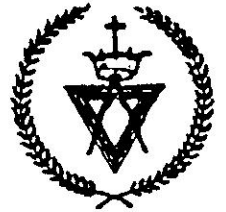




The Architect

The Canadian Association of A.M.D. Councils  
Edited by M.Ven.Bro. Glenison T. Jones, PSGM  
37 Spring Cress Drive, NEPEAN, Ont., K2H 7V2,  
(613) H 825-1015, W 726-4096



Volume 4, Number 1

January 1987

Greetings from the Association

Dear Brethren,

As this is my last message as President, I would like to thank all who supported me this year. At our last meeting, it was decided that our association was a valued part of the Allied Degrees, as a bridge between all AMD Councils in Canada. It was therefore resolved; "realizing the purpose of the Canadian Association of AMD of Canada, & the progress made during the past year, it was regularly moved by Bro. Alex Grant & seconded by Bro. William Dixon, that the Association continue until such time as it is felt by a majority of the Councils that the said Association is no longer required." Carried.

I wish to thank M.V.Bro. Glenison Jones for his continued fine work in producing the Architect again this year.

Also my secretary, R.V.Bro. Markus Klawieter, for the improved summons & better means of communications this year. Without this we would not have our average of 8 Councils in attendance. I might add, both American and Canadian Councils.

To Bro. Meredith Hastings for his valued advice & support, always with a smile. It grieves us to note that Bro. Hastings lost his wife & we send him our support in this time of grief. May the GAOTU be with you & yours.

Our next meeting, which will be held on Jan. 31, 1987 at 3 Carson St., TORONTO, Ontario, at 9:30 am. As this is our annual election, I would like to see as many Councils as possible to add support to our new executive.

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!Line ; W+-E  
! Horner Ave. ; S

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; x ;  
3 Carson St.

Finally, to all the Brethren, I wish a belated Happy New Year full of joy, success, peace & happiness and thanks again for allowing me to serve you as President for the year 1986.

Fraternally,  
Dominic M. (Nick) Vendetti, President

Greetings From The Grand East

Brethren;

I congratulate our BOGP for the time and effort they are expending on behalf of Allied Masonry. Among many resolutions at the Nov. 29th meeting, a motion was adopted to request each constituent Council to write a history extending to the end of 1986. I am delighted that this request includes the sending of this manuscript to our IPSGM for the purpose of publication. There are many reasons why this is so appropriate but I would like to mention only two.

Recently, I had a delightful visit with the widow of one of our "Founding Fathers" in AMD work in Canada, and especially the establishment of Medwayosh Council 25 years ago. Unfortunately, we no longer have the luxury of learning from Bro. Charles Fotheringham and several of the other leaders of that day except by their many deeds. It behoves all of us to chronicle all that we can about our individual & united endeavours in this select group of Masons while it can be readily recalled.

Secondly, I have just reviewed the history of a Masonic organization which celebrates its centennial in April 1987. Regretfully there are years when very little was recorded about this thriving and expanding branch of our fraternity. In fact, the records have been lost for several years. If only we, in AMD, could ensure that the membership summarizes the current events and activities.

Brethren, consider keeping a New Years Resolution of making history by your activities and amply recording them as well.

Yours sincerely and fraternally  
Ronald E. Groshaw, SGM

## The Mystic Tie

by Dennis Walden, SW  
Richmond Hill Council #168, AMD  
March 15, 1986

\*\*\*\*\*  
ON TO WASHINGTON

Our annual pilgrimage to the Masonic weekend in Washington D.C. is in the detail planning stage again. Reserve the weekend of Feb. 20-22, 1987 for this very special event. The Event Chairman this year is Mark Klawieter, the Secretary of the Association. For further information, please contact him at 6151 Bathurst St., Apt. 1003, Willowdale, Ont., M2A 1Z4, or phone (416) 222-5223.

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The Architect needs input

The Architect is the newsletter of the Canadian Association of AMD Councils. All Councils in Canada are members and receive copies of The Architect 4 times per year whether they contribute financially or not. This Newsletter needs material from YOUR Council. Please send papers, articles, advertising and opinion to the editor. Remember that what is commonly known or old hat to you is probably fresh to someone else. If what you see is new to you, someone else went to the trouble to send it in. Please do your bit.

### Next Meetings of Association

The Association of Canadian Councils of the AMD meets on the last Saturday of the months of January, April, July and October.

The meetings for the next year will therefore be  
January 31, 1987,  
April 25, 1987,  
July 25, 1987,  
October 31, 1987,  
January 30, 1988.

Our next meeting will be Jan. 31, 1987 at 3 Carson St., TORONTO, Ontario, at 9:30 am.

Next Meeting of Grand Council Exec 10:30 am Saturday January 31, 1987 following the meeting of the Association.

I begin to understand that the promises of the world are, for the most part, vain phantoms, and that to have faith in oneself and become something of worth and value is the best and safest course. Michelangelo.

Those immortal words of Brother Robbie Burns in his farewell to the Brethren of St. James Lodge, Scotland, in 1785.

"Adieu! A Hart Warm Fond Adieu."

"Dear Brothers of the mystic tie ye favored, ye enlightened few Companions of my Social Joy. To recognize something is one thing, to define the same is entirely different."

Then what is this Mystic Tie? One of our past Grand Masters, Most Worshipful Br. Richard Richards called it "The pull of Masonry".

Is it the obligation before the Alter?  
Is it a joining of men and men, before God and his fellows?

Is it something one can see with the eye or hold in the hand?

Or is it a portion of our inner Life in which we think thoughts we can never tell, and learn truths we cannot teach?

One might find it on a mountain top, another in a rose garden, and another in a beautiful building, church or cathedral; anywhere he feels closer to his creator. Others sit in Lodge or Chapter and watch fantastic ritual done by Brothers and Companions. Faces with which he may become familiar and yet there is something present to encourage him back again.

In our years at school we were taught that the whole is the sum of the parts. Firstly, we cannot list all the parts since one mans list would be different from that of his brother. Secondly, this would "materialize" the parts and the "Mystic Tie" is not material or matter. Then what does constitute the "Mystic Tie"?

- in part it is the love of Ritual
- in part it is the teachings
- it is also friendship, benevolence, universality and social intercourse.

Many of us were instructed in Masonry by some Noble Gentleman who later became a Brother and a Companion, and a person to whom all Brethren looked up to for guidance and assistance. He gave us something which no book can give because the finest truth is communicated from

person to person. But it rises mystically from Brother to Brother from Companion to Companion and finally from Soul to Soul.

This Gentlemen, to whom Masonry meant so much, now has possibly been called to the Great Architect, but his character and spirit lingers on. He gave us something we cannot put our finger on, but which is a part of the "Mystic Tie", and a Brothers hand will not forget. This little poem will help us to remember.

When you're feeling all down hearted  
And Life's hard to understand.  
Say its good to feel the pressure  
Of a Brother's friendly hand.

Just to know he sympathizes  
Though he doesn't say a word.  
How it starts your courage climbing  
As your heart is touched and stirred.

With an arm across your shoulders  
And a grip you love to find.  
How it makes you feel the beauty  
Of the hearts of his mankind.

It is just a little token  
an ever growing band.  
For there's faith and hope and courage  
In a Brother's friendly hand.

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### He Who Serves

He has not served who gathers gold,  
Nor has he served whose life is told  
In selfish battles he has won,  
In deeds of skill that he has done,  
But he HAS served, who now and then  
Has helped along his fellow men.  
The world needs men today,  
Red-blooded men along life's way  
With cheerful smiles & helping hands,  
And with faith that understands  
The beauty of the simple deed  
Which serves another's hour of need,  
Strong men to stand beside the weak,  
Kind men to hear what others speak,  
True men to keep our countries laws;  
Men who will bravely play life's game,  
Nor ask reward of gold or fame.  
Teach me to do the best I can  
To help and cheer my fellow man:  
Teach me to lose my selfish need  
And glory in the larger deed,  
Which smooths the road & lights the way,  
For all who chance to come my way.

### Order of David & Jonathan

by R.W.Bro.G.W.Hookham, Past Grand Chancellor - given at the consecration of Jonathan Conclave #321, Vereeniging, Transvaal, South Africa. (reprint Masonic Square, March 1982)

(Editor's note. This article is referring to the British Order and not that under the AMD. In England, the Secret Monitor was controlled by the AMD and also an independant Grand Conclave of the Order of the Secret Monitor. The AMD gave up their claim in 1931. The British system has 3 degrees; Secret Monitor, Prince and Supreme Ruler.)

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

### Progress of the Order

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



Master Bolt of the Netherlands had obtained from France about 1760 and which was named the Order of David and Jonathan.

In 1887 six brethren came together in London and founded the present Order of the Secret Monitor which has now spread to most parts of the Masonic world. These brethren included such distinguished masons as Colonel Shadwell Clerke, Grand Secretary of the Craft, who had learnt of the degree in Malta in 1845, Judge Philbrick, Grand Registrar of the Craft, and C.F. Matier, Grand Secretary of the Mark degree. The leading spirit was Isaac Zacharie, born in Chatham, England, but who served as Foot-Surgeon (or chiropodist-General) to the Federal army during the American Civil war, during which time he received the degree. During the early years of its organization in England differences of personalities caused problems but these were finally resolved in 1931. It is interesting to note that among the first candidates were the Earl of Warwick, Deputy Grand Master of the Craft; Lord Halsbury, Grand Chancellor and Rear Admiral R.C. Bayne CB MP. This showed the social standing of the early members. Not only has the order survived its problems but in recent years has increased its number of conclaves tremendously. Now it also has three daughter Grand Conclaves in Australia.

#### Visiting Deacons

For its principles one must have recourse to the Old Testament Scriptures. After the Children of Israel returned to Canaan from Egypt about the year 1320 BC they were ruled by judges and for some 200 years there was perpetual warfare with the rival tribes already established there. Eventually a demand arose that they should have a king as did the other nations in Canaan. Accordingly Samuel, the reigning judge chose Saul, son of Kish and anointed him 'King over Israel'. At first he was a popular leader who did much towards consolidating the kingdom but fell a victim to the corruption of absolute power. Samuel looked for a successor and found David, son of Jesse, whom he anointed secretly. Music was found to have a soothing effect on Saul and

David as a skilled harpist, was introduced as the court musician. He became a firm friend of Jonathan, Saul's eldest son. In his successful encounter with Goliath, David proved himself a skilled warrior. Saul became jealous of David's popularity and Jonathan advised him to leave the court hoping that the king's enmity would pass. The result is known to all of you here in the story of the 3 days absence and the shooting of the arrows. As a result of two encounters when, on each occasion, David had the chance to kill Saul, but refused to touch the 'Lord's anointed', the two were reconciled. We do not know how long this might have lasted since shortly afterwards (1018 BC) Jonathan and his 2 brothers were killed in a disastrous battle and Saul committed suicide.

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

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#### Who Was Haggai?

("Masonic Problems & Queries")

Haggai was the 10th in order of the minor Profits, and the first of those who prophesied after the return from the captivity. Nothing is known of his personal history, and so brief is his prophecy, and so deficient in the poetic element and prophetic style and language, that it appears to be rather the outline of the messages he was appointed to deliver, than those messages in their complete form. The prophecy was delivered 520 BC, and it urged the rebuilding of the Temple, concluding with a Messianic prediction addressed to Zerubbabel as an ancestor of Messiah in the line of David.





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Volume 4, Number 2 April 1987

### Greetings from the Association

Dear Brethren,

I am very Honoured to be elected as your President for the up coming year 1987.

I will endeavour to do my utmost to fulfill the Obligations required of me, during my year in office, and to carry out the great work my predecessors have done, to the best of my ability.

I know our outgoing President had many good ideas, with regards to the work of the organization, to make it rewarding to those of us who wish to see it carry on, so that we attract more members, and I would like to continue the work that has already been suggested, and to perform the duties as we had planned. I know, under the guidance of our very capable secretary, that we should be able to give a good account of the organization.

FIRST, I would request to have a representative from each Council attend our meetings, so that he may be able to report back to his Council what we wish to do. And also to bring in new ideas.

SECOND, a FIELD DAY has been suggested, and if possible, we could try for the Third Saturday of September, as we must set up our degree, and give those taking part a change to get the work up for that time, we will discuss this at the next meeting. At our next meeting we will decide on the date, time, location and degrees we will do.

Once again inclosing this first message, please give your Full support to carry out our duties, to the best of our ability.

Fraternally,  
R.V.Bro. Robert (Bob) McIlroy,  
President

### Greetings From The Grand East

Brethren; Returning from meetings in Calgary Alberta, Washington DC and Des Moines Iowa, I am filled with enthusiasm & encouragement for the brilliant future of our gentle Craft.

The keynote speaker at the Conf. of Grand Masters of N.A. was a clergyman who outlined the history of "Mason-Bashing", especially from a religious point of view, & delineated the difficulties with, and indeed the impossibility, of useful discussions with Theologians when they take a very narrow and/or biased view of a small portion of Biblical or other Inspired Writings. Something to remember is that by a steady perseverance & adherence to the principle of Brotherly Love, while contributing to our own religious, family & community duties; we are silent witness to the fallacies of their dogmatic pronouncements.

The Grand Council, AMD of the USA once again demonstrated the warm fraternal relationships which continue to be expanded between our two jurisdictions. One highlight was the formal exchange of Representatives between our jurisdictions. Our gratitude and congratulations are extended to these Grand Representatives as well as to the newly Installed and Invested Officers of that Grand Council.

The seminars of the AAOONS were extremely positive and heart warming also. The great philanthropic endeavours & the attendant results of our expenditure of time as well as money are bearing abundant & improved care on a wider range of problems - giving us the stimulus & desire to do more & work harder in whatever manner we can for the betterment of Human Kind.

Brethren, let us in Allied Masonry, do our part to further the high ideals & principles of our Order.  
Yours sincerely and fraternally  
Ronald E. Goshaw, SGM

The Association of Canadian Councils of the AMD meets on the last Saturday of the months of January, April, July and October. Unfortunately the April meeting this year has had to be shifted into May. The meetings for this year will therefore be May 9, 1987, July 25, 1987, October 31, 1987, January 30, 1988.

Our next meeting will be May 9, 1987 at 3 Carson St., TORONTO, Ontario, at 9:30 am.

Next Meeting of Grand Council Exec will be 10:30 am Saturday May 9, 1987 following the Association meeting.

### Black Men In Masonry

by Alex. Summers, London Council #68

It is frequently asked why Negroes or Black Men have not become members of OUR Masonic Order. There are, of course, many Black Men in our Lodges and in Lodges recognized by our Grand Lodge. There has never been a colour bar to any Initiate in Ontario although this is some prejudice. There are not too many Blacks in regular Canadian Masonry, as those who attend Grand Lodge can testify.

The British Grand Lodges have always been tolerant, probably because wherever in the world they have settled and formed Lodges, they have accepted local people. Many of the rulers in India and Africa were made Masons and when they visited England they were accepted as equals. We should note, however, that prior to the 1800's, Speculative Masonry was a fairly upper class fraternity.

Many Lodges in the Commonwealth have not hesitated to accept Coloured Members. In Jamaica there are Lodges warranted by English, Scottish & Irish Grand Lodges. In fact, in those Lodges, the majority of the members are Black. This is also true in Antigua, Grenada, Trinidad & other West Indies Islands.

The USA, on the other hand, is much less tolerant. Almost no Blacks are admitted and when they are, it is something extra special. In Newark, New Jersey, in 1871, Alpha Lodge #116 was chartered under the regular Grand Lodge. The first petition was presented by 10 White Brethren & as soon as the Warrant was granted, 12 Coloured & one White Man petitioned

for Initiation. All but one became members. It is not clear whether the one left out was White or Black.

This caused much discontent and upset among the Lodges in the area but everything was found to be.. "Exact accordance with Masonic Law & Usage". Black Men took office & 7 years later, the first black initiate, Bro. Abram T. White was installed as W. M. Since that time few White Candidates have presented themselves, & since 1929 only Coloured Men have become members.

Besides the regular Lodges, there is a parallel group of Lodges that cater to Black or Coloured Men only. They are known as Free & Accepted Masons, Prince Hall Affiliation, & date back before 1800.

Prince Hall is not a title, as it would imply, but a man's Christian name. He was, in all probability, the founder of Black Masonry.

The life story of Prince Hall is most interesting, inasmuch as there seem to be two versions. I will go along with the well documented Quatuor Coronati version for this discourse.

As far as can be determined, was born about 1735/1738, probably in West Africa. He was evidently brought to the Americas as a boy of 11 or 14 and sold as a slave to a family named Hall in Boston. He worked for them for 21 years, for which faithful service he was given his freedom in 1770. It is assumed that he took his name from the aforementioned family.

As far as being "freeborn", there is considerable discussion that seems to favour the fact that he was born free in Africa. The other not so well documented version is that he was born in the Barbados but this seems to be discounted. He often referred to himself, with considerable pride, as being African.

He was quite active in the Church and in Civic matters relating to better education for black children. He was very intelligent, well read and was an expert Leather Dresser.

In 1775 Prince Hall and several other Black Men were supposed to be initiated into Army Lodge #441 in Boston which was warranted by the Grand Lodge of Ireland (There is some question on this).

After the Regiment was

transferred to New York, a group of unaffiliated Brethren organized a Lodge which they named Africa Lodge #1. The legitimacy of this group was almost immediately recognized and acknowledged by John Rowe who was the Provincial Grand Master for the Grand Lodge of England (Moderns) over that area. This appears to be a valid "Permit" to hold a Lodge, or at least to perform walks and Masonic Honours.

After the War of Independence had ended & a Peace Treaty had been signed in 1783, they, in 1784 petitioned the Grand Lodge of England (Moderns) and after much delay, in 1787, Africa Lodge #459 received a Warrant. Prince Hall was its first Master.

The original Charter is said to be in a safety deposit box in Boston. It is believed to be the only original Charter issued by the Grand Lodge of England in the possession of any Lodge in the USA. However, this Charter was erased from the Rolls for failure to submit returns from 1797 to in 1813.

At this point in time there were two Grand Lodges in Massachusetts, the Scottish Grand Lodge and the St. John's Grand Lodge, which had been the English Provincial Grand Lodge. When the Lodges around Boston endeavoured to form their own Grand Lodge, they did NOT invite African Lodge #459 to take part. The reason for this is unknown (probably the colour bar).

According to the actual records, Prince Hall was having trouble getting replies from the Secretary of the Grand Lodge of England. This was probably because of the Revolution and the turmoil of the times. It is interesting to note that the Grand Lodge of England even enlisted the aid of the Canadian Provincial Grand Master to gather news of the Lodges in the Territories of America.

Here we must bear in mind the tremendous problem of communications in those days. Mail was exceedingly slow though actions of War and at the same time, the French were giving the British no end of trouble. In those days you just didn't pick up a telephone and straighten out any misunderstandings.

Finding themselves unacceptable to the Grand Lodge of Massachusetts which was then in a formative stage,

the Black Masons called a "General Assembly" of the Craft on June 21, 1791 and without any authority beyond "Ancient Custom" they formed a Grand Lodge with Jurisdiction over the whole of the United States. They called it African Grand Lodge. This naturally has been ruled as unconstitutional by the Grand Lodge of England. Prince Hall, became Grand Master, which he held until his death in 1807.

There have been many questions raised as to territorial jurisdiction but who infringed on whom is very difficult to say. It is on the record, however, that the American Doctrine of exclusive jurisdiction was NOT promulgated until the 1880's.

Note that the African Grand Lodge, whether rightly or wrongly, was formed before the United Grand Lodge of Massachusetts was finally settled to everyone's satisfaction in 1793.

Due to the efforts of a very aggressive and talented Mulatto named John T. Hilton, who was Master in 1826, African Lodge again became very active and finally severed all connections with the United Grand Lodge of England in a published statement carried in the Boston Advertiser of June 26, 1827. This same John Hilton was the prime mover to form a Black National Grand Lodge.

It must be noted here that all Negro Masonry is not under the Prince Hall banner. There have been other so-called Grand Lodges, many of them spurious and of short duration. They are still a problem to Prince Hall Masonry even today. There have been many court cases relating to who is the true Grand Lodge of Black Masonry. The Prince Hall name has been incorporated into numerous Lodges in various States starting in 1848 up to and including 1960.

There have been many reports on Negro Masonry over the years and the following seems to cover the situation at the present time. On April 12, 1960, the Grand Secretary of the United Grand Lodge of England wrote, "Prince Hall was never appointed a Provincial Grand master of any territory.. and the Warrant of Constitution conferred no power on any member of African Lodge to constitute other Lodges or to form a Grand Lodge".



However, according to the book "Whence Come We", many White Lodges started the same way as African Lodge. In the USA, they called themselves "Immemorial Rights" Lodges. In Canada a similar situation arose at Niagra & they created their own schismatic Grand Lodge. And, as you all know, according to our history, they had a great time arguing & fighting as to who, what and when before the Grand Lodge of Canada was finally formed.

Mervin Johnstone, the Sovereign Grand Commander of the Northern Jurisdiction of the Scottish Rite, in an address to that body in 1969, made it clear that he felt that Prince Hall Freemasonry is just as legitimate as his and our Grand Lodges.

If a Prince Hall Mason desires to join one of our Lodges, he must be Initiated, Passed and Raised as we all have done. And no matter how closely the Prince Hall Ritual resembles ours, he cannot be "Healed" by mere Obligation as was done a hundred years ago when "Ancient" Masons become "Modern" and vice-versa.

It is quite possible that the racial situation, not only in the United States, but to a lesser degree, in Canada, is responsible for the separation of White and Black Masons. And, although deplorable, it seems a social problem beyond our powers to solve as of now.

There are over 40 Grand Lodges of Prince Hall Freemasonry in the United States, Canada and the Bahamas, with approximately 5,000 Lodges. The title in Ontario is the Most Worshipful Prince Hall Grand Lodge, Free and Accepted Masons. In Michigan, U.S.A., as of Nov. 1979 there were 48 Chartered Lodges with 4,693 members.

The Prince Hall Lodges in the Windsor District are American Star #4, Lincoln #8, Amherstburg. American Star #4 was the result of the amalgamation of North Star #7 and North American #11. Central #18 at Harrow has been dissolved and most members are now in American Star #4. St. John's #9 is in Chatham, Ontario.

In Canada, sometime in 1855, prior to the formation of the Grand Lodge of Nova Scotia, five Black Men joined Royal Sussex Lodge #704 of England. This was an army Lodge. The

next year they applied for and received dispensation, and they along with several White Men were granted a Warrant as Union Lodge #994 by the Grand Lodge of England on Dec. 5, 1856. The Grand Lodge of Nova Scotia was formed in 1866 & Union Lodge received number 18 on the register.

Unfortunately, about 1910, Union Lodge started accepting petitions from any colour, no matter where his residence was, in some cases outside the Province, in the United States and the West Indies. At the same time, the Secretary became very careless in keeping records, so, as a result of these irregularities, in 1916 the Grand Lodge forfeited the Charter. However, all those in good standing were given Demits and quite a number joined other Lodges.

One of them, a most respected member and a Black Man, was Rev. Dr. William A. White, Paster of Cornwallis Street Baptist Church, who was raised in Union Lodge in 1905. He and a group of interested Brethren made a determined effort to revive Union Lodge from 1931 to 1935, but there was such opposition that after his death, the matter was dropped.

In 1945, with 3 members still in good standing, another attempt was made to revive a Lodge for Black Men.

Under the direction of M.W.Bro. R.V. Harris, Secretary of the G.L. of Nova Scotia, it was decided to organize a new Lodge in Halifax to be called Equity Lodge which would be made up of both White & Black members. A Petition was filed with Grand Lodge in 1947 which resulted in its Institution in 1948. The Deputy G.M. presided & 2 of the members of the defunct Union Lodge became Officers.

The attendance during the year was almost 100% and a Warrant for Lodge #106 was issued in 1949.

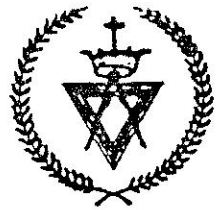
In one of the most notable occasions of Masonry in Halifax, with over 300 Brethren present, M.W.Bro. Rev. George R. Thompson, Grand Master, assisted by four other Past G.M.s consecrated Equity Lodge.

Equity Lodge has taken its place alongside the other Lodges in Nova Scotia & has been active in every worthy Masonic endeavour. Time has proved the wisdom of the venture.



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Volume 4, Number 2 October 1987

Greetings from the Association

Dear Brethren,

Brethren. Once again we have come to the start of another masonic year. I now call you from refreshment to labour to carry on the work we pledged ourselves to maintain and uphold. Let us all strive to make this a very rewarding year. With your assistance it will be successful.

We had planned a field day for Sat. 19, 1987 but, due to a lack of communications, we had to cancel this day. We will be having a day set for this spring so watch for this event.

I would also like to remind those Councils who have not paid their 1987 dues to the Association that they should do so ASAP as this is the only way the Association can operate.

In closing, I hope all members had a good summer. We pray for a speedy recovery for all who are sick. We look forward to seeing all of you at the Grand Communication of the Grand Council of the AMD of Canada in the Ascot Motel in Toronto, Ontario on Oct. 2 and 3, 1987.

Yours fraternally,  
RV Bro. Robert McIlroy,  
President.

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Future Meeting Dates

The minutes of the Association Meeting of Nov. 29, 1986 tell us that the Association is to meet on the 5th Saturday of any month having 5 Saturdays. Thus our projected meeting dates are as follows:

- Saturday, Oct. 31, 1987
- Saturday, Jan. 30, 1988
- Saturday, Apr. 30, 1988
- Saturday, July 30, 1988
- Saturday, Oct. 29, 1988

The meeting time is usually 9:30 am.  
The place will be 3 Carson St.,  
TORONTO, Ontario.

Greetings from the Grand East

By means of this publication, I am delighted to extend Fraternal greetings & to welcome you to this 3rd annual communication of the Grand Council of AMD of Canada. May all of our deliberations on this day be fruitful & enhance the development of our Order.

My thanks are tendered to the Sov.Master of the Council of 9 Muses for his enlightening, thought-provoking & stimulating paper contained herein. We are indeed fortunate to have the presiding officer of Dogwood Council #171 of the Grand Council of AMD of the USA to address us today & I congratulate this noted author & historian for his many accomplishments. Be assured that we are grateful for your endeavors, Venerable Bro. Meek.

Thanks & appreciation are also extended to the chairman, Ven.Bro. Bert Card, & all those who assisted in arrangements for this communication. These include the Sov.Master, Officers & Members of the Host Council. All of you have done so much to make this event possible.

Let us now look to the future & pledge our support to those officers who will take on the mantle of office today. May they be given divine guidance & strength as they work for the advancement of Allied Masonry.

Yours sincerely and fraternally  
MV Bro. Ronald E. Groshaw, SGM

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The Poet and the Prostitute

by Ven.Br. R.J. (Jack) Meek  
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A strange but intriguing title for a masonic paper. This is the story of Robert William Service - the 'Kipling of the North' as he was sometimes called. He was born Jan. 16, 1874, at Preston, Lancashire, and raised in Glasgow; he died at his adopted home in France in 1958. At the age of 22 he emigrated to Canada, eventually joining the Bank of Commerce at Victoria, B.C. He served for a short time at Vancouver and Kamloops, and in November 1904, he was transferred to Whitehorse, Yukon. The Gold Rush with its highly romanticized "Trail of '98" had settled down to more or less routine placer mining throughout the Territory.

In Whitehorse, Service started writing poetry, submitting some to the Whitehorse Star, which was, in the early 1900's, owned by Frances Burd and his brother. This was the Frances J. Burd who became Grand Master of B.C. and the Yukon in 1911. Service also composed several poems which were never published, being dedicated to certain Whitehorse characters. I have been privileged to read some of them, and they are delightful little verses.

"The Shooting of Dan McGrew" was his first highly popular poem, and is one which has been dramatized a thousand times - and filmed in 1924. A few months later he wrote "The Cremation of Sam McGee", basing it on one of the stories told by the sourdough raconteurs. Somehow, living in the Yukon as conducive to story-telling and no matter how bland a cheechako is, after he has been there for a few years, he becomes adept at improving on the truth. Sam McGee was the name of one of the bank customers at Whitehorse. Lake LeBarge is about 15 miles north of Whitehorse. In later years paddle-wheelers plied its length, taking hundreds of tourists between Whitehorse and Dawson. The ship's stewards fascinated them with stories of the North, pointing out just where the old wreck was where Sam McGee was cremated - usually a different place each trip.

Robert Service was aware of Whitehorse Lodge, as most of the prominent citizens were members. It received a Dispensation from the Grand Lodge of Manitoba in March 1902 and its Charter, No. 81, on June 11, 1903. Four years later both Dawson and Whitehorse Lodges transferred to the

Grand Lodge of British Columbia, becoming numbers 45 and 46.

It was while Service lived at Whitehorse that his first collection of poems, "The Spell of the Yukon" was published. This was in 1907, and one & a half million copies were sold in the next few years.

The Bank transferred Service to Dawson, where he arrived April 14, 1908. The city then had a population of about 5000. There was an active fraternal life with Lodge, Chapter and Preceptory going strong. He writes this about his new home in "The Ploughman of the Moon": 'The Community was influenced by churches and Lodges. The townsfolk were great joiners and nearly everyone belonged to Secret Societies.'

Robert Service resigned from the Bank in 1909, and lived in a small log cabin until he left the Yukon. He was very fond of his cabin; he enjoyed life, attending parties and outdoor functions such as snowshoeing and skating. The Dawson I.O.D.E. made the little log cabin into a sort of shrine. They held an Annual 'Robert Service Tea' in the grounds of the cabin; this function started on August 4th, 1917, and continued for over 30 years. These affairs usually included a talk on Service (for many years given by Dr. Gillis) and readings of his poetry. There is a record that "in 1925 at the cabin site a lawn party was held for about 100 visiting Knights Templar". It is not known where they were from, but St. Andrews Preceptory was quite active at the time and undoubtedly acted as hosts with their ladies as hostesses.

Service was a full-time writer in 1912 when he submitted his application to Yukon Lodge #45. His 2 sponsors were Alex J. Gillis, and George A. Jeckell, both Past Masters, - the latter being Secretary of the Lodge. Dr. Gillis was a great admirer of Service's poetry, and was well-known for his readings and recitations. George Jeckell eventually became Commissioner of the Yukon Territory; he was a popular and efficient administrator and devoted his long life to the Territory. Service gave his occupation as 'Author'; age 36.

The Investigating Committee was composed of T.E. Bragg - PM, A. McCarter - JD & T.N. Townsend - MM. His application was approved - indeed,



the Lodge felt a great deal of satisfaction in having such a distinguished writer within their membership. The ballot was clear, and on Tuesday June 13, 1912, Service was initiated into Freemasonry.

Yukon Lodge was quite active, the Annual Proceedings show 13 initiations, 13 passed, and 14 raised in 1912. There were 117 members in Yukon Lodge and 44 members in Whitehorse Lodge. I have never discovered any writing of Robert Service relative to his initiation - not a hint of Freemasonry in any of his poems. Not a very impressive masonic record.

Annual Proceedings subsequent to 1912 show him as an Entered Apprentice, until, unexpectedly, he is listed in the 1920 Report as a Fellowcraft. Throughout W.W. 1 years he is shown in the Special Listing of Members Who Have Enlisted for Active Service, as a member of Yukon Lodge, & attached to the French Red Cross.

Service left the Yukon permanently in 1912, so the Fellowcraft rank is a mystery. He makes a fleeting reference to his membership in Freemasonry in one of his 2 autobiographical books, - but I have never been able to find any reference to the Craft in his poems.

In 1970, Service's cabin was taken over by the Crown Federal and it has become a National Historic Site. It stands on a hillside overlooking Dawson; it has always been a great tourist attraction. The new public school at Dawson is named in honour of Robert W. Service.

Going back to Whitehorse when Br. Service lived there; the earliest experiments by the U.S. telephone companies into automatic dialing proved that it was practical, & only needed a lengthy trial-run in a small community which experienced extreme temperature differences. Whitehorse was chosen. Today in the museum there you can see the first directory of the city. After all the business residential phones are listed, there is a wide gap and then come the names of the Professional Ladies: Big Bertha, Rosie's Place & Fannies.

There is no doubt that Service was well aware of this side of life. Carl Klink, his biographer, writes: "Certainly there were 'fallen' women to be sentimentalized in Whitehorse,

but the image with which Service expressed the governance of fate in "The Harpy" came from Edger Allan Poe. In "My Madonna" the woman from the street ... for which she was the model, now hangs in a church. Vice is treated with tolerant irony, but within a point of view of moral responsibility, of Presbyterian origin probably, which Service had never surrendered."

'My Madonna' is Service's first poem about the demi-monde, & was included in "The Spell of the Yukon", written at Whitehorse:

#### My Madonna

I hailed me a woman from the street  
Shameless, but, oh, so fair!  
I bade her sit on the model's seat  
And I painted her sitting there.

I hid all trace of her heart unclean;  
I painted a babe at her breast;  
I painted her as she might have been  
If the Worst had been the Best.

She laughed at my picture & went away,  
Then came, with knowing nod,  
A connoisseur, & I heard him say  
'Tis Mary, the Mother of God'.

So I painted a halo round her hair,  
And I sold her & took my fee,  
And she hangs in the church of St.  
Hillaire,  
Where you & all may see.

Not a good poem; almost doggerel; but one of the first he published, & the type of writing which was very popular at the time. In later years Service observed "Vice seemed to me a more vital subject for poetry than virtue, more colorful, more dramatic, so I specialized in the Red Light atmosphere."

When he left the Yukon, Service became a War Correspondent in Eastern Europe. He also spent a lot of time in Paris, writing mysteries, who-dun-its, & some poetry. He was fond of a certain outdoor cafe & bar in Paris which was situated across the street from the office of the Paris Conciergerie where the city's prostitutes renewed their licence. He noted them rather disapprovingly as being "snippings on the scrap heap of life".

In the 1930s when I lived in the North, I knew a prosecutor named MacLellan who was a young man-about-town contemporary with Robert Service.

We were discussing some of his poetry when Fred told me this story:-

Service had quit the Bank & was very active in all manner of recreation. At the time, he was enamoured of a young lady he had very recently met. Service ate most of his meals at various restaurants in town, & as he came home one afternoon he saw 2 or 3 young bucks dragging something in the snow. Walking over to pass the time of day he was aware they had been on a bit of a spree, & in the blanket they were dragging was someone he knew: his new girlfriend. Blotto! Shocked, he went home to his little cabin & brooded for a day or two, & then quietly wrote "The Harpy". It was composed in what his biographer refers to as his Experimental Style. The first & last verses indicate that the Poet is speaking and the 10 verses in between, is the voice of the Woman.

The Red Light district was in Lousetown, across the Klondike River from Dawson. But Poets, by the nature of their calling, have Poetic Licence. As I've heard this story, with variations, a couple of times, there must be an element of truth in it. At any rate, Robert Service treats his Magdalen with considerable sympathy, & I've often wondered why the Women's Lib Movement haven't used it 'ere this.

### The Harpy

There was a woman, & she was wise;  
woefully wise was she;  
She was old, so old,  
yet her years all told  
were but a score & three;  
And she knew by heart,  
from finish to start,  
the Book of Iniquity.

There is no hope for such as I  
on earth nor yet in Heaven;  
Unloved I live, unloved I die,  
unpitied, unforgiven;  
A loathed jade, I ply my trade,  
unhallowed & unshriven.

I paint my cheeks, for they are white,  
and cheeks of caulk men hate;  
Mine eyes with wine I make them shine,  
that men might seek and sate;  
With overhead a lamp of red,  
I sit me down and wait.

Until they come, the nightly scum,  
with drunken eyes aflame;

Your sweethearts, sons,  
ye scornful ones -  
'tis I who know their shame.  
The Gods you see are brutes to me -  
and so I play my game.

For life is not the thing we thought,  
and not the thing we plan;  
And Woman in a bitter world  
must do the best she can -  
Must yield the stroke,  
& bear the yoke,  
& serve the will of man;

Must serve his need & ever feed  
the flame of his desire,  
Though be she loved for love alone,  
or be she loved for hire;  
For every man since life began  
was tainted with the mire.

And though you know he loves you so  
& sets you on love's throne;  
Yet let your eyes but mock his sighs,  
and let your heart be stone,  
Lest you be left (as I was left)  
attainted and alone.

From love's close kiss to hell's abyss  
is one sheer flight, I trow,  
And wedding ring and bridal bell  
are will-o'-wisps of woe,  
And 'tis not wise to love too well,  
and this all women know.

Wherefore, the wolf-pack having gorged  
upon the lamb, their prey,  
With siren smile and serpent guile  
I make the wolf-pack pay -  
With velvet paws and flensing claws,  
a tigress roused to slay.

One who in youth sought truest truth  
and found a devil's lies;  
A symbol of the sin of man,  
a human sacrifice.  
Yet shall I blame on man the shame?  
Could it be otherwise?

Was I not born to walk in scorn  
where others walk in pride?  
The Maker marred, and evil-starred,  
I drift upon His tide;  
And He alone shall judge His own,  
so I His judgement bide.

Fate has written a tragedy;  
its name is "The Human Heart".  
The Theatre is the House of Life,  
Woman the mummer's part;  
The Devil enters the prompter's box  
and the play is ready to start.