Canada East (2). In addition there were six Irish Lodges in New Brunswick and two in Nova Scotia. The eight in the Maritimes are outside the scope of this brief paper which focuses on those in modern-day Ontario and Quebec and their relationship with the move to form our Grand Lodge.

These Irish Lodges are very important to us for a very significant reason. I would argue that they stiffened the back of all Lodges in Ontario and at least the western half of Quebec in a very short period of time and were instrumental in the Hamilton meeting of October 10<sup>th</sup>, 1855, at which the Grand Lodge of Canada was pronounced as formed.

Ever since the formation of the first Provincial Grand Lodge in this country, on November 27<sup>th</sup>, 1759, in a room of the Citadel of Quebec, the Lodges of present-day Ontario and Quebec have been frustrated in their dealings with London and, later, with Dublin, and have striven ever since that time, to create an independent Grand Lodge, accountable to the local Lodges and able to respond in an effective manner and a quick time frame. An additional frustration occurred because of a generally deeply rooted belief that “separation” or “divorce” was unmasonic and this would also impact English Lodges.

## Provincial Grand Lodge of Quebec (Moderns) 1759-1792/7

[Under an act of the British Parliament dated 1759 the entire area of New France was designated as “Quebec” with one Governor appointed by the Crown and served by an appointed executive committee. The future Canadian provinces of Ontario and Quebec did not exist. The Maritimes, meaning Nova Scotia until New Brunswick would be formed following the American Revolution was a separate area with its own local government.]

On November 28<sup>th</sup>, 1759, the representatives of seven Masonic Lodges met in a barrack-room within the Citadel of Quebec and constituted themselves into a Grand Lodge. Although they referred to themselves as a Grand Lodge, meaning superior to all subordinate Lodges forming it, we would, today, more properly refer to it as a Provincial Grand Lodge. The representatives then elected “one of the brethren present of the Greatest Skill and Merritt, (to) take upon him the name of GRAND MASTER from the Authority of the . . . Lodges until such time as a favourable opportunity should offer for obtaining a proper Sanction from the Right Worshipful and Right Honourable the Grand Master of England . . .” The elected (Provincial) Grand Master was Lieutenant John Price Guinnett of the 47<sup>th</sup> Foot and a member of Lodge No. 192 IC held in the Regiment.

Although a request for recognition of the Provincial Grand Lodge and the election of Lt. Guinnett was hand carried to the Moderns Grand Lodge in London the approval of Guinnett was not given because, under the then existing Constitution, the naming of a (Provincial) Grand Master was the Grand Master’s prerogative. Between 1759 and 1797, when the Moderns had died out in the Province, nine Provincial Grand Masters occupied the Grand East, of which only five were approved and confirmed by London (for details of who was elected when and for how long, see Appendix 1).

Over the years there were continual difficulties of communication with London due to war and the dangers of the loss of wooden ships and their cargoes including correspondence and reports. Certificates of membership (what we would today call our Master Mason certificates) were only coming into vogue and had not really become a source of revenue for Grand Lodges, tending to be issued directly by Lodges to members who were about to travel. With regard to the all-important Warrant of Constitution for a private Lodge, the Provincial Grand Lodge took to issuing local warrants as Grand Lodge warrants were either not issued at all or were frequently lost in transmission: of 61 Lodges established under the authority of this Provincial Grand Lodge, only 25 held Grand Lodge Warrants. The point is that there was no close relationship between the local authority and Grand Lodge.

**Provincial Grand Lodges of Upper and Lower Canada (Antients)  
1792-1822**

[Under the British parliamentary *Act of Union of 1791*, Quebec was divided into the Provinces of Upper and Lower Canada. A governor-in-chief was to be supported by governors in each province, each of which was supported by an appointed executive committee and an elected assembly. English civil law was used in Upper Canada with French law in Lower Canada.]

It may appear a little odd, but I have chosen to briefly describe the situation in these two parallel PGL's in one section as they were authorized on the same day, existed under delegated authority from the same Grand Master and ended at approximately the same time.

R. W. Bro. William Jarvis, Antients Provincial Grand Master of Upper Canada, was issued with a Patent in which his authority was very much circumscribed. He was not permitted to issue Warrants to new Lodges but was limited to issuing Dispensations permitting Lodges to meet with Warrants being issued by London. R. W. Bro. HRH the Duke of Kent, Antients Provincial Grand Master of Lower Canada was granted unlimited authority in his Patent, giving him plenipotentiary powers. Copies of these Patents are transcribed in Appendix 2. In neither case were communications with London very effective with the dislocations of the Loyalists, opening of new areas of Quebec (as two parts of the new Province of Canada), conflicts at sea between British and French ships and their armies (the Napoleonic Wars would not be settled until Waterloo) and then the War of 1812 took its toll in disrupting living and communications.

Lower Canada did not suffer the difficulties of a split in the Provincial Grand Lodge as occurred in Upper Canada with the formation of the schismatic Grand Lodge of Niagara in 1802 but it still experienced difficulties. A measure of the lack of contact between the provinces and London can be seen by the number of Lodges formed over this 25-year period and the percentage which were registered with London and received a Grand Lodge Warrant:

<b>New Lodges formed</b>	<b>Local Dispensations/Warrants</b>	<b>Grand Lodge Warrants issued</b>
PGL Upper Canada (A)	35 civilian and 1 military Lodges	11 Antient Warrants
PGL Lower Canada (A)	31 civilian and 3 military Lodges	none <sup>1</sup>
Schismatic GL of Niagara	19 civilian Lodges	3 <sup>2</sup>

<sup>1</sup> until after the formation of the two Districts in 1823

<sup>2</sup> 19 civilian Lodges (9 break-away Lodges and 10 formed post-1802); 3 which had received Grand Lodge Warrants before the schism; none issued after 1802

In Upper Canada, R. W. Bro. Jarvis died in 1817 but this was not reported to London. Instead the members of the Provincial Grand Lodge convened at Kingston as a Grand Masonic Convention where they proceeded to elect a new Provincial Grand Master who drowned shortly afterwards. Letters to London were not answered, in part because the earlier lack of regular communication by Jarvis meant that the Canadian Masons were generally unknown to Grand Lodge as they had not been registered with Grand Lodge and were considered clandestine. Although HRH the Duke of Kent held the office of Provincial Grand Master until the Antients' Grand Lodge was united with the Moderns in 1813, he had left Quebec in mid 1794 for other military and administrative assignments. He was elected as the last Grand Master of the Antients in 1813 when his brother, the Duke of Sussex was elected as Moderns' Grand Master and the two oversaw the union.

**Provincial Grand Lodge of Upper Canada 1822-1840  
District Grand Lodges of Montreal and William Henry and Quebec and  
Three Rivers 1822-1855**

R. W. Bro. Simon McGillivray was appointed as Provincial Grand Master of Upper Canada by the new United Grand Lodge of England on April 15<sup>th</sup>, 1822. (By this time a reorganization by the new United Grand Lodge resulted in the use of the word "Provincial" in England and "District" in overseas territories: how the word "Provincial" continued to be used for Upper Canada but not for Lower Canada, New Brunswick or Nova Scotia, has never been resolved.) At the same time, R. W. Bro. William McGillivray, Simon's younger brother, was appointed as Provincial Grand Master of the District of Montreal and William Henry. One lasting effect of this was an increasing closeness between Freemasons in the western portion of Lower Canada and those in Upper Canada which can be seen in the November 10<sup>th</sup>, 1855 meeting at Hamilton.

One of the first moves by R. W. Bro. Simon McGillivray was to meet with members of all Lodges in both the old Provincial Grand Lodge and the schismatic Grand Lodge at which time he requested all Lodges to submit new petitions for dispensation to meet. By September 1822 he had brought together 18 Lodges and sorted out the administrative difficulties with England. A meeting of the new Provincial Grand Lodge was held on September 23<sup>rd</sup>, 1822 and 16 Lodges were recorded in attendance. At this meeting he conferred the rank of Past Deputy Provincial Grand Master on R. W. Bro. Ziba Marcus Philips for his work on behalf of the craft. This later turned out to be a very fortuitous move as McGillivray left the Province shortly afterwards and, except for 1825, did not attend any further meetings in the 18-year life of the PGL. As a result of the lack of a firm hand, the Provincial Grand Lodge met twice yearly at Kingston and York in 1826 and 1827, left no records to show whether it met in 1828 or 1829, and ceased to meet after 1829.



The Provincial Grand Master commissioned a report on the state of Freemasonry in the Province in 1837 by his Deputy, Bro. John Auldjo, a Montreal businessman which was completed in October 1837. Bro. Auldjo reported only three Lodges were working in Toronto, Kingston and Whitby. These appear to be places he visited and it is regrettable that he omitted to find out about eight other Lodges working in the Province. A meeting of the Provincial Grand Lodge was called for September 25<sup>th</sup>, 1837 but there are no records to indicate that it was held and it is likely that it did not meet due to the growing unrest and the outbreak of the Rebellion by William Lyon Mackenzie and his supporters.

The two provinces of Upper and Lower Canada were united under the Union Act of the British Parliament of July 23<sup>rd</sup>, 1840. The two parts were named Canada West and Canada East but were administered by one Governor, one appointed legislative council and one elected assembly with equal representation from the two former provinces. United Grand Lodge continued to administer Freemasons through one Provincial Grand Lodge in Upper Canada/Canada West and two District Grand Lodges (Montreal and William Henry and Quebec and Three Rivers).

A (second) Grand Masonic Convention was held following the deaths of the Deputy Provincial Grand Master, Bro. Joe Beikie, at York in 1839 and R. W. Bro. Simon McGillivray on June 9<sup>th</sup>, 1840. In January 1842, R. W. Bro. Ziba Marcus Phillips summoned delegates from all known Lodges to meet in Kingston “to take into consideration the state of the Ancient Craft in Canada West and the necessity of forming a *permanent* Provincial Grand Lodge.” The Convention met on February 24<sup>th</sup>, 1842, elected R. W. Bro. Phillips as Chairman of the convention, nominated the Hon. Robert Baldwin as Provincial Grand Master, and petitioned the Grand Master in London “to establish a permanent and continual Provincial Grand Lodge of Canada West, with power to the (Canada West) Grand Master to appoint his successor, with the consent of the (Provincial) Grand Lodge when duly convened.” No reply was received and a further petition was sent. A third meeting of the Convention in Smiths Falls on February 6<sup>th</sup>, 1844, resulted in the delegates voting to form themselves into “The Grand Lodge of Free Masons, Canada West” with Phillips as Grand Master. Afterwards it would be argued that this meant only a continuation of a perpetual Provincial Grand Lodge and not an outright severance with England.

The District of Montreal and William Henry also went through difficult times. R.W. Bro. William McGillivray held the office of Provincial Grand Master from 1823 to 1825 and was replaced with R.W. Bro. Hon. John Molson, Esquire. Molson died in 1831 and the District Grand Lodge did not meet although Lodges continued to operate under its jurisdiction. The Masonic Hall was destroyed by fire on April 23<sup>rd</sup>, 1833 and the District Grand Lodge failed

to report Lodge returns to United Grand Lodge. By 1841 Lodges began to discuss the desire to re-establish the Provincial Grand Lodge of Montreal and William Henry. On February 22<sup>nd</sup>, 1846, the Earl of Zetland, Grand Master of the United Grand Lodge appointed R.W. Bro. Hon. Peter McGill as Provincial Grand Master and he was installed on May 20<sup>th</sup>, 1846 in Montreal. He set about to rectify the loose administration in the jurisdiction and on December 28<sup>th</sup>, 1846, provided the first complete set of returns and dues to United Grand Lodge. In 1850, R.W. Bro. McGill was replaced by R.W. Bro. Hon. William Badgley who would hold this office until its virtual demise in 1855 with the formation of the Grand Lodge A.F. & A.M. of Canada — at which time the District was composed of 15 Lodges.

### **The Grand Lodge of Ontario 1835-1836**

The lack of any strong governance from a Provincial Grand Master and the aftermath of the “*Morgan affair*” saw many Lodges close across the province. Three Lodges in the London area — *King Hiram* in Oxford County (now No. 37 GRC, Ingersoll), *St. John’s* in Simcoe (now Norfolk, No. 10 GRC, Simcoe) and *Mount Moriah*, Middlesex County (which died out in 1852) — held an organizational meeting on November 26<sup>th</sup>, 1835 and elected officers of a Grand Lodge of Ontario on February 23<sup>rd</sup>, 1836. There is no evidence that they ever convened as a Grand Lodge and the movement quickly died out.

### **Provincial Grand Lodge of Canada West 1844-1857**

While the (second) Grand Masonic Convention was being convened, Sir Alan Napier Macnab, Premier of Upper and Lower Canada (1854-56) had been issued with a Patent on August 28<sup>th</sup>, 1844 as Provincial Grand Master of Canada West (he also received a Patent as Scottish Provincial Grand Master although he never exercised its authority as there were no Scottish Lodges in the area). He did not immediately produce his warrant and in 1845, when the Masonic Convention of Phillips was about to elect Thomas Gibbs Ridout, produced his Patent. He convened the first meeting of the Provincial Grand Lodge of Canada West on August 9<sup>th</sup>, 1845 at which 27 delegates represented just seven Lodges — other Lodges not being immediately prepared to accept his authority, although within months nine more existing Lodges were registered in the books of the “new” Provincial Grand Lodge.

In spite of other failings, Macnab made an effort to improvement the administrative side of the PGL through the creation of standard PGL by-laws (1845), office of a Grand Lecturer to promote uniformity of ritual (1846), standard form of Lodge minutes (1846) and PGL Board of General Purposes (1847). However, ongoing problems with Grand Lodge, particularly of a financial nature became very severe. The raising of benevolence funds in the

jurisdiction which were then sent to England where they were used and additional funds having to be raised locally for benevolence needs within the province was one problem. But it was exacerbated by Grand Lodge's demand for payment of its bills in sterling currency which was effected only at a premium, aggravating the cost to local Lodges.

At several meetings of the Provincial Grand Lodge, subordinate Lodges attempted to place two items on the floor for discussion: one was a list of "grievances" against the Grand Lodge and the second was a discussion of the need to form a separate and independent Grand Lodge for the jurisdiction. R. W. Bro. Macnab refused to let either item reach the floor until faced with withdrawing Lodges after the formation of the Grand Lodge A.F. & A.M. of Canada in 1855. In July 1857 the Provincial Grand Lodge of Canada West would declare the Ancient Grand Lodge of Canada to be formed.

### **Irish Lodges 1850-1855 and the Formation of the Grand Lodge A.F. & A.M. of Canada**

While it has been noted that there were 17 Irish Lodges in Canada West (15) and Canada East (2), thirteen of them were relative newcomers, having been formed in the period 1847-1855. Leinster (or Duke of Leinster) No. 283 IC at Kingston had been formed in 1821 but had pretty well died out by 1850 and while *Niagara Lodge* (now No. 2 GRC) can be counted as a possible Irish Lodge, it has never been clarified whether its first Warrant at formation came from Dublin or New York. The fifteen working Lodges were comprised of:

- *St. John's No. 209 IC*, London which grew out of retiring members of the 83rd Foot which was in garrison at London immediately after the 1837 Rebellion and were members of the *Regimental Lodge, No. 83 IC*. When the Regiment was prepared for transfer to Toronto the retiring members who were to remain in London requested support in forming a civilian Lodge to meet their needs in the city and Lodge No. 83 IC supported the petition to Dublin for a Warrant. (This Lodge would be a founder of the new Grand Lodge but with difficulties between some of its members the Lodge split and is now represented in our Grand Lodge as *St. John's No. 20 GRC* and *St. John's No. 209a GRC*.)
- *St. John's No. 159 IC* at Hawkesbury and *Vankleek Hill* (now No. 21a GRC, Vankleek Hill) was formed in 1844 by a number of Irishmen working in the area.
- *King Solomon's No. 222 IC*, Toronto (now No. 22 GRC) was formed in 1845 when a group of unaffiliated Irish Masons requested R. W.

Bro. Macnab to authorize a new Lodge and he refused on the grounds that there were sufficient Lodges in the city to meet the needs of the time.

- *The Lodge of Social and Military Virtues, No. 227 IC*, was formed at Montreal as a civilian Lodge in 1847—it had been authorized in 1752 as the Regimental Lodge in the 46<sup>th</sup> Foot but had reached a low point where there were insufficient members to keep it alive and the number was assigned to a new Warrant to perpetuate the original Lodge and granted to retired military personnel in Montreal. It is still working as *Lodge of Antiquity, No. 1 GRQ*, Montreal and is recognized as dating from March 4<sup>th</sup>, 1752.
- *Middlesex No. 211 IC*, Port Stanley (now *St. Mark's No. 94 GRC*) was warranted in 1850 by the Grand Lodge of Ireland on the recommendation of *St. John's No. 209 IC*, London.
- *St. John's No. 286 IC*, York on the Grand River (now No. 35 GRC, Cayuga) was warranted in 1851 on the recommendation of the expiring *Duke of Leinster Lodge, No. 283 IC*, Kingston.
- *King Hiram, No. 226 IC*, West Oxford Township (now No. 37 GRC, Ingersoll), was warranted by Dublin in 1851 after a fitful existence from its formation in 1803 under the Schismatic Grand Lodge of Niagara. It supported the formation of the (abortive) Grand Lodge of Ontario in 1835 and apparently went into darkness for the next fifteen years, awakening in 1851 and requesting the Irish warrant.
- *St. John's No. 231 IC*, Hamilton (now No. 40 GRC) was warranted in 1852 in response to a petition supported by *St. John's No. 286 IC*, York.
- *St. Thomas No. 232 IC*, St. Thomas (now No. 44 GRC) was warranted in 1853 in response to Masons who were working in the area on the Great Western Railway, most of whom were members of *St. John's No. 209 IC*.
- *Lodge No. 323 IC*, Brantford (now Brant No. 45 GRC) was warranted in 1853 in response to a petition supported by *St. John's No. 209 IC*, *St. John's No. 286 IC* and *King Hiram, No. 226 IC*.
- *Vaughan Lodge, No. 236 IC* Nobleville (now No. 54 GRC, Maple) was warranted in 1854, by members who petitioned directly to Dublin with the recommendation of *King Solomon's No. 222 IC*. Their concern was that with the next Lodge (holding its authority under the PGL Canada West) was only 3½ miles away and it was felt that R. W. Bro. Macnab would not sanction a second Lodge so close to another

one, as had been the case in Toronto with the formation of King Solomon's Lodge.

- *Wellington No. 238 IC*, Dunnville (became No. 52 GRC and expired in 1865) was warranted in 1854, probably to Irish navvies working on the Welland canal.
- *Independent No. 237 IC*, Quebec city was warranted in 1854 when unaffiliated Freemasons, examined and found qualified by *Saint Patrick Lodge, No. 395 SC*, Quebec, petitioned Dublin for authority to form a Lodge under Irish authority. The Lodge led a fitful existence as No. 13 GRC and No. 8/17 GRQ until 1880 when it amalgamated with *Albion No. 2 GRQ*.
- *Harmony No. 358 IC*, Binbrook (now No. 57 GRC) was warranted in 1855 upon the recommendation of *King Solomon's No. 222 IC*, *St. John's No. 231 IC* and *Brant No. 323 IC*.
- *Wellington No. 359 IC*, Stratford (now No. 28) was warranted in 1855. The founders were members of *King Hiram No. 226 IC* and Lodge No. 14 ER. The Lodge closed in 1858.

This then was the cast of players on the Irish side for the move to Masonic independence. Although there was an Irish Provincial Grand Master (R. W. Bro. Kivas Tully of *King Solomon's No. 222 IC* would hold that office for the longest time), there was never any effort to convene a Provincial Grand Lodge or to create the structure followed by the English PGL's from 1759 onwards.

### **Movement towards Masonic Independence**

Irish Lodges were not alone in a desire for better management of Freemasonry in Canada West — such a desire had been festering with the English Lodges, too, and following some preliminary discussion during the summer of 1852, had resolved on a course of action. At the October 1852 meeting of the (English) Provincial Grand Lodge a resolution was unanimously passed that “the welfare of Masonry in the province demanded, as an absolute necessity, the establishment of an independent Grand Lodge with exclusive control of the Craft in Upper Canada and that the funds contributed to its support be retained by the proposed body to meet the requirements of Masonry in the province.” (Robertson, *History*, p. 717). Six reasons underscored the desire for independence **(1)** lack of satisfactory communication with England; **(2)** Lodges were already contributing to the Grand Lodge Charity Fund and very little (if any) was coming back to the Province necessitating additional levies for local benevolence efforts; **(3)** Grand Lodge had, at times, withheld its approval of the formation of new Lodges when population and economic growth justified more Lodges; **(4)** all

Provincial Grand Lodges in the Thirteen Colonies were now independent Grand Lodges in each State and local (Canadian) Lodges were not considered to be on an equal footing as they reported to a Provincial authority which in turn reported to London; **(5)** the need for regulations to be based on local conditions rather than making local Lodges conform to British “standards”; and **(6)** an innate desire to be masters of their own destiny. There were lengthy delays in communication across the Province, time passed and nothing was accomplished.

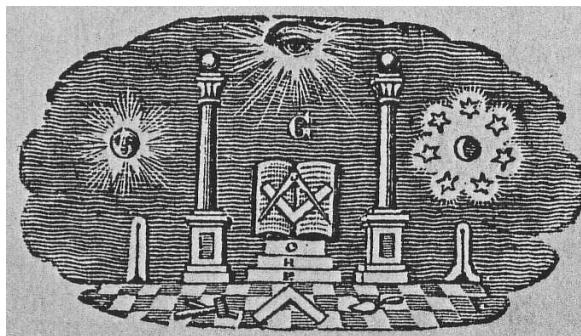
This resolution was forwarded to London and evoked no response. A second proposal was sent off, requesting that fees and dues collected from members Lodges be retained in Canada West for the needs of members, that a locally elected member be accepted as Provincial Grand Master and proposing that the influence of Grand Lodge be exerted on the Grand Lodges of Ireland and Scotland in order to limit the number of Irish and Scottish Warrants being issued for new Lodges in the province. This second proposal was also unsuccessful and laid the basis for a more collective approach with Irish Lodges.

For the Irish, the issue of the payment of fees and dues to Grand Lodge by *King Solomon's Lodge, No. 222 IC*, Toronto started a train of events roughly paralleling the actions of the (English) Provincial Grand Lodge and which would culminate in the formation of the Grand Lodge of Canada. At its regular meeting on February 26<sup>th</sup>, 1853, the Worshipful Master, W. Bro. George L. Allen complained that while dues of members were collected in Canadian currency, they had to be remitted in Sterling, which disadvantaged the Lodge. These sentiments, along with expressions of support to Grand Lodge, and accompanied by the necessary fees and dues, were submitted to the Grand Secretary. No reply from Dublin was forthcoming and the matter appears to have festered somewhat.

At the regular meeting of King Solomon's Lodge on November 10<sup>th</sup> 1853, V. W. Bro. Kivas Tully, a Past Master of the Lodge (1850-51) resolved in view of the (then) existence of ten Irish Lodges in Canada West and the need for “having a ruling power”, that a convention of the Masters, Past Masters and Wardens should be called to consult on the best means to achieve the objective. Strong support for W. Bro. Tully was provided by V. W. Bro. Thomas Bird Harris and W. Bros. Charles Fitzgibbon, R. C. McMullen and James E. Smith. No sooner had the motion been put to the vote and accepted, than it was followed by two more resolutions: the first that the convention be called for Thursday, November 24<sup>th</sup>, 1853, at noon, to be held in the Lodge room of *St. John's No. 231 IC*, Hamilton, and under its authority as an Emergency Meeting; and the second that the foregoing resolutions be provided to all Lodges working under Irish jurisdiction. The location was chosen in view of the difficulties of winter travel and thus for the convenience

of the majority of attendees expected. Hamilton also reinforced the knowledge that the majority of Irish Lodges were located between Toronto in the east and St. Thomas in the west, and between the north shore of Lake Erie in the south and London in the north. St. John's at Hawkesbury and the two Irish Lodges in Canada East fell outside this south-western Ontario area and none sent representatives to the meetings.

### Resolutions of King Solomon's Lodge, No. 222 IC, Toronto



#### Resolutions passed in King Solomon's Lodge, 222, Toronto, 10<sup>th</sup> Nov., 1853

##### 1<sup>st</sup> Resolution.

Considering the rapid increase of Lodges working under Warrants from the Grand Lodge of Ireland, — being now Ten in number — and the necessity their (*sic*) exists for having a Ruling Power in Canada West, it is desirable that a Convention, to be composed of the W. masters, Past masters, Senior and Junior Wardens of said Lodges, be held forthwith to consult on the best means to be adopted for attaining the object, and for the benefit of the craft generally in Canada West.

Carried unanimously.

##### 2<sup>nd</sup> Resolution.

That owing to the lateness of the season, and for the greater convenience of the Delegates from the several Lodges, it is advisable that the said Masonic Convention be held in Hamilton, on the 24<sup>th</sup> instant, at noon, and that a communication be forwarded to *Saint John's Lodge, No. 231*, Hamilton, requesting the use of their Lodge Room for the purpose, and in order to give Masonic sanction to the said Convention. — The W.M. of *Saint John's Lodge, No. 231*, be, and is hereby requested to call an emergency of the Lodge on that day, their being nothing in the constitution contrary to such a proceeding.

Carried unanimously.

##### 3<sup>rd</sup> Resolution.

That copies of the above Resolutions be forwarded to the several Lodges working under the Irish jurisdiction in Canada West, requesting that the duly qualified Delegates, as above stated, attend the Masonic Convention, as matters of the utmost importance to the progress of Masonry in Canada will be discussed.

Carried unanimously.  
WM. CLARKE, Secretary

[Source: Photocopy of original in Grand Lodge of Ireland archives via R. W. Bro. Keith Cochrane]

On November 24<sup>th</sup>, 1853, ten representatives of five Irish Lodges — *St. John's No. 209 IC* (now No. 3 GRC) London; *King Solomon's No. 222 IC* (now No. 22 GRC) Toronto; *St. John's No. 231 IC* (now No. 40 GRC) Hamilton; *St. John's No. 286 IC* (now No. 35 GRC) Cayuga; and *Brant No. 323 IC* (now No. 45 GRC) Brantford) — gathered in Hamilton to discuss the issue. Their first effort was to request recognition as a Grand Lodge of Canada West. The Grand Lodge of Ireland offered them Provincial Grand Lodge status. The minutes of this meeting are quoted in Robertson (*History*, p. 708-709).

Following adjournment of the meeting Brother McMullen wrote to the Grand Secretary to keep Ireland advised of the events unfolding in the western part of Canada West and to solicit the approval of the Grand Lodge for the recommendations.

The Minutes were copied to all Irish Lodges which, according to Robertson, endorsed the resolution and the action of the delegates to Hamilton. At an emergent meeting of King Solomon's Lodge, held on December 6<sup>th</sup>, 1853, it was resolved that: ". . . the members in open lodge assembled are of the opinion that with all due reverence for the most worshipful the Grand Lodge of Ireland, and for the benefit of the order generally throughout the province, the recommendation of the convention for the establishment of an Independent Grand Lodge for Canada West is the most advisable course that could be adopted, and that the duly qualified delegates be requested to attend the adjourned convention to be held in London on Thursday, the 4<sup>th</sup> May, 1854, for the purpose of establishing the said Independent Grand Lodge." The Lodge ordered 100 copies of the resolution to be printed "for circulation".

On April 15<sup>th</sup>, 1854, the Master of King Solomon's Lodge received a communication from the Grand Secretary in Dublin which was forwarded to the secretary of the Convention. The letter is not transcribed in King Solomon's Minutes but it would appear that it was this letter which proffered Provincial Grand Lodge status along with the right of nominating a Provincial

Grand Master to the Grand Master for his approval.

The adjourned Convention was held on Thursday, May 4<sup>th</sup>, 1854, in London, as planned. The minutes read that it was “Resolved — That this Lodge be now closed and the delegates form themselves into a Committee of the whole, to take such steps as they may deem expedient for the formation of a Grand Lodge in Canada West. Carried.” With W. Bro. James Daniell in the Chair, it was agreed that a Committee consisting of Worshipful Bros. James Daniell, T. B. Harris, Dr. Henwood, William Young, J. E. Hall and Very Worshipful Bro. Kivas Tully would draft a copy of a Constitution for the Government of a Grand Lodge of Canada to be established, to be submitted to an adjourned meeting of the Convention to be held in Hamilton on the first Thursday in September. A copy of the proceedings of the Convention was forwarded to all the Lodges in Canada West and *also to the Provincial Grand Lodge of the Province*, asking their co-operation in the establishment of an Independent Grand Lodge in Canada.

The names of the twenty-five Delegates were not recorded in the Minutes as noted and if they did, in fact, exist on a separate piece of paper, it had disappeared by the time John Ross Robertson was preparing his *History*. One other item of note is the spelling of “Daniell” and “Daniels” — the former appears in Robertson’s *History* while the other appears in the documents and printed minutes of King Solomon’s Lodge. Both refer to the same individual.

The plan to meet on September 9<sup>th</sup>, 1854, in Hamilton was not carried out. It appears that at a meeting of King Solomon’s Lodge on November 9<sup>th</sup>, 1854 there was a “substitute” meeting of the Convention involving members of King Solomon’s; *Binbrook No. 358 IC*, Binbrook (W. Bro. Jeremiah Taylor); *St. John’s No. 231 IC*, Hamilton (W. Bro. Thomas Bird Harris) and *St. Thomas No. 232 IC*, St. Thomas (W. Bro. T.B. Warren). The attendees (for it is not at all clear that this was an official meeting of the Convention) voted to accept the offer of the creation of an Irish Provincial Grand Lodge for Canada West “leaving the Nomination of the Provincial Grand Master to this Convention, provided that the Grand Lodge grant to this Provincial Grand Lodge, the privilege of issuing Warrants and Certificates, retaining the Fees. A nominal value for such privilege to be fixed by the Most Worshipful the Grand Lodge.” The Convention then elected W. Bro. James Daniell (of *St. John’s Lodge, No. 209 IC*, London) as Provincial Grand Master. This action was a reversal of the decisions taken by the full Convention on May 4<sup>th</sup>, 1854. The Lodge Minutes for this meeting contain only the terse statement “The remainder of the evening was occupied with the business of the Convention.” These actions were communicated to the Grand Lodge in a letter dated November 29<sup>th</sup>, 1854. This letter was followed immediately by a second restating the case

that “1<sup>st</sup>. The rapid increase of Lodges, working under Warrants from the M. W. the Grand Lodge of Ireland, demands a local governing body. 2<sup>nd</sup>. The difficulty experienced in corresponding with the M. W. the Grand Lodge, and consequent detriment to the Craft, requires that the Provincial Grand Lodge for this Province should have more extended powers that are usually granted by the Constitution. 3<sup>rd</sup>. The objections to remit the Fees for Warrants and Certificates being a yearly amount sufficient to form the basis of a Benevolent Fund, which is much required in this Province.”

To apply some subtle (or, perhaps, not too subtle) pressure on both the Grand Lodge of Ireland and United Grand Lodge of England, the brethren provided information for an article in the *British Colonist* edition of November 22<sup>nd</sup>, 1854.

### Masonic — A Canadian Grand Lodge

Much inconvenience has for a long time been experienced by the members of the Masonic fraternity, in consequence of the great, though perhaps necessary, delays which have arisen in the transaction of business with the Grand Lodges of England and Ireland. It has been felt also that the transmission of dues to the mother country, by the Lodges here, was an inconsistent proceeding; for not only are the brethren there far more wealthy than those in this colony, but we in Canada are called upon much more frequently to administer to the necessities of brethren arriving from England, than those there are to assist any who may hail from this Province. The interests of the institution in Canada have doubtless been much impaired by these current disadvantages; and it was with the desire of removing anything like an impediment in the continued and continual progression of the fraternity, that it was deemed advisable to establish a Provincial Grand Lodge for Canada. To this end a meeting of delegates from the various Lodges was held in London some months since, when the initiatory steps were taken to bring about the wished for result. Communications were then opened with the Irish Grand Lodge, which have progressed so far, very favourably; and at another meeting of delegates held last Thursday at Toronto, the progress the negotiators had made was laid before the meeting, when the following resolutions were passed: —

“Resolved — That the offer of a Provincial Grand Lodge, by the Most Worshipful the Grand Lodge of Ireland, leaving the Nomination of the Provincial Grand Master to this Convention, be accepted, provided that the Grand Lodge grant to this Provincial Grand Lodge, the privilege of issuing Warrants and Certificates, retaining the Fees. A nominal value for such privilege to be fixed by the Most Worshipful the Grand Lodge.”

“Resolved— that W. Bro. P.M.s Tully & Allen do draft a statement of facts, showing why such powers are required, to be submitted to the M. W. the Grand Lodge of Ireland.”

W. Bro. P.M. James Daniels, of St. John’s Lodge, London, C.W., was then elected Provincial Grand Master, subject to the foregoing Resolutions. The Secretary was ordered to submit a copy of these proceedings to the M. W. Grand Lodge of Ireland with the statements referred to in the second Resolution.

At present, the English Lodges have not taken any active part in the matter; but a very general feeling exists among them to support the movement by their countenance and, as speedily as possible, to join in under the authority of the Provincial Grand Lodge. All brethren must see how much such a step would tend to unite the members of the fraternity in this Province still more closely in those bonds of harmonious fellowship for which they have been so long and so widely distinguished; and it will be indeed a propitious day when all the various Lodges in Canada shall be united under the command of one common Provincial Grand Master, and thus be able the more effectively to promulgate and carry out, in the manner peculiar to masons, the glorious principles of their time-honoured institution.

It is a matter which excites no small amount of pleasurable feeling among the Masonic fraternity here, that the choice of the first Provincial Grand Master has fallen upon W.P.M. James Daniell, Master of St. John’s Lodge, 209, London; not only because he is a citizen of our own, but for the reason he has ever been foremost to carry out the great principles of the order, — has laboured for years to promote its efficiency, and has attained to an amount of Masonic proficiency which eminently adapts him to discharge those high and important functions which he has been elected to fulfill.

[Source: Photocopy of original letter in Grand Lodge of Ireland archives via R. W. Bro. Keith Cochrane]

The Grand Lodge of Ireland reviewed the proposals from Canada West at its next regular assembly, December 27<sup>th</sup>, 1854 and its decisions were contained in a letter from the Grand Secretary dated January 8<sup>th</sup>, 1855, and directed to Bro. R.C. McMullen, Secretary of the Convention. In part the letter reads “That the Most Worshipful the Grand Lodge of Ireland cannot recommend His Grace the Duke of Leinster, the M. W. the Grand Master, to grant a Provincial Grand Lodge to Memorialists on any other terms than those usually granted, and with the prescribed powers granted to other Provincial Grand Lodges.”

A spirit to try and reach an accommodation had obviously been balanced by the need to ensure that no one single Irish Provincial Grand Lodge had authorities exceeding those of the others. Probably, too, there was a recognition that if the authorities had been granted to Canada West, there would remain precious little need for the continued loyalty to the Grand Lodge itself, as there would be no tie except for the annual payment of a fixed sum for Warrants and Certificates issued in the name of the Grand Lodge.

Certainly the letter’s contents were discussed by the Irish Lodges in Canada West and the Masters of the Lodges agreed to convene the Convention in Hamilton on May 14<sup>th</sup>, 1855. King Solomon’s Lodge met on May 10<sup>th</sup>, 1855 and resolved that: “the delegates of this lodge be instructed to advocate at the meeting in Hamilton on the 14<sup>th</sup> inst. a united action with the English Lodges of Canada West, for the purpose of petitioning the Grand Lodge of England, Ireland and Scotland to grant a united separate Grand Lodge for the Province.” This was a recognition that a unified front was stronger — and that while the Irish Lodges totalled 12 actively involved in the move to independence (St. John’s at Hawkesbury and the two Irish Lodges in Canada East are not counted as they do not appear to have figured prominently in events up to this time), there were 66 English Lodges (52 in Canada West; 11 under the District Grand Lodge of Montreal and William Henry and 3 under the District Grand Lodge of Quebec and Three Rivers) and 2 Scottish Lodges in Canada East.

The Convention met at Hamilton on May 14<sup>th</sup>, 1855. Its first item of business was to appoint a delegation consisting of V. W. Bro. Thomas B. Harris and W. Bros. James Daniell, George L. Allen and R. C. McMullen, to attend the forthcoming meeting of the (English) Provincial Grand Lodge of Upper Canada to be held at Niagara Falls on July 19<sup>th</sup>, 1855. Their purpose was to propose and urge the value of united action in the formation of an independent Grand Lodge. By this time, the former Convention Secretary, R.C. McMullen had been elected as Master of King Solomon’s Lodge and had, perforce, handed the secretarial duties over to Bro. John W. Baine. The minutes of the Hamilton meeting were issued in form as a circular and sent to all Canadian Lodges and leading members of the Craft in both Canada West and Canada East.

As already noted a similar move towards independence had also occurred in English Lodges at about the same time and for basically the same reasons: the financial impact of funding the operations of a Grand Lodge and several Provincial/District Grand Lodges; the difficulties of communication and the transfer of funds and receipt of Warrants and Masonic Certificates; and the refusal by the Grand Lodge of England to

permit the Canadian brethren to elect their own Provincial Grand Master and their insistence on the Grand Master's prerogative to appoint the PGM. However, it was the individual Irish Lodges who undertook to meet with the (English) Provincial Grand Lodge of Canada West on July 19<sup>th</sup> 1855. Carefully prepared resolutions were ruled out of order by the Deputy Provincial Grand Master who thereupon adjourned the meeting until the following day. On July 20<sup>th</sup> having felt that the autocratic and unsympathetic actions of the Provincial Grand Master (Macnab) and his Deputy prevented movement towards a solution, a resolution was unanimously passed calling a meeting for October 10<sup>th</sup>, 1855, in Hamilton "for the purpose of considering the expediency of establishing an Independent Grand Lodge for Canada". **On that date history records that the Grand Lodge of Ancient Free and Accepted Masons of Canada was founded** and that twelve Irish Lodges (1 in Canada East and 11 in Canada West) immediately affiliated with the new Grand Lodge as did forty-one Lodges of the Provincial Grand Lodge of Canada West (28 located in Canada West and 13 in Canada East).

As a footnote, the Provincial Grand Lodge continued to work for almost two years, losing Lodges to the new Grand Lodge almost every month. In July 1858 it dissolved itself and reformed as the Ancient Grand Lodge of Canada with Sir Alan Napier Macnab as Grand Master. On Wednesday, July 14<sup>th</sup>, 1858, in the Masonic Hall of King Solomon's Lodge, Toronto, it united into the Grand Lodge A.F. & A.M. of Canada.

Of the 15 Irish Lodges which worked in Ontario, 12 Lodges continue to operate, including:

<i>St. John's Lodge, No. 20 GRC, London</i>	(ex No. 209 IC)
<i>St. John's Lodge, No. 209A GRC, London</i>	(ex No. 209 IC)
<i>St. John's Lodge, No. 21A GRC, Vankleek Hill</i>	(ex No. 159 IC)
<i>King Solomon's Lodge, No. 22 GRC, Toronto</i>	(ex No. 222 IC)
<i>St. John's Lodge, No. 35 GRC, Cayuga</i>	(ex No. 286 IC)
<i>King Hiram Lodge, No. 37 GRC, Ingersoll</i>	(ex No. 226 IC)
<i>St. John's Lodge, No. 40 GRC, Hamilton</i>	(ex No. 231 IC)
<i>St. Thomas' Lodge, No. 44 GRC, St. Thomas</i>	(ex No. 232 IC)
<i>Brant Lodge, No. 45 GRC, Brantford</i>	(ex No. 323 IC)
<i>Vaughan Lodge, No. 54 GRC, Maple</i>	(ex No. 236 IC)
<i>Harmony Lodge, No. 57 GRC, Binbrook</i>	(ex No. 358 IC)
<i>St. Mark's Lodge, No. 94 GRC, Port Stanley</i>	(ex No. 211 IC)

Of the two Irish Lodges in Quebec during this time period, only *Antiquity Lodge, No. 1 GRQ* (ex No. 227 IC), Montreal continues to operate.

## Appendix 1

### Provincial Grand Masters of the Moderns Provincial Grand Lodge of Quebec (1759-1797)

- 1 Lt. Guinnett was not accepted or approved by London for his term from November 1759 to June 1760 although seven formal dispensations or Provincial warrants were issued for 3 civilian and 4 military Lodges;
- 2 Bro. Col. the Hon. Simon Fraser of the 78<sup>th</sup> Highland Regiment (who had served as Deputy Grand Master of the Grand Lodge of Scotland from its formation in 1736 until 1751) was elected and installed as Provincial Grand Master in June 1760 and granted a Patent by the Grand Master, Lord Aberdour for the 1761-62 term during which time Col. Young had already left the continent. Five warrants were issued for two civilian and three military Lodges;
- 3 Bro. Capt. Thomas Augustus Span of the 28<sup>th</sup> Foot was elected and installed as Provincial Grand Master on November 25<sup>th</sup>, 1760 but this was not accepted by London. No dispensations or Warrants are known to have been issued;
- 4 Bro. Lieutenant Milborne West of the 47<sup>th</sup> Foot and a member of Lodge No. 192 IC, was elected and installed on December 27<sup>th</sup>, 1761, being eventually issued with a Patent for his term by London which arrived after he had returned to England. Eight dispensations or warrants were issued for one civilian and seven military Lodges;
- 5 Bro. Lt. Thomas Turner of the 47<sup>th</sup> Foot and a member of Lodge No. 192 IC, was elected and installed on June 23<sup>rd</sup>, 1763 although no minutes of the meeting are known to exist and London did not confirm his appointment. No dispensations or Warrants are known to have been issued;
- 6 Bro. Lt. Joseph Walker, regiment unknown but a member of *Merchants' Lodge, No. 9 QR*, was elected and installed on June 24<sup>th</sup>, 1764 but there are no records of the election and there was no confirmation from London. Two warrants were issued for one civilian and one military Lodge;
- 7 Bro. the Hon. John Collins (the only Provincial Grand Master who was not a member of the military) was elected on June 24<sup>th</sup>, 1765 and held the office until 1786, with his office being confirmed by

Patent in 1767 (two years after his election). He was a capable merchant and was deputy Surveyor-General and Surveyor-General and a member of *Merchants' Lodge, No. 9 QR*. He had an active Masonic career and at least 26 warrants for Lodges were issued including 14 military and 11 civilian Lodges and a Warrant for a Deputy PGM at Montreal. Of the civilian Lodges, two were located in *Upper Canada: Lodge No. 11*, Detroit (also sometimes referred to as "Dejean's Lodge" after its WM, W. Bro. Philip Dejean), *Union Lodge No. 12 QR*, Detroit, *St. John's Lodge of Friendship, No. 11 QR*, Newark, *St. James' Lodge No. 14 QR* at Cataragui (for members of the King's Rangers), *St. John's No. 15 QR*, Michilimackinac and *New Oswegatchie No. 14 QR*, Elizabethtown.

- 8 Bro. Col. Christopher Carleton of the 29<sup>th</sup> Foot (nephew of Col. Sir Guy Carleton, Lord Dorchester, Governor of Quebec) and Surveyor-General after Collins. He was a member of *Select Lodge No. 6 QR* and was elected PGM in early June 1786 but died on June 13 the same year. In spite of his death a letter requesting a Patent was sent to London and he was duly appointed as PGM for the 1786-88 term. Two warrants were issued during his term.
- 9 Sir John Johnson, Bart., was appointed PGM on May 8<sup>th</sup>, 1788 by London. He had fought in the French and Indian Wars (1754-59). He was a member of *Royal Lodge, No. 313 ER(M)* and an affiliated member of *St. Patrick's No. 4 PRNY(M)*. He was originally appointed as PGM of New York in 1767 and after his departure with the Loyalists at the end of the Revolution he settled in Montreal. During his tenure as PGM Quebec six warrants were issued (all civilian) of which three were in Upper Canada: *St. John's No. 19 QR*, Newark; *Union No. 21 QR*, Cornwall and *Rawdon No. 13 QR*, York (Toronto).

The Moderns slowly died out around the world, including Quebec, as they were supplanted by a more vigorous Grand Lodge, which held that it "kept faith with the ancient Constitutions" and whose longest serving Grand Masters were the third and fourth Dukes of Atholl, giving rise to its name as the Ancients or Atholl Grand Lodge of England. A new Provincial Grand Lodge would swing into action in Quebec in 1792 and would be replaced by two District Grand Lodges following reorganization which accompanied the union of the Ancient and Modern Grand Lodges into a new "United Grand Lodge of England."

## Appendix 2

### Transcript of the Warrant for William Jarvis as Provincial Grand Master of Upper Canada

Earl of Atholl, GRAND MASTER; James Agar, DEPUTY GRAND MASTER; Watkin Lewes, SENIOR GRAND WARDEN; John Bunn, JUNIOR GRAND WARDEN

TO ALL WHOM, GREETING, KNOW YE THAT:

WHEREAS the GRAND LODGE of the most ancient and Honourable Fraternity of Free and Accepted Masons of England and Masonical Jurisdiction thereunto belonging according to the old Institutions in Ample Form assembled in London on the seventh day of March in the year of our Lord one thousand seven hundred and ninety-two, and in the year of Masonry five thousand seven hundred and ninety two, viz: The Most Noble Prince John Duke Marquis and Earl of Atholl, Marquis and Earl of Tullibardine, Earl of Strathray and Strathardle, Viscount Balquidier, Glenalmond and Glenlyon, Lord Murray Balveny and Gask, Heritable Constable of the Castle of Kinlaven, Lord of Man and the Isles, and Earl Strange and Baron Murray of Stanley in the County of Gloucester, GRAND MASTER of Masons in that part of Great Britain called England and Masonical Jurisdiction thereunto belonging. The Right Worshipful James Agar, Esquire, DEPUTY GRAND MASTER, The Right Worshipful Sir Watkin Lewes, Knight, SENIOR GRAND WARDEN, The Right Worshipful John Bunn, Esquire, JUNIOR GRAND WARDEN, together with the Representatives of the several Warranted Lodges held under the sanction and authority of the said Grand Lodge in order to remedy the Inconveniences arising from the delays and distance in communicating with this Grand Lodge upon various occasions by the Warranted Lodges in Upper Canada held under our authority and to facilitate the Establishment of new Lodges, and in order more effectually and speedily to rectify and determine ALL Masonic differences and disputes and controversies, if any such should arise BETWEEN the Brethren now resident in the said province of Upper Canada, IT WAS this day in Grand Lodge RESOLVED THAT a Warrant be granted appointing a Provincial Grand Master for the province of Upper Canada who shall be invested with the full and ample powers, privileges and authority by the Constitutions of Masonry annexed to and vested in the said office of provincial Grand Master IN PURSUANCE whereof WE DO hereby, nominate, constitute and appoint our Trusty and Well beloved Brother WILLIAM JARVIS, Esquire, of Upper Canada aforesaid, GRAND MASTER of MASONS in the said province and Invest our said Right Worshipful Brother with full and ample powers, privileges and Authority as aforesaid hereby authorizing and empowering our said Right Worshipful Brother to Grant Dispensations for the holding of Lodges and making of Free Masons to such Brethren as shall be sufficiently qualified and duly recommended to receive the same in order that such Lodges and Free Masons may be by Us and our Successors duly congregated and formed into regular Warranted Lodges according to the most ancient custom of the craft in all ages and nations throughout the World in order to which the said Dispensations shall continue in force for the space of twelve calendar months from the Time of issuing the same respectively and no longer AND WE DO by these presents further authorize appoint and empower our said Right Worshipful Brother to rectify Irregularities and



to hear, adjudge and determine ALL and singular matters of Complaint controversies or differences, if any such should arise relative to the Craft, when and as often as the same may occur in any of our said Warranted Lodges or Masonic Bodies or between the Brothers thereof resident or being in the said province of Upper Canada aforesaid, strictly requiring all and every our Worthy Brethren in the said Province to be conformable to All the Orders and Degrees which shall be made, and to all Things done by our said Right Worshipful Brother in pursuance hereof, and to aid and assist our said Worshipful Brother in the due Execution thereof, he our said Right Worshipful Brother duly conforming to the known and established Rules and Regulations of the ancient Craft, AND WE DO by these presents further authorize and empower our said Right Worshipful Brother to nominate, constitute and appoint his Deputy Grand Master in and over the said province, who shall be invested with the same powers, privileges and authority to act for our said Right Worshipful Brother and provincial Grand Master aforesaid in his absence or by his direction or desire, hereby ratifying and confirming whatsoever our said Right Worshipful provincial Grand Master or his Deputy shall legally do in the due Execution of their respective offices aforesaid. GIVEN under our Hands and the Seal of the Grand Lodge in London, the day and year above written.

Robt. Leslie, GRAND SECRETARY.  
(SEAL)

(Source: Robertson, J.R. 1899. *History of Freemasonry in Canada, Vol. 1*, Toronto: Hunter Rose, p. 342.)

#### **Transcript of Warrant No. 273 ER(A) for HRH The Duke of Kent**

Earl of Atholl, GRAND MASTER; James Agar, DEPUTY GRAND MASTER; Watkin Lewes, SENIOR GRAND WARDEN: John Bunn, JUNIOR GRAND WARDEN

TO ALL WHOM IT MAY CONCERN KNOW YE, THAT

WHEREAS the Grand Lodge of the most ancient and Honorable Fraternity OF Free and Accepted Masons of England and Masonical Jurisdiction thereunto belonging, according to the old Institutions, in Ample Form assembled in London on the seventh day of March in the year of our Lord, One Thousand seven Hundred and Ninety-two, and in the year of Masonry Five Thousand, Seven Hundred and Ninety-Two, viz:

The Most Noble Prince John Duke Marquis and Earl of Atholl, Marquis and Earl of Tullibardine, Earl of Strathray and Strathardle, Viscount Balquidier, Glenalmond and Glenlyon, Lord Murray Balveney and Gask, Heritable Constable of the Castle of Kinlaven, Lord of Man and the Isles, and Earl Strange and Baron Murray of Stanley, in the County of Gloucester, Grand Master of Masons in that part of Great Britain called England and Masonical Jurisdiction thereunto belonging. The Right Worshipful James Agar, Esqr., Deputy Grand Master; The Right Worshipful Sir Watkin Lewes, Knight, Senior Grand Warden; and The Right Worshipful John Bunn, Esquire, Junior Grand Warden, together with the Representatives of the several warranted Lodges held under the sanction and authority of the said Grand Lodge, in order to remedy the Inconveniences arising from the Delays and Distance in communicating with this Grand Lodge upon various occasions by the warranted Lodges in Lower Canada held under our

authority, and to facilitate the establishment of new Lodges, and in order to more effectually and speedily to Rectify and Determine all Masonic Differences, Disputes and Controversies, if any such should arise, Between the Brethren now resident in the said province of Lower Canada - It was this day in Grand Lodge Resolved, That a warrant be granted, appointing a Provincial Grand Master for the province of Lower Canada, and invested with the full and Ample Powers, Privileges and Authority by the Constitutions of Masonry annex to and vested in the said office of Provincial Grand Master, In pursuance whereof We Do hereby, Nominate, constitute and appoint our Trusty and well Beloved Brother, His Royal Highness, Prince Edward, fourth son of our Most Gracious Sovereign Lord - Lord George, The Third, King of Great Britain, &c., &c., &c., Grand Master of Masons in the said Province, and Invest our said Royal and Right Worshipful Brother with full and ample Powers, Privileges and Authority, as aforesaid, hereby authorizing and empowering our said Royal and Right Worshipful Brother to grant warrants and Dispensations for the holding of Lodges and making of Free Masons in the said Province, and forming the same into Regular warranted Lodges according to the most ancient custom of the Craft in all Ages and Nations throughout the world, and to convene a Grand Lodge when and as often as the same may be deemed necessary or expedient within the said Province, And We Do by these presents further authorize, appoint and empower our said Royal and Right Worshipful Brother to Rectify Irregularities and to hear, adjudge and determine all and singular matters of complaint, controversies or Disputes if any such should arise relative to the Craft, when and as often as the same may occur in any of our warranted Lodges or Masonic bodies, or between the Brethren thereof resident or being in the said Province of Lower Canada aforesaid, strictly requiring all and every our worthy Brethren in the said Province to be conformable to all the Orders and Decrees, which shall be made and to all things Done by our said Royal and Right Worshipful Brother, in pursuance thereof, and to aid and assist our said Royal and Right Worshipful Brother in the due Execution thereof our said Royal and Right Worshipful Brother duly conforming to the known and established rules and regulations of the Craft, and the said lodges paying all due respect to this Rt. Worshipful Grand Lodge, by whom these presents are granted, and conforming to the Laws and Regulations thereof, and preserving a regular and yearly communication and correspondence therewith, And We Do by these presents further authorize and empower our said Royal and Right Worshipful Brother to nominate, constitute and appoint his Deputy Grand Master in and over the said Province, who shall be invested with the same Powers, Privileges and Authority to act for our said Royal and Right Worshipful Brother our Provincial Grand Master aforesaid, in his absence or by his Direction or Desire, hereby ratifying and confirming whatsoever our said Royal and Right Worshipful Provincial Grand Master or his Deputy shall legally do in the due execution of their respective offices aforesaid. Given under our Hands and the Seal of the Grand Lodge in London, the day and year above written.

R. Leslie, G.S. (Seal)

(Source: Robertson, J.R. 1899. *History of Freemasonry in Canada, Vol. 1*. Toronto: Hunter Rose, p. 351)

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## Masonic Fines <sup>1</sup>

Bro. Robert Robinson

Richmond Hill Council No. 168, Richmond Hill, Ontario

Read to *Richmond Hill Council, No. 168* on June 5<sup>th</sup>, 2004.

I first became interested in the system of my Mother Lodge, *Sutton Pilgrim No. 7780*. Each year my Lodge held an “Olde English Nighte” where fines were imposed on all offending Brethren by the Stewards. The fines were imposed on all offending Brethren by the Lodge Stewards, and limited to 2/6p, (about 30¢) and no brother could be fined more than 24 times during the evening. You could be fined for:—

- a) not bringing a visitor,
  - b) bringing a visitor,
  - c) drinking or talking whilst the Master was speaking,
  - d) not buying a raffle ticket,
  - e) buying more than one raffle ticket (raffle tickets were only sold in units of five),
  - f) swearing, discussion political or religious topics which included the names of religious or political persons (our Lodge had two Vicars and three sitting Councillors), and
  - g) ignoring the questions of a Steward.
- [Ed: This seems very similar to a meeting of *Ye Ancient Order of Corks*.]

The Stewards questions were such as “who’s that sitting over there?” Which would usually be one of the Vicars or Councillors. I was fined for bringing a visitor, my visitor laughed at that and he was fined for laughing at the distress of a brother. I was then fined again for saying, “It serves you right.” That was considered to be vindictive on my part.

Let us now look at the earlier records for fines, but first we have to look at the relative value of those fines.

1534	Pension for a nun following dissolution	£ 6/0/0
1662	Lawyer’s fee for “council”	£ 2/0/0
1685	Annual pay for the town soldier in Wotton	£ 12/12/0
1709	Solicitor’s fee for “suing an ejectment against a tenant”	£ 4/3/0
1750	Crown Annual Pension for Dr. Bradley, Astronomer Royal	£ 250/0/0
1751	Annual wages for a farm labourer	£ 5/0/0
1755	Annual fee for serving as Mayor in Wotton	£ 15/0/0
1762	Annual wage for a journeyman baker	£ 5/0/0
1765	Curate stipend per annum	£ 40/0/0
1765	Yearly salary of a head gardener (which also included lodgings)	
	A head gardener would probably employ 1 or 2 servants	£ 38/0/0

1771	Annual wage for a hired labourer	£ 3/10/0
1771	Weekly wage of an apprentice baker (aged 18)	1 s
1773	Annual Salary for an established servant	£ 6/6/0
1826	A School Master’s annual salary including bonus	£ 100/0/0

In 1717, during the opening of the Lodge, the Master would announce that “This Lodge is open in the Name of God and St. John, forbidding any cursing, swearing, whispering and all profane disclosures whatsoever, under no less a penalty than that the majority shall think proper, being fines not less than 1 p a time nor more than sixpence.

### *Mourning Bush Lodge*

In 1742 a fire at Mourning Bush Tavern destroyed all written records prior to the date and unfortunately the record book started after the fire, and continuing up 1756, was also lost. However, the Treasurer’s book covering that period was still available and showed:

	<u>Fee</u>	<u>Wage Equivalent</u>
Initiation fee	10/6 p	(1 week)
Annual subs.	£ 1/1//0	(2 weeks)
1 <sup>st</sup> and 2 <sup>nd</sup> Degree (joint)	£ 2/2/0	(4 weeks)
3 <sup>rd</sup> degree	5 s	(½ week)
visitors fee	1 s	(½ day)
Warden’s fee	2 s	(1 day)
Master’s fee	4 s	(2 days)

Additionally, several fines were collected mainly for drinking whilst unclothed, improper dress, swearing and not sending in jewel of office. Usual fine 6 p.

In 1767, Bro. Francis Dalton, the younger, instead of being fined for unseemly behaviour, was deemed to be “at Coventry.” That is to say he would not receive any communication, verbal or written by any brother or the Lodge. Incidentally, this would also forbid his father and brother, who were members of the Lodge, from communicating with him. Two and a half years later he was pardoned, but unfortunately he was killed in a riding accident before the pardon was delivered.

In 1766, the fine for absence was increased from 2/6 to 5 s.

In 1820, a By-Law was enacted that should an officer be absent at the time the Lodge was to be opened, unless notified in writing, or by a Brother member of the Lodge, they would forfeit a fine of not less than 2/6 p, or 5/0 p, if it were non-attendance. The Officers were Worshipful

Master, Senior Warden, Junior Warden, Secretary and Treasurer. Almost every Lodge under the two Constitutions running in England, recorded at least one of the above named officers being fined.

On one occasion, Lord Oxford and several members of White Lion Lodge were all fined 2/6 p for non-attendance. Their absences (lateness) was due to an extreme snow storm. The good Lord obviously paid the fine, because shortly after this incident he was elected Worshipful Master.

<sup>1</sup> Ed.: no references provided by the author.



## “The Bible in Masonry” <sup>1</sup>

R. Ven. Bro. Michael Raynor, KGC  
*Dogwood Council No. 171, Vancouver, British Columbia*

Read to *Dogwood Council, No. 171* on March 1<sup>st</sup>, 2003.

Once an operative mason, and now known within the fraternity of Freemasons as speculative, the Craft’s work has been continued that we ought not to forget one small portion of life’s heritage, but also how man searched for more knowledge. The Holy Scripture is seen, or acknowledged, as the “Greater Light” while light itself resembles the “Lesser Light.” Although we are able to see in the light and have some knowledge, what does life offer that we might gain more light or greater knowledge. Light and knowledge becoming synonymous.

Steeped in abstracts and symbols, symbolic or speculative masonry has its roots grounded in the Deity. Deity resembles the Mason’s belief(s). He must (men only) first portray himself as a person who believes there is a supreme being that was the initial architect of all creation. No Darwinism here! From whence do we pronounce such declarations of the Deity? From whence do we find the strength to embrace creation rather than evolution? How should we celebrate this knowledge? The answer is a book of instructions that has become a sacred volume or tome and it is found in every Masonic Lodge and on the altar within the lodge room.

Allowing that there is a profound difference between the abstracts and materials of life, we enter the ancient world of King Solomon in search of more knowledge via the book of instructions on the altar. How to build temples and who will build them becomes the operative question of the

origins of masonry. What tools shall the operative mason use? The answer is in symbolic or speculative masonry of the centuries past and that of today and tomorrow. Most of it similar to the book of instructions: filled with symbols.

The book of instructions or *Holy Bible*, serves many, many purposes and has served many, many purposes we have never thought of or even given consideration. I’m speaking of a time before freemasonry ever existed. We’re a brotherhood of one mind and we are also a gathering here today of a fraternity of craftsmen who enjoy education and research as a means by which we and mankind grow in knowledge of life.

*The Bible.* The word *bible* is from the Greek “biblia” [Βίβλος], translated books!. By a misunderstanding of the Greek form, the word was received into the modern language as a singular of feminine gender. The *Bible* has become in the fullest sense the peoples’ book. From this setting of becoming the peoples’ book and I’ll describe this further; we need also to understand that the earliest of humanity, led by the supreme architect, began to make oral ramblings that eventually became scribbling as God commanded his creation to make some form of record of life itself. Thus, construct of these “books” became the first alphabets and the first forms of literary language or as we might suspect here in the 21<sup>st</sup> Century; the first book of books; the *Bible* — later to become the *Holy Bible* derived from the practices of Jesus Christ.

Let me make this aside right here: In the oration of the third apartment of the Scottish Rite 18°, or Rose Croix Degree, “Even if these symbols (symbolic Masonry) are taken as referring to Jesus of Nazareth, He was at least a great, wise and good person who had done nothing to deserve death.” The Christian believes His death was pre-ordained by God and thus carried out as an act of divine intervention in humanity.

Moving forward several millenia, we have to see the *Bible* and Masonry as symbols of life as God would direct it. Your God may not be the Christian God. He or she may be Confucius, or Mazda, or Mlah, or Buddha, or Yahweh, but one thing is for certain; when traced throughout the gift of the “Books,” religions are many, but Religion is one: One thing that includes everything. Each religion known to man has its own “Holy Book” of instructions for life based on its own respective history. Each Holy Book with its symbols of life is based on one profound finding: The *Bible*, or *Torah*, or Book of Hinduism, or Buddhism, has one key symbol, it is humanity.

It is this formation of alphabets and literary language that gives us the centerpiece of freemasonry and all our symbols of life as we understand it and would have all others to understand it as well.

Now let's address directly, the *Bible* in Masonry. Taken from the Books we observe that nothing within freemasonry, begins, proceeds or ends aright without first invoking or involving the deity. The deity is the very construct of the Book. I'm using the term the "book" more freely than usual as we need to remember that here in Western civilization we use the canonized Holy Scripture called the *Bible*. But if searched elsewhere for the Great Revelations symbolized as the Great Lights of Masonry, that book might be of another language, of other symbols relating to humanity and it would either be the centerpiece of that altar, or in our lodges; be placed beside our own *Holy Bible* that would give proof that Religion is One among all Freemasons.

Religion remains, as I have stated once before to this auspicious assembly, religion is an orderly form of the conducts of life. Decorum reigns supreme in a Masonic Temple and has since the earliest manuscripts of our craft were written.

I would share that much of the forms of those to be worshipped in the Books are of an abstract nature, the unseen of our travels. Don't grow faint of heart now feeling that all of life is an abstract but gain greater strength in Freemasonry than you ever had before by knowing that all religious expression is symbolism. Symbolism; because we can only describe what we see; and the true objects of religion are unseen. The very earliest instruments of education were symbols. Depending upon your own circumstances, your personal use of imagery, and yes, your levels of knowledge will ultimately cause the true meaning of these symbols to be different although the symbols are found in the very same source. So; if I would say this book is really a box of cigars would mean the presentation of this symbol differs from what your eye has been taught that it is a book.

Further — men cannot worship a mere abstraction. We have all learned this in our own lifetime. Man requires some outward form to which he can address his concepts of objects that give greater understandings.

Many a young person has been "turned off" due to the many, many abstractions found in the *Bible*. As we grow older we begin to feel the need for having something material in hand to give meaning to what has been an abstract. The Church has found it difficult to tell the stories of humanity without having some material form to show that would give image to an abstract. To wit: White humanity pictures a white Deity. Black humanity has its own concept of the abstract Jesus as being black

and many of the heroes and heroines in the Books are thus described. Communion and baptism each have several meanings to give some form of material life to them, as they are symbolic actions of the *Bible*. What I would see in my mind's eye as the real thing when relating to a Masonic or biblical symbol could differ widely from what your mind's eye has been taught. We must be open to being taught the meaning of various symbols within God's books that form the basis for humanity, the abstractions; must all become living pictures for the mind's eye.

Let me start my conclusion here. The symbols of the *Bible* are such that all of mankind cannot dissent from its centerpiece. Likewise the symbols of freemasonry as they are taken from the history of the abstractions of the *Bible*, represent the framework or bulwark upon which our beloved fraternity was captured and built. The symbols and stories of this *Bible* provide mankind with the realm of the omnipotent Deity to give us divine instruction via symbolism but also a universal search for more light in freemasonry. More light meaning the dawning of an age whereby man will be knowledgeable regarding the immortality of his soul; the light that removes all darkness even from the most remote corner of life; a light that is more than symbolic — it is life with the fullest meaning of the Deity. There will no longer be a need for symbolism as we come to understand the one true meaning of the book on the altar as the chief book of instructions that will enable all to see the Greater Light free from abstracts and with the naked eye. It means standing in the eternal light in which there is no darkness at all.

Brethren; I believe the *Bible* in Masonry, regardless of race, creed, or religious belief is the One Book that has been constructed for all aspects of humanity which would include all men who call themselves, and practice their Masonry as a greater light for the benefit of all humanity. As our Grand Master reminds us: "Do good unto all."

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<sup>1</sup> Freemasonry is an ancient craft of once-enslaved workers and now set free because they had advanced sufficiently to become free from bondage and working to sustain themselves and family without subsidy. The author, Delmer Robinson, Th.D., Ph.D. is a member of this fraternity.



## Hermetic Principles

Bro. Lance Hoddinott  
Enoch Council No. 221, High River, Alberta

Presented to *Enoch Council No. 221* on January 27<sup>th</sup>, 2004.

### Preamble

**W**hat is hermetic thought?

*Hermetic thought:* A body of Hellenistic mystical philosophy of the 2<sup>nd</sup> and 3<sup>rd</sup> Centuries BC called after *Hermes Trismegistus* (the Thrice Greatest Hermes, Toth, etc.).

*Who is Hermes?*

*Hermes Trismegistus:* Master of the Arts and sciences, perfect in all crafts, ruler of the three worlds, scribe of the gods and keeper of the books of life. Regarded by the Egyptians as the embodiment of the universal mind. All the fundamental and basic teachings embedded in the esoteric teachings of every race may be traced back to Hermes. He was the father of Occult Wisdom, the founder of Astrology, the discoverer of Alchemy.

If we accept the above "The Seven Hermetic Principles" they can then be considered the underlying thought of all beliefs, the basis of the truth. To know them to understand them is to therefore to know the truth.

"The principle of the truth are seven He who knows these understandingly. possess the magic key before whose touch all doors of the temple fly open." <sup>1</sup>

*What is the all?*

Thinkers in all lands and in all times have postulated the existence of greater power. All philosophies worthy of that name have been based on this thought. For most it is expressed in the concept of a deity. or the infinite or the eternal energy.

For our purposes we will call it:

THE ALL: The substantial Reality underlying all the outward manifestations and appearances which we know as the material Universe; the Phenomena of Life; Matter; Energy and is in short all that is apparent to our material senses. The all is Spirit, which in itself is UNKNOWABLE

and UNDEFINABLE, but which may be considered and thought of as A UNIVERSAL, INFINITE LIVING MIND, THE ALL IS EVERYTHING. An Exact definition beyond this is difficult to impossible.

*Transmutation*

To change from one nature form or substance to another.

Mental Transmutation therefore the art of changing and transforming mental states, forms and conditions into others. The art of mental Chemistry or Alchemy

### The 7 Hermetic Laws:

- 1) The Principle of Mentalism
- 2) The Principle of Correspondence
- 3) The Principle of Vibration
- 4) The Principle of Polarity
- 5) The Principle of Rhythm
- 6) The Principle of Cause and Effect
- 7) The Principle of Gender

#### 1) The Principle of Mentalism

"The all is mind; the universe is mental held in the mind of the all." <sup>2</sup>

Perhaps the most complex of the laws in its implications, it basically outlines that all universe is a mental creation of THE ALL.

Now many begin to argue around the point of creation simply being a function of a mental process. However, we must consider that the all is everything the all cannot divide itself or create from itself as we do because to do so would mean it is no longer the all. To create with materials as we do would mean it would have to take from itself that means it would cease to be the all. Therefore, its only method of creation would be mental. A projection if you will. What we accept as our existence is a function of a thought of the all.

#### 2) The Principle of Correspondence

"As above, so below. So below, as above." <sup>3</sup>

The universe is divided into three classes of being, or three great planes:

- 1) *The Great Physical Plane*
- 2) *The Great Mental Plane*
- 3) *The Great Spiritual Plane*

There is also subdivision into multiple minor planes:

The Plane of Matter(A) – solids, liquids, gases.

The Plane of Matter(B) – higher, more subtle forms of matter — Radiant matter.

The Plane of Matter(C) – Tenuous forms of matter not identified by science.

The Plane of Ethereal Substance-Connects matter and energy to the medium of Transmission of Energy, Light and Heat.

The Plane of Energy (A)-ordinary forms of energy known to science (Heat, Light, Magnetism, Electricity).

The Plane of Energy (B) – Nature's finer forces not identified by science involved in the Manifestation of certain forms of Magnetism, Electricity.

The Plane of Energy (C) – Has 7 sub-planes so complex they bear characteristics of life, but not recognized by the minds of men. Here dwell beings that Some may consider Gods. devils, elementals, angels, *etc.*

Embodies the truth that there is a harmony, agreement and correspondence between the several planes of Manifestation, Life and being. So the hermetic laws, principles and characteristics apply to everything regardless of where they exist.

So if we spend the time to learn and understand our own universe to the best of our abilities then we can apply what we know to those planes we do not know.

### 3) The Principle of Vibration

"Nothing rests; everything moves; everything vibrates" <sup>4</sup>

Everything moves, everything vibrates something which modern science agrees with. So the differences between Matter, energy and spirit result from varying rates of vibration. This applies from the level of THE ALL, which is pure spirit to the grossest form of matter.

This applies to everything including our thought and emotional patterns, therefore one who understands and masters this law is able to control their emotional and mental state, and can do the same for others.

### 4) The Principle of Polarity

"Everything is dual; everything has poles; everything has its pair of opposites; like and unlike are the same; opposites are identical in nature, but different in degrees; extremes meet; all truths are but half truths; all paradoxes may be reconciled." <sup>5</sup>

Every truth is half false, everything is but isn't, there are two sides to everything.

Opposites are two extremes of the same thing with many varying degrees between.

Heat and cold is the same thing. Look at your thermometer and see if you can tell where heat ends and cold begins. Both are merely changes in form, variety and type of vibration.

Consider this for light and dark, big and small. noise and quiet, high and low, negative, positive and of course good and evil.

By applying transmutation through the law of polarity any one of these can be changed; through the use of mental alchemy.

### 5) The Principle of Rhythm

"Everything flows, out and in; everything has its tides; all things rise and fall; the pendulum-swing manifests in everything; the measure of the swing to the right is the measure of the swing to the left; rhythm compensates." <sup>6</sup>

A follow-up on Principle Vibration and Polarity as it is relative to both motion between two poles.

In everything there is a measured motion. To and Fro, backward and forward, high tide and low tide ebb and flow, action and reaction. This is especially true with man and the succession of moods, feelings and other annoying and perplexing changes in others and us.

Using the mental transmutation we can escape some of this activity by understanding of the 2 general planes of consciousness, the upper and lower. By rising to the upper, you avoid the effect of the swing to the lower (the law of neutralization). Or using by raising the ego above the vibration of the unconsciousness plane the effects of the swing are not manifested in the consciousness. This is a mental act whereby we refuse to participate in the backward swing.

The law of compensation is equal swings on both sides. An object fired upwards with a certain force to a certain distance will return to earth in the same fashion. Another example is pain and pleasure and the belief that to have one you must have the other. However the advanced mind understands that while this is not escapable it does not mean that pleasure now means pain now and that sometimes pain or pleasure in this life is compensation for actions in another.

Remember that the chain of lives is continuous and inter-connected and this current manifestation is but a part of the entire individual.

## 6) The Principle of Cause and Effect

"Every cause has an effect; every effect has its cause; everything happens according to law; chance is but a name for a law not recognized; there are many planes of causation but nothing escapes the law." <sup>7</sup>

Simply put, "NOTHING EVER MERELY HAPPENS". There is no such thing as chance!

Chance is merely an expression relating to an obscure cause. Even the roll of the dice is merely a reflection of how the dice were held, the force used to throw them, the condition of the table, and how the dice land on it, *etc.*

Even our own presence here is the result of a man and women ages ago who had a child. Consider a man has 2 parents, 4 grand parents, 8 great grand parents, 16 great great grand parents, *etc.* This remarkable chain of events this so called random coupling of people ages gone by served to produce you!

The majority of people are carried along by this law, slaves to heredity, environment, *etc.* the majority of people manifest very little freedom despite thinking that they do. We are swayed by custom and the opinions and thoughts of the outside world and their various emotions, feelings, moods, *etc.* So much for freedom!

Again by rising above we can play the game of life instead of merely being played. Instead of being a pawn we can be the masters of our own game. If we use this law instead of being used by it we are there fore able to dominate our own moods, characters, qualities and powers as well as the environment around us.

## 7) The Principle of Gender

"Gender is in everything; everything has its Masculine and Feminine Principles; gender manifests on all planes." <sup>8</sup>

To most this law manifests on the concept of the male and female. Sex if you will which is merely the form it takes on this material plane. But as above so below, and it exists in higher forms on higher planes just as it does on the lower.

This is no mere matter of sex however. This is about creation. No creation, physical, mental or spiritual is possible without this principle. Every Male element has Female element and *visa versa*.

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<sup>1</sup> Three Initiates. 1940. *The Kybalion*. Chicago: Yogi Publ. Soc., 223 p. (ISBN 0-911662-25-10), p. 25.

<sup>2</sup> a quotation familiar to all Rosicrucians; *ibid.*, p. 26.

<sup>3</sup> *ibid.*, p. 27, 113.

<sup>4</sup> *ibid.*, p. 230, 137.

<sup>5</sup> *ibid.*, p. 32, 149.

<sup>6</sup> *ibid.*, p. 35, 159.

<sup>7</sup> *ibid.*, p. 38, 171.

<sup>8</sup> *ibid.*, p. 39, 183.



## Rules of Order, or How to Run a Meeting

R. Ven. Bro. Peter D. Park, KGC  
Deputy Grand Master

York Council No. 133, Etobicoke, Ontario

Presented to York Council, No. 133 on March 13<sup>th</sup>, 2004.

**M**any of us have come from lodge business meetings and perhaps, a District meeting, where decision-making takes a variety of forms.

In most cases we sit in lodge or banquet hall, often talking informally about a matter, make decisions and then construct a motion, so that we could have something in the minute book.

That kind of informal process is clearly not possible at the Annual Communication of Grand Lodge, nor would it be desirable. Lodges have adopted by-laws that provide for an Order of Business and a clear process of rules and regulations for the conducting of the business part of a meeting. These rules are acceptable as laid out in the Constitution of Grand Lodge (section 304;- "Every Lodge shall frame By-laws providing

for its own governance. The lodge by-laws shall not conflict with the provisions of the Constitution of Grand Lodge". As not every situation is covered in the constitution, or by-laws, in some jurisdictions, *Roberts Rules of Order* can be referred to. Unfortunately this has book over 700 pages which can take up the time of the meeting, trying to find the appropriate suction. To avoid this, a by-law section might read, "All matters not otherwise provided for in the Constitution and these By-laws shall be decided by a majority of members by open vote."

Because our rules are not exhaustive, there may be times when the 'chairman' has to exercise judgement to make rulings on procedure. This is generally acceptable within the framework of our laws. If a brother is not satisfied with the ruling, he may rise to challenge the ruling on a point of order.

Let's review the basic motions that can arise at a meeting. Before any discussion can be considered, there must be a motion. This is also known as a recommendation or resolution. The chairman will ask for a mover and a seconder and, if the motion is in order, will invite the members to discuss or 'debate the motion. Debate is ended when no-one else wishes to speak, or the chairman suggests that it is time for a vote and, there is no objection from the floor. If no-one objects, the chairman calls for those in favour of the motion and then, all who are contrary minded. The chairman then declares the motion carried or defeated. If the vote looks close, the chairman will ask for those in favour to stand. He can then determine if the majority are in favour. Should the vote still appear close, he will ask some-one to take a physical count.

One important thing to remember, you may only vote once. This is so the vote will not be influenced by anyone looking around to see who has already voted.

A motion can be amended, and an amendment can be amended. But you will be glad to know that an amendment to an amendment cannot be amended.

A motion can also be referred, deferred (adjourn the debate), tabled; reconsidered; or divided. In addition, there are special motions like a motion 'to adjourn' or take an immediate vote.

There is also a provision to dissent to a decision of the motion that has been carried. A dissent is a way of freeing your conscience from a decision that has been taken. Reasons for which can be recorded in the minute book.

Sounds confusing? Let's take a look at some examples that will help to illustrate these motions later, at our fictitious Annual Assembly.

The scene is set in a small community, with the local lodge hosting an Annual Assembly, that is being held over a period of three days.

#### **DISCLAIMER: -**

"Any resemblance to any Lodge or living person - alive or dead — is purely co-incidental."

The Assembly has received a request from a local Chapter of the De Molay to have some of its members sit as observers. This was endorsed by the delegates to the Assembly.

A committee is struck to determine what the young men are to have for refreshments. The committee returns with Recommendation 1; as follows.

#### **RECOMMENDATION 1:** "That pizza and soft drinks be provide."

The chairman deems that the recommendation is in order and asks for a mover and seconder, who are quickly found. A murmur is heard through the group. This may be difficult. Wisely, a member stands and asks that the motion be divided; so that the easy item can be dealt with first, and then the controversial item — can be voted on separately. As long as two members ask for this, it may be done.

The first motion becomes: 1; That soft drinks be provided the young men. Carried unanimously.

Then the touchy matter of the pizza must be dealt with.

The first thing that happens is that someone moves an amendment. And says, "That three toppings be made available on the pizzas: pepperoni; mushrooms and olives. A seconder is found and before much discussion has taken place, it is obvious that there are some vegetarians among the young men and so a member wishes to make an amendment to the amendment.

"I move an amendment to the amendment that; —

Pepperoni be deleted from the list of toppings. A seconder is found and the amendment to the amendment is debated and adopted by a slim majority — with a member who happens to be a cattle farmer asking that his dissent be recorded on the basis that most pepperoni is



made from good grade 'A' beef. The chairman rules that the dissent may only be recorded on the main motion, since we don't know what will happen with the whole motion until it is voted on.

We now vote on amendment to Recommendation 1.

That two toppings be made available on the pizzas; mushroom and olives.

That carries.

The amended motion now reads like this:—"That pizza be provided the young men with toppings of mushrooms and olives."

The amended motion now needs to be put to the vote. But, a member is distressed that no-one ever asked the young men if they even wanted pizza, never mind the toppings. So he makes a motion to refer.

I move that:

"That Recommendation 1 be referred back to the committee to consult with the young men and report at a later time." Seconded.

Now a motion to refer is debatable, but only as to where it is referred; when the report back takes place; and whether or not it shall be referred. So there is further debate on: —

- (a) the fact that if it is referred the young men will get no supper tonight,
- (b) whether a nutritionist should be added to those consulted, and
- (c) whether this is a matter that warrants the time required for a referral.

The chairman disallows debate on whether hamburgers might be a better alternative, because this is a debate on the substance of the motion is not allowed. The framer sits down.

Some of the members think that sufficient time has already taken place on this and one stands to ask for an immediate vote on the motion to refer.

"I move that an immediate vote be taken". Seconded.

This question — which is a way of ending a debate, is put without debate. It carries with a 50% + 1 majority and so the chairman asks all in favour of the — "motion to refer."

Motion to refer voted on immediately.

That Recommendation 1 be referred back to the committee to consult with the young men and report to a future meeting. If the vote were lost, the debate on the motion would continue.

After the refreshments, the Assembly reconvenes and a report from the committee is heard indicating that the young men, though very hungry, are in favour of the pizza with mushrooms and olives.

The secretary then notes that this motion will result in an expenditure of funds, since the meal plan was already set and paid for. He reminds the brethren that the *Rules of the Assembly* state that no expenditure may be made, without prior approval. No prior approval had been requested.

The chairman rules that as a budget had been previously approved for the meal plan, the brethren of the Assembly would have to discuss an unbudgeted expenditure. The chairman then announces that a motion to refer the pizza motion to the Finance Committee, is in order, and in fact required.

Motion to refer that Recommendation 1 be referred to the Finance Committee, for a report on the financial implications.

This motion is made by a brother, seconded and when put to the vote — carried. If it were not carried, then the pizza could not be bought. By defeating a motion to refer a financial matter to the Finance Committee, the Assembly is saying no to the expenditure.

At an emergent meeting, the Finance Committee gets together and reports that there is sufficient funds available to pay for the young men's pizza without affecting any other financial commitments. Their recommendation is then presented to the Assembly where it receives approval.

So the motion to provide pizza reaches its final decision. And an overwhelming majority supports the motion.

PAUSE

Then someone checks the phone book and discovers there is no pizza shop in town. So the motion has to be reconsidered.

The harried but excited brother jumps to his feet to explain the situation. The chairman allows the brother time to write down the information to give to the Business Committee chairman. He is then allowed to rise to speak on the tragic situation. The Assembly Chairman knows that to prevent rash reconsideration of decisions, two things are required.

(a) the mover and seconder of a motion to reconsider must be those brethren who voted in the majority on the matter. You can't be the

disgruntled cattle farmer who thinks he can get hamburger on the agenda this way.

(b) a notice of motion is required so that the Assembly is aware that this will come up at a future meeting and everyone gets a chance to think about it.

*Notice of Motion:* I give notice that I will move or cause to be moved at a future meeting that the pizza decision be reconsidered.

No seconder required — no discussion allowed.

At the next days Assembly, the brother who gave the “notice of motion” is on his feet; — I move that the pizza decision-(Recommendation 1) be reconsidered. Duly seconded.

Knowing the situation the Assembly quickly agrees. The committee on the refreshments for the young men, aware that this was going to come up today, is able to report that they have consulted with the young men, with a nutritionist; with the phone book, with the Finance Committee — the chairman nods — and is pleased to bring the following motion; — "That roast chicken be provided for the young men."

This is moved and seconded and carried unanimously.

One of the young men who is an observer, rises with permission to speak. He acknowledges the vote and says that they had decided to fast and will contribute the proceeds to the Benevolence Fund.

**Points to Consider**

1. The person chairing the meeting should have an 'agenda' set up in advance; (Most by-laws have an Order of Business).
2. The 'agenda' should be approved by the Assembly, or a motion introduced to allow the Chairman to change the 'agenda' at his discretion.
3. No discussion on a matter can be allowed until properly moved and seconded.
4. No member may speak twice on the motion without permission from the Chair.
5. A motion to 'adjourn' must be seconded - and is not debatable.

Further information as it applies to a Masonic Lodge can be found on pages 77-80 of "Meeting the Challenge."

**References**

*Constitution of the Grand Lodge of Canada in the Province of Ontario.*  
*Meeting the Challenge*, Grand Lodge Publication.  
*Orientation- Rules of Order.* Rev. Stephen Kendall, Principal Clerk; Presbyterian

Church of Canada.

**APPENDICES**

*Constitution - Grand Lodge*

*Form 4. Minutes. Section - Notes (5).*

It is usual on the presentation of reports from committees to move their reception, or their reception and adoption. If open to discussion or amendment, first move their reception and afterwards their adoption.

The wording might be "I move that this report be received and considered." Now there is a motion on the floor — seconded, which allows the report to be read; discussed; and/or amended. When all discussion has been exhausted, a motion to adopt the report, would then be in order.

*By-Law Changes*

Most Lodges require a two thirds (2/3) majority to change any part or all of their current By-Laws.

*Summary of Motions*

<b>Types of Motions</b>	<b>Debatable?</b>	<b>Note</b>	<b>% required</b>
Motion	Yes		50%
Amendment	Yes		50%
Amendment to an Amendment	Yes		50%
Adjourn	No		50%
Immediate Vote	No		50%
Table	No		50% + 50% to life from the table later
Refer	Yes - only if, where and when		50%
Defer	Yes		50%
Reconsider	Yes	Mover & seconder must have voted in the majority	50%, preceded by a notice of motion at An earlier meeting
Withdrawing a motion	Yes	Need agreement of Assembly	50%
Dividing a motion	No	On request of 2 members	0 - just the request of 2 members
Additional motion	Yes	Must be related to report	50%
Substitute motion	Not permitted - use amendment, or defeat motion first		n/a
Replacement motion	Not permitted - use amendment, or defeat motion first		n/a
Motion with financial implications	Yes	Must be referred to Finance Committee	50%
Dissent	No	May be out of order if not in Respectful language	an individual act - reasons given by time minutes read
Appeal	No provision for appeal at Assembly		n/a
Vote by ballot	Yes		33%



## A Master's Wages

Bro. Henry Winslow  
*Burlington Council No. 70, Milton, Ontario*

Presented to *Burlington Council No. 70* on February 21<sup>st</sup>, 2004.

The Master Mason when Masonry was operative, the Fellow of the Craft laboured long and earnestly to fit himself to produce his Master's piece, by which he would be enabled to prove himself fit to receive the Mason word — what we know as “the Secret Word of a Master Mason” — that he might go where he would, prove himself a Master and receive a Master's wages.

Now that Masonry is speculative only, many who apply and receive the degrees, think that the mere possession of the secret word makes them fit to receive a Master's wages, forgetting that it was not the word, but the fitness to receive it, which qualified their ancient operative brethren for a Master's wages.

But the speculative Mason can no more receive a Master's wages today than in days of old, unless he be truly a Mason. Writing "Master Mason" after one's name does not make one such in the speculative sense. Having one's name inscribed upon the by-laws of a Lodge does not make one truly a Master Mason.

Being a Master Mason is wholly a matter of the heart and mind; unless the one be humble, the other eager to learn and willing to study, a man may never truly be a Master Mason-aye, though he take every degree in every Rite and wear a jewel pin for every title he assumes.

In ancient days a Master's wages were paid in coin of the realm. They are no less so paid today, but the realm is of the inner man, not the world of society. The Wages received by a Master Mason who has fitted himself to earn them are paid in that which money cannot purchase. Not by favouritism or influence or high estate can any man win a Master's wages; if he receives them, it is because of what he is, what he thinks, and how he thinks it. From the time a Fellow-craft goes alone to the Alter to make his petition to Deity he stands alone or falls. When he is raised to the Sublime Degree, his brethren and his Lodge have done all they can for him; if he is ever to receive a Master's wages, it will be because of what he does for himself.

A Master's wages are paid in the knowledge of the human heart; its dependence upon love and friendship, its eagerness to give for the

love of giving, its humble hope of receiving for the simple human joy of being beloved. They are paid in knowledge which girds a man in armour through which misfortune, hard times, ill luck, cannot pierce. They are paid in the security which comes from certain knowledge of millions of brethren sworn to your aid and support, and make no mistake about this, my brother, though you may never need to make appeal, though no man spreads his call for help through-out the whole masonic world, no matter where that call echoes, there will be some who hear and heed. A Master's wages are paid in friends of the heart, friends who make life rich with its fairest treasures. The sentimentalist sings of the friend of his youth. It is true that friendship deepens with time; a common past is the foundation on which many a friendship is based. Freemasonry supplies such a past. Men linked in the Mystic Tie can think, symbolically, of their friendship beginning thousands of years ago. The friends made in masonry are of tested steel; there are none better. A Master's wages are paid in the knowledge of closeness to and communion with the Great Architect of the Universe. In the practice of Freemasonry a Master Mason draws close to God. The All Seeing Eye to him is a friendly one. No man spends time in a lodge without having his faith strengthened; in days when mental confusion, doubt, debate and argument undermine beliefs less solidly founded, the firm foundation for simple beliefs which comes from Freemasonry is surely not the least of the coins in which a Master receives his wages.

And a Master's wages are paid in strength to endure, in courage to proceed, in hope of the future and in joy of the present. These are wages worth working for. These are coins besides which those of minted gold show themselves to be the dross they are. For these are the wages given to character.

Freemasonry gives us wages according to our labour; and if we work faithfully, we may be sure, as in the parable, we shall receive each man his penny. But Freemasonry, like any other institution, pays in a sliding scale according to the worth of the labour given; the Apprentice receives less than the Fellow of the Craft, and he less than a Master. See to it my Brother, that you are a Master in fact as well as in name; so shall you learn the real meaning of the Word by which some day you will travel in a far, far country, where there is neither gold or silver, and where, indeed, the only coins which can be used are those you here fit yourself to receive — a Master's wages.

[Ed.: no references supplied.]



## Music and Freemasonry (Part 1)

Bro. Christo Pandelidis  
Victoria Council No. 213, Victoria, British Columbia

Presented to Victoria Council No. 213 on March 23<sup>rd</sup>, 2003.

**M**usic as in all Arts has had a place in Freemasonry and is worthy of study. Myths of all the great ancient civilizations attribute Music to divine origin as music contains the laws with which the universe is effected.

Ancient Greeks and Egyptians expressed the beneficial effect of Music into the human soul, and its healing properties. In all the ancient Greek hospitals which were named after Asclepius, worshipped as God-physician after his death, healing methods included theatrical performances, poetry and music.

The word Music (mousike) derives from Muses (Musae). The Muses were considered the inspirational goddesses of song and later the divinities presiding over Poetry, Arts and Sciences. The most common notion is that the Muses were Nymphs and daughters of Zeus and Mnemosine (memory) daughter of Uranos, and one, of the Titanides. Originally there were three Muses, namely: Meleti (meditation), Mnemi (memory) and Aoide (song). In Homeros (Homer) poems they are goddesses of song and poetry and live in Mount Olympus.

The relationship of sound with the human soul started with the form of Logos. Agios Ioannis (Saint John) says "In the beginning was Logos and Logos was with God and Logos was God". Logos contains the amazing and unique ability of the prudent and wise human to formulate innermost thought and express it by means of speech, of script, of painting, of sculpture, of dance and music. According to Platon (Plato) and Aristoteles, "logos of essence is considered as the spring of virtue and happiness in humans." Pythagoras considers music as the "science of Order and the sensational form of Harmony, being the means to spiritualise completion and integrity of humans."

The origin of music coincides with Logos. The sounds of nature — birds, wind in trees, waves on the shore inspired man to express these sounds. Slowly the assembly of sounds developed in Art which was expressed by the human voice and later with simple musical instruments. Thus music is basically phonetic and instrumental. Wind and percussion instruments developed by our ancestors have reached today the high degree of perfection due to modern technology.

It appears that in ancient civilizations music served as a progressive improvement of communication in human society. Since music can induce an inner calmness it became an essential part of religious rituals and helped strengthen the element of "magic" contained in those rituals.

Eventually music as a pleasure and entertainment became an end in itself and an element of personal spiritual uplift as demonstrated by the timeless popularity of the classical masters as well as by the current styles of the modern era.

Music influences human feelings hence the many and varied musical works in existence.

An example of a classical work is George Fredertic Handel's *Alexander's Feast* based on a poem by John Dryden which describes the effect of song on the feelings of Alexandros and his table companions during a feast in ancient Persepolis.

Timotheos, the King's musician sings of the joy of life, and of life's sorrows. When he finishes with a horrible song of sorrow for the loss of those comrades who died in battle invoking goddess Nemesis who represents the avenging and punishing fate, excites the Makedonian's anger which leads them to set on fire Persepolis.

What John Dryden's poem suggests is that musical Logos can invoke all emotions from good, love and benevolence to violent acts of rapine and destruction.

[Ed.: no references supplied.]



## The Myth of the Flood. Noah's Flood

Bro. Hans K. von Rosen, Junior Warden  
Capital City Council No. 154, Ottawa, Ontario

Read to Capital City Council No. 154 on October 4<sup>th</sup>, 2004.

**T**he background to this paper is the curiosity aroused by a ("nautical") side degree in Masonry, and the wish to explore the foundations to the myth behind it.

Myths describing cataclysmic events have moved the emotions of people throughout the ages, which is all the more fascinating because they precede recorded history. But records of history they are nevertheless, albeit often unclear in dates, inaccurate in locations, and highly tainted by ethnic, religious and philosophic perspectives. Of the many great myths, one with circumglobal distribution stands out from all the others:

**Summary:** We are living in an interglacial period that started about 20,000 years ago. In previous interglacial periods the ice caps of both polar regions melted much further than they are today. In the current one, melting ice caps have caused global inundations of disastrous proportions.

During the last 30 years, modern methods of carbon dating, iridium deposit testing and silt analyses have allowed researchers to construct time calendars of global catastrophes. Changes were not gradual but occurred in cataclysmic events, separating periods of relative constancy. Virtually all data show rapidly rising oceans, the drowning of cities and entire civilizations.

The story of Noah, and similar myths as we know them today, are unlikely to be a description of one single catastrophic event. Rather they may be collectives of human memory covering several flood and fire disasters which occurred within the span of collective human remembrance over the past 20,000, or even 40,000 years. Highly developed cultures may have existed long before our age, in low lying lands which were devastated by natural cataclysms. The events described in Masonic ritual, in Biblical or other scriptures, or in the verbal accounts of other cultures, likely portray actual pre-historic occurrences.

One of these may indeed have occurred about 5000 years ago. The implication that it was the only one, or even that it was a direct link to our present culture, is likely an overstatement.

**16,400 to 15,000 years ago** marks the final expansion of the ice cap, called the Last Glacial Maximum or (LGM). A subsequent warming trend caused the collapse of the Laurentide ice sheet, draining an inland sea on the North American continent into the world oceans. Rising waters flooded settled coastlines of the Pacific, drowned cities on the shores of Japan and Taiwan and the culture of the Pre-Japanese Jomon people. Stone ruins of streets and buildings can be found today, 30 metres and deeper under the ocean surface. Recollections of this flood have been preserved in stories about the Lost Civilization of MU, a mythological island continent somewhere in the Pacific Ocean.

**13,000 to 9,000 years ago** the ice dam at the mouth of Hudson's Bay collapsed, possibly in stages. From North America recurrent outbursts of huge glacial inland lakes, such as Lake Agassiz, Lake Ojibwa and Lake Missoula poured into the sea. At the same time the Fenno-Scandian ice shield over northern Europe and Siberia collapsed. Huge water masses poured into the Atlantic, submerging the lowland which today are parts of the North Sea, and flooding of the Baltic. Waters from Alpine glaciers flowed into the Mediterranean, causing a temporary sea rise of 60 metres in this inland sea, which has a restrictive outflow.

The flood inundated the outer Persian Gulf. Land submergences on the shores of India, Ceylon, the Persian Gulf, Japan and Korea are 20 to 25 metres under the surface of the ocean today. Underwater ruins of towns and drowned harbour installations have been discovered during the past 20 years.

This time frame coincides with a meteorite impact, which took place 9545 years ago. When entering the earth's atmosphere the meteorite splintered into 7 fragments which crashed in widely separated locations around the earth. The myth of the seven headed snake in Babylon, the myth of the seven world-destroying clouds from India, myths of fire-floods and water-floods from Australian aborigines, myths of an exploding second sun from Peru, the story of the loss of Atlantis due to fire and flood 8000 years before Plato (written 450 BC), which all include water and fire, seem to point to this event. So does the expulsion of Adam and Eve from Paradise, which is being guarded by two Arch-Angels with flaming swords.

This is the period of mythical culture-bringers in many old societies. They are immortals, gods or semi-gods, titans, giants, watchers, arch-angels, and with names such as Osiris, Atlas, Neptune, Manu, Vishnu, the Seven Godlike Sages of Sumer and Enoch the 7<sup>th</sup> generation descendant of Adam and Eve who never died, but was translated to heaven.

**7600 years ago** occurred the break of the land bridge across the Bosphorus, allowing torrents of water to enter the Black Sea. The break was the result of an earth quake, caused by tectonic plate alignments. Mediterranean waters, equal in elevation to the open ocean, raised the sea level by 120 metres and caused cataclysmic flooding. All human habitations along the shores were inundated. Memories of this event could easily have been absorbed in similar disaster stories.

**4800 years ago.** The Flandrian Submergence isolated Britain from Europe by further flooding in the North Sea basin. Fishermen on the Dogger Bank have dragged up antlers of pre-historic deer from the sediment. 4800 years ago occurred the loss of the Indus-Saraswati Civilization in south Pakistan and the loss of most of the Maldivian islands. More flooding occurred of the inner Persian Gulf, drowning five ante-diluvian cities of Sumer.

Detailed descriptions of the disaster are found in the epic of the Sumerian super-hero Gilgamesh, who survived on a sea voyage to Utnapishtim, the land of everlasting life. He used directional stones. Were they magnetic iron ore, and is this the first use of a proto-compass? Gilgamesh's epic describes the flood as a short time event. Covering about the same period (2948 BC) is the story of Noah who built his ark to survive a flood, which he also described as a short term event.

A temporary flood implies causes other than just the release of stored ice age meltwaters. These may be volcanic activities and tidal waves in the Mediterranean and in the Persian Gulf, caused by earth crust adjustments to the shifting of weight.

**3650 years ago** a tidal wave in the Mediterranean wiped out the Minoan civilization, when the last and largest volcanic explosion of Santorini occurred. Moses' account from Mount Sinai in about 1300 BC also points to volcanic activity in the Eastern Mediterranean.

**Other Floods:** From 2000 BC onward rising ocean levels have inundated lands along the coasts of Holland, Germany, Denmark, Britain, Bangladesh, Vietnam and elsewhere. Louisbourg in Cape Breton was constructed in about 1640. Since that time the sea level at the local jetty has risen over 3 feet. Land in the Bay of Fundy and New Brunswick, which was actively farmed just 100 years ago, is now permanently under water. Similar to global floods, these minor floodings are also episodic, with long periods of stable water levels in between.

### **Conclusion:**

The myths of natural catastrophes are found in over 600 flood legends, spread among the various cultures of people around the globe. Traditions describing how humans had angered the gods, motivating them to cause deluges which swept away advanced civilizations, sparing none but the unlettered and uncultured, turn up in the Vedas of India, in pre-Columbian America, in ancient Egypt, in myths of the Sumerians, Babylonians, Greeks, Arabs, Jews, Siberians and Australian Aborigines.

Cro-Magnon man, the direct ancestor of western man, first appeared 40,000 years ago (some sources claim 100,000). Similarly 40,000 years ago, first Aborigines migrated to the Australian continent across 40 miles of open sea. Considering that written history covers only about 5000 years, the time span of collective human memory exceeds the written records at least 8 times. During this long period, humans have witnessed repetitive catastrophic events, which caused the demise and the subsequent re-birth of human cultures.

For instance: Some North American Indians maintain that today we live in the Fourth World, three previous ones before us having been lost in fire, frost and floods. Germanic lore tells about the twilight of the gods, the end of the world and the re-emergence of a new, green Asgard. Greek mythology reports mighty battles between Gods and Titans, and the disappearance of the Continent of Atlantis. And there are many other examples.

Today, comparative analysis has given us a tool to verify myths, epics and folktales. In some instances Lore recited by bards and tribal elders was found to cover the very same events as the written records of other contemporary cultures. One example is a comparison of the verbal Nibelungen Saga to the History of the Franks written by the Bishop of Tours in about 500 AD. Another example is a folk tale of Micmac Indians in New Brunswick describing the capture of a British ship, which they describe as a pirate. The story is confirmed by archival British Naval Records.

Such parallels demonstrate that old myths are indeed based on actual events. They also highlight the greatest problem of oral traditions, namely the collapsing of time lines. Multiple disasters of flood and firestorms may have been collapsed into one mythological super-catastrophe.

Floods myths may refer to variety of experiences, such as: Tectonic plate subsidence, volcanic activity, asteroid impacts, weather events and climate change. All these have affected the earth within the collective memory span of humans, namely the past 40,000 years.

The most formative factor in our geologic period has been the Wane of the Ice Cap. At the end of the ice age ocean levels were 120 metres lower than today. The meltdown affected the entire globe through catastrophic rises in water levels, and was most destructive in landscapes susceptible to flooding.

**Noah's flood was not the first, nor will it likely be the last before the ice returns in 60,000 years.**

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This paper is a summary for internal Lodge use, based on personal reading, and does not imply any original research or claim for authorship. Works reviewed include:

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## Mormonism and Utah Masonry: Some Considerations

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Presented to *Enoch Council No. 221* on May 10<sup>th</sup>, 2003.

**F**reemasonry has had its share of challenges with religious institutions over the years. Typically, except for the case that forms the basis for this paper, the religious institution encourages its adherents to forgo membership in the Craft for any number of reasons. Freemasonry, on its part, has left the door open to any male of legal age and good reputation

who professes a belief in a higher power regardless of the nature of that belief. It has remained a question of conscience and not religious persuasion that defines the entry parameters. And so it is indeed interesting when one reads the following words:

We say to the priests of the Latter-Day Church, you cannot enter our lodge rooms — you surrender all to an unholy priesthood. You have heretofore sacrificed the sacred obligations of our beloved Order, and we believe you would do the same again. Stand aside; we want none of you. Such a wound as you gave Masonry in Nauvoo is not easily headed, and no Latter-Day Saint is, or can become a member of our order in this jurisdiction.  
Grand Master J.M.Orr of Utah,<sup>2</sup>

This sanction lasted for over one hundred years until it was lifted in 1984 allowing Mormons to become Masons for the first time in the state of Utah.

My intention in this paper is to consider this seemingly unMasonic like stance of the Grand Lodge of Utah in an attempt to understand better why such a position was taken.<sup>3</sup> On that note, there are two questions to be examined. First, what is the historical framework surrounding the Mormon Church and the Masonic fraternity that preceded this unprecedented decision by the Utah Grand Lodge? Second, since Mormons could become Masons in every other jurisdiction in the world, how did the Utah Masons interpret that framework to reach this decision?

A brief overview of the early development of the Mormon Church and its founder, Joseph Smith, is essential to understanding the tensions that existed between the two groups. The following time line represents traditional Mormon thought and teachings.<sup>4</sup> Joseph Smith, the founder of the Church of Jesus Christ of Latter-Day Saints (Mormon), was born in Sharon, Vermont on December 23<sup>rd</sup>, 1805. He reported that in 1820, while living in upstate New York, he was privy to a vision where God and Jesus Christ visited him. While the details of this visitation vary in the recorded accounts,<sup>5</sup> there is one dominant theme in all of them, a theme that was consistent throughout Smith's life. Smith taught that the purpose for these heavenly visits was to teach him that the complete truth of Cod was preserved only as shadows in the teachings of various religions. No one religion had all the truth nor was it to be found cumulatively on the earth. Further, God would use Smith as the mechanism whereby the complete truth would be restored to humanity. He was to be a modern-day prophet, with subsequent heavenly visitations defining Smith's role in that restoration of truth.

In 1823, Smith related that a messenger from God visited him, telling of a history of the people who inhabited the American continent many centuries before. This people left a record on gold plates, that Smith would be required to translate. In 1827, he was given the plates which, three years later, became *The Book of Mormon*. In was in this same year, 1830, that the formal organized Church was founded.

During the years 1830-1835 the Church expanded considerably throughout the eastern United States, Canada, England, and a number of other countries. In the United States, in particular, the Mormons moved from location to location always running into problems with locals.<sup>6</sup> From 1839-1844 Joseph Smith lived and led the Church in Nauvoo, Illinois until his untimely murder in 1844 while incarcerated in Carthage, Illinois.

From the beginnings of Mormon history the evidence suggest that Smith took his role as God's restorer of truth very seriously. The founding of a new Church, the publishing of a number of books of "scripture and prophecy" revealing God's will, and an iron-willed defiance of those who spoke out against him, were all components of Smith's sense of destiny. It is within this context of restoration that Freemasonry would find itself embroiled in a very interesting fashion.

History shows that Freemasonry played an important role in the later life of Joseph Smith, arguably providing the foundation for certain key developments in the doctrines of Mormonism that exist until today. And yet, it is also essential to understand the role of Freemasonry in his earlier life and writings, an aspect of Smith's life that is often overlooked. These earlier writings are important for two reasons. First, we are able to see in these early writings the influence of public perception concerning Freemasonry, perceptions that were prevalent at the time Smith was writing. Second, following on the first point, we can also gain understanding as to how Smith appropriated information from various sources to further his sense of mission. This characteristic of Smith became more pronounced as his life progressed.

In the early 1800s most people held Masonry in high regard; it was a prestigious thing to be associated with the Craft. In 1826, William Morgan, with the help of others, wrote an exposure of the Masonic ritual entitled, *Freemasonry Exposed*. This was certainly not the first exposure of the Masonic ritual but the events surrounding it galvanized those who were enemies of Freemasonry. Shortly after its publication, Morgan disappeared and it was widely felt that Freemasons had executed him according to the "penalty of his obligation," a notion that, while not

understood by the general public, could be used to incite people's emotions. While it is unclear what actually happened to Morgan, the incessant rhetoric promulgating Masonic involvement in his death served to fuel a bitter and negative perception of the Craft until the late 1830s when the public view towards Masonry shifted once again to a more positive note.<sup>7</sup>

*The Book of Mormon*, published in 1830 at the height of the anti-Masonic movement, reflects an anti-Masonic tone throughout. Indeed, it is difficult to read the book without seeing this sentiment clearly.

Now in at least twenty-one chapters in seven out of 16 books of the Book of Mormon are to be found passages . . . plainly referring to Masonry under the guise of pretended similar organizations in ancient America.<sup>8</sup>

In *The Book of Mormon* we see several references to the evils of "secret combinations" that have negative influence on the lives of people and society in general. In the following quotation we read about the structure and practices of one of these Book of Mormon groups, the "Gadianon robbers":

22 And it came to pass that they did have their signs, yea, their secret signs, and their secret words; and this that they might distinguish a brother who had entered into the covenant, that whatsoever wickedness his brother should do he should not be injured by his brother, nor by those who did belong to his hand, who had taken this covenant.

*Halaman 6:22, The Book of Mormon<sup>9</sup>*

The anti-secret-combination rhetoric we see in *The Book of Mormon* is strikingly similar to the anti-Masonic rhetoric of Smith's time.<sup>10</sup> Further, in another piece of writing seen as scripture by the Mormon Church, and written shortly after *The Book of Mormon* was published (1830), the Biblical character Cain is described as the leader of a secret combination and swears a solemn vow to Satan, "by his throat." In this passage he is also given the name "Master Mahan," a name that many scholars feel is a veiled anti-Masonic reference to Master Mason. Clearly, Smith's perception of Freemasonry at the time of the writing of *The Book of Mormon* was negative, consistent with the sentiment of the general population. Whether Smith held this position simply as a reflection of his day and time or whether he included it in the book as a deliberate attempt to appeal to the general populace is not important in this discussion. What is important is that we see clear evidence that Smith was influenced by the sentiments of his day and incorporated these sentiments into his



writings and teachings.

And yet there was an interesting counter-balance in Smith's life to this negative perception of the Craft. Many of the leaders of the early Mormon Church were Masons before they became Mormons, and very committed Masons at that. Specifically, Joseph's brother Hyrum Smith, who was second-in-command at the time he was assassinated with Joseph, became a Master Mason in the 1820s. His father was also a member of the Craft before joining the newly established Church.<sup>11</sup> Smith, then, was also aware of the positive elements of the Craft, while working on the text of *The Book of Mormon*. It was the influence of these Masons that would have a powerful effect on the future relationship of Smith and Freemasonry.

In the late 1830s and early 1840s there was a pronounced development in Smith's role as restorer. The notion that there were perverted versions of the "true priesthood" on earth became more prevalent in his writings and teachings. These "versions" were seen to have elements of truth attached to them but were in effect only a type and shadow of the whole truth. Smith's writings at this time become more and more mystical with a marked shift in his perception of God. This demarcation was fuelled, first, by a beginning facility with Classical Hebrew, and second, by the acquisition of some Egyptian artifacts.<sup>12</sup> Smith says that he translated one of these Egyptian papyri that told the story of Abraham while in Egypt. The story revealed some very interesting elements of how God taught people on the earth. In short, God taught the entire truth to mankind in symbolism within the context of a defined ritual, what has been termed "the endowment." For Smith, that was the lesson evident in the papyri and it opened a new door for Smith to act as God's restorer of truth. The important question, of course, was how this particular method of restoration would be manifested.

About the same time that Smith was involved in developing the story inspired by the Egyptian papyri, the importance of Freemasonry in the equation became more evident. The Grand Lodge of Illinois gave permission for Lodge meetings to be held in Nauvoo in October 1841, but it was March 15, 1842 before the Lodge was actually formed. Joseph Smith, with Sidney Rigdon, the second-in-command at this time, was initiated, passed, and raised to the Sublime Degree of Master Mason on March 15-16, 1842. The Nauvoo Lodge became a powerful Masonic force within the State of Illinois in short order. At the time of the Nauvoo charter there were 227 Masons distributed in eleven Lodges throughout Illinois. In just a couple of weeks the Lodge at Nauvoo had 286 members by itself.<sup>13</sup>

From the beginning there were problems between the Grand Lodge of Illinois, and the Nauvoo Lodge. In July of 1842 the Quincy Lodge records read:

Resolved: That Bodley Lodge No 1 of Quincy, request of the Grand Lodge of the State of Illinois, that a committee be appointed at the next annual meeting of said lodge to make enquiry into the manner the officers of the Nauvon Lodge were installed, and by what authority the Grand Master initiated, passed, and raised messrs. Smith and Sidney Rigdon to the degrees of Entered Apprentice, Fellow Craft, and Master Mason, at one and the same time, and that the proceedings be reported for the benefit of this Lodge.<sup>14</sup>

In general, concern was for the way in which the Nauvoo Lodge disregarded many of the policies and procedures of a Masonic lodge, such as changing the secret balloting process to an open show of hands. Within a year the Nauvoo Lodge charter had been revoked largely due to the way in which Smith chose to take regular Masonic practice, forging from it a unique religious interpretation.

Six weeks after Joseph Smith became a Mason he introduced the temple endowment. The temple endowment is the highest ritual in Mormon theology and professes to be a complete restoration of all the priesthood truths than God has given to the earth and that Smith had been talking about for many years. It was in many ways the culmination of Smith's religious endeavours. In its origins it was remarkably similar to the Masonic ritual and Masons were justly outraged at this obvious theft of what was most important to them.<sup>15</sup>

The response of Mormons has always been that this was not a theft, for Masons had only a part of the truth in their rituals. It was Joseph Smith who had the completeness revealed no him, as God had promised those many years ago. An early leader of the church, Heber C. Kimball, who was also a longtime Mason, best expresses this position:

We have received some precious things through the Prophet . . . there is a similarity of Priesthood in masonry. Bro. Joseph says Masonry was taken from the Priesthood but has become degenerated. But many things are perfect

We have the true masonry. The Masonry of today is received from the apostasy which took place in the days of Solomon and David. They have now and then a thing that is correct, but we have the real thing.<sup>16</sup>

For Masons, this was an interesting twist. Typically when a person became disaffected with the Craft, they spoke out against it or perhaps attempted to reveal the ritual in some form of exposure. Mormons, however, chose to use the Masonic ritual and teachings in their own religious ceremony. This was the situation that confronted the Utah Masons in the late 19<sup>th</sup> Century.

For Utah Masonry, was it simply a reaction to the theft of the ritual that caused their unique response? Certainly that was part of the equation as was evidenced by the Grand Master's words. It would not be the first or the last time that this would happen. But there seems to be more to it than that.

For Masons, it is important to find men of good character to join its ranks. One method of determining such character is by considering the associations that a man may have. Often, we may define our character by those we associate with. I would suggest, therefore, that the issue of honour and integrity was equally as important, and perhaps more so, than historical vengeance. As far as they were concerned, Mormonism as an institution had stolen a sacred ritual and perverted it to suit their own religious purposes. That defined the general character of the institution. If a person chose to be associated with that institution, then they had by association defined their own character. For the Utah Grand Lodge it wasn't a case of Mormons being denied admission, it was a case of men of bad character being denied admission. This would, by the necessity of association, include all Mormons.

The history of Utah Masonry and Mormonism is a history of misguided good intentions. The Utah Masons were seeking to preserve what was sacred to them; preserve it from an organization that had clearly, in Masons' minds, demonstrated a complete lack of regard for things sacred. For Masons, any institution that would allow such a thing to happen demonstrated a character that should prevent its members from joining the Craft. The Utah Masons' error in judgment, as the benefit of time allows us, is the error of assuming that the character of an individual is the same as the "character" of any institution he may be associated with. Certainly this is a valid argument for certain types of groups. For example, if I were a member of the *Canadian Association of Child Molesters*, then association should define my character. I would knowingly be part of something that is clearly defined in moral terms and intent. But to assume that every Mormon would of necessity be aware of all the details of the Masonic connection is to make an assumption that would be difficult to support. As such, the character of the individual cannot be equated with the character of the institution with any degree of

accuracy. Time gives us the ability to make reasoned evaluations of past actions, evaluations that allow wrongs to be righted

In 1984, the Grand Lodge of Utah was able to right one of those wrongs, allowing men of good character, men who were also members of the Mormon faith, to become Masons based on integrity and a joint belief in a supreme being.

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<sup>1</sup> W. Bro. Cyrill Abbott, Worshipful Master of *Cornerstone Lodge No. 19*, presented his paper at the Regular Meeting held May 24<sup>th</sup>, 2003 at Cornerstone Hall, High River, hosted by his own Lodge.

<sup>2</sup> McGavin (1956, p. 7).

<sup>3</sup> The Grand Lodge of Utah is often singled out as the only Grand Lodge that held such a view towards the Mormon Church. In reality, however, there were a number of Grand Lodges in the Western United States that held similar sentiments while not reaching the same official position that Utah did. Indeed, there were a number of Grand Lodges that attempted to force Utah to take this extreme position by denying them a charter. And yet, regardless of these external pressures, Utah chose to make this decision after they had received a charter from the Grand Lodge of Kansas, a Grand Body that placed no such requirements upon it. See McGavin (1956, pp. 183-191) for an overview of the history of Masonry in the state of Utah.

<sup>4</sup> It is very difficult to get a clear picture of early Mormonism. The following sources point out many of the important questions that need consideration and outline what might be seen as the common elements of the early Mormon Church story: Arrington and Bitton, (1980); Berrett (1973); Brodie (1995); and Shipp's (1985).

<sup>5</sup> The veracity of The First Vision is an integral part of the Mormon thought and teachings. However, it is very challenging to get an exact timeline as well as an exact nature of that initial visit. See Tanner (1982, pp. 143-163) for a discussion of the changes and variations of the account.

<sup>6</sup> When the Mormons came to a specific area there was typically a "prophecy" through Joseph Smith explaining why God had guided them to that particular area. Often, these prophecies told of how God would interact on behalf of the Mormons taking away the land from those living there and giving it to the Mormon Church. For this reason, coupled with the very different religious teachings of the early Mormons, the Mormons found themselves in constant tension wherever they went. See Backman, (1983, pp. 310-341) as an example of these tensions.

<sup>7</sup> There has been a great deal written about the Morgan Affair and its effects on Masonry. See Hullinger (1992, pp. 99-105) for a brief discussion of the events of the Morgan affair and the ensuing problems faced by Freemasonry.

<sup>8</sup> Prince (1917, p. 376).

<sup>9</sup> Smith (1981, p. 382).

<sup>10</sup> Dan Vogel has demonstrated quite conclusively that the anti-Masonic movement in the 1820's used the term "secret combination" as a code name when referring to Masonry. See Vogel (1989). I am particularly indebted to Thomas (1999) for this reference. There are also many examples from contemporary newspapers, including from Smith's hometown of Palmyra, that further establish this argument. See particularly Tanner (1969, pp. 152-155).

<sup>11</sup> Hullinger (1992, p. 105).

<sup>12</sup> About the time that Smith was involved with the Egyptian papyri he was also taking Hebrew lessons from Joshua Seixas, a Hebrew scholar. The entire *Book of Abraham* shows a clear influence of the Hebrew language as Smith struggled to define his theology more precisely. We see interesting insights into how God communicates with mankind, mechanisms that were evident in the life and mission of Smith. It was also at this time that we start to see teachings of the plurality of gods and discussion of the nature of God that is peculiar to Mormonism. See *Book of Abraham* 1:1-5, 21.

<sup>13</sup> McGavin (1956, p. 92).

<sup>14</sup> *ibid.*, p. 101.

<sup>15</sup> I do not mean to imply that the entire Mormon endowment ceremony is identical to the Masonic ritual. Smith had been speaking about the restoration of temple things for some time, particularly since he began working on the Egyptian documents. Rather, I am suggesting that Smith saw in the Masonic ritual elements that he felt would fit closely with the development of the Mormon endowment. Much has been written on the origins of the temple endowment from any number of angles. See in particular Nibley (1975) and Tanner and Tanner (1988).

<sup>16</sup> Adamson and Durham (1980, p. 21).

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## The Breastplate of the High Priest

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Presented to Arcana Council No. 215 on September 20<sup>th</sup>, 2003.

I have, for years, been involved with the Property Committee of the Scottish Rite in the Chatham Valley. A more or less conjoined part of this committee is the Wardrobe Committee. It was during the setup of different degrees that I first noticed the grandiose garments of the High Priest, and this character is present in a great many of the portrayals. This is the reason that I selected this particular theme to pursue, and began my research into what, and from where, this particular set of vestments came, and in particular the breastplate, as it is the most obvious part of the garment. I expected that my researches would be directed to the degrees of Scottish Rite Masonry and explain in that context the meanings and origin of the breastplate.

The core of my paper revolves around information that I gleaned from Mackey's *Encyclopædia of Freemasonry*,<sup>1</sup> and I was surprised to learn that virtually all Masonic references were to Royal Arch Masonry, not Scottish Rite. Mackey's *Encyclopædia*, as you are all probably aware, is all oldest reference material' and it is because of this that I looked at newer publications such as Coil's *Encyclopedia* (1961). Despite the 37 years between them Coil had nothing new to add to that of Mackey, and really a lot less. Next I went to the "information highway," the Internet. There were a number of articles that I found of use, but again, as far as the fundamentals were concerned, really nothing new since Mackey.

Thus the places where the information came from; now to elaborate on what I have discovered.

The breastplate of the high priest was known in Hebrew as *choshen*, [כֹּחֶן] or *choshen mishpet*, or the breastplate of judgment because it was believed that through the breastplate the high priest received his instruction from the divinity, and also with the instructions the high priest uttered his decisions on all matters relating to the good of the commonwealth, for the high priest was not only head of ecclesiastical, but of civil affairs, presiding in the Sanhedrim.<sup>2</sup>

The dress of the high priest as described by different writers is thus: from the outermost inward, the breastplate, the Ephod with its curious girdle, the brodered coat, the robe of the Ephod and its girdle, and the miter or headpiece which has *Holiness to the Lord* depicted on it. I have brought with me a representation of the vestments of the High

Priest, one that is used in the portrayals of the Scottish Rite degrees in our Valley. I mentioned previously that the information that I researched pointed to the York Rite as the place where these vestments have particular significance, and in the degree work the references are made to the High Priest, but in our Royal Arch Chapter, as in others I have been in, the portrayal of the different degrees is not accompanied with the addition of wardrobe and costuming for the participants, and thus the reason I have not seen these vestments in that area of Masonry.

During my research for this presentation I have come across several different representations of the form and substance of the breastplate. The explanation of its form from early writers explains the breastplate to be made of a combination of wool and linen threads, folded over so that the plate was double thickness and formed a pocket, which was accessed from the back in a manner similar to the Past Master's apron that has a pocket. In later depictions the breastplate is explained to be made of precious metal (gold) and embedded in it are the twelve precious stones. From what I have been able to ascertain, the vestment was most likely, originally of a heavy material, doubled to support the weight of the insertion of the twelve stones.

The breastplate was supported by the inclusion of four rings of gold, two on the top corners and two on the bottom corners. The upper rings each had a gold chain connecting it to the onyx button<sup>3</sup> that was at the shoulder of the high priest and also was used to close the Ephod at the shoulder. From the lower rings were two ribbons of blue that were tied to the girdle to secure the breastplate. Another name for the robe of the Ephod was the *mecir*, which was sleeveless and a sky blue in colour. The other garment not mentioned previously was the undergarment or white linen robe.

The *mecir* was fringed with alternate gold bells and pomegranates. The ringing of the bells as the High Priest approached, was a sign for the people to bow their heads, as they were not to look upon the garments and raiment of this, the most holy of men.

The makeup of the breastplate, and the placement of the precious and semi precious stones that were included in it, is set out in great detail in *Exodus* 28:15 and following. In these verses it is directed to be made of "gold, of blue, and of purple, and of scarlet, and of fine twined linen." As previously mentioned, a later explanation of the breastplate, and that it was to be made of gold, the metal, was probably a misconstrued notion from this excerpt of *Exodus*; that is, the mention that it was to be made "of gold." After reading the whole verse I believe it is readily evident that the intention was that there be an inclusion of gold threads, along with threads

of blue, purple and scarlet, throughout the field of fine linen threads.

Verse 16 goes on to explain that the plate is to be “doubled” and ends up being a “span,” or about nine inches [22.8 cm] square, with the jewels set in it, in four rows of three jewels in each row.

Verses 17-20 sets out the rows and which jewels are to be in each:

- 1<sup>st</sup> row: sardius (red), topaz (pale green), carbuncle (deep red).
- 2<sup>nd</sup> row: emerald (green), sapphire (blue), diamond (clear).
- 3<sup>rd</sup> row: ligure (dull red), agate (grey), amethyst (purple).
- 4<sup>th</sup> row: beryl (bluish green), onyx (bluish white to black), jasper (green).

This is the layout of stones used by most Masonic breastplates, but there are other considerations of layout having to do with the Hebrew translation of the names of the stones. First to consider. As I will soon talk about, each of the stones had one of the names of the twelve tribes of Israel on it, and it can be readily seen that there would be a problem with doing this with the diamond, the hardest substance on earth, and also the pecuniary value of the stone to be present in a size comparable to the other stones. Josephus,<sup>4</sup> in his work, *Antiquities of the Jews Vol. III*, gives the following order for the stones based on his translation of the Hebrew:

- Sardonyx, topaz, emerald,
- Carbuncle, jasper, sapphire,
- Ligure, amethyst, agate,
- Chrysolite, onyx, beryl.

Another writer Katsich in his “Commentary on *Exodus*” gives a different order:

- Sardius, topaz, smaragdus,
- Carbuncle, sapphire, emerald,
- Ligure, agate, amethyst,
- Chrysolite, onyx, jasper.

Perhaps the Vulgate translation<sup>5</sup> is to be preferred because it was made in the 5<sup>th</sup> Century, when the old Hebrew names of the stones were better understood than more recent translators. The order in that version is as follows:

- Emerald, topaz, sardius,
- Jasper, sapphire, carbuncle,
- Amethyst, agate, ligure,
- Beryl, onyx, chrysolite.

As mentioned previously, on the stones were engraved the names of the twelve tribes of Israel, one on each,<sup>6</sup> and the order of the twelve tribes is set out as follows using the stone placement from the Vulgate translation. The names of the tribes have reference to the respective ages of the twelve sons of Jacob:

- Levi, Simeon, Reuban,
- Zebulun, Issachar, Judah,
- Gad, Napthali, Dan,
- Benjamin, Joseph,<sup>7</sup> Asher.

The order of the stones have been changed depending on the translation of the Hebrew, but this appears to be the accepted order for the naming of the twelve tribes, that is, these names appear to be separate from the order of the stones and not dependant on that order.

The breastplate that was used in the first temple does not appear to have been returned after the captivity, for it is not mentioned in the list of articles sent back to King Cyrus.

The twelve stones of the breastplate and the two onyx's that were on the shoulders of the high priest had the power of reflecting light and therefore seemed to gleam brightly with the divine glory, and so serving as oracles. Different sources suggest that the high priest was very adept at choosing the proper lighting conditions when he was delivering the message of Jehovah, which had been passed to him through the breastplate. Josephus also submits that the stones ceased to light up and gleam at the time that the Jews broke the laws of Jehovah. Whiston, the translator of Josephus, adds a footnote here stating that the failure of the breastplate occurred in the days of John Hyrcanus, the last good high priest of the family of Maccabees (about 100 BC).

Each of the stones also had attributed to it, along with colour, certain characteristics and meanings. I have taken each (from the Vulgate translation) and expanded these meanings in Appendix A of this paper.

The High Priest of the Royal Arch Chapter, and also in Scottish Rite wore vestments that were intended to represent the gorgeous apparel of the Jewish High Priest. To these vestments, the Masonic ritualists have ascribed symbolic representation: as an example, the miter (which I have not included with this paper) teaches the high priest the dignity of his office, the breastplate — his responsibility to the laws and ordinances of the institution and that the honour and the interest of the chapter should always be near his heart, and the robe the different graces and virtues which are symbolized by the various colours of which it is

composed.

It was mentioned earlier that the breastplate was constructed in such a way as to have a pocket in it and the entrance to be in the back of the plate. In this pocket were kept two mysterious objects, mysterious because although they are mentioned together, or separately, many times in the *Bible*, it is never explained exactly what their use is or in what shape they are, as compared to the detailed explanation as to the construction of the breastplate. The objects are referred to as the Urim and Thummin. As I have said, there is no explanation as to what these were, and one can only surmise that they were objects that were common, or known to the people of the time and therefore did not need explanation. By the inclusion of these objects in the vestments of the high priest, it is also indicative of something that a high priest was already in the habit of using in ceremony.

Some writers contend that they were small stones, resembling the fetishes, which are still revered by certain aboriginal peoples. The belief is that the Israelites may have brought these stones with them out of Egypt because they believed they had divine power. There are others that believe the Urim and Thummin were in the form of dice, used for deciding events by casting them upon the ground. And still others contend that they were merely sacred names written on gold and carried as talismans.

Another, alternate explanation, is brought forward by Harold Meij of Tokyo Chapter #1, RAM. He contends, from his research, that there were two sacred stones or jewels, named the Urim (representing light and excellence) and the Thummin (representing perfection and completion).<sup>8</sup> Brother Meij's contention is that when someone had a serious decision to be made, he made a request of the high priest. The high priest would then stand before the lamp stand, with the Urim and Thummin in each hand, and hold these in such a way that light would pass, reflected from the lamp stand through the jewels in his hands and this reflected light would strike, or light up the jewels of the breastplate. The flashes on the breastplate could provide up to twenty-four combinations (two times the twelve stones). Since there are twenty-two letters in the Hebrew alphabet, the flashes of light could therefore be construed to spell out an answer, if the high priest had assigned particular letters to the stones, depending on how the light flashed on the stone, that is, was it reflected through the Urim or Thummin. From these strings of flashes, and therefore representative Hebrew letters, God was able to communicate directly, though not audibly, to the high priest and answer the inquiry.

Again, it is apparent that a high priest with a good knowledge of

the light source and how to direct the reflected light from the Urim and Thummin, could certainly answer any question to the complete satisfaction of he who inquired, after all, God himself answered, through the high priest breastplate.

For whatever reasons of the placing of the twelve jewels of the breastplate, and thus the names of the twelve tribes of Israel, it was, in my mind, an absolute inevitability that this position of high priest<sup>9</sup> would have necessitated a most elaborate and stunning set of vestments for the people to believe that this person was God's representative on earth, and through him God spoke to His people. As was said, the high priest was not only head of the religion of the people, but also, just as important a position, he was head of all kind of civic affairs, including superintending the temple.

During the course of research, as always seems to happen, there were many more doors to Masonic knowledge opened, but for now closed again because the information was not directly related to this subject. These doors remain closed until some time in the future, when they will be reopened, and the Masonic light they contain, used in another paper. One door contains a great deal of information regarding the similarities of Freemasonry and the Mormon faith, including the fact that their founder was a Mason.

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<sup>1</sup> The author's copies are listed as *New and Revised* and were published in 1924.

<sup>2</sup> Great council of the Jews, which consisted of 70 members, to whom the "high priest" was added. It had jurisdiction over religious matters.

<sup>3</sup> On each button were the names of 6 tribes; so that when the High Priest was before God he had the names on his shoulders.

<sup>4</sup> A Jewish author who lived in the 1<sup>st</sup> Century and wrote in Greek, among other works, a *History of the Jews*.

<sup>5</sup> Ancient Latin version of scripture, and only version Roman Catholic Church admits to being authentic.

<sup>6</sup> Also remember the 12 tribes were represented on the onyx button of the Ephod.

<sup>7</sup> Note that in the Royal Arch Degree the tribes of Levi and Joseph are not represented, but are substituted by the two sub-tribes of Joseph, namely Ephraim and Manasseh.

<sup>8</sup> A striking analogy to Egyptian figures of Re (Ra) and Themi in the Egyptian breastplates. [Ed. Also see, Meades, R. 2004. *The Holy Grail. The Architect 2004*, pp. 88-90.]

<sup>9</sup> Aaron was the first high priest and the position was passed down through his descendants.

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www.brainydictionary.com — for definitions.

## Appendix "A"

### Jewels of the Breastplate - further knowledge

1. **Emerald** — thought by some to be the same stone that is referred to as *smaragdus*. In Hebrew known as "caphak" [ידוק מבהיקק]. Its colour is bright green. Josephus understood, by the Hebrew word, this to be the carbuncle, which is red. This stone is referred to **Levi**.

2. **Topaz** — Hebrew, pitdah, and referred to **Simeon**. Ancient topaz is thought to be the present chrysolite, which was from an island in the Red Sea. It is bright greenish yellow and the softest of all the stones.

3. **Sardius** — Hebrew Odem, appropriated to the tribe of **Reuben**. It is a species of carnelian (Quartz)[בדולח־הדיס] of blood red colour.

4. **Jasper** [ידשפה] — Dullish green in colour and is appropriated to the tribe **Zebulun**.

5. **Sapphire** [סכיד] — appropriated to **Isaachar**, and blue in colour. It is said that the high priest of the Egyptians wore around his neck an image of truth and justice made of sapphire.

6. **Carbuncle** [כרמח, דמל, כרובקל] — from Hebrew baraketh, and referred to tribe of **Judah**. It is bright red in colour, and in Christian iconology signifies blood and suffering, and is symbolical of the Lord's suffering. Five carbuncles on a cross symbolize the five wounds of Christ.

7. **Amethyst** [אחלמה] — from Hebrew achlemak, of a deep red/blue (purple) colour. Appropriated to the tribe **Gad**. This jewel is extremely hard.

8. **Agate** — Hebrew SheBO. It is of great hardness and varying colours being a variety of flint. Since agate often has inclusions, present since its formation, of mosses, leaves and other organic materials, the polished surfaces can often take on very singular appearances. Masonic traditions have included that foundations be of agate, because of its strength, and often-singular beauty. These inclusions have been seen to be a number of depictions, not the least of which has been the inclusion of the letters "INRI." I.N.R.I. are the English equivalents of the Hebrew initials of the words, **ימיס נצד דנה יבשה** (YAMMEEM, NOAR, ROOAKH, YEVAISHAUH), which mean Water, Fire, Air and Dry Land or Earth, in addition to their well-known meanings: —

*Jesus Nazarenus Rex Judærum,*

Jesus of Nazareth, King of the Jews,

*Ignem Nitrum Roris Invenitur,*

Fire reveals (brings forth) salt from the dew,

*Ignem Natura Renovanda Integrat,*

By means of fire, Nature is made whole,

*Ignem Natura Renovatur Integra.*

Nature, having been renewed is kept whole by Fire.

Referred to **Naphthali** tribe.

9. **Figure** — there has been some divided opinion as to what this was; but, the best authorities now suppose it to have been rubellite, which is a red variety of the tourmaline (mineral of three or six sides). Referred to tribe of **Dan**.

10. **Beryl** — Appropriated to tribe of **Benjamin**. It has great hardness and occurs in hexagonal prisms, commonly bluish green. The emerald is another variety of this mineral.

11. **Onyx** [אבד, שוהס] — Representative of the tribe of **Joseph**. Bluish black in colour.

12. **Chrysolite** — Yellow to green in colour, and referred to tribe of **Asher**.



## Is there a Connection between the Knights Templar and the Discovery of America?

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Presented to *Dogwood Council No. 171* on October 1<sup>st</sup>, 2003.

In this discussion paper I will present the opinion that North America was discovered by The Knights Templar about 100 years prior to the voyage of Christopher Columbus, that they brought with them vast amounts of treasure which they buried, started a settlement in Canada, and may have brought with them The Holy Grail.

Shortly after the Knights Templar were formed and while the Knights Templar were at the Temple Mount in Jerusalem they discovered relics, treasure and knowledge of the old Kings of Judah. From that moment on a new era of cathedral building and architecture was introduced, the Gothic style. They discovered ancient sea routes and had found knowledge of measure, weight and number, of orientation points all over the world, of the stars and of the true history of the first century, the real story of Jesus and Mary Magdalene. At the same time, the Templars created and established the institution of modern banking and, in effect, became the bankers for every throne in Europe and for various Muslim potentates as well. They possessed their own shipyard and fleet, their own sea ports with their major fleet based at La Rochelle, France. They maintained their own hospitals and physicians and are reported to have had a certain knowledge of the use of antibiotics.

In July 1187, Gerard de Ridefort, Grand Master of the Temple, through certain folly, lost Jerusalem and most of the Holy Land to the Saracens. After the fall of the Holy Land the Templars envied the Teutonic Knights who had established an independent state for themselves. The "Ordenstat," where they virtually enjoyed an unchallenged sovereignty and like the Teutonic Knights had done they wanted to establish a new Jerusalem of their own. Their destination of choice was Languedoc, the principality of the heretical Cathars who believed in the feminine principle of religion as well as reincarnation. They believed in mystical religious experience acquired by direct knowledge or gnosis. They extolled the four virtues derived from learning, philosophy, poetry and courtly love. Very important is the fact that they promoted religious tolerance. In 1209 the Albigensian Crusade was started against the Cathars initiated by the Pope during which time Dominic Guzman created the tortures of the Holy Inquisition and when the

Cathar fortress fell in 1244 none of the vast Templar treasure was found. On October 13, 1307 King Philippe IV of France ordered all Templar possessions be seized. His primary interest (the Templar wealth) was never discovered. Only one man was perhaps able to find at least a small part of their treasure. This man was the charismatic Abbot Saunière of Rennes-le-Château, who suddenly became very rich at the end of the 19<sup>th</sup> Century, after he had opened the vaults beneath the village church of La Madeleine (Mary Magdalene) in order to restore the church. No one knows exactly what he found.

Rumours persist that this treasure left with the Templar fleet of 18 Galleys which escaped from La Rochelle harbor never to be seen again. Destinations of these fleets according to rumour were either Portugal, where the Templars changed their name to "Knights of Christ in Portugal" or Scotland.

In return for the Templars helping the Portuguese win back territories from the Moors the Templars were granted lands by the Portuguese in 1128. The Templars Portuguese holdings became vast but this soon was a moot point since in 1314 King Dinis of Portugal claimed all their lands for himself. Instead of arresting any Templars as per The Pope's request, King Dinis chose to merely investigate them for the next two years.

While there is evidence of The Templars holdings being seized by the King of Portugal and this money used to fund Portugal's explorations of discovery in the 1400's it is believed by most that the only place left for the Templars to exist was Scotland.

In Scotland the Templars were welcomed by the Scots King, Robert the Bruce, with whom the Templars fought to defeat the English in the battle of Bannockburn.

The Temple Preceptor in Scotland had at one time belonged to the estate of the wife of Hugh de Payen, who was a St. Clair. The Preceptory was in the environs of the Scots Sinclairs. The Sinclairs, originally Saint Clairs, were Normans who had come to England with William the Conqueror.

Henry Sinclair, born in 1345 became Lord Henry Sinclair lord of Roslyn at the age of 13. He was directly related to Henry de Saint-Clair who was with Godfroi de Bouillon during the Crusades. He was a military man who was highly educated, speaking both French and Latin. At the age of 24 he was made Earl of Orkney and Lord of Shetland by the King of Norway. The Faeroe Islands, part of his domain, was where he first met the shipwrecked Nicolo Zeno. Nicolos' brother Carlo was known as



the greatest admiral of his time. Sinclair's desire was to rule the North Seas so he made Carlo his Admiral. Henry set out to affirm his rule of the Faeroe Islands in the name of the King of Norway. Norway was hard pressed to defend himself from Baltic pirates without Sinclair's assistance. It is interesting to note that Prince Henry brooded over his lack of guns. This was a new technology at the time which had been developed by the naval powers in the Mediterranean area, where the pirates were known as Corsairs. Cannons had proven effective for Carlo in defending Venice. The Zeno's brought to Sinclair the design of the first cannon used on ships.

Zeno explored further west and his maps became further developed. One of these maps showed two cities and a fort at a place called Estotilanda, later Nova Scotia. Sinclair had heard of these lands from one of his subjects who had newly returned after living for 20 years as a captive in the new lands.

Sinclair had to go see for himself. According to the Zeno narrative he took his fleet of 13 ships setting sail on April 1<sup>st</sup>, 1397 and after many days of sailing landed in Newfoundland where they were driven off by the natives. After their escape they continued on to finally discover a suitable harbor in Nova Scotia on June 1<sup>st</sup>, 1398.

Here his crew reported seeing smoke billowing from a distant hill. After further examination the crew reported the smoke was coming from a fire that burned like pitch inside the hill. Inhabitants of the area were said to be small timid people who lived in caves. Sinclair decided to stay but most of his crew, led by Antonio Zeno, wanted to return home. This was allowed and Sinclair remained with a small crew and two ships.

Prince Henry and his crew befriended these natives, the Micmacs, and continued exploring for at least another year, covering much of the north-east coast of North America. There is evidence of this in a stone carved effigy of a Sir James Gunn that has been dated by archaeologists as the late 14<sup>th</sup> Century. This carving is located at Westford, Massachusetts. He may also have built Newport Tower on Rhode Island. This tower, built in a similar style to the Norse/Scottish buildings of the Western and Northern Isles is distinctive in that every single measurement is based on the *Scottish ell*, which equals three Norse feet. The unique style of the Newport Tower was further influenced by the Templars round churches. Some specific features narrow the range of construction to the late 1300's. It is more than coincidence that a unique, primitive cannon was found at Louisbourg Harbour on Cape Breton Island. This cannon was the same type as those used by Carlo Zeno at the Battle of Chioggia, which cannons had become obsolete by the end of the 14<sup>th</sup> Century.

One of the areas Sinclair is thought to have visited is Oak Island, in Mahone Bay of Golden River, Nova Scotia. It is one of only two islands of a total of 350 where oak trees can be found. These oaks were thought to have been planted by Sir Henry as navigational aids.

It is on Oak Island that the famed Money Pit is located. It is a deep hole at the centre of Oak Island. Is this where the Templar wealth is buried and perhaps even the Holy Grail? Many theories on this question abound.

The Pit was discovered by three boys in 1795. At a depth of two feet [0.60 m] there was a layer of stones. At 10 feet [30.4 m] lay the first of many oak log platforms, set at 10 foot intervals as the depth increased. In 1802, Onslow Company discovered more log platforms, going down 93 feet [28.34 m]. In 1849, the Truro Company drilled auger holes near the existing cavity. At the 154 foot [46.93 m] level the drill went through a 5 inch [12.7 cm] oak platform and dropped another 12 inches [30 cm] further until it struck another oak platform. Then it went through 22 inches [55.88 cm] of metal scrap, including an ancient water chain. Oak tree timbers appeared at a deeper depth followed by another 22 inch layer of metal fragments. After the next layer of oak, they found 6 inches of spruce wood. Still other digs produced some scraps of parchment, with letters that looked like "vi" in hand script. At the 171 foot [52.12 m] level an iron plate appeared. Coconut fibre, not native, was dated to be of 14<sup>th</sup> Century origin. Franklin D. Roosevelt did more exploring in 1909 to no avail.

What of the Holy Grail? Cathar tradition suggests that the Holy Grail is actually a lineage of people descended from Jesus and Mary Magdalene and, if the scions of the Holy Bloodline were actually saved from Monstegar, then these Holy Blood descendants along with a fair number of Templar protectors may well have ended up in Scotland with Henry Sinclair. The theory then is that the actual scions of the Holy Blood were taken to the Nova Scotia haven along with other religious and monetary treasure. This may well be why Sinclair allocated his entire fleet to this venture.

Sinclair sailed back to Scotland where he died in 1401 while having problems with English invaders. Antonio (Nicolas) Zeno also died immediately upon his return voyage. Only Prince Henry's daughter, Elizabeth is credited with passing the story of the epic voyage along to her son John. He proudly told his in-laws, one of whom was the wife of Christopher Columbus. Later the *Zeno Narratives* were discovered, providing the world with a more definitive report of Prince Henry's voyage.

In the *Zeno Narrative* Sinclair is referred to as "Zichanni" while the Miemac Indians referred to him as "Glosscap." It was not until 1558

before the *Zeno Narrative* was finally published. It also included the *Zeno Map of the North Atlantic*. This map was first published in the first edition of Girolamo Ruscelli's *Geographia* in Venice in 1561.

Nicolo Zeno "Junior," the author of the *Zeno Narrative* as published in 1558 was the great-great-great-grandson of Antonio Zeno and the narrative was based on letters between Nicolo and Carlo Zeno, the ships log and other family documents. This narrative could easily form the topic of another discussion.

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In addition to the above much of the information is available for study on the Internet however the authors of the text are not always shown.



## English Masonry

Bro. Bob Robinson <sup>1</sup>

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Presented to *Richmond Hill Council No. 168* on October 2<sup>nd</sup>, 2004.

**M**asonry in England is somewhat different to that which we practice here in Canada, however "the aim to make good men better" is equally as relevant there as it is here. The ritual practised also varies notably, even between the different Workings within England. I shall start by looking at some of these differences.

## Grand Lodge and Provincial Grand Lodges

England is governed by the United Grand Lodge of England (formed in 1813). The Grand Master at this time is HRH Duck of Kent, and has been the Grand Master for several years. Grand Lodge is divided into several Provinces and these are known as Provincial Grand Lodges, with the exception of London, which is called London Grand Lodge, which has seven districts within the Greater London area. Each Provincial Grand Lodge has a Provincial Grand Master who is appointed by Grand Lodge and holds that office for quite a few years. The appointment to Grand Lodge, London Grand Lodge, and the Provincial Grand Lodges is not by the ballot of the members. The Grand Lodge appoints the Provincial Grand Master, who in turn appoints his Officers.

## Secrecy

Secrecy in England is far more apparent. At the time I applied to join Masonry in 1976 most Masons believed that their membership to the Craft was unknown to the vast majority of non-masons. On my application, I was required to give two Masons (who were not members of the Lodge to which I was seeking membership) and two Non-Masonic references. Both Masonic references who had known me personally for several years, when contacted, denied they even knew me. My two Non-Masonic references turned out to be Masons, both of senior rank and one a member of the Lodge I had applied to join. Obviously, each gave me a good reference, because I was initiated into the Lodge 21 months later. The two Masonic references I had used were both very upset with me for using their names and demanded to know how I had guessed they were Masons. Incidentally, my father and uncle were both Masons, so I would have had to be blind not to recognize some of their actions.

## Examination Acceptance of an Applicant

Following a written application for initiation to a Lodge, two senior members are delegated to call at the applicant's home to discuss the financial and time commitment required of all Masons with the applicant and his wife (if he is married).

Next the applicant and his sponsors must appear before the full Lodge Committee, which normally consists of all Past Masters, the Master, Wardens and two elected Master Masons of the Lodge. Both sponsors are required to tell the Committee what they know about the applicant, including the length of time they have been acquainted with him (a minimum of 12 months), afterwards, the applicant is called in and asked a set series of questions. The applicant is then asked if he has any questions, which are answered. Then he is asked to retire for a short time. After a discussion, a vote is taken whether or not to put the applicant forward to Grand Lodge and Provincial Grand Lodge. After the approval of the Grand Lodges, the applicant can be presented to the Lodge for ballot and depending on the By-Laws of the Lodge, one or two black balls will fail an application. The result of that ballot must be sent to both Grand Lodge and Provincial Grand Lodge. If an application is unsuccessful, during any time from filling in the written application to the actual ballot in the Lodge, that applicant cannot apply to join any lodge within the UGLE without prior approval from Grand Lodge.

In today's climate, from first applying for initiation to actually being balloted for, can take from three months to a year. In the 1970s, when I joined, the average time was about twenty months. The practice of

carrying out the initiation ceremony on the same night as the ballot is taken, can only happen with permission from the Provincial Grand Lodge and a lodge must make a strong presentation for that authorization to be granted.

## Festive Boards

Virtually all lodges have formal meals following each lodge meeting. These are proper sit down dinners, usually waited on by waitresses or by the lodge stewards, normally each lodge will have six to eight stewards. During the course of the meal, there will several toasts consisting of raising your glass and taking a small sip (for the more prudent mason) of wine, whisky, rum or other alcoholic beverage depending on the Lodge. Temperance lodges (and I only know of two) use soft drinks. The first toast is to the Queen and the Craft, then the Grand Master, Grand Lodge Officers present and past, Provincial Grand Master, Provincial Grand Lodge Officers present and past, and holders of London Grand Rank, the Initiate, Visiting Masons and the Tyler's Toast. Other toasts can also be given at the discretion of the Master, with the exception of what is commonly called the nine o'clock toast, but is correctly known as "the Toast to Absent Brethren," which must be given as near to 9:00 p.m. as possible. Other than the first toast, each toast is followed by "Masonic Fire," the equivalent of a twenty-one gun salute.

## Visitor's Responses to their Toast

Each Province has slightly different ways of selecting who will respond to the Visitor's Toast. For example, in Warwickshire they always have three responses, and will call any three brethren, the first responder will deal with the Master's work, the second, the rest of the officers and ceremony, including the candidate, and the third, with the Lodge's hospitality and festive board. The three selected are usually chosen for their witty and interesting responses. In Hampshire and the Isle of Wight, it is the custom to invite two or three serving Masters from lodges within the area, only one will respond, who will usually be the Master from the oldest Lodge present. At times, you may only get a few minutes notice that you will be responding to the Visitor's Toast.

## Visiting

In England, Brethren do not carry "dues cards," but may be called on to produce their Grand Lodge Certificate and to pass an examination before the Junior Warden and the Tyler. For this reason, when your Grand Lodge Certificate is presented to you, you are instructed never to have it framed or displayed, but to carry it with you for proof of membership if called upon.

## Joining another Lodge or Masonic Body

In applying for membership of any other Masonic body, or to become a joining member of another Lodge or body, you must produce a clearance certificate from all Masonic bodies of which you are a member in good standing and whether you were fully paid and of good standing at the time you demitted. Any Lodge or Masonic body allowing a brother to become a member, without such proof, automatically becomes liable for any outstanding dues for that brother.

## Control of the Meeting and Festive Board

It is the responsibility of the Director of Ceremonies to ensure that the meetings and festive boards are carried out with dignity and decorum. He and his Assistant Director of Ceremonies are also the only prompters in the Lodge, and this is done without the Ritual Book, although the Master can ask for guidance from the Immediate Past Master. As Director of Ceremonies, I have had occasion to ask offending brethren to resume their seats when they have used words which could be considered crude, vulgar or offensive to some, both during a meeting and at the festive board. One noted Director of Ceremonies from my Hampshire Lodge, actually asked the Worshipful Master to sit down while he was speaking at the Festive Board, the Worshipful Master did so immediately and after due thought, rose and apologized to the brethren for his indiscretion.

## Election and Appointment of the Master and New Officers

The elected officers in Lodge are the Master, Treasurer and Tyler. All other officers are appointed by the Worshipful Master and this is usually, but not always done in progression. Worshipful Masters are never referred to as Worshipful Sir, the title Sir is for those persons promoted to the peerage, however, when a member of the peerage is acting as Worshipful Master he is still referred to as Worshipful Master.

## Tylers

Most Tylers are usually older masons generally Past Masters who tyle for two or more lodges and if not a member of that lodge, they are paid a small sum (about £10.00 \$22.50) and all tylers have a free meal. In Warwickshire the payment is made by each individual brother attending the lodge giving a tip (of 20p = 50 cents) to the tyler on leaving the lodge. In my Mother Lodge attendance was usually 80 to 90 members and our Tyler tyled four lodges all about the same size, some thirty meeting a

year. Not a bad part-time job!

It is the Tyler's responsibility to prepare the candidate and instruct him on the proper salutes and words.

## Candidates

The candidates normally are required to answer the usual questions. I do not recall any time that other questions were asked and candidates were never expected to recite their obligation in the previous degree. The Candidates were given the pass-words to the next degree before retiring to be prepared.

## Conclusion

Although this does not cover all the variations, it does open the way for future papers on the history of certain lodges in the Province of Warwickshire and the Province of Hampshire and the Isle of Wight. They will have to wait for another day.

<sup>1</sup> Past Master, *Lodge of St. Augustine No. 8459 UGLE.*

[Ed.: no references supplied.]



## Freemasonry and the Number Seven

Ven. Bro. Terrance J. Alderson, Sovereign Master  
*Richmond Hill Council No. 168, Richmond Hill, Ontario*

Presented to *Richmond Hill Council No. 168* on June 5<sup>th</sup>, 2004.

**W**hat meaning is attached to the number "seven" in Freemasonry?

In every religious system of antiquity, particularly in the mysteries of the ancients, the number **seven** holds a place of reverence. This was true in a special way in the Jewish ritual, and held true in a large measure in Christianity. In its etymological derivation the Hebrew term for "seven" [שבע] presents the idea of *sufficiency* or *fullness*; the word therefore signifies *perfection*. Although Freemasonry is not a religion, it is of a religious nature in its use of symbolism taken from the Old and New Testaments. **Seven** is a sacred number in Masonic symbolism,<sup>1</sup> and

occurs frequently in ritual and in other phases throughout all the degrees.

In almost every system of antiquity there are frequent references to the number **seven**:

- The Pythagoreans called it the perfect number, comprised of 3, representing the number of sides or angles in a triangle, plus 4, representing the number of sides or angles in a square;
- There were **seven** known ancient planets, when the Earth was thought to be the centre of the universe and all other planets revolved around it. The sun was the greatest planet of the ancient seven and next to the sun, the moon, changing in all its splendour every seventh day. The other planets that could be seen by the naked eye were Mercury, Venus, Mars, Jupiter and Saturn;
- The Arabians had **seven** holy temples;
- In Persian mysteries there were **seven** spacious caverns through which the aspirants had to pass;
- The Goths had **seven** deities, as did the Romans, from whose names are derived our days of the week;
- In Scriptural history there is a frequent reference to the number **seven**. For example, in *Revelations* 1:16 and 20 — "And he had in his right hand **seven** stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength." . . . "The mystery of the **seven** stars which thou sawest in my right hand, and the **seven** golden candlesticks. The **seven** stars are the angels of the **seven** churches: and the **seven** candlesticks which thou sawest are the **seven** churches." Chapters 2 and 3 of *Revelations* reveal the messages of Saint John the Divine to the **seven** ancient Asian churches in Ephesus, in Smyrna, in Pergamos, in Thyatira, in Sardis, in Philadelphia, and in Laodicea;
- In *Genesis* 41:17 to 57, Joseph, son of Jacob, sold into slavery in Egypt by his brothers, interpreted the Pharaoh's dreams, predicting **seven** years of plentiful harvests followed by **seven** years of famines;
- Throughout the Middle Ages, the Christian (Catholic) Church emphasized teaching all lay people the **seven** deadly sins, the **seven** contrary virtues and the **seven** heavenly virtues. The mortal sins were: pride, envy, gluttony, lust, anger, greed and sloth. Practising the **seven**

contrary virtues was alleged to protect one against temptation toward the **seven** deadly sins: *humility* against pride, *kindness* against envy, *abstinence* against gluttony, *chastity* against lust, *patience* against anger, *liberality* against greed, and *diligence* against sloth. The heavenly virtues were faith, hope, charity, fortitude, justice, temperance and prudence;

- King Solomon was **seven** years building the Temple at Jerusalem. It was dedicated to the glory of God in the **seventh** month and the festival lasted **seven** days;
- There are **seven** colours in the rainbow: red, orange, yellow, green, blue, indigo, and violet;
- There were **seven** wonders of the ancient world, being a list of notable objects built between 3000 BC and 476 AD. They were all man-made and considered notable because of their great size or some other unusual quality. They were:
  1. The Pyramids of Egypt at Giza,
  2. The Hanging Gardens of Babylon, near modern Baghdad in Iraq,
  3. The Temple of Artemis at Ephesus, on the west coast of what is now Turkey,
  4. The Statue of Zeus at Olympia, Greece,
  5. The Mausoleum at Halicarnassus, in what is now southwestern Turkey,
  6. The Colossus of Rhodes, and
  7. The Lighthouse of Alexandria.

Dr. Anderson, editor of the *Book of Constitutions*, published in 1723, theorized that the first Freemason was Adam. The Anderson Legend, depicting the early rise and progress of Masonry, was for a long time accepted by the Craft as a true history of the Order. Anderson attributed to Adam knowledge of *Geometry* as the foundation of *Masonry* and *Architecture*, words that throughout his Legend he used as synonymous terms. Adam taught Geometry to his offspring, and hence the art devolved down to Noah and his sons, who were all Masons. They built the Ark by the principles of Geometry and the rules of Masonry.<sup>2</sup>

After Noah's emergence from the Ark after the Great Flood, he is said to have proclaimed **seven** commandments for the government of the new race of men of whom he was the progenitor. These **seven** precepts were:

1. To do justice;
2. To worship God;
3. To abstain from idolatry;

4. To preserve chastity;
5. To not commit murder;
6. To not steal;
7. To not eat flesh with the blood still in it.

These **seven** obligations were to be held binding on all men, inasmuch as all are descendants of Noah.<sup>3</sup>

In today's Craft, or Blue, Lodge, the number "**seven**" is seen represented by the **seven** stars above the Senior Warden's chair, by the **seven** balls and tassels on each side of a Master Mason's apron, and by the **seven** rungs on Jacob's ladder. The candidate's approach to the altar in both the ceremonies of raising a Master Mason and the exaltation of a Royal Arch Mason is by **seven** steps.

In the Entered Apprentice Degree, the Ladder of Jacob is explained to the candidate. There are **seven** rungs; the three principal ones are Faith, Hope and Charity. The remaining four, called the cardinal virtues, sometimes represented by tassels suspended from the four comers of the lodge room ceiling, are Temperance, Fortitude, Prudence and Justice. Of course, these **seven** virtues correspond to the **seven** heavenly virtues taught by the Christian Church since the Middle Ages. In the degree ritual, based on *Genesis* 28:10 to 22, the candidate is told,

The covering of a Masonic lodge is a celestial canopy of divers colours, even the Heavens. We hope to arrive at the summit by the assistance of a ladder, in Scripture called Jacob's Ladder. This ladder has many staves or rounds, but there are three principal ones, namely: Faith, Hope and Charity: Faith in the Great Architect of the Universe, Hope in salvation, and Charity toward all men. This ladder rests on the Volume of the Sacred Law, because, by the doctrines contained in that Holy Book, we are taught to believe in the wise dispensations of Divine Providence, which belief strengthens our Faith and enables us to ascend the first round. This Faith naturally creates in us a Hope of becoming partakers of some of the blessed promises therein contained, which Hope enables us to ascend the second round; but the third, being Charity, comprehends the whole, and the Mason who is in possession of this virtue in its most ample sense, may justly be deemed to have arrived at the summit of masonry, figuratively speaking, an ethereal mansion, veiled from mortal eyes by the stary firmament, emblematically depicted in our lodges by **seven** stars, which have an allusion to as many regularly made masons without which number no lodge is perfect, neither can any candidate be legally initiated therein.<sup>4</sup>

Similarly, in the lecture to the newly initiated Entered Apprentice, the number **seven** is said to be depicted in the lodge by **seven** stars, which have an illusion to as many regularly made masons without whose presence the lodge is not considered to be perfect and no new candidates can be initiated into.

In the Senior Warden's lecture to the newly passed Fellowcraft Mason, "after our ancient brethren had passed these great pillars, they ascended a winding staircase, consisting of three, five, **seven** or more steps. These steps symbolized the brethren that formed a lodge, or group of workers. Three Master Masons rule a lodge, *i.e.* the Worshipful Master, the Junior Warden and the Senior Warden teach or instruct other junior masons *via* the lectures in the three degrees. Added to these three are two Fellowcraft Masons, which, in combination, hold a lodge, *i.e.* constitute a quorum or affirm its existence. Added to these five are two Entered Apprentices that make the lodge perfect, *i.e.* complete or consummate. **Seven or more masons** making the lodge gathering perfect alludes to the fact that King Solomon was **seven** years and upward in building, completing and dedicating the Temple at Jerusalem to God's service."<sup>5</sup>

In the lecture it is stated that the **seven** steps are an allusion to the **seven** liberal arts and sciences, *viz.* Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy. They were called *liberal arts* because their practice was supposed to liberate the mind, and allow for free thinking; both were important new, but dangerous, concepts to embrace in the Counter-Reformation period in Britain, just prior to Freemasonry's "public emergence" in 1717. In the charge to the newly passed Fellowcraft, there is admonishment to study the **seven** liberal arts, "that valuable branch of education which tends to so effectually to polish and adorn the mind". In the ceremony of raising the Mason to the third degree, the Worshipful Master recites a retrospective of the first two degrees. It was stated that while in the state of a Fellowcraft, the Mason contemplated the intellectual faculties within the context of morality; how man could progress from being an ignorant infant, toward being a full-grown man knowledgeable in the enlightenment of God's purpose for him. The secrets of nature and the principles of intellectual truth were unveiled to him. He further learned to reason intellectually things out for himself and not accept things at face value to be true, if they were unjustified morally or spiritually.

Continuing on with the raising ceremony, "The final flight of the winding staircase contains **seven** or more steps." **Seven** is the symbol of perfection and completion. Its sacredness quite possibly originated

from the **seven** planets of ancient astronomy (Sun, Moon, Mercury, Venus, Mars, Jupiter, Saturn - before Galileo, the Earth was considered not to be a planet, but the centre of the universe, around which all the visible planets turned) and the **seven** stars of the Pleiades constellation. To the Israelite this was the one sacred number above all others. The **seventh** day completed Creation, becoming the Sabbath. From this came the Sabbatical year (every **seventh** year) when lands were left fallow, Hebrew slaves were freed, and debts were cancelled (*Exodus* 21:2-6; 23; 10-11; *Deuteronomy* 15:1-6). The candlesticks in the nave of the Temple were seven-branched, and today a large seven-branched menorah stands in a park of Jerusalem as a symbol of a new nation. **Seven** is applied to many items in the finishing of the Temple; in the number of oxen and rams used for sacrifices, and in the number of priests to act for particular occasions, while **seven** ewe lambs were an important part of the covenant made by Abraham with Abimelech, the Philistine King (*Leviticus* 4:6; 14:16; *Numbers* 23:1, 29; *Joshua* 6:4; *Genesis* 21:28-32). In the book of *Revelation* it is again found as a prominent and symbolic number, in the **seven** churches, **seven** stars, **seven** spirits of god, **seven** gold lamp stands, **seven** seals, **seven** trumpets, **seven** thunders, **seven** plagues. The number likewise underlines the importance of the **seven** liberal arts and sciences.<sup>6</sup>

In the 23°, Scottish Rite, "Chief of the Tabernacle", in the centre of the apron is embroidered the golden **seven**-branched candelabrum. The **seven** lights hold for us the same symbolism they did for the ancients: the seven known planets — Sun, Moon, Mercury, Venus, Mars, Jupiter, and Saturn (from which the days of the week were named). It also represents **seven** manifestations of God (and the **seven** Sephiroth [ספירות], or "Seven Sisters"): Justice, Mercy, Beauty, Glory, Victory, Dominion, and Kingdom. Thus, again, the planets symbolize the physical world, and the spiritual world is symbolized by the attributes of Deity.<sup>7</sup>

The jewel worn by every Knight of the United Religious and Military Order of St. John of Jerusalem, Palestine, Rhodes, Malta and the Temple, also known as a Knight Templar, the highest degree in York Rite Masonry, is a seven-point star with a red cross in a white circle in the centre. This "Star of the Order" is worn on the left breast of his uniform coat, and is a mandatory accoutrement to his entry into the preceptory room, in the same manner as the apron is mandatory in a lodge or chapter room.<sup>8</sup>

It cannot be certain, but the seven-point star of the Knights Templar may allude to the **seven** precepts or commandments of a mystical sect called the Druses, which inhabited the south side of Mount Lebanon, extending from Beirut in the north to Sur in the south, and from

the shores of the Mediterranean Sea to the city of Damascus. They traced their origin to Hakim, who was the Sultan of Egypt in 926 AD. This sect had communications with the Templars and may have had some influence on fixture Masonic beliefs after the disbanded Knights Templar merged with operative masons in the fourteenth century. Still in existence in the Middle East, the Druses' religion appears to be a mixture of Judaism, Christianity, and Mohammedanism, although what it precisely is it is impossible to tell, since they keep their dogmas a secret, which are imparted only to those of their tribe who have passed through a form of initiation.

These **seven** precepts are as follows:

1. To speak the truth.
2. To render each other mutual assistance.
3. To renounce all error.
4. To separate from the ignorant and wicked.
5. To assert always the eternal unity of God.
6. To be submissive under trials and sufferings.
7. To be content in any condition, whether joy or sorrow.<sup>9</sup>

The last Grand Master of the Knights Templar, Jacques de Molay, was burned to death at the stake in 1314 by King Philip the Fair of France, almost **seven** years after the arrest of many Templars on Friday, October 13, 1307; a glorious martyr to a glorious Order.

Curiously, in numerology, the date *October 13, 1307* translates to the number **seven** to wit:

$$10+13 + 1+3+0+7 = 34$$

$$= 3+4$$

$$= 7$$

In conclusion, it can be stated that the number **seven** has been revered throughout eternity, from the earliest times when prehistoric man first learned to count things, to today when gamblers pray for the "lucky seven" roll of the dice. For Freemasons, past and present, the number **seven** is a symbolic reminder to keep to good morals, be open minded, and maintain an upright character.

<sup>1</sup> Anonymous. 1988. *Holy Bible. King James Version, Masonic Edition*. Wichita, KS: Heirloom Bible Publishers, p. 57.

<sup>2</sup> Mackey, A.G. 1996. *The History of Freemasonry — The Legendary Origins*. New York: Gramercy Books, p. 118.

<sup>3</sup> *ibid.*, p. 409.

<sup>4</sup> Anonymous. 1999. *The Work*. Hamilton: Grand Lodge A.F. & A.M. of Canada in the Province of Ontario, pp. 85-86.

<sup>5</sup> *ibid.*, pp. 145-146.

<sup>6</sup> The Special Committee on Publications. 1973. *Beyond the Pillars*. Hamilton:

Grand Lodge A.F. & A.M. of Canada in the Province of Ontario, Masonic Hidings, p. 110.

<sup>7</sup> Tenser, J. n.d. *Twenty-third Degree, Chief of the Tabernacle*. Grand Cross, Oklahoma: Scottish Rite Bodies of Washington, D.C.

<sup>8</sup> The Sovereign Grand Priory of Canada. 1999. *Knights Templar Statutes for the Government of the United Religious and Military Order of St John of Jerusalem, Palestine, Rhodes, Malta and the Temple in Canada*.

<sup>9</sup> Mackey, *supra*, pp. 233-235.



## The Day the War Stopped

Ven. Bro. Ken Lowther, Secretary  
*Bridge City Council No. 197, Saskatoon, Saskatchewan*

Presented to *Bridge City Council No. 197* on January 26<sup>th</sup>, 2004.

**U**p the steep hill they trudged, sweating in the sticky June heat, staggering under the weight of the coffin, the white flag of truce flying before them in the hot summer sun. The guns of their federal gunboat, the *USS Albatross*, anchored in the Mississippi off Bayou Sara, fell silent behind them as the ship's surgeon and two officers struggled toward St. Francisville atop the hill.

The procession was not an impressive one, certainly not an unusual event in the midst of a bloody war, and it would no doubt have escaped all notice but for one fact . . . this was the day the war stopped, if only for a few mournful moments.

Lt. Commander John E. Hart, the federal commander of the *Albatross*, was a valiant naval officer whose skill and bravery were renowned. Commander Hart would have even more lasting impact through his death, which occurred as the *Albatross* lay at anchor near Bayou Sara, having shelled both that low-lying port settlement and the city of St. Francisville atop the bluffs. Masonic and U.S. Naval records list Hart as having "suicide," died by his own hand "in a fit of delirium". Perhaps he suffered from dementia induced by yellow fever, for a mere four days earlier he had certainly exhibited no depression or despair in a letter home.

Hart was a Mason, and aboard his ship were other officers also "members of the Craft," desirous of burying their commander ashore rather than consigning the remains to the river waters. A boat was sent

from the *Albatross* under a flag of truce to ascertain if there were any Masons in the town of St. Francisville.

Now it just so happened that the two brothers named White were living near the river and they were Masons. They informed the little delegation that there was indeed a Masonic lodge in the town, in fact one of the oldest in the state, *Feliciana Lodge No. 31*. Its Master was absent, serving in the Confederate Army and its Senior Warden, W.W. Leake, was likewise engaged. But, according to Masonic correspondence, "Brother Leake's headquarters were in the saddle," he was reported to be in the vicinity, and he was soon found and persuaded to honour the request. As a soldier, Leake reportedly said "He considered it his duty: to permit burial of a deceased member of the armed forces of any government, even one presently at war with his own, and as a Mason, he knew it to be his duty to accord Masonic burial to the remains of a brother Mason without taking into account the nature of their relations in the outer world."

The surgeon and officers of the *USS Albatross*, struggling up from the river with Hart's body, were met by W.W. Leake, the White brothers and other members of the Masonic lodge. In the procession was also a squad of Marines at trail arms. They were met at Grace Episcopal Church by the Reverend Mr. Lewis, Rector, and with full Episcopal and Masonic services, Commander John E. Hart was laid to rest in the Masonic burial lot in Grace's peaceful cemetery, respect being paid by Union and Confederate soldiers alike. And soon the war resumed.

But for one brief touching moment, the war had stopped at St Francisville.



## What is Freemasonry? What does it mean to me?

Ven. Bro. Don Fraser, Sov. Master  
*Keystone Council No. 172, Winnipeg, Manitoba*

Presented to *Keystone Council No. 172* on December 14<sup>th</sup>, 2004.



Bro. Geo. F. Gibson in his booklet, *The Real Secrets of*



*Freemasonry*<sup>1</sup> defines Freemasonry as an "intricate system of moral philosophy which preaches the Fatherhood of God and the Brotherhood of Man."

The First Degree of Masonry teaches the candidate that his actions must be squared by the rules contained in the *Holy Bible*. It continues on to enforce the practice of the three duties of morality,- to God, his neighbour and to himself. In the Second Degree we are solemnly reminded that God observes our actions throughout our life and we will be judged at the day of judgment. In the Third Degree we are presented with a series of historical facts and ceremonies which illustrate many passages in the Jewish scriptures, and refer to the fundamental truths of our religion. It truly is a sublime degree for it contains the essence of Purity and Light.

Keith Jackson in his book *Beyond the Craft*<sup>2</sup> states that "Masonry in its essence is a ceremonial method of approach to truth" and "that most degrees have a distinct lesson to impart". Lessons in the value of such virtues as Honesty, Charity, Industry, Humility are several examples.

*Symbolism in Craft Freemasonry* by Colin Dyer says the following:

In the Entered Apprentice degree, "the candidate is shown the Holy Word which is the great light and which has special reference to this degree. He learns of Faith, Hope and Charity, those three stairs of the ladder by which he may climb upwards: also of Wisdom, Strength and Beauty and their meaning as the columns which support the lodge".<sup>3</sup>

The Fellowcraft degree is purely philosophical work. "It lays stress upon that culture of the mind, the training of its faculties in the quest of knowledge."<sup>4</sup> We are solemnly reminded that the All-Seeing Eye observes our actions.

The message of the Master Mason degree, is that "true fidelity to one's principles can only be shown by being prepared to make the supreme sacrifice. Hence this third degree is that of mystical death, of which bodily death is taken as figurative, just as bodily birth is taken in the first degree as figurative of entrance upon the path of regeneration."<sup>5</sup> It seeks to raise us, symbolically, into the eternal life, making us victors over death before it arrives.

Freemasonry to me is a way of life and the more we practice it the better skilled we will become. The following are five points which I believe will help us attain that goal:

- 1) Kindness - breaks down barriers of distrust and jealousy.
- 2) Friendship - cements goodwill.
- 3) Leadership - requires self-discipline, faith.
- 4) Tolerance - to see and listen to the other fellow's angle.
- 5) Faith - trust- a major key to Masonic life.

<sup>1</sup> Gibson, G.F. 1983. *The Real Secrets of Freemasonry*. London: Toye, Kenning & Spencer Ltd, 32 p. [quote from p. 7]

<sup>2</sup> Jackson, K.B. 1982. *Beyond the Craft, rev. ed.* Shepperton: Lewis Masonic, 104 p. [quote from p. 6]

<sup>3</sup> Dyer, C. 1983. *Symbolism in Craft Masonry*. Shepperton: Lewis Masonic, 184 p. [quote from p. 131]

<sup>4</sup> *ibid.*, p. 136.

<sup>5</sup> *ibid.*, p. 8.



## And Who is My Brother? <sup>1</sup>

Bro. William Klapatiuk  
Burlington Council No. 70, Milton, Ontario

Read to *Burlington Council No. 70* on May 24<sup>th</sup>, 2003.

**T**he topic raised was the continuing need for members of Freemasonry to keep in touch with other members who are now elderly living in nursing homes, members who are in their own homes but no longer able to get out, and indeed members who are sick in the hospital or at home. When we begin to think about what would be helpful to reflect upon, we couldn't help but turn to a passage of scripture that has always been a wonderful beacon for us in trying to live out our own Christian life and indeed a life as a member of Freemasonry.

It's a familiar story that's found in St. Luke's gospel.<sup>2</sup> You probably remember, the story goes on with the lawyer asking Jesus, "And who is my neighbour?" and Jesus replied by telling him that wonderful parable about the man going from Jerusalem to Jericho who fell among robbers and thieves, who stripped him and beat him and left him for dead.

This story says much about living together with other people and that we need to love our neighbour or brother in the same way, we need to be with him, we need to share a life with him, we need to seek

forgiveness and to give forgiveness, we need to listen to him, we need to care for him in anyway that we can, we need to be his friend, and his companion for his life's journey.

Many people are broken people in different ways, some are broken in body, maybe due to age, some are broken in mind or memory due to age, others are broken in spirit due to life itself. As members of the craft we need to uphold and bind up the broken and the wounded. We need to share life with those whose life has been put aside whether through infirmity or age or their own lifestyle. Part of our love of God is to love our neighbours and particularly as Masons, to love and share life with our brothers.

Everyone needs a companion on life's journey, everyone needs a friend, everyone needs the opportunity to express their opinions, thoughts and feelings about their own life and the life around them. May all of us take this opportunity this very moment, to connect ourselves to our brothers who need our fellowship as we need theirs. If you can not come to lodge or our social activities, we must go to them and take lodge with us and take life with us.

This coming together of the fraternity which we love, and to which we belong, is an opportunity to grow together in our neighbourhood, an opportunity in which to enrich each others' lives, that we can share life's journey with one another, and particularly with our brothers, who are sick or shut-in, we will enrich our own lives and we will be blessed beyond all measure.

May we all then, this year, renew our own commitment to share life with all brothers, but particularly to keep in touch and share the journey with our brothers who need our presence and our visits. May we all take upon us the commitment and the challenge to make all our brothers inclusive in our life's journey and in the Craft.

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<sup>1</sup> In doing some research for material for my talk, I came across an interesting and educational topic written by The Right Reverend C. Robert Townsend, Bishop of Georgian Bay, Grand Prior, Supreme Council 33°.

<sup>2</sup> Luke 10: 25-37 [*The Good Samaritan*].



## A Man of Many Rites: John Raymond Shute II †

Bro. Brian Roundtree, Secretary  
Keystone Council No. 172, Winnipeg, Manitoba

Presented to *Keystone Council No. 172* on February 18<sup>th</sup>, 2005.

In 2004 the Grand Council of Allied Masonic Degrees of Canada issued the rituals for the five supplementary degrees under the Grand Council's jurisdiction. In each one, the Introduction mentions the involvement of John Raymond Shute II in the acquisition or writing of the ritual. Who is this Brother?

An Internet search reveals much although many details of his life remain unanswered. John Raymond Shute II was born in Monroe, Union County, North Carolina on 14 January 1904 (Political Graveyard). His papers are held in the Southern Historical Collection, University of North Carolina, Chapel Hill, N.C. where they are described as:

Correspondence, 1930-1939, clippings, articles, and other papers of Shute, a Monroe, N.C., businessman and state legislator, relating to his interest in the history and lore of masonry. The papers include copies of minutes, constitutions, letters, and other papers, 1765-1927, relating to masons in North Carolina; and Shute's correspondence concerning the American edition of Gould's *History of Freemasonry*, and his own membership in various masonic groups.<sup>13</sup>

### Public life

Aside from the archives note, we do not know what business Shute conducted in Monroe.<sup>13</sup>

An Internet site, *The Political Graveyard*, give some information about our subject:

Shute, John Raymond (b. 1904) -- also known as J. Ray Shute . . . Member of North Carolina state senate 19<sup>th</sup> District, 1935. Member, Freemasons. Presumed deceased. Burial location unknown. The creators of the site admit its information may be incomplete.<sup>10</sup>

He was a prolific writer between 1932 and 1954. A search of the holdings of both the Library of Congress and of the library of the University of North Carolina at Chapel Hill indicates that he wrote 14 books on a variety of topics as well as editing several collections by other writers (Appendix). In addition, he apparently wrote a number of Masonic rituals.

## Masonic life

### i) Craft Lodge

There is no information on the Internet about Shute's membership in Craft Masonry in North Carolina. The editor of the *North Carolina Mason*, however, was able to provide some answers. "Ray became a Mason in Monroe Lodge No. 244, April 29<sup>th</sup>, 1926 and moved his membership to 666 at its charter. I'm not sure if we allowed dual memberships at that time. Ray demitted from Masonry December 31, 1950. He rejoined *Monroe Lodge No. 244* in April 1986." <sup>2</sup>

Number 666 refers to the North Carolina Lodge of Research which received its charter in 1931. Papers presented to the lodge appeared in its annual publication, NOCALORE, which was edited by Shute from 1931 until publication ceased in 1941. During that time he included a number of his own articles. The Lodge itself closed in 1954.

In 1948 Shute was the recipient of the *Joseph Montfort Medal For Distinguished Masonic Service* when he was recorded as "M. W. John Raymond Shute, Past Master, *North Carolina Lodge of Research No. 666*, A. F. & A. M., North Carolina." <sup>11</sup> As a result of this record, I assumed that Shute was a Past Grand Master of North Carolina. I was mistaken. "Ray sometimes signed things with PGM behind his name, leading some to believe he was a past grand master of North Carolina. He was not, the title is from a York Rite office" <sup>2</sup>

ii) The *Masonic Order of the Bath in the United States* was founded in 1921 and J. Raymond Shute II became honorary member number Seven on December 18<sup>th</sup>, 1931. <sup>9</sup>

iii) The *Society of Blue Friars* was formed in 1932, explicitly "to recognize Masonic Authors." The presiding officer is the Grand Abbot, who retains his office as long as he wishes, or as long as he lives. J. Raymond Shute II joined in 1932 and became the Grand Abbott that same year. He served two terms, 1932-1935; 1948-1949. <sup>8</sup>

iv) On the 31<sup>st</sup> October 1931, John Raymond Shute II, John Edward Allen and Luther Thompson Harstell Jr., three Knights Templar from North Carolina were admitted to the *Order of Holy Royal Arch Knight Templar Priests*. <sup>6</sup>

### v) Knight Masonry

"It appears from correspondence that J. Ray Shute and twenty others received the degrees of Royal Ark Mariner and Knight of the Sword [in 1931]." <sup>7</sup>

"J. Raymond Shute, Sovereign Grand Master of the Allied Masonic Degrees, [and others] were sent to Europe in 1934 as the representatives of this group with the intent of bringing some of the lesser known Masonic degrees to the United States." They stopped in Dublin and "met J.H. Hamill, the Grand Scribe of the Grand Council of the Degrees of Knight of the Sword, Knight of the East, and Knight of the East and West (now the Grand Council of Knight Masons) who conferred these degrees on them on August 5<sup>th</sup>, 1934." <sup>7</sup>

A Provincial Grand Council of Knight Masons was formed in the United States and grew slowly. On August 3<sup>rd</sup>, 1950, J. Raymond Shute II was appointed Provincial Grand Superintendent for the Southern Jurisdiction. However, Shute was under heavy pressure at work and submitted his resignation to effect on December 31<sup>st</sup>, 1950. By 1966 Shute was no longer active in Masonry. <sup>7</sup>

### vi) Allied Masonic Degrees

"On 16<sup>th</sup> April 1932 J. Raymond Shute II formed, in Salisbury, North Carolina, a Grand Council of the Allied Masonic Degrees for the United States of America." <sup>5</sup> It was at this founding meeting that Shute presented the emblem of the Order, which was adopted without debate. The emblem incorporated elements from the degrees of the Order as they existed at that time: the Royal Ark Mariner, Secret Monitor, Knight of Constantinople, Saint Lawrence the Martyr, Grand Tyler of Solomon, and Excellent Master. <sup>1</sup> Shute lost no time in making contacts with the remnants of the Sovereign College [of 1892] and, to everyone satisfaction, full union was consummated on 18<sup>th</sup> of July 1933." <sup>5</sup>

The Introduction to the Canadian edition of the Degree of Master of Tyre informs us that it "was part of an originally separate organization entitled the 'Supreme Quarry of the World, Masons of Tyre' headquartered in Monroe [N.C.]." <sup>3</sup> It was intended as 'an historic degree to further enlighten its members on the traditions and landmarks of Ancient Craft Masonry' but met with such limited success that it was given to the Grand Council of the AMD of the US in 1933. As a result, Shute was the first and only 'Sovereign Grand Expert Master' of this body. <sup>3</sup>

## CONCLUSION

Although it is said that by 1966 Shute was no longer active in Masonry,<sup>7</sup> he did rejoin *Monroe Lodge No. 244* in April 1986.<sup>2</sup>

We who are removed from John Raymond Shute II by time and space may understand him a little better through the words of David L. Hargett, Jr., Past Grand Commander, Grand Commandery of Knights Templar, North Carolina:

“ . . . [H]e was my hero and one of my closest friends over the past years. When I visited with him on almost a daily basis the last few months of his life, it was like sitting at the feet of the Master. There was an aura about him that made you want to absorb every word.”

John Raymond Shute II passed to the Grand Lodge Above on November 27, 1988.<sup>2</sup>

<sup>†</sup> Subsequently published in *The Philalethes* magazine.

<sup>1</sup> Bessel, Paul M. *National Capital Council No. 296 AMD*. [Includes article about the AMD emblem from another source] Retrieved, 14 February 2005 from <http://bessel.org/amddc.htm>

<sup>2</sup> Carter, Ric. e-mail to the author, 15 February 2005.

<sup>3</sup> Grand Council of Allied Masonic Degrees of Canada (2004). *Introduction*. Supplementary Rituals: #1 The Degree of Excellent Master; #2 The Degree of Masters of Tyre; #3 The Degree of Architect; #4 The Degree of Grand Architect; #5 The Degree of Superintendent.

<sup>4</sup> Hargett, David L., Jr. *The Quest*. Retrieved, 12 February 2005 from <http://www.yorkrite.com/RAM/368.htm>

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<sup>6</sup> The Grand College of America Holy Royal Arch Knight Templar Priests. *Historical Sketch of the Order*. Retrieved 14 February 2005 from <http://www.yorkrite.com/hraktp/history.html>

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<sup>8</sup> McLeod, Wallace. *The Society of Blue Friars (Masonic Authors)*. Retrieved, 14 Feb 2005 from <http://www.bessel.org/sbf.htm>

<sup>9</sup> The Masonic Order of the Bath in North America. *Membership roster*. Retrieved, 14 February 2005 from <http://www.albertpikedemolay.org/bath/>

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<sup>13</sup> Southern Historical Collection. University of North Carolina, Chapel Hill, N.C. John Raymond Shute Papers. Retrieved, 12 February 2005 from [http://www.lib.unc.edu/mss/inv/s/Shute,John\\_Raymond.html](http://www.lib.unc.edu/mss/inv/s/Shute,John_Raymond.html)

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