



Published for The Association of Canadian Councils, A.M.D.

by the Publications Committee, Chaired by Ven. G.T. Jones, PSM
62 Nanook Court, KANATA, Ont., K2L 2B1, (613) 592-4022

Greetings from the Association

I would like to thank all of the Councils and members who attended the last meeting of the Association on March 29th. We were presented with some surprising announcements which knocked our scheduled agenda out. The minutes should be available soon and as I have written a letter to the Councils on that subject so I won't repeat it here.

I would like to apologize to those who came expecting to see a degree. We had intended to present two, one at the beginning and one at the end of our meeting. Unfortunate circumstances prevented most of the Capital City Council team from coming on that day. The announcement of the March 24th meeting to form a Grand Council was made prior to the opening of the Association meeting and became the subject of that meeting.

We plan to have degrees at our future meetings, and to prevent a similar occurrence, the degree will be presented prior to any business being considered.

The scheduled meetings are as follows:

June 2, 1984 2 pm., Renforth Masonic Temple, 596 Renforth Drive, Toronto.

Host - Peel Council # 183.
Degree - "The Grand Tilers of Solomon" by Richmond Hill Council #168.
Main agenda item - Bylaws of Association.
- preliminary report from Ways & Means Committee on Feasibility of forming a Grand Council in Canada.

Sept. 29, 1984 2 pm., Mocha Mosque, London Ontario. (NOTE: date change)

Host - London Council # 68
Degree - to be determined
- Main agenda item - report from Ways & Means Committee on feasibility of forming a Grand Council in Canada.

Jan. 26, 1985 Details to be determined.

If your Council wishes to act as host to one of our meetings, or to present a degree, please contact me or the Association Secretary, Russ Falshaw, as soon as possible.

In addition, please contact me with any suggestions or questions which you would like our Association to consider.

Yours sincerely and fraternally,

Glenson T. Jones, PSM, President

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Architect Degrees - Part 2

by R.Ven. W.L. Cummings, PSM
Miscellanea, Vol. 5, 1952

(continued from March issue)

It would be tedious to go into details of the numerous other systems in which a degree or degrees of Architect may be found. The following are worthy of mention:

Reformed Rite of St. Martin:

5th Grade - Architect, Grand Master.

Adonhiramite Masonry:

8th Grade - Grand Architect, of Scottish Fellow-Craft.

Rite of Misraim:

23rd Grade - Perfect Architect.
26th Grade - English Perfect Architect.

Persian Philosophical Rite:

4th Grade - Architect of all Rites.

Rite of Narbonne (known also as the Primitive Rite, or Philadelphians):

4th Grade - Perfect Master, Elect, or Architect.

Rite of Memphis:

(Waite gives the Twelfth degree of this system as "Knight Grand Master Architect," but I do not find a degree of that name in my collection of Memphis Rituals, which is very complete).

Waite also mentions seven grades of Grand Architect of Heredom, included in as many systems, which I do not find mentioned elsewhere.

Allied Masonic Degrees:

The rituals of Architect, Grand Architect, and Superintendent in this system, with which you are already familiar, are lifted bodily from Carlile's "Manual of Freemasonry".

Thory lists several collections of rituals in the possession of the Metropolitan Chapter of France and various collectors of such items. Among the grades named are a number with the word "Architect" in their title. Some of these are:

Metropolitan Chapter of France:

23rd Grade, 3rd Series - Little Architect. (Petite Architecte).

Peuvret Collection:

Architect of Solomon.

Archives of the Lodge of St. Louis des Amis Reunis, at Calais:

Perfect and Sublime Architect.

Pyron Collection:

Ecossais Architect Parfaite.

In a paper on some "Early Elu Manuscripts", signed "L.V." (presumably Lionel Vibert) published in A.Q.C. XLVI, Part 2, page 171, is the statement that there is a document issued by the Atelier d'Architecture established in the Island of Martinique, in the Lodge Parfait Union, authorizing certain brothers to constitute an Atelier d'Architecture at Bordeaux. This was apparently a degree of a semi-Templar nature. Brother Herron Lepper thinks it may have been a "key degree" which was afterward split up and the

pieces elaborated. The document recites that whereas all Architects are Parfait d'Ecosses, All Parfait Ecosses are not Architects. The details given are very sketchy.

We also find in the Dosedardski Collection in the Supreme Archives at Boston a list of 33 degrees, the 13th of which is Petit Architecte; the 14th Maitre Architecte Ecossais. This list of degrees differs materially from those of the A.A.S.R., belonging to some other system as yet unidentified.

No paper on this subject would be complete without a mention of "The Architect's Rite" established by M.W. Henry P.H. Bromwell, Past Grand Master of Masons in Illinois and an Honorary Member of the Grand Lodge of Colorado. This was founded March 1, 1862, at Charleston, Illinois, and at one time had Lodges there, in Washington, D.C.; Springfield, Illinois; Hillsboro, Illinois; Denver Colorado; and Los Angeles, California.

This Rite, the full name of which was "Free and Accepted Architects", was based upon a geometrical system devised by Brother Bromwell and which follows quite closely the line of his book, "Restorations of Masonic Geometry and Symbolry", though it contains some matters which he did not feel justified in putting into print. The system was rather short lived.

For many years it was supposed that the only existing ritual of this system was that in the possession of the Grand Lodge of Colorado. However, there is another copy in my own collection. It is printed in a wholly unreadable cipher, but my copy is accompanied by a pen-written transcript. Our Secretary, M.V. Harold V.B. Voorhis, discussed this system at some length in a paper before the Grand College of Rites of the United States of America.

This Rite was altogether too technical and complicated to be of any practical utility, but it is nevertheless interesting as pointing out the close connection between the terms "Architecture" and "Masonry", which, in the opinion of M.W. Brother Bromwell were practically synonymous. He attempted to trace the whole symbolism of Masonry to a geometrical source.

PARTIAL TABULATION OF "ARCHITECT" DEGREES
Architect:

Grand Council, A.M.D., U.S.A. & England

Indian Names of Chapters

by R.J. Meek, Dogwood Council #171

Early Grand Scottish Rite.
Rite of the Elect of Truth.
Rite of Enoch.
Adonhiramite Rite.

Architect Fellow-Craft:

Part of an unknown system, the ritual of which was in the collection of Fustier.

Architect of All Rites, Knight of Philosophy Of The Heart:

Persian Philosophical Rite.

Grand Architect:

Grand Council, A.M.D., U.S.A. & England
Adonhiramite Rite.
Rite of Elected Cohens.
Early Grand Scottish Rite.
Rite of the Elect of Truth.
Rite of Misraim.
Primitive Scottish Rite.
Reformed Rite of Martinism.
Rectified Rite of St. Martin.

Little Architect (Petite Architecte):

Rite of Misraim.

Perfect Architect:

Rite of Misraim.

Sublime Architect:

Primitive Scottish Rite.

Grand Master Architect:

Rite of Perfection.
Ancient Accepted Scottish Rite.
Rite of Martinism

Perfect English Architect:

Rite of Misraim.

Rituals of various Degrees of Architect may be found in the following:

CARLILE - "Manual of Freemasonry".

BERNARD - "Light On Masonry"

HECKETHORNE - "Secret Societies of All Countries and Ages"

ANON - "Illustrations of Freemasonry" 3rd Edition, New York & Rochester, 1827.

LECTANEA - Volume II. Part 4.

The names of our 43 Chapters of Royal Arch Masonry, (G.R.B.C.), are very interesting. Each one was the result of a lot of thought and discussion, as well as a bit of inspiration. I wish to draw your attention to Indian names of our Chapters as a distinctive and unique touch of an ancient culture - a culture which was several thousand years old when Europeans first set foot in the Colonies of Vancouver Island, and British Columbia.

Kootenay Chapter No. 3, at Kaslo, derives its name from the local name for an Indian tribe living in the vicinity. It is a corrupted form of a word, by way of the Siksika language. The tribe spoke a language distinct from their neighbours. It is interesting to note that the Kootenay Indians used a type of canoe found nowhere in the world outside of the Amur Valley in Asia.

As in many similar cases, Okanagan is the final version of a compound Indian name for themselves. The affix "ane", or "ene", means "the people of", and "UKana" is the place name. Early Hudson's Bay Company records used the phonetic spelling which, while more correct, usually resulted in an awkward word - Ukanakane. Okanagan Chapter No. 11, at Vernon, thus honours the memory of the first inhabitants.

Captain Walbran states: "In the channel at the south end of the island, at certain stages of the tide, there is quite a strong rapid, and after heavy rain when the current is running swiftly there are quantities of foam floating on the water extending a mile or so. The Indians call this foam "Kai-en", and the island obtained its name from this circumstance." This is the island home of Kaien Chapter No. 13, at Prince Rupert.

Kamloops Chapter No. 18 is from an Indian name meaning a meeting of the waters. It was here that Fort Kamloops was built in 1812 by David Stuart, an early fur trader.

James Douglas, the most outstanding figure in British Columbia's early history, was sent by Dr. McLaughlan to build a fort on Southern Vancouver Island. The site chosen was called Camosun or Camosack by the Indians. Originally the H.B.Co. post was

called Fort Albert, but shortly after its founding, the name was changed to Fort Victoria in honour of the new young Queen. Camosun Chapter No. 14 was thus named.

When the first white inhabitants arrived at the site in 1856 the place was called Chil-whey-uk, or Chil-uk-way-uk, meaning The Valley of Many Streams. From this was derived Chilliwack, the title of Chapter #19.

Penticton was the name of a Village of Okanagan Indians, and now the site of a large and vigorous community. Chapter No. 22 uses this Indian name in honour of the first townsite.

Tzouhalem Chapter No. 26, Duncan, like the mountain nearby, is named in honour of a great Indian chief of a bygone era. Chief Tzouhalem must have been an imposing character, as he was feared by his tribesmen and neighbours. He is said to have had many wives, and when he was tired of them, he 'liquidated' them and placed their bodies in a cave at the base of the mountain which bears his name.

Semiahmoo Chapter No. 34 is named after a tribe living about the bay of the same name near White Rock, where the Chapter is located. The Salish language was spoken throughout most of southern B.C., being divided into several dialects.

I am indebted to Companion Walker, former Scribe E. of Kalum Chapter No. 37, at Terrace, for the following information: "Kalum is the local name for Kitsumgallum which was the name of an Indian tribe or band who resided at the mouth of the Kitsumgallum River about four miles west of Terrace. Apparently the meaning of the word Kitsumgallum is 'people with long hair', as explained by Chief Councillor James Bolton. He also states that the prefix 'kits', or 'gits', in the word Kitselas means people, who were a tribe of people who resided at a canyon ten miles east of Terrace and were known as 'People of the Canyon'." Thus we get the origin of Kitselas Lodge No. 123, as well as Kalum Chapter No. 37.

Yukon Chapter No. 38, at Whitehorse, Yukon, transferred from the Grand Chapter of Canada wherein it was No. 256, into the Grand Chapter of British Columbia in 1959. Yukon is the Indian name of the great river which rises in northern B.C. within the sight of the ocean, and then flows through the Yukon

Territory and Alaska for nearly 2000 miles into the Bering Sea.

Caribou is not a local Indian word; 'hustli' means caribou in the Dena or Athabaskan tongue. Caribou Chapter #43 is at Quesnel, in the heart of the Cariboo District. Here's what the Akriggs say in their "1001 B.C. Place Names": Caribou - a regional name. Visitors to the Province should note that it is an unforgivable solecism to spell the name "the Cariboo". Although the dictionary derives 'Caribou' from an Algonquin Indian word, 'xalibu', meaning the pawer or scratcher, in B.C. the word has always been regarded as a corruption of the French 'cariboeuf', though this may be a French folk etymology for 'xalibu'.

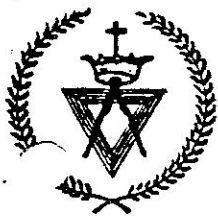
Thus of the 43 Chapters of the jurisdiction, 12 have names of Indian origin. While many of the early spellings of Indian names appear almost grotesque to us now, it should be remembered that our present spelling is usually an oversimplification for the sake of expediency. Usually it is the trained anthropologist only, and particularly one who specializes in linguistics, who can correctly write the nuances of speech. Such specialization uses symbols unknown in modern European languages, and often giving too subtle a difference to be appreciated by anyone than a philologist. It is said that one of the early explorers of the Yukon River spent over two hours endeavouring to record the word Klondike, - the name of a Royal Arch Chapter, now erased. With our alphabet there is considerable compromise, by its very limitations, in trying to record many Indian words. There were an astonishing number of Indian languages in North America when the earliest investigators recorded their observations.

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#### BEST WISHES

by Cyril E. Brubaker

May the cause of Brotherhood  
'Round the World be understood;  
And May peace be espoused in every land,  
By one and all on every hand.  
May the joys of freindships be renewed,  
Greed, and lust, and avarice subdued.  
May the good which can be done,  
Touch the lives of everyone.  
May the gifts which we possess,  
Be deployed for happiness.



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To the officers and brethren of all Canadian  
AMD Councils:

I would like to thank you for the trust you have shown and the honor you have conferred in electing me to the office of President of this Association. I consider this to be the high point of my Masonic career and will carry out the mandate of this Association to the best of my ability.

You will recall that this Association was formed in July of 1982 at a meeting which was called for that purpose by the then Sovereign Grand Master, M.Ven. William B. Smith. At that meeting, with 14 of the 18 Canadian Councils formally represented, a ballot was taken which approved the formation of this Association. Over 86% of the delegates voted in favour of the motion.

It is now up to us. The Sovereign Grand Master, who was present at that meeting along with 3 of his Grand Officers, stated that "through this Association you have the opportunity of strengthening the influence of our Masonic Organization and to seek unity of purpose within". He went on to say: "I hope that all of the Councils in Canada will take advantage of the opportunity of participating in the deliberations of this Association and of reaping the harvest of the shared views of its members".

We have made progress. We are now publishing a quarterly newsletter called "The Architect" which is mailed to all Canadian Councils. We are holding quarterly meetings to discuss a wide range of issues affecting Canadian Councils.

I realize that, with the distances we have in Canada, it is difficult for many of our Councils to send representatives to these meetings. Be assured that decisions affecting individual Councils will not be made without due notice being issued in time for reasonable responses to be received.

In order to satisfy our mandate, the structure of the Association has been expanded to include the following committees:

Ways and Means, Membership, Bylaws and Publications, as well as the Executive Committee and an Advisory Board.

Ours is a voluntary association. It has been formed because there are real problems and issues to be addressed. I am heartened by the number of Councils which are now rallying behind this effort. I would like all of you to participate to whatever extent you can. We are interested in your views and contributions.

If your Council can contribute financially, great! We have suggested a figure of \$1 per member per year. If however, your Council does not wish to contribute financially at this time, that is your prerogative. We will continue to include you on our mailing list and will consider you to be equal members.

To encourage attendance and to broaden the Allied experience of our brethren, we are making all our meetings into mini field days at which one or more of our AMD degrees will be emulated. To aid in your planning, I will give you the proposed dates of our meetings for the coming year. Please feel free to attend any or all of these as you are able. Further details will be sent when available.

March 31, 1984. Renforth Masonic Temple, 596 Renforth Drive, TORONTO, at 2 pm. Host Council - Ontario Shores Council #151. The degrees to be emulated will be "The Superintendant Degree" by Capital City Council #154 and "The Grand Tilers of Solomon" by Richmond Hill Council #168.

June 2, 1984 Details to be determined.

Oct. 20, 1984 Details to be determined.

Jan. 26, 1985 Details to be determined.

If your Council wishes to act as host to one of our meetings, or to present a degree or paper, please contact me or the Association Secretary, Russ Falshaw, ASAP.

Glenson T. Jones, President

## Architect Degrees - Part 1

by R. Ven. W.L. Cummings, PSM  
Miscellanea, Vol. 5, 1952

That a degree or degrees bearing the name of "Architect" should be found among those of an organization whose legends so largely cluster around the building as do those of Freemasonry is quite in keeping with the natural development of such an institution; however, the number of degrees with that title or some variation of it which have existed in connection with Masonic and quasi-Masonic systems is somewhat surprising. I have succeeded in tracing no fewer than eighty-eight of them.

The word 'Architect' comes from the Latin 'Architectus' and the Greek 'Architekton', in both languages signifying literally a worker on or builder of arches. It formerly had a somewhat broader meaning than we assign to it today. Once the architect and the builder were one; now the architect may do no more than simply furnish the designs from which the builder works. The architect must be a designer, but need not necessarily be engaged in the actual work of building.

In a somewhat different sense we use the word to signify a creator, referring to Deity as "The Grand Architect of the Universe," but in the present day acceptance it is limited to one who plans or designs structures, the actual building of which is to be carried out by others.

To my knowledge the word does not occur in Scripture, the term "builder" being used throughout in the sense in which we now use "architect", as well as to denote those who had any part in the building of edifices. In Kings V, 18, it is applied to those who hewed the stones and prepared the timbers for the building of King Solomon's Temple.

In Masonry the term "architect" is practically always used in the limited sense of designer, however the Scriptural and ritualistic references to him whom we term the "Chief Architect of King Solomon's Temple" indicate that he may actually have made some of the more ornamental parts of that structure. We find references to this in the degree of Mark Master Mason where we are informed that to the Chief Architect himself was assigned the duty of making the keystone of the principal arch of the building, and in the degree of Select Master which tells us that many of the ornaments of the Temple were made by no less a personage.

Following the introduction of Freemasonry on the Continent of Europe numerous additional degrees arose. Among the earliest of these were the so-called "Scots Degrees", dating from about 1740 or possibly a little earlier. Lantoiné and Baynard ascribe these degrees to a quarter of a century prior to the formation of the Grand Lodge of England, which seems to be a purely gratuitous assumption with nothing in the way of evidence to support it.

The earliest reference to an "Architect Degree" that I have been able to locate appears in a book published in Amsterdam in 1747, under the title of "L'Ordre des Franc-Maçons", purporting to be a translation from the Latin of Abbe Larudan, which mentions the "Architects or Scottish Degree" and gives a catechism of it. R.F. Gould states that there was a MS. in the possession of Kloss when he wrote his "History of Freemasonry in France", the date of which he fixes at 1751 or earlier, listing the sequence of degrees worked in France shortly before the rise of the Chapter of Clermont in 1754, the 4th of these degrees being "Perfect Master, or Irish Architect".

The oldest MS. of a degree of Architect I have found is that of "Grand Master Architect", which appears in the rituals of the Rite of Perfection as furnished by Stephen Morin to H.A. Francken shortly after 1761.

While differing in minor details, the "Architect Degrees" of the various rites and systems, so far as known, fall into two general classes, one of which is devoted to instruction in the use of mathematical instrument in preparing designs for buildings; the other having to do with the selection of a successor to the original demise. The Morin ritual belongs to the first class and is the 12th degree of the series. In a greatly elaborated form it has become the 12th degree of our modern AASR.

An exception to this general classification must be made in regard to the degree of Architect in the Early Grand Scottish Rite, and those mentioned by A.E. Waite as among his "Collection Maconnique", these dealing with the ceremonies of a Lodge of Sorrow in memory of Hiram Abiff. The degree of Grand Architect, which is the 8th in the Early Grand Scottish Rite, has the same theme as others of the second class mentioned above.

The Rite of Perfection had its inception in the Council of Emperors of the East and West, formed in France in 1758. This gives

us an approximate date for the degree of "Grand Master Architect", but as it does not appear that the rituals adopted by this group were written by or for them, but rather that twenty-two of the "floating degrees" then known on the Continent were selected and arranged as the basis of the Rite, we may quite safely assume that the degree in question is of still earlier date.

A degree of "Grand Architect" also appears in the Rite of Elected Cohens, formed by Martinez Pasqually between 1754 and 1760. It was the eighth degree of that system, and only a mere skeleton of its ritual is available.

Wonnacott (The Rite of Seven Degrees in London, A.Q.C. XXXIX, 30) tells us that the Chapter of Clermont had in addition to the numbered degrees, several which were not numbered, the first of these unnumbered grades being "Architecte". According to Baynard (History of the Supreme Council, N.M.J.) this was the first grade of the 3rd series of the Rite of Seven Degrees in Ireland, there being called "Grand Architect". The Rite of Seven Degrees was an outgrowth of the "Scots Degrees" previously referred to.

There is no certainty that the Council of Emperors of the East and West developed out of the Chapter of Clermont, but it is not at all unlikely that the "Grand Architect" of the former was the same as the "Architecte" of the latter.

The Primitive Scottish Rite of Namur which, incidentally, is interesting from the fact that it is the earliest known system of 33 degrees, is claimed to have been founded in 1770, although no documents pertaining to it can be found until after the turn of the century. According to Clavel and Ragon its 11th degree was Little Architect; 12th, Grand Architect; 13th, Sublime Architect and 14th, Master of Perfect Architecture.

There was an Order of African Architects founded in Prussia circa 1765. The system included 11 degrees, the 4th of which was "Architect, or Apprentice of Egyptian Secrets" (Thory: Acta. Lat. 1, 297). No account of the nature of this system is available. Although they had a series of rituals this system was more a research group than a degree conferring body.

One of the short-lived Rites in France, which went out of existence towards the close of the 18th century, was "The Rite of

the Elected of Truth" (Rit Elus de Verite). Its 8th, 9th and 10th degrees were respectively "Architect", "Second Architect" and "Grand Architect". Rituals of these degrees have never been located.

The conclusion on this paper will be in the next edition of "The Architect".

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#### Officers for 1984

At the Annual Convocation of The Association of Canadian Councils, AMD, the following officers were elected:

President - Ven. Glenson T. Jones  
Capital City Council #154  
Vice-President - Ven. Marcus P. Klawieter  
Richmond Hill Council #168  
Sect-Treasurer - Ven. Russel Falshaw  
Ontario Shores Council #151

We wish them well in their Allied labours in this Quarry.

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#### Rejected? No.

by Charles Fotheringham

I found within the quarries deep,  
A stone which other hands designed,  
And thought to use it as my own,  
Rejoiced in this my timely find.

I had been taught to square my stones  
By Masters, guided through the years  
The Gavel, Plumline, Level true,  
I'd used with skill, no need for fears.

But this white stone which I had found  
Was neither oblong nor of square,  
It seemed some craftsman had displayed  
Great skill to shape a form so rare.

Now, I thought, I'll take this stone,  
Not shapen square, but curious wrought,  
And substitute it for my own,  
For skill like this could not be bought.

What need have I to waste my time,  
When here at hand is beauty rare,  
My cunning hand some future day  
Will fashion one more wondrous fair.

I carried up my stone with care,  
Thought to deceive the Master Mind,  
Forgot He'd taught me how to square

And dress the stones which I had mined.

And as I paused before Him there,  
He scanned me with His gentle eye,  
Then looked at me with pitying glance,  
Nor spake a word as I passed by.

I knew He had my soul rebuked,  
But still, I thought I would repair  
And seek the wages I had earned,  
By finding such a stone so fair.

But as I stretched my hand to take  
That which another should receive,  
Again I felt that pitying glance,  
My soul was shamed; could I deceive?

I could not take what was not mine,  
And knew the reprimand was due,  
Though deep within my heart the thought  
This stone would yet be brought to view.

A stone of beauty, cunning wrought,  
Amid the rubbish could not lie,  
Its place in structure would be found,  
A building it would beautify.

Again I wrought to square my stones,  
While years sped on, the building grew,  
And as I laboured there alone,  
Forgotten was the stone I knew.

At last the building was complete,  
But no, one stone was needed there,  
Not square nor oblong, curious wrought,  
A stone of beauty, wrought with care.

Go ask -- go seek -- the Master cried,  
Search 'mid the rubbish and the silt,  
But find you now the curious stone  
To bind the structure we have built.

At last 'twas found, the missing stone,  
Its beauty ne'er had been effaced,  
Amid great scenes of wildest joy,  
In centre of the Arch 'twas placed.

My stone, the stone which I had found,  
Rejected by the Craftsmen there,  
At last had come into its own,  
To bind a Temple wondrous fair.

As once again I stood before  
The Master, though in humble guise,  
No wages did I think to seek,  
The years had taught me to be wise.

With kindly mien and smiling face  
He greeted me; I had been tried,  
Reward enough, my stone was there,  
Rejected? No. --GLORIFIED.

## Allied Masonic and Christian Degrees

from Coil's Masonic Encyclopedia

This body was formed at Richmond, VA, Feb. 1, 1892, by the Rev. Hartley Carmichael, when it was known as Sovereign College of Allied Masonic and Christian Degrees of the Western Hemisphere. Later it moved to Norway, State of Maine. Its degrees were: 1. Ark and Dove, 2. Mason Elect of Twenty-Seven (Grand Tyler of Solomon), 3. Red Cross of Babylon (Babylonish Pass), 4. Holy and Blessed Order of Wisdom (Knight Priest of the Holy Sepulchre), 5. Grand Trinitarian of St. John the Evangelist, 6. Mediterranean Pass, 7. Mark Man, 8. Knight of the Holy Cross, 9. Knight of Rome, 10. Knight of the Three Kings, 11. Knight of the Holy Virgin and 12. Order of Priesthood.

Strangely enough, the order claimed the right to confer certain academic degrees as follows: Doctor in Universal Masonry; Doctor in Masonic Law; Doctor in Masonic Letters; Doctor in Masonic Theology; and Bachelor in Masonic Law. The order became dormant.

In 1931-33, a successor body was reformed or revived under authority of the Supreme Grand Chapter of Royal Arch Masons of Scotland, the degree of Excellent Master being authorized by deputation in 1931 to be conferred in the Grand Chapter of Royal Arch Masons of North Carolina, when 200 Royal Arch Masons were invested on May 12 of that year in Asheville. Three councils were formed, which in turn formed a Grand Council of Allied Masonic Degrees at Salisbury, North Carolina, Apr. 16, 1932, and that body incorporated under North Carolina laws in 1933. Following is the official tableau of degrees, though several writers have diverged considerably therefrom: Regular Degrees: 1. Royal Arch Mariner; 2. Secret Monitor; 3. Knight of Constantinople; 4. St. Lawrence the Martyr; 5. Grand Tyler of King Solomon; 6. Excellent Master. Appended Degrees: 7. Architect; 8. Grand Architect; 9. Superintendent; 10. Master of Tyre. Controlled Degrees: Red Branch of Erie; 12. Ye Ancient Order of Corks.

(more information from this and other sources will be included in subsequent issues of "The Architect".)

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Good manners and soft words have brought
many a difficult thing to pass.

John Vanbrugh



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by the Publications Committee, Chaired by Ven. G.T. Jones, PSM
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Greetings from the Association

I hope that all of our Brethren have had a good summer and are preparing themselves for the upcoming Masonic year. I always find the summer break is welcome, but that it is seldom idle. For me it is often a time for completing the planning which could not be crammed into the otherwise busy Fall and Winter Masonic seasons.

All seasons have their focus. Summer is a time for growth and expansion; for planning and introspection. Fall is the beginning of the harvest season; when we start to reap what we have sown.

I wish all of you the best for the coming Masonic year and hope that many of your goals come to fruition.

I note with interest that the recommendation made at the last meeting of our Association "that the Councils form themselves into a Grand Council for Canada" seems to have generated some interest and some action. Time will be the best judge of all things.

The Association of Canadian Councils of the AMD is looking forward to a very busy and and fulfilling Fall season.

The scheduled meetings are as follows:

- Sept. 29, 1984 Masonic Temple (2nd floor) 453 Dufferin Ave., London, Ont. (see details elsewhere on this page.)
- Host - London Council # 68
- Degree - 1 pm., Grand Tylers of Solomon by London Council # 68
- Meeting - 2pm. - Main agenda item - approval of the Bylaws presented at the June 6, 1984 meeting.

Oct. 20, 1984 AMD Field Day
10am.-4pm., York Temple, 1100 Milwood Rd., Toronto, Ont.
Hosted by York Council #133. (Details are included elsewhere in this issue of the Architect.)

Jan. 26, 1985 Annual Convocation and election of officers. Details to be determined.

Yours sincerely and fraternally,

Glenson T. Jones, PSM, President

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Next Meeting

The next meeting of the Association of Canadian Councils will be held in London, Ontario at the Masonic Temple (2nd floor) 453 Dufferin Ave. on Sat. Sept. 29, 1984.

Directions from the 401 highway are as follows:

North on Wellington through downtown to the City Hall (Dufferin & Wellington).

Right turn and travel two blocks to #453.

The agenda will be:

- 1pm. Emulation of Grand Tylers of Solomon degree by London Council #68
- 2pm. Association meeting commences.

4pm. Association Meeting closes.

5pm. Reception for Rt.Ven. Robert Grubb, Grand Secretary Emeritus

6pm. Combined Testimonial dinner for Rt.Ven. Grubb and KYCH Banquet. (All members welcome but Advance notification of attendance at dinner would be appreciated if at all possible - contact John Carson, P.O. Box 3471 London Ont., N6A 4K8 or call 471-4278)

PRIORITIES

by Ven. M.A. van Wamelen,  
SM, York Council #133

My Brethren,

Last October I had the privilege to address the members, their ladies and invited guests at the 100th anniversary of Toronto -Antiquity Chapter #91, RAM at the Masonic Temple in Weston.

Usually it is left up to the guest speaker to choose his own topic; however in this case I was asked the speak on "The Future of Royal Arch Masonry", which title I changed, with the consent of the Council to "The Role Of Freemasonry in the Society of Tomorrow".

I am certainly not the first on the express some thoughts on this subject; many Masonic leaders and Brethren in Canada and in the USA, far more qualified than I am, have extensively researched and spoken of this subject during the last few years.

Those of you who were present last month in Mimico Chapter #215, RAM at the reception of M.Ex.Comp. Gordon H. Stuart, Grand First Principal of the Grand Chapter of Canada in the Province of Ontario, heard him speak on the same subject and if I interpret his address correctly he, like many other Masonic leaders on this Continent, particularly in the USA, expressed the thought that our efforts should particularly directed to the support of the so-called "Masonic" youth organizations, from which we hopefully will recruit our future leaders in Freemasonry.

I personally have no quarrel with this in principle but beg to differ with the opinion that this should be our first and most important priority.

In this regard I have to refer to my address at Toronto-Antiquity Chapter where I raised three questions, which I suggest to you should be our Prime priorities and be dealt with before we venture in the world of the profane. These questions are:

1. What role does Freemasonry fulfill in the Society of today?
2. What are we doing to shape that Society?
3. Are we fully and duly prepared and qualified for these tasks?

AMD Field Day

The Association of Canadian Councils of the AMD is proud to be able to sponsor the first of what I hope will be many AMD Field Days.

It will be hosted by York Council #133 at York Masonic Temple, 1100 Milwood Rd., Toronto, Ontario on Sat. Oct. 20, 1984.

The events have been scheduled as follows:

10:00am Opening of York Council #133 General business

10:30am Receiving councils and visitors.

10:45am Ceremony of inducting a new member.

11:00am Emulating the St. Lawrence the Martyr Degree - York Council #133

11:45am Introduction of the executive of The Association of Canadian Councils of the AMD by the President of the Association. Announcements.

12:00am York Council called off.

12-1:30pm Luncheon at the temple (\$5.00 per person) (speaker as an option)

1:30pm York Council called on

1:45pm Emulating the Degree of Grand Tylers of Solomon by Richmond Hill Council #168

3:00pm York Council closed

3-4pm Tea or coffee in the Banquet Hall (\$1.50 per person.)

With your indulgence I would like to spend a few moments with you to analyze and hopefully to come up with an answer to the third question: "Are we fully and duly prepared and qualified for these tasks?"

When I travel in Masonic circles, not only in Toronto, but throughout the Province of Ontario and even beyond, I constantly see the same faces, meet the same people regardless of which Order of the York Rite I visit.

Not so long ago this was NOT the case; one of the great privileges in the York Rite was and still is the opportunity to participate in the work of a certain branch of the Order and yes, if the qualifications are there to be the W.Master of a Lodge or the First Principal of a Chapter or the Thrice Ill. Master of a Council and so on, each in his own branch, each in his own right and all on equal footing and in a rare occasion it was given to a few to lead the Brethren of an Order of the York Rite as its head.

I have been told that not so many years ago it was a rare privilege indeed to serve the York Rite in its four branches as Master and to be granted membership in that time esteemed and august body of the Knights of the York Cross of Honour; However I regret to state that that Body has since then lost a great part of its lustre as many of its members are certainly not what I would call, Masters in the art of "Employing and instructing the Brethren in Masonry".

As I mentioned already we see the same faces in the various branches of the York Rite, the lists of Installation Ceremonies contain the same names for the same functions and lectures, year after year and to be honest with ourselves we must admit that in many cases the work does not improve with age; no wonder that those who are sitting the South and North lose interest. Too few are asked to do too many tasks, sometimes beyond their capabilities.

This then brings me back to the title of my paper; PRIORITIES. If we really want to be fully and duly prepared and qualified for the task which Freemasonry is facing, we all should start to set our own priorities.

In that great body of the York Rite in the Province of Ontario we have men of diverse talents; some are excellent leaders, others have that great capacity of organizing meetings, special events, etc.; some are ritualists at heart and do a superb task of introducing the candidates to our beautiful ritual and then there are those, whose interest lies in Masonic research and are more than willing to give their time and talents; so are many who gracefully give their time to visit the sick and to offer the Brother the needed support in time of distress.

I therefore suggest, my Brethren, that each of us asks himself in what capacity he can serve Freemasonry best, be it either in Lodge, Chapter, Council, Preceptory, College or any other part of the York Rite Body.

And if we do so, let us then give our time and talents whole-heartedly to that particular task and thereby enhance the reputation of our time honoured institution to the betterment of tomorrow's Society.

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All Are Architects
by H.W. Longfellow

All are architects of fate,
Working in these walls of time;
Some with massive deeds and great,
Some with ornaments of rhyme.

For the structure that we raise,
Time is with materials filled;
Our todays and yesterdays,
Are the blocks with which we build.

Build today, then, strong and sure,
With a firm and ample base;
And ascending and secure,
Shall tomorrow find its place.

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St.Lawrence The Martyr Degree

(from A Century of the Allied Masonic Degrees)
(Order of the Allied Masonic Degrees of
England and Wales and Territories Overseas)

No reason has been found to doubt the validity of the claim, accepted by Hughan, that the degree of St. Lawrence the Martyr dates from at latest 1750. It has the prima

facie appearance of being based on a mediaeval Mystery designed to commemorate the martyrdom of St. Lawrence in Rome on 10 August 258 and adapted, probably in Lancashire, as a writer in 1930 suggested, to distinguish genuine operative masons from the "new-fangled" speculatives who were joining Craft Lodges in increasing numbers. The Lecture in a ritual of 1885 states bluntly that "there is evidence of this degree in its present state having been in existence nearly 150 years, principally in Lancashire and Yorkshire". The effect is slightly spoilt by what must be an addition to the working of "nearly" 1735; the ceremony ends by congratulating the candidate on his admission "to perhaps the only relic left us of Operative Masonry".

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St. Lawrence The Martyr

(Miscellanea Volume 1- Part 1, 1933)

This Grade so we are informed, was worked in England two centuries ago and was an operative working which was perpetuated. Little of an authentic nature can be said concerning this. Extremely rare indeed are records of the Grade anywhere and as yet no real early Minute has appeared. How old the Grade is, no one appears to know. In 1884, when the Grand Council of the A.M.D. of England and Wales was formed, it was taken under their control. Naturally it was worked sometime before that date, as it came into this country prior to 1884, by way of England. The legend relates the martyrdom of Saint Lawrence, who was afterwards canonized for his fidelity and Christian attributes.

While the ceremony relates neither to the First or Second Temple, nor to Masonic Chivalry, it is interesting in its simplicity and has a little-known legend, which is pleasing to examine and of merit. The very peculiarity of the Grade marks it as different and is perhaps the ground upon which the operative origin is claimed. If this Grade was really worked in Lancashire, which was near to Grand Lodge activity, it does seem that records would be available and something a bit more definite obtainable.

The Jewel of the Grade is a silver Gridiron, suspended from a ribbon, orange in the centre and royal blue on either side.

The Apron is white, with the orange and blue ribbon border containing a gridiron in the centre.

The Collar is approximately four inches in width, orange in the centre and blue on either side.

Symbols

by Thomas Carlyle, Sartor Resartus
(from The Philalethes, Feb., 1972)
(from the library of R. Varley,
SM of Peel Council #183 &
Canadian Sect. of the Philalethes Society)

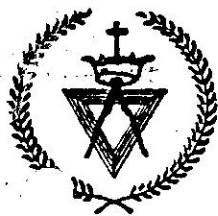
By symbols is man guided and commanded, made happy, made wretched. He everywhere finds himself encompassed with Symbols recognized as such or not recognized: the Universe is but one vast Symbol of God; nay, if thou wilt have it, what is man himself but a Symbol of God; is not all that he does symbolical; a revelation to Sense of the mystic Gospel of Freedom, which he, the Messiah of Nature, preaches, as he can, by work and act? Not a Hut he builds but is the visible embodiment of a Thought; but bears visible record of invisible things; but is, in the transcendental sense, symbolical as well as real.

The Mystic Tie

There is a tie that binds us close,
In unity and love,
A tie that bids us firmly trust
The Architect above;
A tie that others were not of,
A tie both staunch and true,
That bids us ever steadfast be,
As life we journey through.

This mystic tie is broad and long,
And yet withal, so free,
It speaks of peace, and hope, and joy
And tender amity.
It tells of hearts all fraught with bliss,
It whispers soft and low
Of souls that will together cling,
In pleasure and in woe.

A tie that the very strongest
Can never rend apart,
A tie that is deep engraven
On each Masonic heart.
A tie of the great Hereafter
A bond of quaint design,
An emblem of power and beauty
A token and a sign.



Published for The Association of Canadian Councils, A.M.D.

by the Publications Committee, Chaired by Ven. G.T. Jones, PSM
62 Nanook Court, KANATA, Ont., K2L 2B1, (613) 592-4022

Greetings from the Association

The Association, you say! I thought that died with the formation of the new Grand Council! Many people have asked me what the relation is between the Association and the Grand Council of the A.M.D. of Canada so I will devote some space to that subject.

The Association was set up by the G.C. of the USA to be a forum for discussion and interchange among the Councils in Canada.

The G.C. of Canada was set up to be the administrative body for Canada, and as such, will address the needs of Canada in general and of it's member Councils in particular. The G.C. of Canada is still under Dispensation so until it receives its Charter to operate completely independantly, all Councils in Canada are still controlled by the G.C. of the USA.

Certainly, the functions of this Association must change because of the changed circumstances, but I strongly believe that it can fulfill a very valuable role as a common meeting ground for all Canadian Councils. Let the administrative bodies administrate, and let's get the Association busy emulating the true spirit of Allied Masonry, without regard to affiliation or politics. If we are serious about developing this Association, we must start by developing the goals at this next meeting. What direction would you like to see us take?

I can see at least two areas in which the Association could be useful. (1) Publication of this newsletter for the stimulation of interest in Allied Masonry in all of Canada. (2) The running of field days for the emulation of our degrees.

Our next meeting will be on Saturday Jan. 26, 1984. At that meeting we will have the annual election of officers and will discuss the direction for 1985. The Bylaws of the Association, which were carried over from our Sept. meeting must also be discussed. Please see that the views of your Council are represented at this meeting.

Yours sincerely and fraternally,

Glenson T. Jones, President

XX

On To Washington

We are planning another big trip to the Masonic Weekend in Washington in February, 1985. Plan to be there. See the notice on the next page.

XX

Symbols

by Thomas Carlyle, Sartor Resartus
(from The Philalethes, Feb., 1972)
(from the library of R. Varley,
Canadian Secretary of The Philalethes
Society & SM of Peel Council #183)

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XX

Let us remember:

- You can't build a reputation on what you're going to do.

SPRING IN WASHINGTON, D.C.

Come with us to the
Annual Masonic Ingathering

February 8, 9, 10 1985

Travel by Luxury Minibus
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XX
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X for X
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XX

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Contact Robbie Robertson
201 - 24 Eva Rd.
TORONTO, M9C 2B2
(416) 622-2853

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Invited Greetings

This is the season of new beginnings. Thankful for the harvest and the remembrance of the valiant, with respect and awe for the coming of the Christ child who came to dwell among us, as we prepare to worship Him from All Saints Day to the Epiphany, may we be wise in our deliberations and lay the foundation for a superstructure in Masonry uniquely Canadian where the tutorial education of sharing research with one another gives birth to enriched Masons with tools to better serve their fellow craftsmen.

Will you pray that those who have been commissioned for a task of leadership be given right reason to prepare for the future. Let us be true to our ideals, with open arms to welcome joint participation in our new adventure.

May the love of God richly bless you as we work together for the common good.



Grand Council of the Order of the Allied Masonic Degrees
of England and Wales and Territories Overseas

TELEPHONE:
01 839 5274
TELEGRAPHIC ADDRESS:
ADONERAM, LONDON, SW1

MARK MASONS' HALL,
86, ST. JAMES'S STREET,
LONDON, SW1A 1PL

WJL/TC

10th October, 1984.

AMD/OI

W. Bro. G. T. Jones,
President, Association of Canadian Councils of the A.M.D.,
62 Nanook Court,
KANATA,
Ontario,
CANADA,
K2L 2E1

Dear Sir and Brother,

Thank you for your letter of 20th September informing me of the imminent foundation of a Grand Council of Canada. I send you my best wishes for a successful Ceremony of Foundation on 13th October next and for every success for the new Grand Council. I regret that it will not be possible for this Grand Council to be represented at the Ceremony.

Yours faithfully and fraternally,

W. J. Leane
Grand Secretary

May we be zealous enough to reach out and give other Masons the benefit of our Allied heritage. It is my hope and earnest desire that brethren everywhere will search for daily advancement in our Masonic craft and that our special educational talents will swell our numbers nationwide.

May the joys of this Christmas-tide be yours throughout the coming year.

J.B. Carson, SGM
G.C. of AMD of Canada

The Formation of the G.C. of Canada

On Sat. Oct.13, 1984, a meeting of Canadian Councils was held in Toronto to form the Grand Council of Allied Masonic Degrees of Canada. Most Ven. Charles Glassmire was present to oversee the election of Officers and the approval of the Constitution.

After the Installation of the Grand Officers, M.Ven.Bro. Glassmire Instituted the new Grand Council. A letter of congratulation from the Grand Council of the Order of the Allied Masonic Degrees of England and Wales and Territories Overseas is shown above.

Order of Eri

From "Beyond The Craft" by K.B. Jackson

This remote and elite Order is said to be derived from a very ancient Order in Ireland, consisting of freemasons and said to have been erected and patronized by the Kings of Ireland, for it is claimed that in early times Erin (Ireland) possessed a literature and history equal to that of the most highly developed of ancient nations. While it is generally accepted that Bro. John Yarker (1833-1913) was at one time head of the 'English Revived Order of the Red Branch of Eri', certain records of the Order relate that Bro.F.G Irwin, while Worshipful Master of the Inhabitants Lodge #178 at Gibraltar in 1858, received the Order at the hands of the captain of an American trading vessel, to whom it had been transmitted from father to son, dating back to 1757, when his Irish forbear emigrated to New York while a District Grand Master of the Order. Major Irwin is then purported to have restored and reorganized the degree in England under the aegis of the Grand Mur-Ollamham. The Degrees embodied in this Order are:

Man-at-Arms, Esquire and Knight.

Editor's note: The Author goes on to say that in Britain, the Order of Eri is restricted to members of the Societas Rosicruciana in Anglia who have reached the Adept Grades. He also indicates that the Order is controlled by the AMD in the USA.

Bro. R.E. Parkinson writes (A.Q.C. Vol.85, pg 291) that "Knights of the Red Branch" was the name given to the bodyguard of the Kings of Ulster about the beginning of the Christian era, resisting attacks from the south, and recorded in the earliest of the Irish sagas. This was handed down through the ages verbally, and was not recorded in writing till the ninth or tenth century. The headquarters of the Kings of Ulster were at Emain Macha, now Navan Fort, a few miles south of the city of Armagh. Nearby is another earthen fortress, known to this day as Creeveroe - Craobh Ruadh - or the Red Branch.

Back in Canada, M.W.Bro.R.V. Harris states in issue 54 of the Canadian Masonic Research Association transactions entitled "George Canning Longley and his 300 Degrees", that there was in Maitland, Ontario in 1877, a Sovereign Sanctuary of the Ancient and Primitive Rite for Canada, which claimed to control, among other rites and orders,

The Masonic Order of St. Laurence
The Royal Order of Eri, and
The Grand Council of Allied Degrees.

The Mason's Holy House

by Bro. Albert Pike, 33^o

We have a holy house to build,
A temple splendid and divine,
To be with glorious memories filled;
Of right and truth to be the shrine.
How shall we build it, strong and fair,
This holy house of praise and prayer,
Firm set and solid, grandly great?
How shall we all its rooms prepare
For use, for ornament, for State?

Our God hath given the wood and stone,
And we must fashion them aright,
Like those who toiled on Lebanon,
Making the labor their delight;
This house, this place, this God's home,
This temple with a holy dome,
Must in all proportions fit,
That heavenly messengers may come,
To dwell with those who meet in it.

Build squarely up the stately walls.
The two symbolic columns raise;
But let the lofty courts and halls
With all their golden glories blase-
There in the Kadosh-Kadoshim,
Between the broad-winged cherubim,
Where the Shekinah once abode,
The heart shall raise its daily hymn
Of gratitude and love to God.

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### Brothers

by E.S.P. Carson, London Council #68

For my remarks, I have chosen some words from our ritual of the Entered Apprentice Degree, "Rise, newly obligated Brother among Masons". With these words, every new initiate, having just bound himself for the first time by a solemn and weighty Masonic obligation, hears for the first time that

sacred title of BROTHER, which will forever afterwards distinguish him from the rest of the world as a Mason. So long as he shall wear his apron unspotted before the world, this will entitle him to that brotherly love, that fraternal respect and fellowship, and that spiritual nourishment, which are, after all, the only true and lasting benefits that can accrue to any one of us, as Speculative Masons.

BROTHER. That word is at the core of the mysterious strand which unites us into one sacred band or society. Its meaning is the central idea of our faith and our mission;

for we have a mission, Brothers, which goes far beyond the mere recital of a ritual in the lodge room or the pleasant fellowship of refreshment as we have enjoyed here today. Our mission, quite simply, is universal Brotherhood; but that is an ideal so high and so vast in its possible applications to human life in this planet, as almost to reveal the face of the Deity Himself.

BROTHER. After he has been brought from darkness into light, the initiate hears that reassuring word; and while his mind is still filled with awe at the solemnity of the promises he has just recited, with his right hand covering reverently the V.O.S.L., Square and Compasses, the newly made Entered Apprentice, as he is raised to take his place among us by the masters strong hand, first hears that holy title, My Brother, embracing his being and drawing him gently into the mystic circle of those who meet upon the level and part upon the square.

While a tumult of ideas, aroused by the revelation of the symbolic penalty of his obligation, still is raging in his mind; a warm hand of welcome as he is raised from his knee, the youngest Entered Apprentice first hears that friendly, that encouraging word, BROTHER.

At such a solemn and awe-inspiring moment, that word falls upon his spirit like balm upon the raw flesh of a wound, and the youngest Entered Apprentice instinctively recognizes a turning point in his initiatory experience. No logic and no psychology will quite explain this phenomenon. It is another example of the mysterious alchemy which is worked in the hearts and minds of men by words, and especially by some simple familiar household word which suddenly takes on a new and inspiring significance as all its connotations become just a window opening on a new and a richer meaning.

In ancient times, you recall, men regarded words with fear and superstition. Legends and folk stories, like the fairy tale of Rumpelstiltskin, were filled with plots which could be unraveled only by the pronouncing of a secret or magic word. The ancient wise man was one who had learned to use words so skillfully that he was believed to possess magic or supernatural powers. The fear inspired in our ancient ancestors by means of a curse was derived from this belief in the magical potency of words. In our New Testament, God Himself is identified by the very word for Word. "In the

beginning was the Word."

BROTHER! For Masons that word is exactly such a magically powerful word, and it can work miracles in the lives of those Craftsmen who have truly grasped its meaning and who have made of it a way of life and a mode of conduct in their relations with all mankind, but more particularly with a Brother Mason.

I am convinced that this kind of concern for all our human brothers must be developed by all of us if we are ever going to bring about that one great brotherhood of man, which is our Masonic ideal, as well as the fervent hope of mankind.

Everywhere men are asking to be accepted and treated and understood as brothers. This is really the universal cry of mankind today. To those who listen and can hear, there comes the cry of those voices which plead for brotherhood, not discrimination; for brotherhood, not exploitation; for brotherhood, not extermination, whether it be by famine, plague or war.

Everywhere men are looking for a better world, in which real justice, true wisdom and a generous concern for others shall prevail. Men want a world of genuine brotherhood. A that is the mission of men who call themselves BROTHERS!

Let me conclude my remarks this afternoon by asking each of you to close your eyes and think back to that evening when you were initiated. Picture, if you will, in your mind's eye the altar at which you knelt. The quiet of the room. You have just been returned to light and the great lights of Masonry were explained to you. Can you see the master reaching for your right hand? Grasping it, probably with a little extra pressure on the first knuckle? At that point, saying "Rise, newly obligated Brother among Masons." If you were like I was, I heaved a sigh of relief, I felt the ceremony was completed. Little did I know that the ceremony was still not completed. That sigh was a turning point, accepted as a "Brother. If your Masonic life is anywhere near as rewarding as mine, you will rise to extend yourselves to your Brother; You will put forth that extra effort to enhance the lives of your friends and loved ones. We can all put forth even more and will be rewarded 10-fold by the return love of our Brothers. I would like to call on one and all to "Rise, newly obligated BROTHERS, among Masons".