

The Architect

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### Introduction

Welcome to the new format of The Architect. We hope to be able to publish in this format every year, selecting from among those papers received by the Editor, either directly, or via the Grand Secretary during the preceding year.

Did you know that this is the 7th year of publication! We started The Architect with the Sept. 1983 issue as a 4 page quarterly newsletter under the auspices of the Canadian Association of AMD Councils. In all, 17 previous issues were published, some years having only 1 issue published.

Although the publication is now under the Grand Council of AMD of Canada, the editorial policy will remain as before, namely that papers are welcomed from members of Councils within Canada without regard to which jurisdiction that Council belongs.

### Call for Papers

Papers are selected from those which have been sent to the Editor, either directly, or via the Grand Secretary. The Editor will attempt to select the better papers but also include a representative sampling of papers from as many Councils as possible.

The papers are accepted from members of Councils within Canada without regard to which jurisdiction that Council belongs.

This issue contains over 42 thousand words, most of which were hand typed by the Editor into his IBM compatible microcomputer. It represents over 3 months of evenings. For this reason, the submission of papers is strongly encouraged to be on 5 1/4 or 3 1/2 inch computer disks. For obvious reasons, there will be a greater chance of a paper being included if it doesn't have to be completely retyped.

The Editor's PC uses 5 1/4 inch IBM disks but he is able to fairly readily transfer files from 3 1/2 inch IBM format to the 5 1/4 inch format (high, medium or low density). As long as he retains his present job, he will also be able to transfer files between 3 1/2 inch Macintosh (Word or MacWrite) format and IBM formats.

On IBM formats, please send files in Wordperfect 4.2 or 5.0 files, or in ASCII (unformatted) files. With a bit of difficulty, we can also translate Wordstar 3.3 files.

On Macintosh formats, the MAC -> IBM software translates to ASCII format, and MAC graphics can be moved into Wordperfect readable graphics with some loss of resolution.

It is a good idea to send a paper copy as well, particularly if tables or formatting was used, as some of this information is lost in the computer translation.

## Organization of Papers

The papers are grouped under 3 categories as an aid to selecting the type of paper which you may want to read. The Categories are:

- those primarily conveying facts,
- those primarily conveying opinions and
- those primarily conveying facts but also containing references, an index and/or a supporting bibliography.

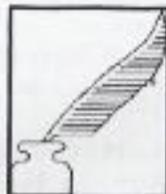
The first category is called "Information" and includes those which appear to have been prepared to inform the readers on some subject.

The second category is called "Stimulation" and includes those which appear to be intended to persuade or inspire the readers.

The third category, called "Research", is like the Information group but the author has also gone to the trouble of including detailed references, and index or bibliography. This type of paper is very valuable to other researchers by enabling them to start from your facts and sources, and to continue or to branch off in other directions.

Note that at the end of papers which do not completely fill the last page, poems written by Ven. Bro. Charles Fotheringham, the founder of AMD in Canada, have been included. These are from his long out of print book entitled "Ramblings in Masonry and Other Poems" published in 1970 by Carlton Press, Inc. New York, N.Y. See the first paper entitled "The History of Medwayosh Council #62".

It is interesting to note that Medwayosh Council received it's name because Bro. Fotheringham had been made an honorary member of the Chippewa Indian Tribe and bore the name Chief Medwayosh. Bro. Fotheringham had been active in most Masonic bodies. He also brought the Societas Rosicruciana In Anglia to Canada, strongly supported the expansion of the Order of Demoleys and Job's Daughters into Canada. He was a Past Grand Master of the Grand Council of Royal and Select Masters of Ontario.



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**Information**

History of Medwayosh Council #62

by K.L. Whiting, PSGM,  
Medwayosh Council #62

The history of Medwayosh Council #62, AMD can, with much justification, be styled the early history of the Grand Council of the MAD of Canada, for there can be no doubt that the efforts of those brethren that met at the home of Ven. Bro. Charles Fotheringham in the early days of 1963 led inexorably to when the Grand Council of Allied Masonic Degrees of Canada was instituted by M. Ven. Bro. Charles E. Glassmire, SGM of the Grand Council of AMD or the USA, in the fall of 1984.

The beginning of AMD masonry in Canada started simply enough when on the 29th day of March 1963, 8 interested brethren met at the home of the late Charles Fotheringham, 463 King St., Kitchener, Ontario.

Joining with Bro. Fotheringham that evening were Bros. George H. Shannon, William E. James, William R. Cooper, Justus W. Stoner, Ivan R. Marshall, Henry Charles and Harry Degan.

Charles Fotheringham, being a member of the Grand Master's Council 'A' of the AMD or the USA, explained the AMD and outlined the qualifications for membership.

Interest was very high and it was agreed that Bro. Fotheringham would communicate with the Grand Secretary, R. Ven. Bro. Leven M. Oglukian in Charlotte N.C., seeking dispensation to form a council in Canada, to be known as Medwayosh Council. The necessary forms were prepared indicating that the following would serve as the first officers:

Sovereign Master	- Charles Fotheringham
Senior Warden	- George H. Shannon
Junior Warden	- William E. James
Secretary	- Justus W. Stoner
Treasurer	- William R. Cooper
Chaplain	- Ivan Marshall
Senior Deacon	- Carl Jantzi

Thus the hopes and prayers of the brethren were duly mailed to South Carolina and at the request of the Brethren present, Bro. Fotheringham undertook to draft the first set of by-laws.

On May 10, 1963 an acknowledgment was received from the Grand Secretary.

On June 4, 1963 a letter was received from Edward B. Horning, the secretary of Iroquois Council AMD of Buffalo N.Y. re forming a Council in Ontario. Apparently the Grand Master had commissioned Iroquois Council to assist in the institution of the new Council in Canada.

Arrangements were made to meet the Buffalo brethren at the Stuyvesant Hotel in Buffalo on July 13, 1963.



In the interim, on June 28, 1963, the dispensation arrived in Kitchener, duly signed by the Sovereign Grand Master, M. Ven. Bro. Robert H. Bowlby, and the Grand Secretary, and dated June 13, 1963.

The meeting of July 13, 1963 at the Stuyvesant Hotel in Buffalo was the real beginning of the AMD in Canada.

That evening Iroquois Council #37 opened with Ven. Bro. John George Reiger, PSM presiding and the following brethren were received into the Allied Masonic Degrees of the USA, with a very proud Charles Fotheringham administering the obligation.

- George H. Shannon
- William E. James
- William R. Cooper
- Justus W. Stoner
- Ivan R. Marshall

Following the receiving of the Canadian brethren into the AMD, a Grand Council of AMD was opened by acting SOvereign Grand Master, Ven. Bro. Edward B. Horning.

The acting Grand Master read his commission and stated that the purpose of the meeting was to institute a new council of AMD, to be the first in Canada and to be known as Medwayosh Council, U.D.

The ceremony was conducted with much dignity and decorum and afterwards the acting Grand Officers extended their congratulations and those of the Sovereign Grand master, M. Ven. Bro. Robert H. Bowlby, for a long and productive life for the new council.

The Grand Council was closed and Iroquois Council proceeded with the installation of officers of Medwayosh Council U.D., with Charles Fotheringham as the first Sovereign Master.

Thus AMD was brought to Canada.

On September 23, 1963 the first invitations to become members of Medwayosh Council were extended to:

- Harold W. Nichols, Kitchener, Ont.
- Joseph W. Carson, London, Ont.
- Dr. John J. Weber, Woodstock, Ont.

The 1st paper presented to the new Council was delivered at the 3rd meeting (1st after the installation) by the Junior Warden, Bro. William E. James, and was entitled "A Mason Looks at Masonry".

The 5th meeting, held on March 31, 1964, was the first meeting after receiving their Charter as Medwayosh Council #62, AMD.

On the 30th of June 1964, the Sovereign Grand Master, M. Ven. Bro. Yeager attended Medwayosh Council #62 and performed the ceremony of Consecration.

Such is the chronological detail of the formation and consecration of Medwayosh Council and, by association and extension, the Grand



Council of Allied Masonic Degrees of Canada.

Much detail is extant in the minute books of Medwayosh Council of the growing pains and the happy associations of the esteemed brethren that have graced its ranks. Needless to say, those masons did their work well and we who follow have much to rejoice in what has become of their efforts, the Grand Council of Allied Masonic Degrees of Canada.

This history was prepared for the first Annual Communication of the Grand Council of AMD of Canada, held in London, Ontario on October 19, 1985. It is dedicated to the memory of the founder of AMD in Canada, Ven. Bro. Charles Fotheringham.

### *Service*

*He has not served who gathers gold,  
Nor has he served whose life is sold  
In selfish contests he has won.  
Or expert deeds he may have done,  
But he has served who now and then  
Has helped along his fellow men;  
Our Masonry needs such men today,  
Strong, gracious, kind in every way,  
With cheerful mien and helpful hands,  
The complete faith that understands  
The beauty of the simple deed,  
Good men to stand beside the weak,  
To listen well, while others speak,  
Those who squarely play life's game,  
Nor ask reward of gold or fame,  
May we then do the best we can  
To help along our brother man,  
And pray we lose all selfish need  
To glory in the larger deed,  
Which paves the road and lights the way  
For all who chance to come our way,  
That every word and deed and thought,  
May with love of God be fraught.*



### The Degree of St. Lawrence the Martyr

by Glenson T. Jones, PSGM,

Council of 9 Muses and Capital City Council #154

Before discussing the importance of the degree of St. Lawrence the Martyr, I would first like to give a brief summary of the development of the AMD, first in England and then in the USA.

The formation of the Ancients Grand Lodge in 1751 was said to have occurred as a reaction against certain modernizations which had been introduced into the Craft by the premier Grand Lodge, or Moderns. A secondary reason was to preserve the Holy Royal Arch degree which the Ancients claimed had been worked in their Lodges for many years & which the Moderns had been reticent to recognize.

As a result, lodges holding Ancient Warrants were entitled to work any Masonic Degree "of which they had knowledge". Most of the so-called higher degrees which existed in England in the early 1800's developed in this environment.

After the reunion of the Grand Lodges in 1813, the Royal Arch was given an honoured place and the other degrees were left to fend for themselves. Over time some of these became strong enough to form their own grand bodies. Thus governing bodies arose for the Mark Masters, the Knights Templar, the Ancient and Accepted Rite, the Royal and Select Masters and the Red Cross of Constantine.

There were still a number of unattached degrees being worked so in 1879, the Grand Council of Allied Masonic Degrees of England was formed to take charge of all degrees and orders which had no central authority at the time. The AMD took control of the Grand High Priest, St. Lawrence the Martyr, Red Cross of Babylon and the Knights of Constantinople.

To protect England against the invasion by foreign jurisdictions, it was declared that no new body purporting to be Masonic could be legally established in England without the consent of the governing bodies of the Mark Masters, the Knights Templar, the Ancient and Accepted Rite, the Royal and Select Masters and the Red Cross of Constantine and the new Grand Council, and that any new body established with such consent should be under the direction of the new Grand Council.

A similar process took place in the USA with the Sovereign College of Allied Masonic Degrees for the USA being formed in 1892. This new body took control of the Grand Tilers of King Solomon, the Secret Monitor and the Order of Holy Wisdom, among others.

In 1893 and 1895 the Grand Council of England received the Grand Tilers of King Solomon, the Secret Monitor from the Sovereign



College of the USA. In 1897 the Grand Council of England acquired control of the 32 degrees of the Knight Templar Priest series, although these were never worked under the Grand Council. After the formation of the Grand College of the Holy Royal Arch Knight Templar Priests or Order of Holy Wisdom, the Grand Council gave up control of these degrees. In 1924 the Grand Council also gave up control of the Secret Monitor degree to the Grand Council of the Order of the Secret Monitor.

In contrast to the Grand Council of England, the Sovereign College of the USA gradually became moribund. In 1933 the present Grand Council of Allied Masonic Degrees of the USA was formed from degrees received from the Grand Chapter of Scotland, which included the Excellent Master Degree, or the Veils ceremony in our Royal Arch ceremony. The Grand Council soon absorbed the earlier Sovereign College gaining thereby another group of degrees.

Now to the premier degree of the AMD system.

The Degree of St. Lawrence the Martyr was designed to commemorate the martyrdom of the Saint in Rome in the middle of the 3rd century A.D. It teaches the lessons of fortitude and humility.

There is evidence that this degree was a piece of old Operative ritual, intended to distinguish genuine Craftsmen from the Speculatives, when the latter started to join Craft Lodges. The degree has been known to have been worked in its present form for over 200 years in the Lancashire and Yorkshire regions.

Because of the antiquity of this degree it has always been given precedence in the Grand Council of the Order of the Allied Masonic Degrees. It is used as the business degree of the Order and the degree into which applicants are received into the Order. Also, the installation ceremony of the Degree of Master of the Lodge of St. Lawrence is the only ceremony of installation for a Master of a Council of the Order.



Order of the Scarlet Cord

by R.J. Meek,

Council of 9 Muses and Dogwood Council #171

The museum of the United Grand Lodge of England has several cases containing artifacts associated with obscure or long-since forgotten rites. Most of these organizations had only the most tenuous connection with Freemasonry - or none at all. One showcase which I examined on my last visit was filled with regalia, badges, certificates, etc. of The Secret Monitor. This Order exists today as one of the degrees practised by the Allied Masonic Degrees in Canada and the USA. In England, the Secret Monitor is fairly active as a separate Order. But what was interesting in this particular showcase were jewels, warrants, and such paraphernalia or The Order of the Scarlet Cord.

There are a few fleeting references in English Masonic literature to the seven degrees of the Scarlet Cord, which is first heard of circa 1830 - with the suggestion that it goes back to the late 18th century. Its last breath of life was as a prerogative of the Grand Ruler of the Order of Secret Monitor to bestow it upon Grand Officers of that Order as a mark of further distinction. By 1929 it was moribund, and then is heard no more.

The Scarlet Cord was practised about a century and a half ago as the 15th degree of the Early Grand Scottish Rite. In the E.G.S.R. ritual, the Master informs the candidate that "This degree under different names and forms, but in all substantial the same, has been known under different Masonic systems. It was known by its present name .."and also as Knights of Jericho, and worked under both names in connection with the Early Grand Rite since the later part of the last century." And of interest - the candidate was dressed as an Ark Mariner. In the early years of the 19th century, an androgynous degree was popular in the USA called "Heroine of Jericho", which used the same biblical story as its base as did the Scarlet Cord. Webber's Book of Rituals has this mildly surprising statement: "heroines of Jericho. A seven page ritual, which is a miniature of the full ritual which is still being released in printed form. It is used as a female grade by coloured Brethren."

The Supreme National Conclave of True Kindred, and American organization, at one time controlled three little-known degrees:

1. True Kindred,
2. Hero or Heroine of Jericho and
3. Good Samaritan. None of these are known in Western Canada.

For an honorary degree beyond The Secret Monitor, it is rather odd that no reference is made of the 7 degrees of the Scarlet Cord in the Constitution of the Order of Secret Monitor of England. We can find no



reference in North American Masonic literature to the Scarlet Cord.

A.E. Waite, the English mystic, has this to say: "Among the unsubstantial shadows of forgotten Side-Degrees which flicker about the horizon of Masonry, there is no picture so ghastly or forlorn of motive as the Order of the Scarlet Cord. It is said, however, to have been known under different Masonic systems, and indeed under more than a single name, for it is identified with the Knight of Jericho, which does not increase our knowledge. It is founded on Joshua II, and concerns Rahab the Harlot, and the scarlet cord suspended from the window of her house, as a sign of warning which saved the spies of Israel. We know that this was counted to her for righteousness, though not of that kind which calls for commemoration in Masonry - even under the guise of what used to be called a Side Degree."

Waite defends Rahab the harlot by saying she was 'said to have been an innkeeper' who had 'a house of entertainment on the city walls'. The King James version does not mention Rahab as having a 'house of entertainment' but simply says "...the came into a harlet's house named Rahab". She lived in the city of Jericho. Waite considers the King James version is a mistranslation, and identifies her as an innkeeper.

The Vulgate, for the same passage says 'Ingressi sunt domum mulieris meretricis, nomine Rohab' - 'They went into the house of a woman, a prostitute named Rohab.' The Vulgate is the Latin translation of the bible and was made by St. Jerome between 383 and 404 A.D.

The story, in short, concerns Joshua sending two men to spy out the land. They lodged with Rahab, but the king of Jericho found out about the spies and demanded Rahab deliver them up. But she hid them on the roof of her house. Before letting them down by a scarlet cord she made a deal that if Joshua should attack, she and her family would be spared. The two spies, after hiding here and there, made their escape. Eventually Joshua attacked Jericho and, as you remember, the seven priests blew on their rams' horns, and the walls came tumbling down. Chapter VI, Verse 25, tells us that all's well that ends well: "And Joshua saved Rahab the harlot alive, and her fathers household, and all that she had, and she dwelleth in Israel even unto this day, because she hid the messengers which Joshua sent to spy our Jericho."

There does not appear to be much of a moral nature in the story, nor is there any symbolism, either obvious or esoteric. No ritual can be found, although I doubt not that sooner or later a persistent Masonic historian will come across one in some English bookshop.

The Masonically oriented Heroine of Jericho degree was believed to have originated in New York. The only definite date we have come across is that, after becoming popular in several of the New England States 'it was introduced into Connecticut in 1827'. Mackey says it was



conferred on Royal Arch Masons, their wives and daughters. Rahab is referred to as a woman of Jericho'. Male members were called Knights of Jericho, and female members were Heroines of Jericho. It was invariably conferred at the house of a Royal Arch Mason, and certainly not in Lodge rooms. Those who had taken the degree occupied one room, and the candidates, gentlemen and ladies, another. The degree was conferred on one candidate at a time.

There was the usual sort of obligation, after which the second chapter of Joshua was read to the candidate. The sign of the Scarlet Cord was illustrated, and the word was communicated. The Grand hailing sign of distress was given by raising the right hand and arm to a 45° angle, holding a handkerchief between thumb and forefinger. The Heroine of Jericho was a single degree loosely associated with the York Rite. The symbol of the degree is a lattice window from which hangs a scarlet cord.

Just how the Scarlet Cord, being so very similar to the Heroine of Jericho, came to England we do not know. That it was associated with Royal Arch Masonry, and The Secret Monitor, we are aware. How they ever got seven degrees from such unpromising material one cannot imagine. But Orders and Degrees have been devised from similar elusive and obscure references before - and since. It isn't likely that any of us will ever see The Scarlet Cord degree, but to an historian or an antiquarian Freemason it is an intriguing possibility.



Antiquity of the Mark Degree

by Hugh J. Sims,  
Tylers of Solomon Council #212

I have often wondered about the origin of the Mark Degree and its connection with the Fellowcraft Degree. I was lead to do some research when the late James McLachlan, Chief Engineer for the Ontario Hospital, pressed a well-worn penny into my hand, during a funeral of one of his employees.

I learned that he was a Mark Master of a Mark Lodge in Scotland. He informed me that he started as a Mark Man, and after going through the chairs in Scotland, he became a Mark Master.

He stated that each man who enters Masonry is represented by the rough ashlar, & after much learning & hard work he becomes squared & polished, and ready to be part of God's Temple. At death he becomes the Perfect Ashlar with a true surface, and since God is the Supreme Architect & Father of men, each man is a brother to every other.

Back in the years before education, men adopted certain marks as a signature to identify themselves and their work. This was recorded in a book of Marks, and by this method each man was paid for his work at the building trade. It also served to identify him after he became too old to work.

The earliest known record of the Mark Degree is the Mark Book of Aberdeen Lodge, Scotland, dated 1483. When the Grand Lodge of Scotland issued charters, it listed the Aberdeen Lodge as having its origin prior to 1680.

Scotland is reputed to be the birthplace of the Mark Master Degree, and yet when we research the Bible we find that 2,000 mark Masons were employed to lay the foundation of King Solomon's Temple and that they were paid 9 shekels a day. We learn also that some 400 Mark Masters under the Master Builder, Giblim, were paid 24 shekels a day. Each stone was marked which helped during construction. Contractors in England, Scotland and Ireland adopted the same construction method for Civic and Ecclesiastical buildings. Many years ago, a companion made 8 cuts with his chisel forming the swastika which was then considered to be a good sign. When, however, Hitler revered the mark, it became an evil omen.

There are many students of Masonry who believe that the degree of Mark Mason is far older than any other craft degree. This is evident in the records of Kilwinning Lodge, dated December 20, 1678, - "two enter apprentices paid their binding money and got their marks". Another entry states, "Four brethren were made Mark Masons and Mark Masters, also Royal Arch and Excellent and Super-Excellent Masons, and each



paid rightly two shillings".

On October 21, 1778, Companion Dunkerley wrote that he make Knights Templar and resolved to do so.

On December 28, 1598, a conference was held at the Holyrood Palace in Edinburgh, Scotland. The record states - "No master or fellowcraft is to be received or admitted except in the presence if 6 masons and two enter apprentices and the warden of the lodge, being one of the 6, the date thereof being booked and his name and mark inserted in the same book". There were many Mark Degrees, for example there were: Mark Man, Mark Mason, Mark Master, Fugitive Mark, Christian Mark, Travelling Mark, Cain Mark, and others.

It was recorded that the charter of Glasgow Lodge was suspended by the Provincial Grand Lodge on the grounds that they had not introduced a new degree, but the complete degree of a Fellowcraft.

In Scotland, there is a distinct difference between a Mark Man, Mark Mason and a Mark Master. It follows that every Royal Arch Certificate issued by Grand Chapter is in itself ample proof of his Mark Master status.

The 5th degree of the Early Grand Rite was known as the Fellowcraft Mark. This was not accepted by the Grand Chapter of England.

The first records of the Mark degree in England was with the Phoenix Royal Arch Chapter #257, held at George Tavern, Portsmouth, England, on September of 1769.

For a long time, the Mark degree was a Masonic orphan, without any parents to call its own until 1851. There were many complications that hindered the advancement of Mark Masonry in England. One was the Travelling Mark Lodge which had no fixed location. This Lodge had several side degrees: Ark Mark, Link and Babylon Pass (Illustrious Order of the Red Cross) and others. The Travelling Mark Lodge was at Ashton, England. The Mark Grand Lodge and the Travelling Mark Lodge did not agree and the latter was finally closed down on February 17, 1900, which greatly disappointed my grandfather, Thomas Sims.

Evidence reveals that the Mark Degree was used in Ireland in 1688 at Trinity College, Dublin, Ireland. Here we find a close connection between Knights Templar and the Mark Masons.

The Knights Templar held their encampment at Kinsdale and worked the Mark degree. We also have record that the Lodge #557 at Tyrone, Ireland, worked the degrees of Knights Templar, Malta & Mark.

In 1840, the Grand Lodge of Ireland decided to take over the supervision of the Mark Degree, and it was then worked under the authority of the Royal Arch.



### The Rise of the Allied Masonic Degrees

by M.H. Hastings,  
York Council #133

We learn, in the explanation of the AMD given to the newly inducted Brother at the Ceremony of Reception, that the "Allied Masonic Degrees are detached degrees, some of which, many years ago, were conferred under Craft warrants and formed part of the then loosely governed Freemasonry of the period. Many of these detached degrees became dormant in some places, although in others they were conferred as side degrees. In time the better of these degrees were grouped together in an organized body under the title of Allied Masonic Degrees."

Elements of the Allied Masonic Degrees were in existence in the British Isles and in the United States in the early part of the 19th century and probably some origins of these degrees date as early as the mid part of the 18th century. This paper, "The Rise of the Allied Masonic Degrees - Part I", will deal with the founding of these degrees in the British Isles as they were formally organized under a governing body at an earlier date than in the United States. The founding of the Allied Masonic Degrees in the USA will be dealt with in a paper entitled "The Rise of the Allied Masonic Degrees - Part II".

#### History and Origin

The Grand Council of Allied Masonic Degrees was formed in 1897 to bring under its direction all lodges of various orders who recognized no central authority and were not regulated by the other major governing bodies. Initially, the degree of Grand High Priest, St. Lawrence the Martyr, the Red Cross of Babylon and Knights of Constantinople placed themselves under the control of this body, and by 1897, the degrees of Grand Tilers of Solomon, one degree of the Secret Monitor and the Order of Holy Wisdom (Knight Templar Priest grades) had also been included. Eventually, however, in 1923 the Grand College of Holy Royal Arch Knight Templar Priests for England was erected at Newcastle and the Grand Council accordingly disclaimed control of this large group of degrees. Following this in 1931 the Grand Council of AMD agreed to cease working their single degree of the Secret Monitor and so today private Councils of the Order are empowered to work the degrees of:

St. Lawrence the Martyr  
Knight of Constantinople  
Grand Tilers of Solomon  
Red Cross of Babylon  
Grand High Priest

In 1972, the title of this body was changed to the Grand Council



of the Order of the Allied Masonic Degrees, and today there are in excess of 75 Councils ranged under its banner.

#### The Degrees

St. Lawrence the Martyr - The actual date when this ritual was introduced is not known, but it is believed to have been worked in England 2 centuries ago. It is generally accepted to be the remnants of an old operative ceremony originating from Lancashire and designed to distinguish true craftsmen from the speculative mason. While having little masonic connection, the interesting legend relates to the martyrdom of St. Lawrence who was after canonised for his fidelity and Christian attributes. Understandably the lesson taught is fortitude.

Knight of Constantinople - This degree is an authentic 'side degree', where it was customary for one brother to confer it on another and while it is known to have worked in America in 1831, its actual origin is unknown. The ritual attempts to connect the legendary Constantine with the masonic fraternity, and teaches a fine lesson in universal equality and humility; it also incorporates a suggestion of operative influence in an extensive lecture which also imbues the lesson of justice.

Grand Tilers of Solomon - Under an early title of Select Masters of Twenty Seven, this degree is known to date back in America to 1893. It is very similar in character to the degree of Select Master and relates the story of the accidental intrusion of a craftsman into the secret vault of K.S., where his fate is determined by the 3 G.Ms.

Red Cross of Babylon - This degree is of considerable antiquity, being closely associated with the Holy Royal Arch and the rebuilding of the second Temple of Jerusalem, with the candidate bearing the name of Zerubbabel. The legend beginning in the days of Cyrus, King of Persia, continues through the time of Darius and incorporates an outstanding feature of passing a bridge over a river which has particular significance. The degree culminates with an intricate debate taken from the First Book of Esdras which established the profound maxim 'great is truth'. In Scotland, this degree is found as the Babylonish Pass while in America, it is annexed to the Templar grades. In both Ireland and America, it also constitutes the Order of Knight Masons.

Grand High Priest - This is an amalgamation of two degrees originating from Germany and France in the middle of the 18th century, and was worked extensively in America around 1802, being in many cases a prerequisite or honorary degree conferred on those who have presided as, or are elected to the chair of, First Principal of a Royal Arch Chapter. The degree is founded on the Blessing of Abraham and the consecration of Aaron, and the candidate is admitted by the President (who represents the King of Salem) and set apart with ceremonial to the Holy office of Grand High Priest in a most beautiful and uplifting enactment.



**Knight of Constantinople - Plymouth Working** - In 1865, a Council of Knights of Constantinople was formed at Devonport, Plymouth, and from the St. Aubyn Council several other Councils were warranted. The degree embodies the principle of humility and equality, and possesses some interesting elements not found elsewhere.

**Order of Secret Monitor** - It has already been stated that the Grand Council A.M.D. ceased working their single degree of the Secret Monitor in 1931. As the Allied Masonic Degrees of the USA include this degree in their system, and because of a certain incident involving this degree, it will be touched on.

The Secret Monitor arose in America as a side degree conferred by any mason who had received it himself. It was brought to England around 1875 and a Grand Council was formed in 1887 and the ritual was extended when a further 2 degrees were added, one of which pertained to the chair of Supreme Ruler. The degrees gained in popularity, but this success was to bring about a series of unfortunate events, for in the meantime, the Grand Council of AMD had been empowered by an American body of similar name to confer their version of the degree. This resulted in the Allied body denouncing the Grand Council of the Order of the Secret Monitor and attempting to assume sole jurisdiction over the degree. Regrettably a period of over 37 years elapsed during which both orders were conferring a Secret Monitor Degree, but the matter was finally resolved in 1931. The Order consists of 3 degrees:

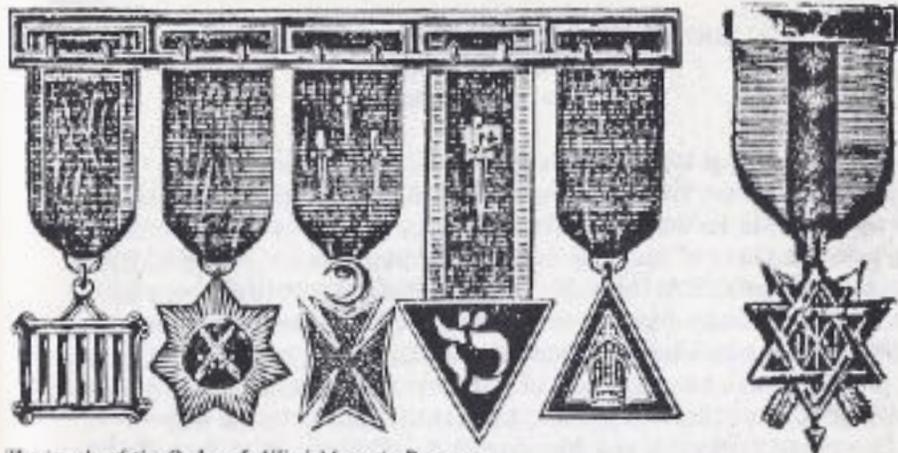
**Secret Monitor** - The legend narrated during the Induction ceremony is the story of a remarkable friendship which existed between David and Jonathan. During the ceremony, the candidate is instructed in a certain course of action to be adopted when a brother is about to do anything which might prove injurious to himself, and it teaches a beautiful lesson in friendship and fidelity.

**Prince** - The admission ceremony to an assembly of Princes is also derived from the Book of Samuel and narrates how Saul sought the life of David. It further relates an interesting legend of the methods contrived to thwart the effort of the jealous King.

**Supreme Ruler** - This last named degree is unusual in that the ceremony of Installation constitutes the 3rd degree of the Order pertaining to the Kingship of David, and is fundamentally concerned with the headship of a Conclave.

#### Regalia

The Regalia of the Order of Allied Masonic Degrees comprises breast jewels, the details of which are listed below.



The jewels of the Order of Allied Masonic Degrees.

Left to right, St Lawrence the Martyr, Red Cross of Babylon, Knight of Constantinople, Grand Tilers of Solomon and Grand High Priest.

Second Degree members breast jewel for the Order of Secret Monitor.

**St. Lawrence the Martyr** - A gridiron in silver, suspended by a ribbon orange in the centre, bordered on each side with royal blue.

**Knight of Constantinople** - A Maltese cross surmounted by a crescent both in gold, suspended by a green ribbon on which are three pignards in gold pointing downward.

**Grand Tilers of Solomon** - A triangle in black enamel edged with gold, inscribed on the obverse with the number 27 in Hebrew characters and on the reverse with the Ineffable Name in the Cabalistic Order, suspended by a ribbon, fiery red in the centre, bordered on each side with pale grey and surmounted by 3 crowns in gilt. On the ribbon is a hand grasping a pignard pointing downward, in gilt.

**Red Cross of Babylon** - A gold seven-pointed star with gold crossed swords on a green enamel circle in the centre, on a green ribbon.

**Grand High Priest** - A mitre on a triangle, both in gold on a red ribbon.

**Order of Secret Monitor** - Two equilateral triangles interlaced with three arrows and charged with the letters D and J. It is suspended from a ribbon in the colour of the Order, i.e. purple-orange-purple.

#### References

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The Masonic Altar

by M. MacKenzie,  
Kawartha Council #143

The history of the Altar in the life of man is a story more fascinating than any fiction. The earliest Altar was probably a rough unhewn stone, in its crude and natural state. Later, as the concept of faith grew, the idea of sacrifice developed; the Altar was replaced with a hewn stone - cubical in form - or carved and often beautifully wrought, on which man lavished jewels and priceless gifts, deeming nothing too costly or precious to adorn the place of prayer. It is stated that Abraham, by Divine command and as a test of faith, even offered his own son on a sacrificial Altar. His willingness to comply with this extreme command, and the release, victory and blessing that followed, form one of the familiar stories of the Old Testament.

As far back as we can go, the Altar was the centre of human society and an object of peculiar sanctity by virtue of the law of association by which places and things were consecrated. It was a place of refuge for the hunted or tormented, criminals or slaves, and to drag them away from it by violence was held to be an act of sacrilege, since they were under the protection of God. At the Altar, marriage rites were solemnized, and treaties made or vows taken because in its presence, these were more holy and binding than if made elsewhere, because there, man invoked God as witness. In all the religions of antiquity, and especially among the peoples who worshipped the Light, it was the custom of both priests and people to pass around the Altar on special occasions, following the course of the Sun, from the E, by way of the S, to the W, singing hymns of praise as part of their thanksgiving or worship.

From facts and hints such as these, the meaning of the Altar in Masonry, and its position within the Lodge become apparent. The position of the Altar in Masonry is not accidental, but is profoundly significant. For, while Masonry is not a religion, it is religious in its faith and basic principles, no less than in its spirit and purpose. Nor does it attempt to do what the Church is trying to do. If it were a Church, its Altar would be in the East, and its ritual would be altered accordingly. The Masonic Altar supports no creeds, nor embraces any particular sect. It is, first of all, an Altar of Faith - the deep eternal faith which underlies all creeds, and over-arches all sects - faith in God, in the moral law, and in life everlasting. Secondly, it symbolizes recognition, recognition of that most inspiring and wonderful of all facts - the Brotherhood of Man.

The Masonic Altar is an Altar of Faith, of Fellowship, and of the acceptance and recognition of the Brotherhood of Man.



The Nature of Emblems in Freemasonry

by R. El Masry,  
Willowdale Council #170

The nature of symbols and emblems in Freemasonry is explained comprehensively in the various Rituals of the Craft. Freemasonry, itself, has been defined as "a beautiful system of morality, veiled in allegory and illustrated by signs and symbols". Our first symbolic exposure is apparent in the Initiation, Passing and Raising. These first Three Degrees are referred to as the Symbolic Degrees, where the Freemason is admonished to study to acquire more knowledge, and is taught a complete system of organized study.

The word "symbol" is derived from the Greek word "symbolon" meaning a mark or token. Symbols compare one thing with another, thus representing abstract truths and ideas by concrete ones.

The word "allegory" is a compound word derived from the Greek words "allos" meaning "other" and "allogreucin" which means "to speak". Thus, a story or narrative in which a moral principle or abstract truth is represented by either true or fictional characters or events, is an allegory.

An allegory is always a symbol, but the reverse is not true. To a Mason, a sprig of acacia means the immortality of the soul. To a non-mason, it has no significance.

The apron denotes purity, rectitude, and the Craft, in general, yet to those outside Freemasonry, it is nothing more than a piece of cloth with strings. An ear of corn signifies abundance to a mason, yet it is nothing more than a vegetable to those uninitiated into the Craft.

All civilizations have handed down their most important truths by allegories. This was one of the favourite ways that the Most High would deem to convey to us His Teachings through His Prophets. However, one of the peculiarities of allegories is that often the truth is veiled in abstract mode, and the message is usually hard to decipher. A person should be prepared, within his own heart and mind, to receive and acknowledge the truth, otherwise it will never be seen. The lessons taught by the Most High are, regretfully, understood by only a few.

Jehovah, the Scriptures inform us, made a covenant with man promising him that He would never again send the waters to cover the face of the earth and to destroy all flesh. He therefore fashioned the first Symbol by creating the first rainbow as an assurance of security to all the future generations under His watchful Eye.

The use of symbols and symbolism is as old as man, himself, and is the original universal language of the world. Symbols and symbolism are not particular and peculiar to any nation, people, secret society or brotherhood, be it primeval, medieval or modern. Neither the symbols



nor the symbolism are bound by any rule or rules, hence man can take a symbol and have the satisfaction of seeing in it, and through it, more things than the obvious.

Symbols consist chiefly of the first tool of learning in the world. The legendary wisdom from all the ancient civilizations was in the form of symbols or symbolism, and was legated to us. It is also peculiar to notice that these symbols or allegories always had more than one interpretation. They often had at least a dual one, one of the interpretations serving as the envelope of the other. In Freemasonry, and accomplished Freemason must study, interpret and develop for himself the meaning of the symbols that Freemasonry gives him. Freemasonry does follow the ancient manner of instructing and teaching us the general meaning of its symbols.

If one sees only the stories present in Freemasonry, and not what they are designed to teach, then one has laboured in vain and has missed the best parts of Freemasonry. In the Order, one of the most important symbols are very ancient, and their true meaning can only be discovered by going back into the past, to the source of the knowledge.

The Greatest Emblem in Freemasonry is the Volume of the Sacred Law, which is used as the symbol of the Great Architect of the Universe and expresses His Will, as used in the Masonic Lodge.

The symbol that represents the Earth and Body, and deals with the Science of planes and Geometry, is the Square which is right-angles.

The symbol that represents the Heavens & the Soul, & deals with the Science of spheres & describes circles is therefore the Compasses.

If one considers the 3rd Degree and the position of the Square and Compasses as they lie of the Volume of the Sacred Law which in turn sits on the Altar, there is a direct correlation in symbolism where the Heavens are higher than the Earth. Imitating these positions, the Spiritual in Man should rise above the Material and dominate Man's thoughts and actions. The Sun in the ancient male symbol of the life-giving power of the Deity. The Moon is the symbol of the female and the capacity of Nature to produce. The Perfect Ashlar is a symbol of Faith, Honour, Fidelity and permanency.

Among the oldest symbols of Humanity are the Squares, Triangles, Circles and Crosses, each of which has a meaning beyond itself. At times these are united: for instance, the Square and Compasses, or the square within a circle and within that a triangle, and finally, at the centre of the whole, a cross. A noticeable betrayal, from the earliest emblems or symbols, of the unity of the human mind and its kinship with the Eternal, can be observed. This unity lies at the root of every known religion, and forms the basis of each.

It could be said, in broader terms, that the Mason who knows



nothing of the symbolism, knows virtually nothing of the underlying principles of Freemasonry. This individual may have taken the time to perfectly memorize the ritual and yet be lamentable ignorant in the meaning hidden allegorically in the Ceremonies, the Signs, the Words and the Emblems.

In the words of the Volume of the Sacred Law, "They have eyes and they see not; they have ears and they hear not".

In all the Ceremonies of the Order, we do nothing more than to indicate the way to Masonic Knowledge, and to lay the future foundation for the Masonic Edifice.

The Candidate, or Masonic student, must pursue the journey and complete the structure for himself, by reading and reflection. As quoted in the Ritual: "If in all these ceremonies, you have seen only a series of uncaring rites, if the spirit of truth has not applied to your hearts the morals of these ceremonies, then indeed, have we laboured in vain, and you have spent your strength for naught".

#### *My Wish*

*My wish, that we may often meet  
Upon the level, and there  
We'll work together in love and peace,  
And part upon the square.*

*That we may strengthen the bonds of truth,  
Relief and brotherly love;  
Join in the grand design of peace,  
The design of God above.*

*Work with a will together with God,  
With the tools He has given;  
Perfect our work for the Building above,  
Completing where others have striven.*

*Then, when in due time we leave this lodge,  
And journey on to another;  
We'll met again in the Grand Lodge above,  
With the grip and the word of a brother.*



The York Rite of Freemasonry

by Glenson T. Jones, PSGM,

Council of Nine Muses and Capital City Council #154

The name York is one of the oldest & most celebrated in both authenticated and legendary Masonic history. The Gothic Legends relate how the first national assembly of Masons took place at the city of York in the 10th century A.D. when King Athelstan granted the first royal charter to Masons.

The formation of the Ancients Grand Lodge in 1751 was said to have occurred as a reaction against modernizations which had been introduced into the Craft by the premier Grand Lodge, or Moderns. A secondary reason was to preserve to Holy Royal Arch degree which the Ancients claimed had been worked in their Lodges for many years & which the Moderns would not recognize.

As a result, lodges holding Ancient Warrants were given the right to work any Masonic Degree "of which they had knowledge". The records of the York Lodge indicate that in the mid 1700's they worked a 5 degree system of which the 4th & 5th were the Royal Arch & the Knight Templar degrees respectively. Most of the so-called higher degrees which existed in England in the early 1800's developed in this environment.

After the amalgamation of the two rival Grand Lodges into the United Grand Lodge of England in 1813, the Royal Arch was given an honoured place as the completion of the Master Mason degree of Ancient Freemasonry. The other degrees were left to fend for themselves. Over time some of these became strong enough to form their own grand bodies. All of the bodies which are now known as forming the York Rite take their membership from Masons who are Royal Arch Masons.

The bodies which comprise the York Rite in Canada are: the Royal Arch Masons, the Knights Templar, the Royal and Select Masters, the Red Cross of Constantine, the Allied Masonic Degrees, the York Rite College & the Holy Royal Arch Knight Templar Priests. I'll now tell you a little about each.

Chapters of Royal Arch Masons accept applications from Masons who have been Master Masons for 6 months or more. They control 3 degrees: Mark Master Mason, Most Excellent Master & Royal Arch Mason.

The Preceptories of Knights Templar require applicants to be Royal Arch Masons who believe in the Trinity. They have 3 degrees: the Orders of the Red Cross, Malta and the Temple.

The Councils of Royal & Select Masters also require applicants to be Royal Arch Masons. They control 3 degrees and a side degree. The degrees are Royal Master, Select Master and Super-Excellent Master. The side degree which they control is the Lodge of Royal Ark Mariners.



The Conclaves of Red Cross of Constantine invites new members from Royal Arch Masons who believe in the Trinity. They have 2 degrees: Knight of the Red Cross of Constantine, & Knight of the Holy Sepulchre and of St. John the Evangelist.

The Councils of Allied Masonic Degrees also invite new members who are Royal Arch Masons. They are mainly a study group but control 8 degrees, namely: St. Lawrence the Martyr, Secret Monitor, Knight of Constantinople, Architect, Grand Architect, Superintendent, Master of Tyre and Excellent Master.

The Colleges of York Rite College require all applicants to be Royal Arch Masons, Super-Excellent Masters and Knights Templar. They work the Knight of York degree & have as their purpose the assistance of its 4 prerequisite York Rite Bodies.

Tabernacles of Holy Royal Arch Knight Templar Priests, also known as the Order of Holy Wisdom, not only require all applicants to be Royal Arch Masons and Knights Templar, but they must be Installed Masters of a Craft Lodge as well. They confer 33 degrees by name, but in fact work only the last or Holy Royal Arch Knight Templar Priest degree.

In addition, each of the above bodies has other honorary degrees, some of which are available only to past presiding officers of that body. Some of these are the Order of High Priesthood, the Royal Ark Mariners, the Order of the Silver Trowel, the Order of the Red Branch of Eri, Ye Ancient Order of Corks, the Masonic Order of the Bath, the Knight Grand Cross, the York Cross of Honour and the Purple Cross.

There is yet another society of Masons, which takes members who are Master Masons & who believe in the Trinity. The Societas Rosicruciana In Anglia does not fall into either the York or Scottish Rites. It has a system of 9 grades, 4 of which are worked in the local College, 3 at the Provincial level & the last 2 represent Grand College ranks.

Free Judges of the Middle Ages Europe

by F. Johns,  
Scarborough Council #175

The function of the "Free Judges" of this period consisted of going about the country and seeking out crimes, denouncing them and inflicting immediate punishment to the offenders. The Free Judges could assemble provided they were seven in number to form a tribunal. The offence was first heard in public and could only be subject to a secret judgement when the accused failed to appear in person or failed publicly to declare his innocence. If he or she were caught in the act of a crime they were seized and judged on the spot and the penalty of the crime inflicted immediately!!

A summons was issued for absentee individuals and had to have at least seven seals on the same!! Two Free Judges delivered the summons or sent a sworn messenger to deliver it to the household of the offender. If he or she failed to appear after three summons, he or she was condemned.

A naked sword was placed near the judges table, and a rope and sword, this was the emblem of justice and punishment. The head judge was called the president of the court. The plaintiff and defendant could have up to thirty witnesses. The defendant could defend himself or entrust his case to an advocate he had brought with him. The accused not appearing after the third summons, was deprived of all right of common peace, forbidden the company of all Christians, his wife was looked upon as a widow, his children as orphans, his neck was abandoned to the birds of the air and his body to the beasts of the fields and his soul was recommended to God. All his worldly goods were confiscated and appropriated to the king. There was loss of honour and of authority and privileges. They threw the rope on the ground and spat on it, and the offenders name was inscribed in the book of blood.

The youngest of the Free Judges did the hanging. If the culprit being of high rank, he or she was hanged seven feet higher than the ordinary offender (rank).

The Free Judges were later put down as they abused their power. This is a lesson to all men, that power must be tempered with common sense, compassion and a knowledge of right for all.

As an added note, each judge had his own design on his seat, and knew each other by signs which were given when they happened to meet for court or in secret. They were never given when profane were near. This group was formed as a Tribunal of the Law of the Land. Most were of high position and rank.

Corn, Wine and Oil

by R.E. Todd,  
Burlington Council #70

Corn, Wine and Oil are the Masonic elements of Consecration, as well as the wages of entered apprentices. Their use dates from the dawn of time. These were the most important products of the Eastern countries of antiquity. They were esteemed as the supports of life and the means of refreshment. As David said in Psalm 104, verse 15, "And wine that maketh glad the heart of man and oil to make his face shine and bread which strengthen man's heart".

Anointing with oil to consecrate something to God is an ancient custom. The Tabernacle of Moses in the wilderness and its holy vessels were consecrated with oil, so too, were Aaron and his sons anointed as priests with oil.

The Kings and Prophets were also anointed with oil to consecrate them to the service of God.

Among all primitive peoples, the Gods were supposed to have need of food. From that idea arose the custom of placing gifts on the altar, a custom as universal as it is ancient. The nature of the gifts was determined, usually by the occupation of a people; the shepherds, for example, offered a sheep or a lamb, while agricultural peoples appropriately gave fruit or grain. This explains why it was that the Greeks and Romans, in their early periods, so often brought to their altars, gifts of corn oil and wine.

The same people also were accustomed to offer similar gifts to the Gods when they undertook the erection of a building, thinking to appease the Gods for taking possession of the soil. They would place fruits and grains in the bottom of the foundation pits, a practice well described by Ovid in his mythical history of the building of Rome. "A pit is dug down to the firm clay", he writes, "Fruits of the earth are thrown to the bottom and a sample of the earth of the adjacent soil. The pit is filled with the earth, and, when filled, an altar is placed over it," etc. The present day habit of placing valuables in a cornerstone is a reminiscence of that ancient custom.

Masons will understand that this is the origin of using corn, wine and oil to dedicate our Masonic buildings. But these things have a very different significance in the Fellowcraft Lecture: there they symbolize the wages of the workmen, alluding to nourishment, refreshment and joy. This symbolism interprets itself. It is nothing more than saying to the candidate: "If you practice the lessons of this degree, you will know the joys of Brotherhood, of achievement, of a life well lived". Compared with such wages, money compensation is a very poor thing.



As the Rev. I.M. Harris said "Wherefore, my brethren, wherefore do you carry corn, wine and oil in your possessions, but to remind you that in the pilgrimage of human life, you are to impart a portion of your bread to feed the hungry, to send a cup of your wine to cheer the sorrowful, and to pour the healing oil of your consolation into the wounds which sickness hath made in the bodies, or afflictions rent in the heart, of your fellow-travellers?"

These elements are used symbolically as is stated in the ceremony - corn as a symbol of plenty and abundance, wine to symbolize joy and cheerfulness and oil for peace and unanimity. These particular elements are used because they seem to have the authority of the Biblical use and, in particular, corn, wine and oil were the payment made by King Solomon to Hiram, King of Tyre, for the supplies sent for the building of the Temple of Jerusalem, as set out in II Chronicles, Chapter two.

In processions, the corn alone is carried in a golden pitcher, the wines and oil are placed in silver vessels, and this is to remind us that the first, as a necessity and the "Staff of Life", is of more importance and more worthy of honour than the others, which are but comforts.

#### Not Thrown Among the Rubbish

*I wrought in the quarries with zeal and care,  
And tested my work with level and square,  
That it might be used by the builders there,*

**NOT THROWN AMONG THE RUBBISH.**

*I used my Mallet and Chisel with zest,  
To smooth of each surface I did my best,  
I wished my stones to be used with the rest,*

**NOT THROWN AMONG THE RUBBISH.**

*I sought to know when the work was done,  
That my stones were chosen, the mark thereon,  
And longed that the Master would say "Well Done",*

**NOT THROWN AMONG THE RUBBISH.**

*I prayed that in time when work was complete,  
That I would stand there at His Judgement seat,  
And there be accepted a Craftsman replete,*

**NOT THROWN AMONG THE RUBBISH.**



#### Cowans and Eavesdroppers

by G. Robert Jackson,  
Tylers of Solomon Council #212

Two words that crop up frequently in Masonic circles are Cowan and Eavesdroppers. No doubt used and discussed frequently in the earlier days of Freemasonry, they rarely occur in everyday conversation in this day and age. Nevertheless, the meaning of these terms and their import in present day Masonry is as vital as ever.

Technically speaking, a Cowan is an ignorant mason who puts stones together without mortar, or who piles rough stones from the field to form a wall without working them true. He is therefore a man unfit to be called a Craftsman, in other words, a person who does half a job.

In Masonic terms, a Cowan is a Mason without the word, or without the right to attend Lodge. He is a man who is unfit to be called a Mason; a man who may attempt to enter the Temple under false pretences; a man who can do the Craft no good and might do great harm.

The Cowan is an Entered Apprentice or Fellowcraft who has been stopped for cause, or a man who was once a Master Mason in good standing. He is the Cowan against whom Masons are admonished to guard their gates. Not infrequently, when given the opportunity, he will attempt to pass the Tyler.

An Eavesdropper is one who tries to get close enough to steal secrets - one who boasts and takes pride in gaining knowledge which is not rightfully his. In older times, most buildings had overhanging eaves. He who listened illegally stood under those eaves and, in so doing, received the droppings from the roof, hence the term eavesdropper. He was, and still is, the lowest type of individual. With changing times, the eavesdropper of today does not have to stand under the eaves to endeavour to learn the inner secrets of Masonry. He can purchase a book written by a Cowan and learn as much as a man of that type ever learns.

It is difficult to determine which of the two is the worse. The Cowan has learned something of the Masonic Ritual - enough to perhaps successfully confuse himself and others, but he has learned nothing of Freemasonry. If he had he would never have permitted himself to become a Cowan. Many Cowans have written so-called "exposes" of Masonry. They have done the Craft no harm with one exception. It has been proven time and time again that only Masons, and a few of its avowed enemies ever read Masonic literature. Unfortunately, too few Masons take the time to read it. The One exception we mention was of course William Morgan, the most infamous of all eavesdroppers. But it was not his "expose" which caused the trouble for the Craft. His book could not sell for even a paltry 12 1/2 cents, which was the price it was



finally lowered to, despite the enormous amount of gleeful publicity it received when it was published.

Freemasonry must be ever watchful for Cowans and Eavesdroppers, but we need never fear them. Masonry is anchored on the rock-like foundation of a belief in a Supreme Being, and therefore it's enemies must first contend with him. No one can succeed without the aid of the S.A.O.T.U. and as long as Freemasonry remains Freemasonry, there can be no question as to whose side he is on.

(With acknowledgements to the Virginia Masonic Herald of Sept. 1971)

### What of Your Masonry?

*What of your Masonry? Is it put by,  
Taken off with your Apron, there to lie  
Dormant and void, inefficient and vain  
Until in the Lodge-room you wear it again.*

*Listen, my brethren, True Masonry dwells  
Out in the world, not in prisons and cells,  
It feeds the hungry, defends the oppressed,  
Lifts those who languish, soothes the distressed.*

*It prays to the Father in Heaven above  
And seeks to give charity, Brotherly love,  
It's worked in the home, the streets, in the store,  
Fully as much as behind the tyled door.*

*It isn't a thing you can hide far away  
To give it true value, one lives it each day,  
Take time to enjoy the work of the craft,  
Don't use it, my brethren, for dissent or graft.*

*Join with your fellows, your apron display,  
The teachings of virtue, practice each day,  
And when to the Grand Lodge above you have gone,  
You'll hear the Grand Master proclaim "Well Done".*



### Masonic Organization and Buildings in New South Wales

by R.C. Telford,  
Dogwood Council #171

On a recent visit to Sydney, New South Wales, Australia, the writer had the privilege of visiting the headquarters & the Fall Quarterly Communications of both the United Grand Lodge, A.F. & A.M. & the United Supreme Grand Chapter of Mark & Royal Arch Masons.

They each have their own temples, that of the Grand Lodge being the Masonic Centre in downtown Sydney, and that of the Supreme Grand Chapter being in Petersham, a suburban area close to the city centre, and now incorporated in the metropolitan area.

The Masonic Centre is a three story building of unique modern design, situated on the southern edge of the main business and retail section of the city centre. Adjacent to many modern multi-story office towers, its site is very valuable, and plans are in progress to add 14 stories of office space above the floors now fully used for Masonic purposes. As the present building cost some \$A 12.5 million to construct, the provision of rentable space seems a logical and probably essential step.

The Temple's lobby is lofty and is distinguished by two large columns, perhaps 10 feet in diameter, extending to the ceiling. Within the back of these columns are the elevators. There is also a fine spiral staircase extending to the second or mezzanine floor. The building contains five lodge rooms, four of them ordinarily used for lodge meetings, and the No. 1 lodge room, used only for large convocations, such as that of Grand Lodge, which I attended.

It is a very fine room, about 80 feet by 80 feet with a ceiling height of about 60 feet. It is modern in design, panelled in a light coloured Australian hardwood and has a substantial balcony on the south, west and north sides. The striking feature is the lighting, which consists of a network of stainless steel tubing covering most of the ceiling and containing 215 clear light globes. This fixture, if it may be called such, lights the room brilliantly, but because of the ceiling height, without producing a glare. The furniture is of an Australian hardwood similar in colour to golden oak, and I was told was from the original temple and completely refinished when brought to the new.

I understand that, because of the cost of heating and lighting this lodge room, the rental is \$A 600 per function. The other lodge rooms have a base rental fee of about \$A 100 plus an additional amount proportioned on the number of members in the lodge using the room.

Also on the main floor, is a large room fitted with tables, where regalia may be assumed and cases left. I found this a very convenient feature. On the second, or mezzanine floor, are situated offices and a



suite for the use of the Grand Master and his senior officers. On a lower floor are the banquet rooms, with a separate entrance to the side street which slopes down to this point.

Parking space is restricted, as one of the suburban rail lines and a major sewer run beneath the building. However, one of the council (municipal) parking buildings is situated directly across the side street and opposite the banquet room entrance.

The Royal Arch Temple, situated in a suburban area as noted above, is also a new building which uses a site bought from a lodge with a small lodge room, now incorporated in the building. It is of modern design, two stories in height and the first floor is used for a fairly large banquet room, and offices for the Grand Scribe E and the Grand First Principal. These are fine offices, that for the Grand Scribe being of the same extent as the Grand Secretary's in the Grand Lodge offices in our Vancouver 8th Avenue Temple.

The principal feature of the building is the Egyptian Room, which occupies most of the second floor. This is as large, or perhaps a little larger than the largest of our lodge rooms in the 8th Avenue Temple, and was originally a part of the original Masonic Temple downtown. The panels lining the room, the columns and decorative friezes were taken from that building and carefully stored while the new building was being constructed. They have now been restored in the new location, and the Grand Chapter has received a certificate of merit from the Australian Heritage Commission for the excellence for the work in this restoration.

The room is decorated with a series of half columns with capitals of lotus design along the walls. Above the columns is a frieze of Egyptian scenes and hieroglyphs, much of it from the Egyptian "Book of the Dead", found some years ago in a tomb. This series depicts the ceremonies through which the deceased Egyptian passed during the 72 days of embalming, etc.

Some of this is self explanatory, for instance, above the east wall is a scene depicted the soul of a deceased being weighed in the balances (for its good and evil in life) before Osiris, and above part of the north wall, a funeral procession, showing paid mourners. The companion guiding me explained that among the mourners were Egyptians (dark skinned) and Jews (light skinned). A large panel, behind the junior warden's station in the south, depicted events in the life of Osiris.

This is a most interesting and impressive room, and in my opinion, is equal, in many respects to the Royal Arch room in the George Washington Memorial building in Alexandria, Virginia. That room is not a working Chapter room but is finished for exhibition purposes only. Our Australian companions advise that there is no Egyptian room in Great Britain, but I understand that there is one in one of the mid-western



States of the USA.

Both Grand Lodge and Grand Chapter meet quarterly to conduct business, installation being held at a separate communication after the June quarterly session. That for the Grand Lodge is usually held in Sydney Town Hall, and is a very large event. Dress at both communications for Grand and Past Grand Officers, masters or First Principals, Past Masters and Past First Principals, Wardens and Second and Third Principals, is white tie and tails.

### The Grips

*Not alone by the Apprentice Grip  
Can a man be raised above;  
Not alone by Virtue,  
Morality, Brotherly love;  
These attributes, though good to have,  
Are only aids, 'tis true.  
And serve to keep us in the Way,  
With worthwhile things in view.*

*Not alone by the Fellowcraft Grip  
Can a mason e'er be raised;  
Nature and Science dispel the gloom  
And obstacles are effaced;  
The liberal Arts do lead us on,  
And intellect will serve,  
But not these things alone can save  
When we are wont to swerve.*

*No alone by the Master's Grip,  
Though faith be firm and true;  
No grip alone can raise man up,  
Though each may help him through.  
Each Grip, assisted by the other,  
The three Grips must entwine,  
To raise man to eternal life,  
That life in God, Divine.*



### An Overview of Masonic Organization in Canada

by Norman Robertson,  
Ontario Shores #151

Any organization of men will at some time in its development tend to formalize its policies and organization. Freemasonry came to that watershed with the formation of the first Grand Lodge at the Apple Tree Tavern in the year 1717 at London, England.

The inventive mind of man, so obvious in our world, has also been applied to the quarries & vineyards of masonry. Additional or side degrees have been invented and worked in regular lodges or at special occasional lodges called for that purpose. Some of the more popular degrees have prospered and have erected Grand Bodies to superintend these degrees, singularly or in groups. Finally, in most Masonic jurisdictions, these Grand Bodies have been loosely or strictly arranged within a Rite. In North America, the two most obvious Rites are the Scottish and York, however the names may be misleading for they are both inventions of Masons in the United States of America, & may or may not have been adopted outside her borders. The major difference in the administration of these two rites are that whereas the York Rite follows the general Grand Lodge form of government, the Scottish Rite is a self-perpetuating oligarchy, not accountable to the general membership.

The fountainhead of masonry is, of course, the Grand Lodge, to whom all allegiance and obedience of Masons is owed. The Grand Lodge is sovereign within its jurisdictional boundaries, which are usually those of the major political jurisdiction in which it finds itself. It is ruled by a Grand Master who is elected to that office by the members of Grand Lodge. When the Grand Lodge is not in session, he has autocratic powers, limited only by the Ancient Landmarks and the Constitution, as he interprets them. The operational control of a jurisdiction being difficult to supervise centrally, sue to size or complexity, is divided into Districts, supervised by a District Deputy Grand Master, and comprising all the Lodges in that district. Lodges, which may be warranted by the Grand Lodge or under the dispensation of the then Grand Master, are formed of individual Masons for the purposes of conducting the work and admission of suitable men into the order.

Thus, it can be seen that all Masons should be members of a Lodge. The principal officers of that Lodge act on behalf of its members as voting members of Grand Lodge, and the Grand Lodge conducts the affairs of the Craft so that profit and pleasure may be enjoyed and every Brother receives his just due.

There are Grand Lodges in each Canadian Province except



Newfoundland, whose Lodges owe fealty to the Grand Lodges of England, Scotland and Ireland, depending on which Grand Lodge issued their warrant.

#### York Rite

This Rite contains three important Grand Bodies, that of the Grand Chapter of Royal Arch Masons, the Grand Council of Royal and Select Masters, & the Great Priory of the United Order of Malta & the Temple.

Royal Arch Masonry is conducted in Chapters comprising of Companions, the appendant degrees of Mark Master Mason, Most Excellent Master and Holy Royal Arch. Some jurisdictions use the Order of the High Priesthood as a chair degree. There are Grand Chapters in all Canadian Provinces except Newfoundland and Prince Edward Island, the former for the same reason as its Grand Lodge status and the latter as it is part of the Grand Chapter of Nova Scotia & Prince Edward Island.

Royal & Select Masters is conducted in Councils of Companions & which work the appendant degrees of Royal Master, Select Master & the honorary degree of Super-Excellent Master. If a Lodge of Ark Mariners is moored to a Council, the degree of Royal Ark Mariner is conferred on all who sail that vessel. There are three Grand Councils in Canada, the Eastern Jurisdiction, being all of Canada east of Ontario; the Western Jurisdiction being all of Canada west of Ontario, & Ontario.

Great Priory has the authority for the whole of Canada, & controls the appendant Orders of Red Cross of Babylon, Malta, & the Temple. These Orders are conferred in Preceptories by the Sir Knights.

#### Scottish Rite

The Ancient and Accepted Scottish Rite is under the jurisdiction of the Supreme Council of the Thirty-third and Last Degree throughout Canada. Its local manifestations are Lodges of Perfection (4th to 14th degrees), Chapters Rose Croix (15th to 18th degrees) and Consistory (19th to 32nd degrees).

Surrounding these two main rites are many concordant Grand Bodies who have in common the necessity of their members being a member of one or more of the other Grand Bodies. Perhaps the best known of these is the Ancient Arabic Order of the Nobles of the Mystic Shrine, normally called Shriners, who require their members to either be a member of a Preceptory or a Consistory.

Needless to say that the form, organization and operation of a Grand Body differs in each jurisdiction. The names, titles and degrees may be different, absent or augmented, the ceremonies different and the membership more or less restricted; however we remain a Brotherhood of Men under the Fatherhood of God.



Relation of Some of the Additional Degrees in Masonry  
to the Governing Bodies in Various Jurisdictions

by R.C. Telford,  
Dogwood Council #171

The material of this paper was selected from the book, "Beyond the Craft" by Br. K.B. Jackson of England. This valuable treatise is rated by Wor. Bro. Frederick Smythe, recently Master of Quatour Coronati Lodge #2076 United Grand Lodges of England, as the most comprehensive review of the "additional degrees" yet in print. Bro. Jackson rightly remarks that "Masonic degrees are a vital means of teaching lessons in the value of such virtues as Honesty, Charity, Industry, Fidelity, Humility and such like". He continues that for most part they have developed into Orders superimposed on the basis of the Craft degrees, and, in many cases, with a common starting point of the ordinary Masonic qualification of a Master Mason. While various titles are used for degrees beyond the Craft such as, "side degrees", "advanced degrees" and even "higher degrees" - the latter two usually stimulate strong protest and resentment from many avid supporters of the Craft. Naturally, that which can produce the oldest authentic records must be in that regard the senior and highest, and this, of course, is the Craft. The most reasonable title to describe other degrees is "additional degrees", for this is exactly what they are.

As these additional degrees, many of early origin and once part of early Craft and Royal Arch working, were revised and codified they came under the jurisdiction of various Grand bodies - sometimes being passed from one to another as more logical associations developed. It is natural that the arrangement of jurisdictions varies in different countries and Br. Jackson has prepared a useful chart showing this. I have added a copy of this in which I have shown indications of the perquisite qualification applying in the different jurisdictions. To deal in detail with the 60 degrees listed by Bro. Jackson would far exceed the time available for this review - but I think it will be of interest to deal with those under the jurisdiction in the USA (and hence in N. America) of the Grand Council of the Allied Masonic Degrees. The others I will mention briefly.

First to be considered is that of "Excellent Master", which, as you know, was the degree through which the Allied Degrees were brought to America. This degree is not the "Most Excellent Master" degree with which we are familiar in Royal Arch working in Canada and the USA. Rather, it is one that contains the ceremony of passing of the veils, somewhat similar to a part of the Royal Arch degree with which we are familiar. In the United Kingdom only a few Chapters in Bristol practice this part of the R.A.M. degree. The Excellent Master degree, however,



is conferred by Royal Arch Chapters under the Supreme Grand Chapter of Scotland and it is strange that Br. Jackson does not show this in his chart. Our Most Excellent Master degree is not worked under the Supreme Grand Chapters of either England or Scotland. It is worked in England alone as an introductory degree in Councils of Royal and Select Masters (Cryptic Rite).

A second degree within the jurisdiction of the Grand Council (USA) of the Allied Masonic Degrees, except in Canada and possibly some other parts of the jurisdiction, is the Royal Ark Mariner. In England this is governed by the Grand Lodge of Mark Master Masons - which as you probably know controls the Mark Master degree, which is not there a part of the Royal Arch jurisdiction. In Canada, of course, the Ark Mariners are anchored to the Councils of Royal and Select Masters. Hence we do not confer this degree in our Councils of Allied Degrees.

The degrees of the Order of the Secret Monitor number 3 in England, but only 1 in North America. In England, the 3 degrees were originally claimed by the Grand Council of Allied Masonic Degrees, since it was authorized by the Grand Council of the USA to confer them. However, it had also been brought to England (in 1875) by a Bro. Dr. Napier, who founded a separate Grand Council. Both bodies worked the degrees until 1931 when they were ceded to Dr. Napier's Grand Council of the Secret Monitor.

I will not comment specifically on the degrees of St. Lawrence the Martyr, Knight of Constantinople and the Grand Tiler of Solomon - other than to note that they are common to both the English and North American Allied Masonic Degree practice.

In England, however, the Allied Masonic Degrees control 2 other degrees which here are assigned to other bodies. One is the Red Cross of Babylon, which here is the property of the Preceptories of Knights Templar, and in Scotland is known as the Babylonish Pass. The other is the Grand High Priest, or Anointed High Priest, which in England is under the Allied umbrella, but in North America is affiliated with the Royal Arch Order.

There are 4 other degrees practised in the Allied Masonic Councils in North America which are apparently unknown in the U.K. These are Architect, Grand Architect, Superintendent and Master of Tyre. The three degrees of the Order of Eri - an honorary group, is conferred in North America on a limited number of brothers who have rendered distinguished service to their Allied Councils, are of course governed by the Grand Council of Allied Masonic Degrees. In England, they are controlled by an independent order composed of Fratres of the V<sup>o</sup> of the Societas Rosicruciana in Anglia.

Mention might be made of 2 orders, and 1 body, which do not



appear to be represented in North America. The Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers and Bricklayers, commonly known as the "Operatives" have 10 "Assemblages", which are not working lodges in the physical sense of building, but use a ritual more archaic in form and fuller than that of the "speculative" degrees of the Craft. The August order of Light is an invitational order open to Craft Masons but requiring submission of a scholarly paper before an application can be considered. The ritual is based on old world religions and notable mythologies of India, with some sidelights from Egypt, Greece and Rome. There are 2 Temples in England. The Baldwyn Rite is an order of knighthood restricted to those exalted in certain Royal Arch Chapters in Bristol, England. There is but one Camp.

Most other well known degrees are controlled by parallel bodies in the UK and North America. There is a difference in the order of degrees in the Knight Templar group in that the Knight Templar Degree is listed as a prerequisite in England to those of the Order of St. Paul and the Knight of Malta. Others well known to us are the Ancient and Accepted (Scottish) Rite, the Royal Order of Scotland and the Red Cross of Constantine. Less well known are the Holy Royal Arch Knight Templar Priest, the Societas Rosicruciana in Anglia (in the USA, the Societas Rosicruciana in Civitatibus Foederatis) & the Knights Beneficent of the Holy City.

### *A Symphony*

*To live content, through means be small,  
To seek for grace, this above all,  
To be refined, let fashion go,  
To be more worthy, will it so,  
To study hard, nor wealth nor power,  
Use every minute of the hour,  
Think quietly, gently speak,  
Act frankly, and in all be meek,  
Listen to babies, and to the stars,  
With open heart, beyond your bars,  
Bear all bravely, with cheerful mien,  
Wait the moment with God, Unseen.*



### Meditations on the Rites of Masonry

by Glenson T. Jones, PSGM,

Council of 9 Muses and Capital City Council #154

#### 1 The Origins of the Rites

I would like to say a few words on the subject of the Rites of Freemasonry; their meaning and relevance to Masons.

The rituals of operative freemasonry, primitive though they seem to have been, contained something that appealed to the intellectuals of the 17th Century, who had little in common with the men who worked with stone. The first recorded instance of someone unrelated to the Craft being received into a Lodge was that of Elias Ashmole. He was made a Free Mason at Warrington, Lancashire on Oct. 16th, 1646. Ashmole was an antiquarian and an astrologer. He was the founder of the Ashmolean Museum in Oxford.

There have been earlier references to the making of Masons which could have referred to the receiving of non operative members, but these have not been as clear nor as verifiable.

Subsequent to 1646, many more non operative members were received, or accepted, as they called it. So popular did the Craft become that in the London area especially, accepted Masons started outnumbering the operative ones, and soon there were Lodges consisting solely of accepted Masons.

At that stage, there was no central authority to determine Lodge legitimacy, or to control ritual conformity so each Lodge decided for itself what its ritual would be. Even after the formation of the first Grand Lodge in 1717, little attempt was made to enforce ritual conformity, and thus there are many rituals in use in Lodges under the United Grand Lodge of England today.

In addition to the early Craft degrees, many diverse rituals evolved, indeed, the third degree, itself, did not exist prior to about 1730. The seeds of what would later develop into the Royal Arch, the Mark, the Royal Order of Scotland, and the Ancient and Accepted or Scottish Rite arose in the 1720 to 1740 time frame.

In those days, Lodges performed any degrees that came into their possession. Eventually, however, Grand Lodge gained sufficient authority to insist that no "Higher" degrees should be worked under Craft Warrants. That gave rise to Grand Bodies to control those other degrees.

What was it that caused these "Higher" degrees to be developed and to become popular? The answer to this is as elusive as the question of what drives a man to petition to join the Craft in the first place.

What is it, in the soul of man, that makes him seek the unknown, the mysterious, the face of God? There is no simple answer to this.



The drive is personal and is reflected in the myriad diverse religious, fraternal and social structures that man has built around himself; indeed, it is to be found in the whole structure of the world and of the societies within it, to the extent that man could exert any control.

Thus the same forces within the Masonic context have given rise to degrees and bodies which we could term symbolic, academic, mystical, philosophic, militaristic, chivalric and religious, in nature; reflecting the diverse characteristics of Man; the diverse needs of men.

### 2 Freemasonry in Maitland a Hundred Years Ago

As a local example of that force, consider the Masonic empire that was set up in Maitland in the 1870's.

In 1960, M.W. Bro. R. V. Harris presented a paper to the Canadian Masonic Research Association entitled "George Canning Longley and His 300 Degrees".

George Canning Longley was born at Maitland, Ontario in 1827 where he spent the greater part of his life. He was initiated in 1852 in Ogdensburg Lodge #128 in New York State and later affiliated with what is now Sussex Lodge #5 in Brockville. Five years later he organized St. James Lodge (now #74) and became its first Master. In fact, he was Master for a total of 6 years and was made a Grand Steward of Grand Lodge in 1863.

From 1870 on, he became very active in organizing and running Masonic bodies in all branches of the Order. In fact, in the space of less than 10 years, he had organized 30 bodies holding 282 degrees. All of this was available for less than \$200 with the total annual dues of \$6.50.

Unfortunately, or perhaps otherwise, this massive Masonic structure collapsed under its own weight shortly after the death of Longley in 1885.

### 3 The Meaning of Freemasonry

What does all of this say about our humble Masonic Arts? What did all those bodies and degrees mean to those who organized them and to those who joined?

Obviously, the whole range of human motivations is involved. Freemasonry, being composed of humans and meeting human needs, has developed to satisfy a large subset of those needs.

The motivations of some men may not be noble, and of others, may not be wise, but the symbolism of Freemasonic degrees is inspiring to higher values and to the exploration of the human state and of oneself.

Men obviously belong because they want to belong and they attend because it makes them feel good or useful or inspired or, even, just less bored. It meets some need or interest.



The variety of the Rites & degrees is useful to meet the variety of needs and interest in men. I guess what bothers me are the number of men who have the idea that just belonging to something, or even, to everything, confers some blessing upon them as individuals. I would rather say that membership confers responsibilities on its members.

But even that I wouldn't carry to extremes. Our needs and interests do change with time, and we cannot know, in advance of joining, just how we will relate to particular degrees or bodies, although we may know something about them.

All of Life's Experiences, and Masonry is one of those, are essentially solitary trips. Others can point the way and give advise but we, ourselves must tread the path; at the end of which we alone will be accountable for our actions, or lack of them.

### 4 To the future

The mistake is not that degrees and rites exist outside of the three Craft degrees, but, rather, that we, perhaps, do not look closely enough at those we invite to be members of these other bodies; or, perhaps even more to the point, that we, as those members, do not look at our own interests and needs, and also those of the Rite or Order, so as to be more selective in what we involve ourselves, for the good of ourselves and others.

### 5 Appendix

Some of the bodies set up in Maitland by George Canning Longley in the 1870's were:

1. St. James Conclave #41, Knights of the Red Cross of Constantine
2. Morton Edwards Lodge #24, Royal Ark Mariners
3. Orient Chapter #1, Order of the Eastern Star
4. Gondemar Preceptory (now #16) of Knights Templar
5. Raymond Dupuis Priory of Knights of Malta
6. Khurum Council #5 Royal & Select Masters
7. Immanuel Tabernacle #1 Knight Templar Priests
8. McLeod Moore Chapter Rose Croix
9. Sphinx Lodge and Temple of the Primitive and Original Rite of Phremasonry, or Swedenborgian Rite
10. Salem Commandery #1, Knights of St. John the Evangelist in Palestine
11. Maitland Chapter #68, R.A.M.
12. Lebanon Tabernacle #1, Knights of the Palmtree
13. Melchizedek Council #1, Order of High Priesthood



## 14. Chorazim Convocation #1 who controlled

- the Ark and Dove
- Mediterranean Pass
- Heroine and Knights of Jericho
- Secret Monitor
- Knight of Constantinople
- Knight of the Three Kings

## 15. Craticula Lodge #1, Masonic Order of St. Lawrence and

## 16. Dominion College #1, the Rosicrucian Society of Canada.

As if this were not enough, he went on to found the Rites of Memphis, Mizraim, the reformed Egyptian Rite, the Royal & Oriental Order of Sikha, the Sat B'hai and the Royal Order of Eire.

Thus, about 300 degrees were available run by about 20 men in a village of 300 persons.

### *Just a Little Smile*

*When things go wrong as they sometimes do,  
And troubles darken all your view,  
That's the time when it's up to you  
To give a little smile.*

*When cares and sorrows weigh your heart,  
And those you love from you depart,  
Or when you feel the tear-drop start,  
Just give a little smile.*

*When weary, worn, old and grey,  
And footsteps falter 'long the way,  
When comes the end, the close of day,  
Rest with a little smile.*

*The long day closes, but the morn  
Comes with the sun, God's golden dawn,  
Awakes the souls, on wings upborne,  
Makes all the angels smile.*



### The Holy Blood and the Holy Grail

- A Book Review

by Albert B.B. Sewell,

Capital City Council #154

This novel by M. Baigent, R. Leigh and H. Lincoln is an intriguing plethora of facts, generously interwoven with speculation. It is written with obvious enthusiasm which is understandable because of the success registered by these authors singly or in combination on relatively the same subject. It is interesting to note that H. Lincoln produced the following films for the British Broadcasting Corporation:

- a. The Lost Treasure of Jerusalem ..... 1972
- b. The Priest, the Painter and the Devil ..... 1974
- c. The Shadow of the Templars ..... 1979

The novel under review was published in 1981 and it has been followed in 1989 by the novel "The Temple and the Lodge" by M. Baigent et al. The reader would be justified in concluding that such attention to a subject would effect a marked advance in knowledge. In this case, however, such a conclusion would be unfounded. The reader is offered conclusions based not on facts but on suppositions. The novel does not answer its own questions.

The story relates how Moses, following the Exodus, gave designated lands to each of the Twelve Tribes of Israel. Under this arrangement, the tribe of Benjamin (3 Clans) received that part of Judaea which included the city of Jerusalem. Saul, the first king of these people, was a Benjamite and, we are told, was replaced at the direction of God, by King David of the Tribe of Judah. Prior to Saul's accession to the throne and, consequent to a tribal conflict of which the Benjamites were considered the culprits by the other eleven tribes, they (most Benjamites) chose to leave their "ancestral" land and, travelling by sea, settled in Arcadia, a part of present day Greece. The descendants of these people migrated towards the headwaters of the Danube and later became known as the Sicambrians and Franks. From the latter people a Royal House developed which became known as the Merovingian Dynasty, and, from A.D. 448 to 751, ruled those lands represented by present day Eastern France and the Western portion of West Germany. It should be noted, at this point, that Jesus Christ is recognised as a member of the House of David of the Tribe of Judah.

It was not until A.D. 496 that a Merovingian king, Clovis I, accepted the Christianity of Rome and was baptized in that Church. It was this baptism which formed the basis of cooperation between Church and State. Clovis was considered as a New Constantine and acted as a "sword" for the Church of Rome. The Roman Church & the Merovingian



Blood-line, by virtue of Clovis' baptism, were considered to be joined in perpetuity, not dissimilar to the Covenant between God & King David: it could be modified but never broken, revoked or betrayed. At Clovis' baptism he received the following admonition: "Bow thy head humbly Sicambrian. Revere what thou hast burned & burn what thou hast revered." With the full knowledge and consent of the Church Clovis imposed the Faith with the sword, &, at the same time, enlarged his territorial kingdom.

Clovis' death brought about a division of his kingdom between his four (4) sons and these, in turn quarrelled to the delight of the Church. The main branch of the Merovingian line continued until the reign of Dagobert II whose assassination in 674 is acknowledged as the imprimatur of the Church of Rome. The descendants of Dagobert II continued the Merovingian Dynasty until 751 when the "mayor of the palace", Pepin III, who was the power behind the throne of King Childeric III, asked the Pope the following question: "Who should be king? The man who actually holds power, or he, though called king has no power at all?" The Pope pronounced in favour of the "mayor of the palace". Pepin III having been created king of the Franks by Apostolic Authority immediately deposed the Merovingian king Childeric III and confined him to a monastery until his death four years later in 755. The Church's action in this particular event constituted a betrayal of the agreement entered into between Church and Clovis I, that is, between Church and Merovingian Bloodline 250 years earlier. "The Holy Blood and the Holy Grail attempted to detail that the Merovingian bloodline descendants have not forgotten their loss nor forgiven those who wronged them.

At about the same time that the Merovingian Dynasty was being displaced by Pepin III, who was beginning the Carolingian Dynasty, there appeared in Europe a document known as the "Donation of Constantine". The latter, a fabrication of the Church, was accepted as fact for the next 700 years, and for the guidance of the new Monarch, set out the following alleged actions of Constantine:

- a. calls the Bishop of Rome the Vicar of Christ,
- b. offers the Bishop of Rome the status of Emperor, and
- c. gives to the Bishop of Rome the Emperor's Regalia and symbols which become the property of the Church.

The Document makes clear that the Bishop of Rome returned the regalia & symbols to Constantine who wore them as if they were on loan from the Church. The alleged actions or pronouncements by Constantine symbolically emphasized that the Church of Rome had license to create, as well as, depose kings & emperors. It is understandable that the Church's message was not lost on the 1st Carolingian king, who owed his position to the Pope who had so recently pronounced in his favour.



The main branch of the Merovingian bloodline was considered extinct, or at least untraceable, but this novel states that a male heir, the issue of Dagobert II and his second wife Giselle is not only recognized and acknowledged but can be traced directly to Godfroi de Bouillon, Duke of Lower Lorraine, leader of the First Crusade and capturer of Jerusalem. Moreover, this same bloodline can be traced to such present day persons as Dr. Otto von Hapsburg, Alain Poher, Henri de Montpézar (consort of the Queen of Denmark) and Pierre Plantard de Saint-Clair.

Part of the scenario advanced by this novel is that Mary Magdalen of the Tribe of Benjamin was the wife of Jesus Christ & that she, following the crucifixion, escaped from the Holy Land with the issues of that marriage & her followers to the Marseilles-Narbonne-Toulouse area of Southern France. This scenario suggests that the triumphant entry of Jesus into Jerusalem was undertaken to establish Jesus on the Throne & that his followers, on that day, consisted of 2 groups, namely: (a) adherents of the family, & (b) adherents of the message. The purpose of the march (if indeed there were a purpose) was not achieved & the two groups were then in mutual conflict because the "raison d'être" of each was so different. Faced by this failure (the Crucifixion) the adherents of the family chose to save or preserve the "bloodline" of the family even if exile were the only avenue of success. The adherents of the message would concentrate on spreading the message. The latter group is known to the world for their work in disseminating & establishing Christianity. This novel suggests that the other Group, namely the adherents of the family initiated steps to preserve the bloodline & it is further suggested that Mary Magdalene with her children, following the Crucifixion, were hustled out of the Holy Land to safety. This novel adds that the descendants of Mary Magdalene & Jesus lived and prospered in a Jewish community in Southern France, but, more surprisingly, that they intentionally intermarried with the Merovingians. The latter, in consequence, were partly Judaic.

The references used in developing this book are much beyond the capabilities of the reviewer to verify. Therefore it is conceded that the purpose of this review is not really to verify the statements in the book but rather to condense them for presentation in the time allotted.

It has already been mentioned that Godfroi de Bouillon, a Merovingian descendant, had led the first Crusade and subsequently had been elected King of Jerusalem but instead had accepted the title of Defender of the Holy Sepulchre. Godfroi died in 1100 and was succeeded by his brother who assumed the title of Baldwin I, King of Jerusalem. Baldwin I died at Jerusalem in 1118.

One of the principle suppositions of this novel is that Godfroi de Bouillon created an order by the name of Prior of Sion, at Jerusalem, and



that this order, in turn, created the Knights Templars. The latter was intended to be the military arm of the Merovingian operation while the Priory of Sion would handle matters of administration and policy. The novel contends that both organizations had the same persons as successive Grand Masters between 1118 and 1190. However the novel suggests that while membership in the Knights Templar was highly coveted, membership in the Priory was really exclusive and was probably limited to particular families.

As an aid to a better understanding of the thrust of this novel the reviewer offers a list of Royal Houses of France. The Merovingians appear to have concentrated on ascending this throne more than any other in Europe.

- (a) Merovingians ..... A.D. 448 to 751
- (b) Carolingians ..... 751 to 987
- (c) Capet ..... 987 to 1328
- (d) Valois ..... 1328 to 1589
- (e) Bourbon ..... 1589 to 1793

The reader of this novel ought to bear in mind that certain changes were taking place in Christendom and the reviewer lists the following as an "aide Mémoire".

- (a) 1054 Christendom split formally with the East being controlled from Constantinople; the West being controlled from Rome.
- (b) 1059 Lateran Council rules that Popes will henceforth be elected by a College of Cardinals (Rome)
- (c) 1059 Synod of Melfi prohibits the marriage of clergy of the Church of Rome

The Merovingians, claiming themselves to be descendants of the exiled Tribe of Benjamin, as well as the children of Jesus Christ and Mary Magdalene, perceived in Godfroi de Bouillon the rightful heir to the claims and entitlements of Jesus, the foremost of which was the throne once occupied by King Saul and King David. From this vantage point the Merovingians believed they could safely declare their ancestry and consequently assume precedence over all other Royal Houses, as well as displace both Rome and Constantinople as centres of Christian authority. Following this declaration and recognition the novel suggests as a goal, the union of Christians, Moslems and Jews under one Spiritual Leader, a Merovingian and a descendant of Jesus Christ.

As if this were not enough the novel gives an aura of contemporary authenticity when the reader is informed that a Roman Catholic priest in the parish of Rennes-le-Chateau, in Southern France, in 1891, found particular documents in his church from which he deciphered a secret. Inasmuch as the priest never discloses the secret and



nobody claims to have received the secret from the priest, it is logical to ask "Was there in fact a secret?" The priest was thought to have a secret because he was known to have had a lot of money to spend. Naturally it follows that his parishioners would conclude that he got the money from a healthy treasury (the Vatican) in return for his silence about something which someone (i.e. the Vatican) would not wish to have disclosed. A scenario of this nature is not difficult to compose, and the probability of such an occurrence in this novel is not entirely ruled out. The priest dies without making his secret public. The novel suggests several options for the secret and the following three are the most interesting.

- (a) the mummified body of Jesus is buried near Rennes-le-Chateau
- (b) Evidence that Jesus was alive long after the Crucifixion,
- (c) & that Hugh de Payens & his fellow knights searched & found, beneath the Temple, records & documents relative to the marriage of Jesus & the birth of his children, & that these documents are buried in Southern France.

Needless to say, the entire plot of the novel is linked inexorably, across the centuries, with ulterior motives of Freemasonry. There do not appear to be any links between the principal characters of this novel and persons recognised as having played a role in Freemasonry. One exception could be made to this generality and it is based on the fact that Dagobert II spent some time in the city of York but that occurred approximately 250 years before the reign of Athelstan. Sigisbert VI, a distant descendant of Dagobert II, may have made contact with King Athelstan but if such a meeting did take place it had no bearing on the plot of this novel.

The novel suggests that the Merovingians remain active today in their effort to restore the Merovingian Dynasty. The Merovingians have laid claim to what they believe to be the earthly kingdom of their ancestor, the priest king, Jesus Christ, and this kingdom they believe to be their rightful and legitimate inheritance.

However, Jesus Christ, Himself, said that worldly possession would not get a person into Heaven and added that His kingdom was not of this World.

The novel is interesting to read but is not a "must" for one's library. If you are disposed to read the full novel for yourself, I suggest you borrow a copy from the Public Library.



Stimulation

Let There Be Light

by Sam Hall,  
Richmond Hill Council, #168

Those of you who spent any time in Britain during the war years will remember the "Black Out" when, in order not to aid enemy aircraft at night, it was a punishable offence to permit light to show through the drapes, to open an outside door without first extinguishing the inside lights, or even to strike a match out of doors. After sundown, everything was to be in complete darkness.

I spent the formative time of adolescence during these dark years. I vividly recall venturing out to a cinema or to visit a friend in daylight and having to return home in complete darkness. I always heard sounds, and some of them seemed very unfriendly. I remember barking dogs and I would walk quickly and then stop. In the darkness, I was very alone and I was sometimes very afraid.

It was always a delight, a joy, a tremendous relief when I arrived home. It was even more so when I was safe inside. I knew where I was, and fear, frustration and loneliness all vanished. Light became a symbol of security, safety and peace.

I never thought too much about all this until I became a Mason. The words "darkness", "light", "love" and "brotherhood" became a part of my present consciousness, and also a recall of my earlier days.

"Darkness" became a symbol of the unknown to me. It seemed to be an awesome power, a symbol of aloneness and, also, of possible treachery. I now know that darkness is also a symbol of ignorance, fear, isolation and dread. There is another darkness and that is the darkness of the mind without light, and the life without understanding.

Darkness is still in the world today. It takes many forms. Ignorance, prejudice, hate, greed, lust, class and race discrimination, tyranny and slavery of the mind, all express themselves because of the darkness within man.

An Eastern Prophet wrote in 661 A.D. "No pain is more troublesome than ignorance. People are enemies of that of which they are ignorant. The ignorant man is the loser in whatever condition he may be".

The mind of man, when illuminated by the power of light, can be, and is, a power for great achievement. When the mind is dark, and ignorance prevails, it becomes a power which destroys.

As I was lead from "darkness" to "light" in Masonry, it was a true revelation. It was a new freedom. What dispelled my fears of darkness as a boy? It was the light of home and, subsequently, the realization that darkness could not hold me captive unless I submitted to it in fear. Light dispels darkness. It is true for individuals as well as nations.

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

When a man is brought from darkness to light in Masonry something wonderful happens within. Those who become enlightened increase their capacity for more light. In Masonry, in the blueprint of the Great Architect of the Universe, there is a straight line, a ray of light, which keeps broadening, and no darkness can overcome or destroy it.

Masonry does not inhibit, restrict, bind or enslave the mind. It liberates the spirit to walk in light and develop. Light cannot be contained. Light is eternal. Light is the power of Masonry and it becomes the power of every Mason.

Plato wrote in 370 B.C. "Seek light, seek more light and you will discover LIFE. The time has come at which they must raise the eye of the soul to the universal light which lightens all things, and behold the absolute good".

Men of ages past, men of wisdom, men of enlightenment, have as their centre light. We are the beneficiaries of their wisdom & their light. Our Masonic heritage is the glory of light, both in symbol & in reality.

Masonry is light.

Masonry is illumination.

Masonry is enlightenment.

Let us continue to walk in that light.

### A Wish

*Dear Friend, I do so want to give  
A wish that will forever live,  
That in the future years to be  
Your life be full of mirth and glee.*

*O may all things in life be good,  
Your faith grow stronger in your God,  
That your hopes in life be all fulfilled,  
All anxious fears forever stilled.*

*O may sweet music fill your soul  
As you journey to your goal,  
Your life, Dear Friend, I hope will be  
A state of perfect harmony.*

### Freemasonry Vs. Christianity

by Keith Bird,

Bridge City Council #197

The charges of a Freemason, Concerning God and Religion, states, in part, "... Let a man's religion, or mode of worship, be what it may, he is not excluded from the order, provided he believes in the Architect of Heaven and Earth, and practice the sacred duties of morality. Masons unite with the virtuous of every persuasion, in the firm and pleasing bond of fraternal love; they are taught to view the errors of mankind with compassion, and to strive by the purity of their own conduct to demonstrate the superior excellence of the faith they may profess..."

With this in mind, there are many other instructions to candidates to support their Brothers (including those Brothers of other faiths). Masons therefore are taught to develop a tolerance for Brethren of other faiths and for those other faiths in general because of those nearest and dearest to our Brethren. We are urged to use the "Holy Book" of one's faith when taking or delivering the obligation at the altar. We are instructed that where Lodge is held with of more than one faith, that the VOSL of each faith should be present, opened, on the altar.

And while this tolerance for other faiths is growing within you, there is also ever present, the Christian teaching in Mark 16:15 "And he said unto them, 'Go ye unto all the world, and preach the gospel to every creature.' Also there is the verse in St. John's Gospel, Chapter 14 Verse 6; 'Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the father, but by me.' Maybe my Sunday School teachers were overly zealous or bigoted, but until I became a Mason, those words, "no man cometh unto the Father, but by me", had me believing that all non-Christians were forever doomed to never know God. Possibly the Crusaders also had this belief so that they had no compunction about slaying "infidels", even if those they believed to be infidels were simply Christians who spoke a different language.

More recently, I have come to believe that God has many facets; one of them being Christianity. The idea came to me, that at Federal election time, we would have no difficulty hearing each of the political party leaders using exactly the same words with the exception of their party name. Ed Broadbent might say "The only possible salvation for Canada is to elect an NDP government"; to be followed in the next TV ad by John Turner saying "The only possible salvation for Canada is to elect a liberal government" and another ad having Brian Mulrooney saying in his base voice, "The only possible salvation for Canada is to elect a PC government". Possibly then, we can add to that verse from St. John, the

two words "For Christians", at least in our thoughts, so that the verse then becomes, "For Christians, no man cometh unto the Father, but by me", or maybe, "No man cometh unto the Father, for Christians, but by me", or even, "No Christian cometh unto the Father, but by me".

If I may be a Christian, and at the same time a Mason who tolerates those non-Christians who do have a belief in a Supreme Being, whatever they may call him, then I am at peace with myself. I realize that Christian theologians have scorned this simplistic view, and no doubt will continue to do so, however, for me, this solution is satisfying.

### *On the Square*

*You may be a doctor, a lawyer or poet,  
A merchant, a tailor or priest,  
A baker, a milkman, a teacher or sage,  
You may be the greatest or least.  
We all have our duties in life to do,  
Whether easy or hard, they're there,  
But when they are done you like to feel  
That you are "ON THE SQUARE".*

*It is good to know you have done your best,  
Helped someone along life's rough way,  
Have shared your goods and given advice,  
With never a thought about pay.  
You have done your best, have done the good deed,  
Because you saw the need was there,  
And oh, the joy you felt within,  
By acting "ON THE SQUARE".*

*Whatever in life you would like to be,  
Or whatever you think you are,  
It's often what our friends will say  
That either help us or mar.  
And life becomes a more beautiful thing,  
The flowers and birds seem more fair,  
When people say as we pass by,  
That fellow's "ON THE SQUARE".*

### Sources of Masonic Inspiration

by Glenson T. Jones, PSGM,  
Council of Nine Muses and Capital City Council #154

The world may rail at Masonry,  
And scoff at Square and Line,  
We'll follow with complacency  
The Master's great design.

A King can make a gartered Knight  
And breathe away another;  
But he, with all his skill and might,  
Can never make a Brother.

This power alone, thou Mystic Art,  
Freemasonry, is thine:  
The power to tame the savage heart  
With brother-love divine!

(from "The Mystic Art" by Edward Bulwer-Lytton)

Brethren! Freemasonry has been inspiring men for centuries and will continue to inspire other men generations after we have passed to the Grand Lodge above.

What is this that Freemasonry has? Why have so many great men passed reverently through its portals; men like Mozart, Robbie Burns, Rudyard Kipling, Benjamin Franklin and others even of royal blood.

Webster's Dictionary defines "inspiration" as follows:

- The act of inspiring;
- the divine influence by which the sacred writers were instructed;
- influence emanating from any object, giving rise to new and elevated thoughts or emotions;
- the state of being inspired;
- something conveyed to the mind when under extraordinary influence.

I am going to discuss the subject of inspiration under 4 contexts; self, others, the ritual and media.

The greatest source of inspiration is your own heart and soul, vibrating to a tempo you love. It is, of course, interesting and inspiring, to meet with other Masons, to be where Masons meet, to read what inspired Masons have written.

Under inspiration from self, I include inspiration from thought and from the GAOTU. Who among you did not vibrate with the spirit of



Masonry during his initiation! If some of you feel less excited within the Lodge room now, it is because of a lack of awareness or expectancy on your part and not because Freemasonry has changed!

Freemasonry excites me continuously, and why! Because I have made it a part of my heart and soul; a part of my daily life.

I have learned that in order to fully appreciate anything, I must attune myself to it; become fully part of it for that period of time.

I try never to go to any meeting or gathering, whether Masonic or otherwise, without first pausing to prepare myself physically, mentally and emotionally. Who are these people I am going to meet? What do I look for from them? What part of what they represent do I wish to think about and feel at that time?

From others one can learn and be inspired if one approaches others with an open and non-critical eye.

Our enjoyment, our inspiration, is personal. It is a product of our own personality and sensitivity. I cannot give you enjoyment! I cannot give you inspiration! What I can do is to radiate my enjoyment, to express how I am inspired. If you, yourself, are receptive, are attuned, you will sense some of the excitement that I feel. You will stimulate within yourself some of the inspiration which I feel.

Fine men have walked this way before,  
 Whatever Lodge your Lodge may be;  
 Whoever stands before the door,  
 The sacred arch of Masonry,  
 Stands where the wise, the great, the good,  
 In their own time and place have stood.

You are not Brother just to these,  
 Your friends and neighbours; you are kin  
 With Masons down the centuries;  
 This room now you enter in  
 Has felt the tread of many feet,  
 For here all Masonry you meet.

(from "Echos" by Douglas Malloch)

The ritual is a great source of inspired writing. But, of course, we don't see it as writing. We saw it first as an experience through which we were voluntarily conducted. If we enter the Lodge in a receptive frame of mind, we can often re-create some of the feeling which was first ignited in us.

Most of us enjoy being part of a degree team, taking part in a



Masonic drama. Freemasonry has existed for longer than any other organized fraternal body because it has enduring drama; because the values & process meet the needs of men of all ages and in all generations.

Do not scorn the ritual. It was not designed to be read; to be treated intellectually. It was designed to be experienced. Always clothe yourself mentally & emotionally, as well as physically, before entering the Lodge.

There is much more to Masonry than just the ritual but we must never forget that the impact that Masonry makes on a candidate is often governed by how effectively we render the ritual.

Reading, as a means of enjoyment, has fallen into disfavour in our society, with its high impact videos and TV spectaculars. Most of us never read anything beyond the headlines and maybe a few short paragraphs in our newspapers.

Our technology has done much to relieve us of the more menial tasks. We no longer see men breaking rocks & shovelling sand to make roads. We have heavy machinery to do this both faster & better.

Similarly reading is not our only means of learning about the world or other men. We have developed television and video equipment which can present ideas and views so much more effectively than could be done by reading, even with the occasional picture.

The circulating library of Grand Lodge contains a number of audio reel and cassette tapes, and a few video cassettes and films. In addition, they have a number of sets of 35mm slides with taped cassette commentary. These are available without cost, subject to availability. In addition, bodies such as the Masonic Service Association, also have slides, cassettes, video cassettes & films available for rental & purchase.

Many Masonic subjects are not yet available on film or video, however, and for these you will have to resort to reading, unless you can get someone to read them to you.

Again, the Grand Lodge Library has a very large selection of books and papers on many topics from management to history; from symbolism to ritual; from philosophy to fiction.

There are also many Masonic magazines. They are often good places to start as they contain short articles, book reviews & advertisements. Among the magazines I see are the Freemason, which is Canadian, the California Freemason, The New Age, & The Royal Arch Mason, which are American & the Masonic Square, which is British. There are also Masonic bodies which publish their own magazines, such as the Tunis Shereef by the Ottawa Shrine, the Philaethes Magazine by a Masonic research society of the same name, & Miscellanca by the Grand Council of Allied Masonic Degrees of the USA.

I leave you with these thoughts of Carl Claudy:

So many men before thy Altars kneel  
 Unthinkingly, to promise brotherhood;  
 So few remain, humbly to kiss thy rood  
 With ears undeafened to thy mute appeal;  
 So many find thy symbols less than real,  
 Their teachings mystic, hard to understand;  
 So few there are, in all thy far-flung band  
 To hold thy banner high and draw thy steel,  
 And yet - immortal and most mighty, thou!  
 What hath thy lore of life to let it live?  
 What is the vital spark, hid in thy vow?  
 Thy millions learned, as thy dear paths they trod,  
 The secret of the strength thou hast to give;  
 "I am a way of common men to God."

*Figuring*

*Do you think of a man by the amount of cash  
 He's depositing in the bank?  
 Do you figure him out by the car he drives,  
 His station in life or his rank?  
 Do you think of a man by his house or his land,  
 The extent of his park, his trees,  
 The stocks and bonds his gold may have bought,  
 Do you figure a man by these?*

*Do you think of a man by his helpful hands,  
 Whether they are calloused or smooth?  
 Do you figure him out by his kindly smile,  
 By the hurts in life he may soothe?  
 Do you think of a man by the clothes he wears,  
 Of the good deeds he may have done,  
 Of the place he may hold in the hearts of men,  
 And the friends he have have won?*

*Symbolism in the First Degree*

by Wilbur Randell,  
 Wakamow Council #211

In commencing on this topic of symbolism in the First Degree, we have to start while the candidate is still in the preparation room.

When the candidate pays his fees, there is symbolism attached in that nothing in this world is free. The candidate next gets acquainted with Masonic symbolism when he is stripped of all metals, is hoodwinked and partially clothed, indeed literally stripped of his own garments, and met at the door by the Inner Guard who tortures his flesh to remind him that he is taking on obligations and further symbolising that he is a man with a conscience and not an animal. The First Degree itself is symbolic of his entering this life and of his childhood on earth.

We now proceed to the symbolism of his journey through the ceremony of the First Degree. He has, symbolically, been born; has arrived at the proper level of intelligence where he can absorb knowledge and learn lessons. Before our candidate starts on his journey, he is warned that difficulty and danger may await him so he is required to give assurance that he has faith in the Supreme Being.

The journey around the lodge room is symbolic of his learning period, presumably to fit him for his adulthood. The journey being ended in the W, our candidate is presented to the E with the assurance that he has withstood the trials of early life & is fitted to achieve the first symbolic plateau of the Craft. Presumably he is still wobbly & unsure of his footing & his surroundings but does have the desire to see light & is instructed how to proceed further, still entirely dependent on his guide.

The obligation, on first glance, seems designed simply to assure silence on the part of the candidate but again symbolism is involved; Masonry could suffer little, if any, should it's secrets be revealed. The secrets that must be kept inviolate are the inner secrets of the initiate himself. He must discover the deep spiritual meaning of the Craft for himself, & those experiences, being extremely personal, he is obligated to retain within himself & to ponder upon for his own understanding.

The first symbol brought to his attention after being restored to light is the VOSL followed, immediately by the square and compasses. It is fitting that they be observed in a kneeling position and facing East, because the primary purpose and basis of the Craft, is the VOSL which the Supreme Being has use to reveal his will to man.

We point out that the square and compasses are symbols of mankind's desire to live in harmony, and to build with these instruments a society acceptable to the Supreme Being. The attention of the candidate is next directed to the three lesser lights which symbolise the



world in which we live.

He is now ready to receive the "secrets" of the degree, and these, in themselves, are but symbols. It is what they signify that constitutes the secrets, and we leave it to the candidate to translate these secrets into the basis for his daily living.

Next the candidate receives an apron which has on it an equilateral triangle superimposed on a square. The triangle is the primitive & universal emblem of the spiritual & formless, & this triangle rests on a square which symbolises material or that which possesses form. Since Human Nature is a compound of both, the apron is a picture of man himself. It is the badge of purity used to guard against spot or stain, which alludes not so much to physical as to moral protection.

In the NE corner we learn that practical charity is of great importance to each Mason. The superstructure referred to is his new awareness of others. Our candidate has been advised what to do in the NE corner and he is now instructed how to do it with the presentation of the working tools.

The tracing board lecture is, in fact, a resume of the journey that the candidate has taken. It started by picking up a piece of property suitable for erecting a building; laying out the boundaries of that building; erecting it, putting on the roof and finally finishing it. This symbolic building, indeed, is man himself, and the furnishings are but symbols of how he should comfort himself, and why; building to the future and being guided by the knowledge and experience of the past.

A symbolic lesson may even be gained when the candidate is permitted to assume his personal comforts. He should now realize these clothes are not very important for it is the man beneath these clothe, and the thoughts in that man's mind, that are the mark of a Mason. If he has learned his lessons properly, he will realize that clothed in the finest garments, or suffering discomfort through lack of physical covering, he will be serene in mind, taking life's challenges as they come because his mind is now attuned to that of the Great Architect of the Universe.

The Ancient charge contains little symbolism. It is a practical lecture pointing out the candidate what is expected of him as he lives his daily life.



The Tracing Board of Occident Lodge #346

by J.M. Boersma,  
Three Sovereigns Council #210

The tracing board is basically a prayer and this prayer is built around the figure "One" or the letter "G" in the middle, which relate to "The same".

The enclosed square has dimensions 5 x 5 and has 4 triangles each of dimensions 3, 4 and 5 which, therefore, have a surface of 6 for each triangle.

As the surface is  $5 \times 5 = 25$  and there are 4 triangles with a surface of 6 each, it follows that the square in the centre is of the order of  $25 - 24 = \text{"One"}$ .

Let me draw your attention to the numerology in this tracing board. The figure "One" stands by itself. Framing it are:

Two pillars - each resting on a cube or ashlar, the left one rough, the right one perfect, and adorned with chapters.... (ashlar + pillar + chapter = three)

Three symbols - signifying the "Ruling Order" of our Craft, the all-seeing Eye symbolizing the G.A.O.T.U., and the compasses signifying the Grand Master, and the square signifying the Master, for a total of 3.

Four triangles - surrounding the square with the "G" or the "One". The triangle in the East contains the 47th problem of Euclid. The Triangle in the south is somewhat darker and contains the sun with thirteen flames. The triangle in the west, darker still, contains the moon with seven stars. The fourth triangle, the darkest, in the north, contains the symbol of mortality, the date 5980 and has written on it the letters "M B" and "T B C".

If you add the above 2 (pillars), 3 (symbols of rulers), 4 (triangles), you arrive at the figure "9".

This figure Nine is again illustrated in the catenarian arch which is composed of "9" sections. The qualities assigned to the figure "9" have always been spirituality, self-sacrifice and mysticism, and also any order of the figures emanating in sequence, exclusive of the figure "One", will of necessity add up and relate to this mystical figure "9".

e.g.  $2 + 3 + 4 = 9$ , or  $5 + 6 + 7 = 18 = 1 + 8 = 9$ .

The way to approach the altar by three steps of 9, 12 and 18 inches, divided by 3 to arrive at the figure 3, 4 and 5, is illustrated by the darker squares, of which, on the first row, 3 are visible, One the second row 4, and on the third row 5 are visible.

The ancients knew that 3, 4 and 5 would, of necessity, form a perfect rectangular triangle.

At the edge of the square pavement are 7 flames signifying the 7 spirits of God, but which also have an illusion to the 4 cardinal virtues espoused by Socrates and Plato, viz. temperance, fortitude, prudence and justice, together with the 3 theological virtues, faith, hope and charity.

I have chosen the triangle with the all-seeing Eye in the catenarian arch for three reasons. One, as mentioned before, to indicate the three great ranks in Craft Ruling. Two, to have the design itself pointing upwards. And three, to draw to the attention of the Mason that whereas he was received on the square, which is the symbol of earth and all that is earthbound, there to receive the first spark of Light, the development of his nature should be in the direction of the triangle, which from time immemorial has been the symbol of perfection on the spiritual plane. This process is alluded to during the entrance to the Second Degree by "You are now received on the angle of a square."

The level to the right and bottom of the square, & the plumb rule to the left are self-explanatory. On the level are the 24-inch gauge, the common gavel and the chisel, together with the Jacob's ladder. On the plumb rule are the volume of the Sacred Law & the three great pillars.

In the middle of the masonic pavement (the sea of glass) is the five-pointed star, the symbol of man, and underneath it are four letters: A.M.D.G. -- Ad Majorem Dei Gloriam ... translated ...

-- To the Greater Glory of God ...

Surrounding the whole tracing board, which is in the form of an oblong square, thus signifying the symbolic lodge, are the twelve signs of the zodiac, starting with Capricorn at the top which together with Libra to the right and Aries to the left form the great square of the Supreme Grand Master.

This is a study by itself, but for the sake of an easy explanation you might just say that it signifies that "The universe is the Temple of the Deity whom we serve".

The back of the tracing board shows "Occident Lodge A.F. & A.M. #346 G.R.C." and says "Presented by family and friends at Installation of W.Bro. John Boersma, March 4, 1980". Two Coins commemorating the 125th Anniversary of Grand Lodge are also buried in it under plastic. It also bears the signature of the artist who executed it - Stephen K. Copp.

May I finally draw your attention to the Apocalypse of St. John, Chapter 4, verses 1-11 (copy attached). And I am quite sure that as you now read it you will understand that geometry or Masonry were originally synonymous terms and that only a fine line separates it from mysticism and prayer. For you will find that the square in the middle of the tracing

board signifies but one of the solutions of Euclid's 47th problem. Its surface is  $5 \times 5 = 25$ . Within it are four triangles, each of dimensions 3, 4 and 5, with a surface, therefore, of 6. The figure "One" in the middle is, therefore, surrounded by  $4 \times 6 = 24$ . The square in the middle is, of necessity,  $25 - 24 = \text{"One"}$ . It was chiselled in stone by a humble Hindu mathematician who wrote underneath it but one word, "Behold". The passage of the Apocalypse refers to the solution of this problem & this tracing board reflects that "for thy pleasure they are & were created".

#### Apocalypse of St. John, Chapter 4, vs. 1-11

1 After this I looked, and, behold, a door was opened in heaven: and the voice which I heard was as it were of a trumpet talking with me; which said, come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and One sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings and thunderings and voices: and there were the throne, which are the seven Spirits of God.

6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, round about the throne, were four beasts full of eyes before and behind.

7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day or night, saying Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever.

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

Why Not Dare to be Different?

by Marcus P. Klawieter, SGM,  
Richmond Hill Council #168

At a recent gathering of Worshipful Masters in Toronto District No.6, inevitably the subject came around to this question, "How's your attendance holding up?" It is a question to be asked more and more.

Because as Allied Masonic Degree Brethren, we should be very concerned about the welfare of our Mother Lodge, where we received our first three degrees in the Masonic fraternity. I am sure that all of you are of the belief that we must keep our Lodges strong in order to assure the future of all Masonic endeavours. I am also sure you are tired of hearing about this without any sound of action to correct it. JUST TALK.

The intent of this paper is to show that substantial increase in membership and attendance are possible provided the Master dares to be different. This does not imply the need to experiment with so called updating of our ancient landmarks. On the contrary, it requires stimulating those members we already have, as well as those who will be voluntarily attracted into our midst, with pure and unimpaired Freemasonry. The sooner we stop blaming poor attendance on the failure of the Craft to modernize, the better.

The last substantial influx of new members into Freemasonry occurred over forty years ago. Since then, many reasons have been suggested for the decrease in attendance.

Members have moved away from metropolitan area lodges. Once in suburbia, they become accustomed to more leisure time, more holidays and longer vacations. Some turn to service clubs, where the results of their participation may be more apparent. Others find that civic responsibilities take up their evening hours.

Family ties now take precedence over fraternal ties. For some, longer work hours & pressure of doing business at night are contributing factors. The majority, however, do not attend simply because they choose not to attend. They are bored to death with business meetings. Those who are not ritualists find little inspiration sitting on the sidelines listening to the same brethren perform the degree work & give lectures time after time. Their contentions are real & cannot be brushed aside.

We live in an achievement oriented society that views ambiguous programs with scepticism. The state of quality no longer suffices. It is time Masonic leaders stopped saying "something should be done" & begin to say "I'm going to do something".

The call to the Master is the same today as it was when candidates petitioned in droves: to create an atmosphere for intellectual and spiritual growth so that the members know from experience that they

missed something by not attending lodge.

Merely to suggest programs that others find helpful is only part of the answer. What may work for one lodge may not work for another. Symbolic Lodge Masonry cries out for an enlightened membership, responsive to the Master who carefully lays his designs upon the trestleboard. The approach, therefore, includes preparing the members as well as the Master. Therefore, there are no shortcuts.

I offer the following thoughts:

re The Candidate

For the Lodge Investigating Committee:

The Masonic Life of the prospective candidate begins with this committee, which should consist of a Part Master, one line officer, and a member (brother) representing a good cross section of the lodge. The Master must dispatch the committee to the candidates home with clearly defined directives thus laying a solid and dependable foundation. This visit should also include the Petitioners Family. The committee must then emphasize what Freemasonry is, and what it is not.

For Degree Work:

Few candidates arrive totally prepared for the ordeal of initiation. Even fewer receive a kindly briefing in the preparation room. Whatever fears the candidate might should be put to rest at the outset.

Initiation requires a sense of reverence. It should be impressed upon the candidate that he is about to enter to solemn and dignity. Anything less raises doubts in the candidate's mind about the worth of the experience.

The best way of assuring that new members return is to not only confer the degrees, but to also make Masons. The Lodge, therefore, must make Masons at it's own pace. There is a distinction. We must always remember that a Master Mason cannot be made in three easy lessons. It takes time. Once I sat at a Past Masters' meeting listening to my predecessors say, "I made 25 Master Masons in my year as Worshipful Master. We even had to have degrees on Saturdays to get them through". This never sat too well with me. It seemed as though all they were interested in was numbers. Later, after reviewing how many of those who were rushed through stayed and actually contributed to the Lodge, it was very revealing. NONE.

To the average candidate, the philosophical depth of the ritual is overwhelming. He hears a set of references that he has never heard before, and phraseology he does not use in daily conversation. We then compound matters by delivering the lectures immediately upon conferring the degrees.

Clearly, we have no reason to congratulate ourselves when a candidate rapidly memorizes the catechisms and receives his degrees at

a rapid pace. So why not slow down. DARE TO BE DIFFERENT.

The candidate who receives good and wholesome instruction at a leisurely, informal pace, away from the lodge room, is likely to become an enthusiastic member, who returns frequently.

#### Re the Worshipful Master Knowledge Beyond Ritual

Little is done to assure that the incoming Master has a grasp of the history, philosophy and symbolism of the Craft. The fundamentals of lodge management, and good programming are rarely talked about in detail. For these, lodge officers are left to educate themselves; many never do, others start too late.

Prior to setting his designs on the trestleboard, the future Master would do well to spend at least two years (as Junior and Senior Warden) becoming a knowledgeable Freemason. He should read books about the Craft written by scholars such as MacKey, Gould, Smith, Cerza, Carr, Hahn, Claudy and many others. He should acquire a background in the History, Philosophy, and Symbolism of the Craft, and in the mission of Freemasonry and its goals. He should be made aware of the other bodies that make up the Masonic Family. I will never forget when one of our well known Masons in Toronto District 6 said to me that he was a Blue Lodge Mason and did not wish to go any further as the higher degrees were not Masonry. This Brother had a large following, & my thoughts at that time were "Dare To Be Different, learn all you can Masonic".

#### Setting The Lodge to Work:

This implies more than initiating, passing and raising candidates. It implies that a lodge is a dynamic, rather than a static, entity. The Master should encourage each member to take part in the activity in which he can participate.

Brethren involved in something they like to do value their membership & return frequently. For those who like to putter in the kitchen, can assist the JW in the refreshment committee. For those handy with an axe, hammer & saw, there is always wood to be chopped, a fence to be mended, a home repair for an infirm Brother or Widow. The Lodge summons assisted by a Brother with writing skills. A Brother with experience in fund raising could assist in the Lodge charity program.

We cannot expect brethren to return to lodge week after week, month after month, if not given a specific responsibility. With nothing to do, sooner or later they tire of sitting on the brow of the hill and before we know it, stop attending altogether.

#### Meetings:

Ask those who at one time regularly attended why they stopped and the most frequent reply is, "The meetings are boring and much too long. If the Master doesn't put me to sleep, the Secretary will".

Not all Masters are comfortable with the role of Presiding Officer. However, there are steps the Master can take to minimize the anxiety of sitting in the East.

1. Control the Meeting. The Master that looks to the sidelines for a Past Master to tell him what to do, has no control of the meeting.
2. One smile from within, the lodge senses devotion and understanding. It rubs off.
3. The Secretary should be asked to summarize all correspondence. Not make a theatrical production of all items.
4. Long introductions of dignitaries is another fragile item. Our American Brethren look on with dismay as we carry on our introduction. Realizing that some recognition should be made, why not do the following: "Brethren. Tonight we are honoured to have as our guests the Past Grand Masters ... named ... and several Grand Lodge Officers. In order that you will have an opportunity to greet you, we will dispense with the usual procedure for presentations, and salute you in a manner we trust is worthy of your high office." Grand honours 7 or 9.

This would cut down such a boring introductions and would carry on with the meeting. Of course, this does not refer to official visits and/or installations.

#### In Conclusion

Good attendance is the natural result of stimulated interest. Stimulated interest is the natural result of preparation, planning & execution.

First. The Candidate must be prepared to receive the benefits of Freemasonry.

Second. The Master must be prepared to execute a year by planning intelligently, communicating effectively, and conducting meetings with dispatch, dignity, and diligence.

Continuity among line officers is required to sustain an increase in attendance. Nothing kills momentum quicker than the failure to follow an up-tempo year with another up-tempo year. Regenerating enthusiasm becomes contagious. Word spreads about the enjoyment of returning to lodge. Increased attendance feeds on itself. And Freemasonry's light burns brighter because the Master Dared to be different.



What is Wrong With Freemasonry

by A. W. Breadner,  
Bridge City Council, #197

No one will ever deny the fact that we are all somewhat concerned about our declining membership and poor attendance at lodge and chapter meetings. Many ideas have been, and are being, advanced in an effort to stem the tide, with varying degrees of success. The disturbing thought keeps haunting my mind; I can't help but wonder, are we really getting to the real root of the problem? From a very personal point of view, I do not feel we are.

Somehow I feel that in our sincere desire to solve the problem, we have become a bit membership hungry. Are we as careful as we should be in our acceptance of candidates? In the first degree, the candidate is cautioned, and we are warned, to refrain to recommend anyone to a participation of our mysteries unless we have strong ground to believe that he will ultimately reflect honour on our choice. May I suggest that we sometimes ignore this stern warning? We hear the abuse of the scripture, "Let he who is without sin among you be the first to cast a stone". Masonry is not, and never was intended to be, a reform school. Masonry, we are told, is for good men and for good men alone. How thoroughly do we carry out our duties if we are asked by the W.M. to serve on the Committee on Character on a petitioner? We have all heard the excuse, "Well, I'm no saint. Maybe if we accept him, we can help him and we do need more members." Well, you may be right, but, if you are about to construct a building that must be practical and enduring for some considerable period of time, you are going to be very selective in your choice of material. You won't accept any low grade, shoddy, warped, knotty, cull stuff. Somehow you will, as a wise shopper, come up with the very best, and employ nothing but the finest of workmanship in the construction. That is just good sound business practice. It may cost you a bit more initially, but will, in the end, pay good dividends.

A potential petitioner asks us some questions about our order and we are a bit hesitant to tell him of its strict code of ethics. We hedge on the initiation fee and the dues structure. We are so afraid that we may scare him off. On the contrary, we have everything in the world to be proud of. Just what is so wrong in telling him that there if a very strict code of very high moral values to be lived up to, that very careful investigation will be made into his character and moral standing, even, perhaps, to the point of seeing how his wife and family will react to his joining our order and being away from home X evenings per month, etc. I strongly suggest that a potential member should well possess the good basic principles we hear in the General Charge on Installation Night, "a



man who without blemish fulfils his duties as a man, a citizen, a husband and a father," etc. I make no apology for my own hard and fast rule, is he the kind of man I would approve of my daughter keeping company with, and if not! - let us not cheapen our Order.

Annually, we take a look at the financial structure of our Lodge and we hear the hue and cry "you can't raise the initiation fees or the dues or we will loose members! Rubbish! Prises for everything we can think of have gone up. We call it inflation. We haven't stopped eating very well, nor has our standard of living been had to suffer. We rose to meet the challenge. We must likewise rise to meet this same challenge in our Masonry.

Another point, I don't thing we are making proper use of our high moral standards, so well inculcated in our Lodge teachings, and I most certainly put myself in this bracket. Do we always keep in mind the definition of Freemasonry, "A beautiful system of morality"? Dare I hope, even in some small way, that those who see me going about my daily work and pleasure, see, in me, a man who fears God, on one hand, and holds himself in strict obedience to the laws of society, his city, his province and his country, regardless of the consequences.

A boy goes to Scouts and CUbs, not just to learn to tie knots, and when and how to help old ladies across the street. Sure he is taught these things, but they are only a means to an end and not an end in themselves. The same can bee said of Freemasonry. Unless I am prepared to put into practice the high standard and teachings of this time-honoured institution, in every phase of my family, social and business life, I have not learned my Masonic lessons very well, or, in any case, I am not utilizing them very well.

Masonry has a challenge for each of us, and that is to live in such a way that no one can ever point the finger of scorn at any of us. High standards do not keep good men out. Good examples attract them. Good fellowship keeps them.

We partake in various forms of education and training that we may be able to carry out our various jobs. We take that training seriously, and put it into practice as we go about our daily tasks. It therefore behooves us, in like manner, to take our Masonic training and teaching seriously, and to bring it into play and heed its good influences in every waking hour of our lives.

What has happened to the command of the Third Degree; "to uphold a Master Mason's honour and strictly preserve it as my own"? We hear snide remarks, back-biting, gossip, jealousy of another's wealth and/or accomplishments. It wasn't always so. I well remember as a boy or young man that you were pretty careful of what you said to one Mason about another Mason, in the same way you were careful of what you said

about his maternal brother. A revival, if I may use the term, of the good old sound Brotherly Love and a good neighbour policy, would be a great image to display to the world. Many of us have been challenged "to live respected & to die regretted". TO what higher ideal can any of us aspire?

The story is told of a man relaxing in his home on his day off, deeply interested in his reading. His little boy is at his feet, not at all that happy. In fact he is a bit bored. He wants his dad to play with him like any little lad would. The man is very interested in this particular article and wants to finish it so he takes a picture, a map of the world from the magazine. He cuts it into pieces like a jigsaw puzzle and gives it to the lad saying, you assemble this, and when you get done we'll take the car and go for a ride and pick up a treat. He thinks that will hold the boy till he gets the article read. In a surprisingly short time, the boy is back with the map completely assembled. THE father is amazed. How could you ever do that so fast? THE little boy replies that it was easy, you see I found that on the other side of this picture of the world was a picture of a man, and when I got the man right, the world was right. What a lesson that little fellow has for us all.

In conclusion, I will answer my own question, "what is wrong with Freemasonry". I have no hesitation in saying that there is nothing wrong with Freemasonry. I just don't think we are always making the proper use of it. Sometimes we put the emphasis in the wrong place.

It is my firm conviction that, as individuals, if we keep our standards high, and therefore keep Masonry something to be looked up to, to be aspired to, an Order that is known to be very selective of its membership, purely on moral grounds, and are known to demand that its members remain just that way, the world will beat a path to our door.

R.L. Sharpe wrote these words: Each is given a bag of tools, a shapeless mass, a book of rules. And each must make, ere life has flown, a stumbling block or a stepping stone.

I am known by my family, friends and business associates as a Mason. I am the window and the door through which they see and judge the Masonic Fraternity. The thought must ever and always be uppermost in my mind; am I a stumbling block or a stepping stone!

Freemasonry - First and Last Impressions

by C. Hardy,  
Keystone Council #172

What prompted you to join the Masonic Order?

Why are you still associated with the Order? Yes, in many cases, very heavily involved, and in many areas of the Order;

How about the future?

The writer has given this a little thought on many occasions over the years and had no trouble answering the above questions.

First, when we think of laying the foundation of the temple, I was fortunate enough to have had parents of deep religious conviction. My father was a Freemason himself, and obviously cherished his relationships with other Freemasons. These Freemasons were above average in their way of dealing with problems and were fair in the manner they treated others, even if the other person were not a Freemason. It was obvious to me that there wasn't anything cheap about Freemasonry, that, if I wanted to be a part of it, I would have to be careful about how I treated other people and that, even then, no invitation would be forthcoming. I had to make the move. Suffice to say that I put my application into the Lodge as soon as I was of the full age of 21 years. These are my impressions of my Masonic experience.

(1) The Explanation on the First Tracing Board brought to my mind the many interesting symbols and similes described through the mystical ladder based on the Volume of the Sacred Law. It brings to mind the lessons of each rung, such as purity, sincerity and honesty, without which a man could hardly expect to reach to any spiritual height. The rungs of Faith, Hope and Charity are of particular importance as, without Faith in the Great Architect of the Universe, Hope in the world to come and Charity towards ones fellow man, a man could not fully appreciate the past and lay a solid foundation for the future.

(2) In retrospect, I often recall the excellent coaching I received through the three degrees of Masonry. A Sergeant of the Canadian Pacific Railway Police went out of his way to help me in Regina, Saskatchewan with my memorizing between runs. I was unable to get together with my coaches in Winnipeg, Manitoba. This system of oral teaching is accepted in almost every jurisdiction. Although accuracy is important, it is secondary to the communication of the spirit and this highest and precious result is achieved by oral instruction. It goes deeper and stays longer. It touches parts of our nature which are not reached by decoding a cipher. For example, I was coached in Masonry by a noble and gracious man who, by now, has gone to the Grand Lodge above, but the

impress of his spirit lingers still.

He gave me something no book could give, because the finest truth is communicated only through personality ... it passes silently, mystically, from soul to soul ... It is in all education. The hours spent in fellowship with that gracious man, who took time to instruct me, although long in the past, were not wasted.

(3) In conclusion, we must remember that Masonry rests on God, the Supreme Architect of the Universe, and seeks to lead men to God. If we don't love our Brother, we don't love God. Freemasonry teaches the Fatherhood of God and the Brotherhood of Man. Freemasonry believes that men can live together in peace and harmony, even with different ideas and ideals. Using our working tools correctly will enable us to raise a structure that will stand the test of time so that we can look for a better tomorrow.

#### Additional Reading

- (1) The Basis of the Masonic Life,  
by Rev. Noel Prentice, MA, (Chaplain)  
to the Brethren of the Lodge of Rectitude.  
Masonic Record 1927-28, pages 157-158, Vol. VII  
38, Great Queen Street, London, W.C. 2, England.
- (2) The Secret of Masonry  
by Justin O. King.
- (3) What Book is on the Altar,  
from Capitular Light & Knowledge in Colorado, Dec. 1, 1967,  
by Justin O. King of Fort Collins, Colorado.

#### Such is Life

*Summer's here, skies of blue,  
Pleasures waiting me and you  
Life so thrilling to be won,  
Welcome pleasure, Good-bye God.*

*Winter's Here, cold and grey,  
Death approaches 'long the way,  
Old and weary, almost done,  
Goodbye pleasure, Welcome God.*

#### Freemasonry is Under Seige

by D.G. Cookson,  
London Council #68

#### 1. Freemasonry's Role in Relation to Society

In every age, Masonry has adapted its purposes to satisfy the needs of its members at that time. In early times, lodges of operative craftsmen ensured their physical securities, the systematic delivery of quality training processes & the recognized qualifications that translated into job advancement and income improvement. At later points in time, members of speculative lodges could feel that they were not isolated and unsupported if their adherence to moral principles made them a target of those, whose self-serving practices were thwarted or inconvenienced. In addition, members were assured that an accident would not leave them destitute & their families without support & sustenance.

In ancient and medieval times, men needed to share duties and responsibilities of personal protection by living in groups related through common commitment. Responsibilities were fulfilled by watch-keeping in turns during the night in town or, when travelling, by moving in convoy along roads where they often were subject to attack. The attackers might be bandits, but also they might be respected landowners who would demand tribute for protection from their own depredations.

Those accepted into the protective but responsible lodges of operative masons knew that their graduation into craftsman status would be based upon relevant capabilities. Knowledge of graphic mathematics and accurate measurement guided the craftsman's hands in solving practical problems. Taken together, the skills and the knowledges were called "mysteries" and these were taught progressively and effectively on behalf of the whole lodge group. The craftsman need only demonstrate master of the "mysteries" in order to be advanced. The meanness of an individual master could not deny access to knowledge to a willing and able learner nor could a master withhold advance in status from a qualified applicant on the basis of personal prejudice. Democratic and moral practice was inherent in the craft lodge structure and practice.

In recent times, the basic moral principles to which Masonry has subscribed have been expressed in terms of less parochial and more abstract purposes that support the practice of universal justice and right. Masonry now focuses upon support of personal and private morality in each person as he relates to his government (i.e. "practice submissive citizenship under lawful authority" etc.), his clients and customers (i.e. "a fair deal requires full disclosure" not "caveat emptor", etc.) and his environment ("in every pursuit, have eternity in view" etc).

We would not speak of a Mason as "submissive to lawful authority" when his signature swears to lies in a report to his government (income tax return); he is not making full disclosure when he sells defective merchandise without a sign informing the buyer; he has little of "eternity in view" when he permits industrial waste to enter public waterways. But it seems ridiculous to speak of those as concerns peculiar to Masonry, when the whole of society has recognized them to be moral imperatives and is enacting laws that express those positions, prescribing the honourable behaviours and providing the benefits for everyone.

Now we may see an important fact about the relationship between Masonry and the rest of society; from its basis in principles of morality, Masonry perceives important applications of morality as justifiable needs. Masonry then acts to recommend and champion practices that will satisfy the needs for its members, and by those members on behalf of others with whom they deal in society. In due time, all of society sees the need as universal rights and establishes rules, laws and expectations that provide for them on behalf of all of society.

It is not that Masonry works for the establishment of new laws as changes in society. It is the case that Masonry establishes practices as examples of moral, right and proper behaviour for its members and, in time, perhaps consequently or perhaps independently, society reaches the same conclusions and establishes the practices more broadly.

Drawing upon our knowledge of the past, we can see the steps that have been followed as the benefits of a group such as Masonry become examples for the ultimate benefit of society:

- i) The purpose(s) defined by the group will serve need(s) urgently felt by almost or all people in society;
- ii) Satisfaction of the need is not recognized as a right of citizenship, but may be seen as a personal and private duty with which people often struggle unsuccessfully;
- iii) Rules, laws or public services could fill the need, but the enactment of these laws is not seen as appropriate at the time;
- iv) Satisfaction of the need could be provided for all by individuals acting willingly in the interests of, and in the place of each other;
- v) The acts of and by each person would be undertaken on the basis of each having a commitment to certain moral principles or a community acceptance of rules that some acts and ideas are right, while some other acts and ideas are not;
- vi) Some groups in society (such as Masonry) already may have demonstrated how the need may be satisfied;

- vii) Acting together, members of a group achieve satisfaction of the need for each other, demonstrating to society how it may be done and, by example, suggesting that the benefit could and should be achieved on behalf of all.

## 2. Problems in Having a Changing Role

When early Masons were attempting to ensure the safety of brothers and their families in bed at night, they were not also concerned about the advanced purposes of protection of the environment for the future. First basic needs were to be met then more advanced needs could be identified, defined and served. Nor is there any reason to believe that a transition from serving a need that became satisfied to the definition and service of a new need was a smooth and instant process.

In a transitional process, almost always there is a period of uncertainty during which the organization gropes for the purposes that will become its reasons for existence in the time ahead. During this period, the organization is most vulnerable to attack from other parts of society because it has outgrown its usefulness and has not found new reasons for its existence. However, those on the outside are free to let their imaginations and their suspicions supply answers to questions about purposes and activities to which they are not privy, since they do not share the tradition of historic usefulness. It may be that evidence of suspicion and attack by non-members is a good indicator that a group's purposes urgently need to be re-defined.

As citizens, not as Masons, we now enjoy personal physical security, economic security, availability of educational development with independent & dispassionate evaluation of our capabilities for credentials as wage earners. On our behalf, government demands protection of the environment for the future. We are in the midst of one of the periods of history in which the needs that Masonry has identified no longer urgently require its services. The question may be asked, "For what purposes does Masonry exist?" and a good answer seems not to be forthcoming.

During the last few years, we have seen publication of clearly anti-masonic literature. A report, allegedly supported by the Church of England, has been said to condemn Masonry as an organization inappropriate for members of the Church. An episode of the Sherlock Holmes series, with such noted performers as Christopher Plummer, James Mason, John Gielgud and Donald Sutherland, was aired on international television and then made available as a video cassette. The story depicts Masonry as an organization of men who subvert justice and commit murder in order to suppress evidence of their own private

improprieties. These publications are clear evidence that Masonry is not publicly assumed to be moral, but that the public is willing to see it as a "macabre ... secret society ... (and part of a) ... powerful ... establishment." (Murder by Decree, An Avco Embassy Pictures release.)

It is an unfortunate fact that, when questions about purposes are asked and good answers are not clearly available, the weak and ineffectual answers that do emerge cause Masonry to suffer still more embarrassment. Consider the following:

- i) If the answer is that Masonry has no purpose, then we must acknowledge that Masons conduct their meetings and communicate their lessons mindlessly. They are unaware that they are potential subjects of justified ridicule by those who do think about what they are doing and why;
- ii) If the answer is that Masonry has purposes but they are trite or are served by other less private groups in society, we may be viewed either as tools or as having real purposes that we are unwilling to reveal because they might not be approved by society at large. In this case, we are inviting people to speculate upon our purposes. Their speculations, fuelled by suspicion, rumour and their awareness of the privacy practised during our meetings, very well may lead to conclusions that our purposes are self-serving or subversive and that the threat posed by Masonry ought to be eliminated;
- iii) If the answer is that Masonry has purposes that are served by organizations with more visible activities, initiates are less likely to be attracted to sustain our existence and, as well, we may be seen as ineffective at what we claim to do. For example, if we claim to be a service, a social or charitable organization, which are the published groups that have received our aid? Why do we need such fancy buildings to meet with members alone? If we are a social club, why do we have so few meetings that include families and other persons from the broader community?

The announcement of purposes that are served by others simply encourages and supports a view that we have no unique character justifying our existence.

The collapse of Masonry can be due as much to our weak responses as to the strength of an attack upon us.

### 3. Suggestions for Dealing with Our Problem

Masonic leaders at the highest levels recommend that we communicate to non-members, the nature of Masonic thought and principles, avowing our commitment to them. Some suggest open and generous donation to causes that publicly collect funds on behalf of worthy purposes in society. We have received recommendations from our leaders that our meetings be shortened so that we may focus upon social gathering as a principal purpose. We now hear calls for standardized shapes and larger sizes of the symbols that mark our meeting places. There are suggestions that we employ print and personal communication to tell the public that we are well-meaning members of an organization that poses no threat.

Shakespeare wrote, "Methinks thou dost protest too much." & so recognized that anyone's protestations of his own goodness should prompt a well-justified suspicion of deeper, very different motives & hidden acts. Plato, writing several thousand years ago, knew that "telling" was ineffectual in overcoming any person's predisposed beliefs or attitudes. We must DO things & SHOW BY EXAMPLE whatever it is that we want others to believe about us. Before we can do or show, we must understand what we DO stand for & what purposes we WILL serve that are relevant to the needs of at least our own members in this time.

### 4. How Society Solves Problems of Purpose

A critique that determines the existence of a problem and describes the problematic conditions, still requires a process for the solution of the problem. We now may examine how societies move toward possible solutions.

We know that problems in a society are not solved simply by a general discussion that generates ideas leading to consensus or majority decision. Rather, problems are defined and described, & solutions are suggested, by certain persons that sociologists call opinion leaders. These persons may or may not have official status, but their expressed thoughts are valued, quoted & considered very carefully by other persons, while the words of most people tend to be dismissed more easily. Once an opinion leader speaks of a problem & suggests a solution, the community at large is likely to begin the procedure that leads to eventual solution.

Within Masonry, leaders may define problems and develop solutions that can be of service to members and may become models for society. Often, our leaders are among societies leaders so that societies problems and the structure of possible solutions may come from the same persons in society.

## 5. What Has Happened in Society

The Romans tolerated open homosexuality. Greek society included women who were historically, philosophically & politically informed. These 'hitarac' acted as party hostesses and stimulating companions for men, much as 'geisha' do in traditional Japanese culture. Among the Inuit, two young men may share the same wife. The wife likely would have been a widow who had the important skills needed to support the hunters in the harsh environment. All of the above are interesting because they are lifestyle departures from the most common basic form among societies: a family of a man, a woman & their offspring.

Departures from the most basic common form of the nuclear family tend to persist for short periods only unless the experimental form enables the family members to respond much better to the demands of a highly unusual environment.

Chiefest among the benefits that family membership provides is the assurance that individuals do not stand alone in adversity, whether the adversity is generated by economic or natural calamity, or whether it is the result of misbehaviour by individuals or within the broader society. It is this degree of mutual protection and support that is lost to individuals when the family is fragmented or reduced in cohesion.

The supports and assurances that are lost need not be physical or economic in nature. The loss of psychological or social supports typically is more devastating for both the individual and the society as a whole. Physical or economic forces cause injury that happens and, once it has occurred, the extent of damage can be evaluated and recovery measures instituted. Psychological or social damage is not so apparent. Even worse, a damaging change in society continues to injure more people during the process of recognizing that the change was a bad one, that further change must occur and during the period while desirable remedy is being found and put into practice.

If we were to have choices between hurricanes or ill-advised social experimentation, we should invite the hurricane every time.

Hannah Arendt, the social philosopher who is credited with coining the term "holocaust" to describe mid-century European depredations upon slavic and jewish peoples, pointed out features of the mainly "north-american" social problem. These are north-american mainly because they were generated here, although we have exported them quite successfully.

Immigrants to North America typically abandoned many of their old-world ideas, and the assurances that they provided, just as they abandoned the extended families and their supports when they embarked

upon a new life in the new land. They looked to schools and other social institutions to inform them and their children of the values and practices that would sustain their advance to the "good life" that they sought. They were unaware that, unlike institutions in their homeland, north-american schools and institutions were not themselves guided by any clear and united system of values and moral practices. Teacher training had focused upon subject content rather than broader issues of child development; nevertheless, they and other professionals unwisely undertook tasks for which they were professionally and personally unprepared in any systematic and coherent way.

The "generation gap" that we have seen in recent decades simply does not exist as it is represented. It is presented as a conflict between young persons responding with sensitivity to new conditions that only they can experience and understand and, on the other hand, older persons advocating values and practices that had been effective under conditions that now existed only in their own minds. The young persons, in reality, simply lack confidence in ideas presented by any persons outside their immediate group, because different sources were presenting totally different ideas as the true guiding wisdom. The incoherence of the values and practices recommended by various groups was taken as convincing proof that no true guides existed for personal conduct beyond those coherently held by the immediate group of peers and any strong personal feelings that each young person might experience from within.

It is unfortunate that Dr. Spock & other professionals emerged to present conflicting ideas about child-rearing so that equal incoherence came to exist among the adults who might have acted as authorities for truth within the immediate environments of young people. Several decades of conflicting authority have left us with a society lacking a singular expression of notions of values & practices. We even have approached & considered the notion that no such coherence could or should exist in any society although we have ample historical evidence that societies that had no coherence, & could find none, were doomed to failure.

Those of us who have spent years working with our youth are fully aware that notable exceptions to the conditions described above exist in pockets within our society. We have seen that the Chinese, the Greek, the Hungarian, the Polish, the Italian and other groups can be largely immune to these pernicious effects for two or three generations after immigration. We see that young persons in these groups spend most of their leisure time in a community in which the same ideas of moral belief and social practice are admired and required by virtually every adult, whether related by kinship or only by membership in the same community. There is no incoherence and, perhaps, equally notably, there

is no lack of fun.

It is the isolates within our society who cannot withstand an assault upon their principles or their persons. Any criminal who has learned to be successful, has learned to isolate the victim. A physical assault occurs in a vacant building, a lonely parking lot or when the victim has been taken to a lonely spot. A bunko or confidence swindle can occur when the victim has been convinced to tell no one else of his fortunate investment or his chance to share in a secret inheritance. Only the swindler will know that the victim has paid to be represented in a secret deal that will yield riches.

Many teenagers are so effectively isolated from their parents that neither the parent nor the child shares in the life of the other. Parents do not enter the teenager's room or have knowledge of the contents. Teenagers are unaware of the career or business concerns of the parent. Neither knows where the other can be dependably located during a night out. Some teenagers, we have found, have attended social gatherings with their parents on so few occasions that they actually do not know how to express appreciation and approval in a crowd with polite applause rather than foot-stomping, yells and whistles. Many teenagers seldom have dinner with their parents outside the home and so learn little of formal proprieties and courteous behaviour.

We should not be surprised with some of the conduct that is found to be objectionable at rock concerts & similar events when teenagers truly have learned to see this as normal & proper appreciation in our society. The forms of appreciation and enjoyment that many of us use to express our feelings are seen by many teenagers (and some young adults) as insincere formality to be employed on boring occasions.

Changes in society have made it so that the leader of a household shares continuous and personal concern for the safety and well-being of household members with agencies in society. Even if we feel that the streets are more violent than we would prefer, still there is more assurance of safety than would be the case without police or the military. Society has assumed much responsibility for assuring the availability of resources to train and educate the young and to serve needs that arise from illness or calamity.

Other changes in society, however, have brought conditions that cause the individual to bear pressures that formerly were shared willingly and effectively by the broader community. At this time in history, many individuals suffer from a serious incapacity to fulfil many of the demands placed upon them.

Work with clients in our social institutions brings any professional to an acute awareness of how forms of isolation promote hateful feelings and hurtful behaviours between parents and their

offspring. Often, marriages fail under the pressures generated and bitter life-long separations occur among family members.

Groups such as "Tough Love" exist to help parents to cope with the conditions of bitter and painful division but they do not prevent, repair or explain the awful conditions that have come to exist within a family. Although the majority of families escape disintegration effects, only rarely does a family escape significantly painful effects unless there is a strong attachment to a community that provides a consistent and coherent statement of values a proper practices. Unfortunately, we cannot easily and readily secure this benefit for our families without being born into it. Even if we do have access, we may have much to learn before we can gain full benefit.

## 6. What Does Masonry Offer for Individuals?

Our most common response to this question is that we teach or "inculcate principles of morality" through ritual presentation and association with persons who practice and support those principles. There is no doubt that we talk about and advocate moral behaviour and principles in our rituals but, as Plato said, "To know the good is not to do the good." There is little assurance that talking about morality makes people more moral in their behaviour and there is no compelling reason to believe that our members' out-of-lodge behaviour is necessarily more moral than that of other persons with similar socio-economic backgrounds. The main value may not be in the meaning of the ritual.

Ritual is a ceremony of words, just as ceremony is a ritual of forms or behaviours. Both are formal ways of relating the person who speaks or acts to those around him. The essential element in our organization is the formality.

Formality proceeds from the use of rules of order and literal rituals. Formal situations either follow these protocols directly or adhere to procedures consistent with them. Even when not engaged in ritual activities, we speak to and of each other in formal ways. Unless we appear regularly in court or participate in government, we are unlikely to experience interpersonal formality outside of our lodge organizations.

We might ask, "What's so valuable about formality?" The answer is: formality encompasses the principles that we advocate, and formality always is proper.

When we adopt formality, we submit to controls & responsibilities that permit each person to exert influence equally and to be treated respectfully, when we speak formally, we transfer information dispassionately; that is, with emotion contained in the words rather than in our manner. We know that, under these circumstances, the impact may

be greater because sincerity & credibility are independent of the speaker.

In properly maintained formal circumstances, no one has an overpowering influence beyond the compelling wisdom in his words. He neither can monopolize nor restrict debate; he neither can degenerate nor deride others to reduce their credibility. Each speaker addresses his remarks courteously, because he speaks to the Chair and he must refer to the other persons in terms that inherently respect equality.

Morality is exercised when all are granted full and equal respect, power and benefit under circumstances based upon submission to a principle rather than upon fear of punishment or hope of reward. This definition of morality contains the necessary and sufficient conditions; the notion of true morality requires no more and is satisfied with no less.

Democracy, in its purest forms, applies the general notion to government. It institutes the methods by which the notion can be achieved in practical structures, each related to the other through their distinct and well-defined functions.

In the formality that we practice, we provide one of the rare opportunities for people to learn and to experience the practical meaning of mutual respect, personal dignity, self restraint, tolerance, rational expression of ideas, shared decision-making and the benefit of influential participation in events. Under these circumstances, people gain self-confidence, learn to conduct themselves with presence and assurance, and learn how to encourage others to do the same. We have seen this growth within the Lodge so often that we take it for granted when we say, "You will gain in proportion to your participation."

Our atmosphere of restrained and considerate relationship fosters a thriving personal and social development. The experience of formality in our lodges provides an atmosphere that is rarely found in present society. Once learned, the capacity to act formally becomes a resource for us all. When we are unsure of the appropriate behaviour for an occasion, we can adopt formality. It always embodies dignity, respect and consideration so we never can be at a loss for a way to act in any circumstance. The value of membership in our groups is available, practical and real; not conditional, theoretical or ethereal.

### 7. What Does Masonry Offer for a Family in the Community?

Marshal McLuhan & Alvin Tofler, both futurists, told us of the changes that would result from speedy technological innovation when the adaptation of social relationships was much slower. The automobile has permitted private, portable space; television has provided an authoritative voice on every topic while making local conversation impossible in its presence; the "Walkman" has provided isolation in any

surroundings, forcing other interpersonal communications to become intrusions.

Particularly dangerous activities on television are accompanied by spoken and printed warnings that people should not attempt the activities at home. Nevertheless, young people make the attempts, with the resulting damage to themselves and others. The reason is that the fantasy of television is indistinguishable from real life in their minds. The car chase really results in the good guy walking away. The life at home may not be the real one because it is mundane.

Amplified notions of individual rights have been interpreted mistakenly to mean that people, even family members, cannot share space or knowledgeable involvement in each other's lives. Privacy has become isolation & interest arising from concern has become viewed as intrusion. Each family member may be ascribing to goals & notions of value quite different from other members goals & notions; & no one aware that the differences were being developed & acquired over a period of years until a particular issue generates conflict that cannot be resolved.

A wife really may not know that the driving, highly self-critical view held by her husband actually represents the world in which he works. When he requires the children to set higher standards for effort & quality, she may privately tell them that his exaggerated demands are based only upon the pressure that he feels or his weariness, or his concern about his job, or . . . Where does she interact with other men & women beyond a superficial level to discover whether her view is real or artificial?

A reversal of gender in the paragraph above simply would yield a different example of the same psychological isolations experienced by family members. And we don't need to listen to each other because we already know. Other sources of information have informed us of the nature of the REAL reality in the world.

Each of us forms a notion of reality from our experiences and from other information sources about areas that we do not experience. We test and adjust our notions of reality by interaction with other persons' notions. Only if we are permitted to enter their privacy and they to enter ours, are we able to test personal notions of right, wrong, propriety and risk.

People used to depend upon the extended family and upon the many members of the community who participated and shared in their life experiences to test perceptions of reality. Now, in our isolation from the community, we depend upon family relationships among 2.2 children and parents, if they still are related in marriage. Family members typically are separated by custom and distance such that they participate



in a visit of 2 hours or more 3.2 times per year. It's difficult to maintain any useful level of intimacy under these circumstances.

Most of us desperately need a close community and a functional family. We need to be able to participate in group events that are frequent and devoid of a competitive atmosphere. We need to know that the people present will not make us regret our permitting them to share our experiences and our thoughts. We need to test our notions of reality against their notions and to discover the nature of the reality that exists out there in the world for which we prepare our children. Perhaps most important for the strength of our nuclear family relationship, we need an environment in which all family members, particularly children, can see that the community holds and respects notions of value and social practices that both parents harmonizing advocate.

The social events of Masonry should occur, not as another entertainment offering, but as special purpose activities, promoting special relationships reflecting the colour and character of the organization.

The notion described by this paper is not satisfied by a cosmetic change in our activities. It requires us to recognize needs among our members and throughout the whole community. Terms like "brother" have a meaning that is different in our lodges from the meaning in a family. It was not different in the past and it need not be less warm and intimate now in one place than in another.

Additional Readings

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Masonry - And the Points of Fellowship

by Ben Morrison,  
Yellowhead Council #187

As summarized in Harry Carr's book **The Freemason at Work**, there exists evidence that some of the Points of Fellowship were vital to Operative Masonry. In 1696 such Points were documents. About 1730 the Five Points of Fellowship were made an integral part of the ritual of the newly established Third Degree, & thus became linked with the Hiram legend. By 1760 the Five Points of Fellowship had taken on much of the present form as the climax of that sublime degree. They may vary slightly in symbolical procedure, but not in vital Masonic character and meaning.

Thus, the Points of Fellowship, known to all Masons the world over, have not been lost in the ruthless storms of Masonic history.

So, what does it mean when I 'give my hand' to a brother Mason and he 'clasps it in his own'? By this simple exchange I am assured of his support and I have offered mine. This mutual confidence is in accordance with the Points of Fellowship we strive to share as brother Masons.

The Five Points of Fellowship are guiding lights in Masonry. They outline the highest ideals in human behaviour, and, as such, are not easy to live by. Although the lights of Masonry may shine about us, yet there may be elements of primitive greed and deception lurking in the shadows. Self esteem is another human characteristic that tends to dim the lights of Masonry.

Should it be that a brother may be more gifted than some others, we should help him to go forward in the service of mankind; but, if his aim is inward-turned to self-esteem, then the entire effort is in vain. There is no place in Masonry for self esteem and arrogance. By these no Masonic progress is made.

By nature, men desire fellowship with equal men. We are not being overly optimistic when we join with our Poet Laureate of Masonry - Robert Burns - who wrote:

'It's coming yet for a' that,  
that man to man, the world o'er,  
shall brothers be for a' that'.

Some progress is being made toward this end.

A number of highly skilled masons contributed a major part in the establishment of Freedom and Justice in the CONstitution of the United States of America. They laid the corner-stone defined by their Great Architect. This was good work.

Mindful of the desert sands that tend to cover all, there may be

something, near at hand, that we can do. We can make it common practice to invite non-masonic friends to join us in social events, that the good fellowship of Masonry may be more widely appreciated. By this gracious measure, interest in the Craft could be increased to the benefit of all.

A fundamental evaluation of Masonry was given by President Franklin Roosevelt:

"One of the great values of Masonry is that it affords an opportunity to men, in all walks of life to meet on common ground where all men are equal and have one common interest."

It is within this veil of common interest that men may rise in stature - mindful of the Great Architect of the Universe - to "share the Five Points of Fellowship in act as well as in word". This humble, but noble status of man was summarized long ago by Christ when he taught: "Love one another, and forgive".

### Friendly Hands

*To sit alone with a friend at ease,  
And talk or not, just as you please,  
Yet in deep silence to understand,  
To feel the clasp of a friendly hand.*

*Though tired and weary, worn with care,  
Or in the depths of dark despair,  
What comfort just to reach out your hand  
And clasp another's who understands.*

*The golden rays of the rising sun,  
The sacred hues of day, now done,  
Are glorious made by unseen hands  
Of one great Friend who understands.*

*The crowds may hurry, move swiftly on,  
And melt in nightly silence, gone;  
Let me but clasp the steadying hands  
Of one true friend who understands.*

'What is Wrong with Masonry,  
or better

What is Wrong with 'Masonry'?

by Marcus Klawieter, SGM,  
Richmond Hill Council #168

Looking at several Fraternal Reviews from several Grand Lodges throughout North America, I found the following problems which were, by the way, very similar, at the close of the last century as they are today.

Unauthorized use of Rituals, references to Masonic Homes, per capita taxes, reports from Grievance Committees, problems concerning non-payment of dues (what to do to stop this trend), the penalty be for failure to pay (suspension, removal from the records, or what).

I finally came to the conclusion that, in general, the Reports of the various Grand Lodges a century ago were not drastically different from those written today. Many of the problems and concerns of 90-100 years ago, are the concerns of the Grand Lodges today. Perhaps the magnitude of the problems are not quite the same. Perhaps the locale of the problems has changed.

Then, if we were to draw a picture of Freemasonry in broad strokes only, the picture could reasonably well substitute for today's picture. Most of Freemasonry's problems then, and now, result from the nature of man, and his basic failings. BUt this is not unexpected.

If you were to scan the newspapers of the 1890's, you would find basically the same news items as today: murder, robbery, vandalism, extortion, crimes of passion, narcotics, drunkenness, forgery, arson, corruption in public life or office, a search for a higher standard through technological research and/or progress.

Actually speaking, many of the Biblical stories recount the same type of behaviour, a behaviour reported earlier by other writers who predated the Bible by many centuries.

Man's basic nature has changed little from that of Adam and Eve, Cain and Abel. His environment and surroundings have changed continuously and dramatically, but the human animal remains almost a carbon copy, at least psychologically or in behaviour.

Finally, we come to the question at hand; Is Freemasonry prepared to serve man in the new century ahead?

Let us ask ourselves, "What will we find in the century ahead"?

First, a continuing technological advance with the following striking advances, and even more:

(a) In the field of communications, the ability to communicate via thought transference, will be developed. Today we call it ESP or

mental telepathy, for lack of better words. In the next century, it will include not only personal "one on one" communication with Uncle Joe in St. Louis, but mass communication as well.

(b) In the field of transportation, we might easily travel at speeds approaching that of light. Personal "energy packs" for local airborne transportation will be common. It will probably be possible by the end of the next century to transport objects (and perhaps people) by first converting them to energy "waves" and then reconstructing them at the destination by means of a sophisticated computer controlled apparatus. I call this the Star Trek Syndrome.

(c) Energy will no longer be transmitted by wire, pipe or conduit, but by solar waves. Solar energy will have come and gone as an economical energy source, likewise, gravitational energy. The exotic energy sources that will be in vogue are too fantastic to even guess, in terms of today's technology.

(d) We will again receive visitors to our planet from outer space; perhaps from our galaxy, perhaps from beyond. In turn, we will be sending expeditions regularly to other planets. We will have long ago colonized the moon. (Lunar Lodge No. 1?) and countless space satellites will circle our globe. I will not comment at length on the word "again", in the first sentence, other than to say that it means what it says - a repeat occurrence of an event that has already taken place.

(e) Probably, the most dramatic progress will occur in the field of medicine. During the next century, almost any organ will be capable of transplant - not only transplant, but "manufacture" as well. Human bodies will be reconditioned, much as we recondition or remanufacture automobile parts. We will know a great deal more about the power of the body to regenerate lost parts. The life span will be greatly extended with little aging process accompanying it. We will, as a result, be faced with the moral problem of who will, and who will not, be permitted to continue on this planet, which, by the way, will most certainly be under the control of one government, if for no other reason than to effectively deal with other worlds.

The most striking development of all to occur in the field of medicine, and the one that will have the greatest effect on Freemasonry, will be the great advances that are just over the

horizon in man's ability to understand and to alter the human brain, and hence, to control the human personality.

Here, properly used, will be man's first (?) capability of "programming" himself. We say "first" but it will not really be a first, for each of us has had the capability to live in GOD's image, but few choose to make the necessary sacrifices to do so, to practice the self discipline required to lead a moral life.

What we should, therefore, say is that now man will have the first easy way to program himself, to become near-perfect. Unless our basic human imperfection again gets in our way and, in our greed, we program our fellow man for the greater lust, for greater personal gain, for greater material gain, we stand during the next century to make a significant improvement in man's development.

We might well see the emergence of man's capacity to affect his behaviour in a positive direction, either through surgery, chemistry, or even, controlled breeding, probably a combination of the two.

We don't think that we as Freemasons are "ready" for this today, any more than any group is "ready". In fact, many of us probably aren't ready to believe that the possibility of this exists. As Freemasons, however, we can adapt with time and probably be ready to serve man's needs on a short-term scale, just as we have done successfully for the past 250 years.

And what are man's needs which cause him to seek Masonry?

- (a) A need to be appreciated and respected.
- (b) A need to be associated with a status group.
- (c) A need for companionship.
- (d) A need to be "needed".

These are only a few reasons - and not too dissimilar from the reasons man joins any other voluntary group. So long as Freemasonry offers an opportunity for an individual to gain self-respect and the respect of his peers, and at the same time offers him an opportunity to be a contributing part of the group, Freemasonry will survive and will continue to serve.

Freemasonry will, however, have to be a little like a hockey team on any given Saturday. While no great team knows precisely what it will face this Saturday, or next Saturday (and certainly not in the next century), it meets each game in its turn, scouting the opposition as thoroughly as it can, coaching its players to the best of their abilities, stressing a well-balanced offensive and a rugged defense. Having, what is called, a string, effective "game plan", and then once in the game,

remaining alert to the opposition and receptive to changes.  
So with Freemasonry we must:

(a) Scout the opposition (man's dis-inclination to become a Mason, or a member's potential to become a "drop-out", active antagonism by outside groups, etc.). How do we answer a man's needs to make him want to become a member, and then to remain in good standing?

(b) Coach the players (members) to the best of their abilities. This means to educate the members, to stress good ritual, to demand attractive temples (not halls. Halls are not part of our Ancient Landmarks, King Solomon's Temple, etc.) and to admit only respected members. We need to keep Masonic membership "sought after" rather than "thrust upon one". Keep the standard high, get the members involved, develop leaders, and never put a man down when he tries to the best of his abilities. Rather, cheer him along the path with brotherly love.

(c) Develop a well-balanced and rugged defence. In other words, develop a program that will permit Freemasonry to meet the needs it can, and should, while still retaining its basic fundamentals that characterize us as Freemasons.

(d) Finally, "hang loose", creatively responsive to change within our basically accepted framework, so as to avoid vacillating to every whim and wind, and like a chameleon, change into something entirely and totally unrecognizable.

"But", you say, "isn't this what essential Freemasonry has been doing for the last 250 years?"

To which we would answer, "yes", & with a pretty good record of achievement. Freemasonry has weathered many a storm. It has been effective in adapting itself, within reason, to changing times, still retaining most of its basic foundation stones & ancient charges intact.

And with dedication, determination, self-denial and self-discipline there is no reason why Freemasonry cannot continue to field a winning team at any time.

The team we have today might not be able to win the game played in the year 2074, but it will acquit itself with glory this year.

By taking each year in turn, we will be ready to take the field as a whole team, in the year 2074. Think about it Brethren!

*Be a Little Kind*

*Of all good things in Masonry,  
The one great virtue, you'll agree,  
From First degree to Thirty-three,  
Is this, JUST BEING KIND.*

*The working Tools we nightly use,  
This virtue in us all infuse,  
And thus we others do enthuse,  
To be A LITTLE KIND.*

*The Five Great Points of Fellowship,  
Alone, or in relationship,  
Bound together by one strong Grip,  
Teach us TO BE KIND.*

*The Lib'ral Arts teach us each day,  
The Sciences our minds do sway,  
We learn from them the perfect way,  
The Art OF BEING KIND.*

*It isn't asking you too much,  
To give this little friendly touch,  
But oh, the joy it gives to such  
Of whom YOU'RE BEING KIND.*

*God this intended in His Plan,  
When first He made His image, man  
Your fellow men then gently scan  
And be A LITTLE KIND.*



## Research

Order of the Secret Monitor

by R.J. Meek,

Council of 9 Muses and Dogwood Council #171

An examination of the Order, it's history, and a comparison of the American and English practices.

It is believed by W.J. Hughan, the English Masonic writer, that the present Order of the Secret Monitor was developed from "The Brotherhood of David and Jonathan". Records have been found at Amsterdam, Holland, indicating that the Brotherhood was in existence there in 1773. There does not appear to be any direct connection with English Freemasonry. It is possible that the degree was carried to New Amsterdam some time around 1778.

The Origin of the Masonic concordant body called The Secret Monitor occurred in the USA where it was worked under various titles such as "Brotherly Love", "Jonathan and David", and finally "The Secret Monitor". First references to the degree in the USA are circa 1866. At that time it was a rather simple degree, capable of considerable variation. The fortunes of the Secret Monitor waxed and waned until, in 1931, at the institution of the Allied Masonic Degrees, the Order was absorbed and placed second in seniority. The first grade is Royal Ark Mariner, and as this is controlled by the Royal and Select Masters in Canada, we of the AMD in Canada consider the Secret Monitor to be the premier degree.

The US-Canadian AMD version of the Secret Monitor is rather short - a page in the rubric to open, 4 1/2 pages cover the degree, and 1/2 page to close. The English ritual is very much longer and is in two degrees (not counting the Installation). A.E. Waite writes in his Encyclopedia "There are various forms of this innocent and not unpleasant trifle". The rite is based on I Samuel 20, and inculcates "a lesson of unfaltering friendship which the prospect of danger could not appal, and the hour of adversity could not betray" as Mackey puts it in the flowery language of a century ago.

The American Order of Secret Monitor had, in its early years, a Grand Conclave, but very little is known about it, and it seems to have been rather ineffectual. Ray Denslow, one of the better US authorities writes that the Odd Fellows utilized the same story of David and Jonathan in one of their degrees.

In the year 1887 Dr. Zacharie, a PGM from California, took the US Order of Secret Monitor to England. On April 24th of that year the Alfred Meadows Conclave, No. 1 London, was founded, with Dr. Zacharie as Supreme Ruler. This Conclave is now known as Premier No. 1, with the date of constitution shown as Nov. 3, 1887. Oddly enough, a



Grand Council was formed on June 17, 1887, with but 2 Conclaves in Great Britain - the second one being University of London, No. 2. Today these two, joined by Summus Conclave No. 3, meet at Mark Masons Hall, London.

While there are occasional references to the Allied Masonic Degrees in the USA as far back as the late 19th century, the present AMD structure was erected in 1931. W.J. Hughan in his "History of the Secret Monitor 1887 - 1907" states: "On Dec. 12, 1892, Dr. Carmichael, Grand Master of the AMD, Virginia, USA visited the Order of Secret Monitor in England and obtained copies of the ritual as practised in Britain. A couple of years later, Dr. Carmichael again visited England; he presented a copy of the American AMD ritual of the Secret Monitor." I confess I am a little puzzled by these statements, but I gather that the two rituals were now widely divergent.

Records show that a group of brethren from Maine wrote on Jan. 23, 1895, to Grand Council of Secret Monitor in England applying for permission to open a Conclave of Secret Monitor and confer the Second and Third Degrees. A Warrant was granted, and this led to a confrontation with the Grand Council of the Order of the Secret Monitor in the USA. A similar request was sent in May 1898 by brethren in Albany, N.Y. Owing to the rather delicate situation which had developed, the English Grand Council denied the request.

Little is known about what happened in the USA between the last decade of the 19th century and adoption of the Order by the AMD in 1931. Suffice to say the Secret Monitor must have been moribund and by including the old ritual within the AMD, it blossomed forth with a new lease of life in the USA. Here in Canada we have accepted the American heritage of the Order. As far as I can ascertain, the Order of the Secret Monitor as practised in England, was never exported to Canada.

During the 19th century, many extraneous and little known degrees and rites were worked in England. Some of these had a tenuous connection with Freemasonry but most did not. The Grand Council of English AMD was established in 1880; according to Robert Freke Gould, a conference had been held in London, April 3, 1871, which set up a central body of miscellaneous groups which eventually became the Grand Council, Allied Masonic Degrees of England.

The Order of the Secret Monitor became popular with English Master Masons, and by the end of 1888 there were 12 active Conclaves. Some of the early ones are interesting: The Queen's Westminster, No. 12, founded in 1888, was a military unit with Col. G. Lambert it's first Supreme Ruler - he was Prime Warden of the Worshipful Company of Goldsmiths. Belonging to one of the London Guilds was a prerequisite for a man with political and social ambitions.



A year later the Order of Secret Monitor issued warrants to faraway parts of the Empire: Jamaica, Madras, Natal, Calcutta, and Singapore. Grand Conclave has always enjoyed an imperial flavour. Their official title is The Grand Council of the Order of the Secret Monitor in Great Britain and Ireland, and the Dominions, colonies and Dependencies of the British Crown. (Editor's Note: this has been recently changed. The present title is "The Grand Conclave of the Order of the Secret Monitor, or Brotherhood of David and Jonathan, in the British Isles and in Territories Overseas".)

The Order of Secret Monitor operated in England, yet at the same time, the English AMD actively worked the rite. Nevertheless, each authority recognized the other as legitimately working the degree using different rituals.

Volume 80 of A.O.C., 1967, has an anonymous article entitled "An Introduction to the Allied Masonic Degrees". The problem is succinctly told: "The Secret Monitor was included in the A.M.D. in consequence of the disinclination of the then Recorder to join the combination, but it consisted of one degree only, a variation from America." In 1931, after some inimical exchanges, the AMD of England dropped all claims to the Order of Secret Monitor, & limited themselves to five ceremonies: (1) St. Lawrence the Martyr, (2) Knight of Constantinople, (3) Red Cross of Babylon, (4) Grand High Priest & (5) Grand Tiler of Solomon. Now there is only one Order of Secret Monitor practised in England & those Conclaves holding to their authority.

A recent book "Beyond the Craft", explains how the impasse was resolved. "...There was a lot of friction because both AMD and Grand Council of Secret Monitor claimed jurisdiction in England. In 1931 the Order of Secret Monitor was deleted from the AMD mainly because C.W. Napier-Clavering was the Grand Supreme Ruler of the O.S.M., and at the same time was Grand Master of A.M.D." Since 1931 there has been no discord whatever.

A.E. Waite believes the Secret Monitor was practised in one of the intermediate degrees of the early Ancient and Accepted Scottish Rite. He also claims there is little relation with the Order of Jonathan and David as developed in Holland, as was claimed by Hughan.

Several English Masonic writers make reference to the seven degrees of the Scarlet Cord; this is a series of minor grades extending beyond the Order of Secret Monitor Third or "Installation of a Supreme Ruler of a Conclave" ceremony. No reference is made to The Scarlet Cord in the O.S.M. Constitutions; J.S.M. Ward, in "Freemasonry and the Ancient Gods" makes three references, but gives no real information to what the Scarlet Cord is all about.

The Proceedings of the 90th Annual Convocation of Grand



The Byways of Masonry

by Glenson T. Jones, PSGM,

Council of 9 Muses and Capital City Council #154

1 Introduction

My purpose in writing this paper is to put some perspective on the growth of "addition degrees" within Freemasonry. I have tried to give an overview of when and where these additional degrees and Rites arose and, to some extent, the reasons for their growth. The development of each body has been followed up to the point of the establishment of the first Grand Body from which our present Grand Lodges, Chapters, Councils, Consistories, etc. can be said to have derived.

I had intended to follow the development of each rite through to the establishment of the first permanent Grand Body in Canada, but soon found that there was too much material for a single paper of any reasonable length. I hope to extend this study in these directions in another paper. Also, much as some of the bodies formed in the 1800s, such as the Societas Rosicruciana In Anglia and the Allied Masonic Degrees, are dear to my heart, I will leave these to another paper.

2 Early Operative Masonry

It is clear that early operative masonry developed more or less directly from the craft guilds in England. Masons were not alone in having such assemblies or associations. In fact there were forty-seven known craft guilds in London in the 14th century (Ref. 8.3.2-3 pg.7). Masonic guilds, in fact, were probably among the least prevalent at that time.

The guilds which became the strongest & which survived the test of time were those of a religious character, having various social & benevolent functions. The rise of the guild organizations is strongly linked to the social, economic & industrial development of England during the 11th through 18th centuries. One of these, the London Masons' Company, is known to have had a continuous existence back to at least 1418 A.D.

Many of the old operative lodges had Old Charges or manuscript constitutions. The possession of one of these was viewed as full and sufficient authority to maintain an independent existence as a lodge. Some 120 of these have been found and analyzed. They date from c. 1390 through the 18th Century.

The ritual of the time was very simple. It consisted of a prayer or invocation, a reading of historical portions of the Old Charge, typically illustrating the progression of the craft from the Holy Land to England, the story of the Athelstan-Edwin assembly at York, the oath of fidelity, the reading of the "Charges" and the sealing of the oath on the

manuscript. It was not until c. 1640 that evidence of masonic secrets in an admission ceremony is found.

3 The Growth of Non-Operative Masonry

We find non-operative members being admitted to operative lodges as early as 1634. At first only a few "gentry" members joined the simple operative lodges, but by 1646 there was at least one lodge composed entirely of non-operatives.

I imagine that all of you have heard the words; "... it is not in the power of any Man or Body of Men to make innovation in the Body of Masonry". How many of you realize that these words were not derived from the Operative constitutions or Old Charges but first appeared in the Book of Constitutions of the United Grand Lodge of England in 1827?

It is further interesting to note that these words are misquoted because what it actually says is; "... it is not in the power of any Man or Body of Men to make innovation in the Body of Masonry without the Consent first of the Annual Grand Lodge".

T.O. Haunch states (Ref. 8.3.2-5 pg. 149 - 167) that Grand Lodge itself was an innovation; that independent Lodges of free and accepted masons had existed back as far as the 17th century. When the four London lodges formed themselves into the first Grand Lodge, they did so not to control the degrees or to defend any landmarks, but rather, as they said, 'to cement together under a Grand Master as the Centre of Union and Harmony'. It is doubtful if any of the participants thought of anything more than a social purpose in getting the lodges together in an assemblage or 'grand lodge'.

4 The Early Grand Lodge Period

Early speculative Craft Masonry consisted of only two degrees, the EA and Fellow-of-the-Craft or Master's Part (Ref. 8.3.1-12) but, soon after the formation of the first Grand Lodge, the Master's Part evolved into the MM degree and a separate FC degree was developed from part of the EA degree. The whole process of the development of speculative Masonry, has been one of speculating or exploring the mysterious something which non-operative Masons found in the primitive Operative ritual and traditions.

Lionel Vibert states (Ref. 8.3.2 -4, pg. 31) that the trigradal system, that we know today as Craft Masonry, is a development at the hands of speculative craftsmen from a Gild system which consisted originally of a simple oath of admission for young apprentices, a ceremony for his later full membership and, perhaps, another rite associated with mastership. He places the development of the FC Degree at about 1730, long after the formation of the first Grand Lodge. Robert

Lindsay (Ref. 8.3.5-2) places this about 5 years earlier.

The first Grand Lodge was not in a position, or of a mind to dictate to lodges in general, outside, perhaps of those in the London area. We have no record of the actions of Grand Lodge until 1723 when the first minute book was started, except the writings of Anderson in his 1738 issue of the "New Book Of Constitutions".

By 1723, however, Grand Lodge was consolidating its position. It had elected its first Grand Master of noble blood and was assuming administrative powers relative to the lodges in and around London. The 1723 Constitutions indicate, however, that Grand Lodge was acting purely locally, in that the Book of Constitutions was for use by the lodges in London and Westminster.

Haunch states (Ref. 8.3.2-5 pg. 51-53) that, in England, the first half of the 18th Century after 1714 was one of good government, of peaceful economic development and of a new enlightened social philosophy. In this environment, and after the formation of Grand Lodge in 1717, Freemasonry flourished and became very popular.

Pope (Ref. 8.3.2-4 pg. 471-474) shows that the number of Lodges in London increased from 4 to 116 from 1717 to 1740, and then dropped sharply to about 75 by 1757. The count then rises again to 160 by 1760. He ascribes this to a number of factors, including the unstable condition in England from 1740 to 1750 which culminated in the unsuccessful Jacobite Revolution of 1745, the shift from the former Christian character of Masonry, the Papal bull against Freemasons of 1738, a period of disfavour of English society toward Freemasonry triggered by the exposures of 1723 and 1730, and the four London mock processions by the Scald Miserables between 1741 and 1745.

### 5 The Evolution of Speculative Masonry

B. E. Jones (Ref. 8.3.1-5 pg. 493) points out that the development of the MM degree with its Hiram legend sometime prior to 1730 seemed to have left the Brethren somewhat discontent as it appeared to leave something to come later. This could account for the rapid rise of the Royal Arch which offered what could be seen as the completion of the Third Degree. It was probably also a factor encouraging the rise of the Royal Order and the Scot's or ecossais degrees.

Robert Lindsay (Ref. 8.3.5-2) believed that the Grand Lodge of 1717 began diverging from the ways of Accepted Masonry after the publication in 1723 of the Constitutions in that it removed the original Christian basis for membership and substituted a deistic one, i.e. requiring a belief in "the Religion in which all Men agree". He states (pg. 41) that this was one of the motivations for the formation of the Royal Order in London between 1725 and 1741. The Royal Order of Scotland

was formed with the assistance of a warrant issued in 1750 by the governing body which was known as The Provincial Grand Lodge in South Britain. The original Royal Order in England seems to have disappeared about the time of the formation of the Grand Lodge of the Antients (1751), and Lindsay implies (pg. 37) that these events may have been related. It may interest you to know that this book by Lindsay was edited and amended by Bro. A.J.B. Milborne, a Past Provincial Grand Master of the Provincial Grand Lodge of the Royal Order in the Province of Quebec and a full member of the Quatuor Coronati Lodge of research.

The early "Scot's" or "Ecossais" degrees also developed around 1730 to 1740, and probably for similar reasons. There are two main theories of the origin of these degrees. The first is that they originated in England about 1730 and then spread to France about 1735 where they became very popular. The second theory is that they developed in France about 1725, partly in reaction to the new theism of English Craft Masonry as indicated in Anderson's Constitutions of 1723. (Refs. 8.3.4-5 pgs. 3-10 & 8.3.1-8 pgs. 9-34)

The first mention of higher degrees in England is that of a Scots Master Lodge which met regularly in 1733 at the Devil's Tavern in London. There are other references to Scotch or Scots' Masonry in England through 1758. Interest in these degrees seems to have declined after 1740. It has been noted that the higher degrees were tainted in many English minds with a Jacobite flavour.

The Jacobites were the supporters of the Stuart pretender to the throne of England. They were known to have been active in the promotion, and perhaps the development, of higher degrees especially in France. The Jacobite cause culminated in the abortive 1745 Rebellion.

English Craft Masonry was carried to France soon after the formation of Grand Lodge and the first lodge was founded about 1725. High degree masonry is known to have existed in France since 1737 and there were high degree lodges in Paris about 1742. In addition to whatever motivation that the de-Christianization of Craft Masonry may have produced, there were in France two other influences which could have influenced the growth of the High Degrees. These were, a difference in national temperament, and the fact that, in contrast to England where Masonry appealed primarily to the middle class, Masonry in France was often an upper class activity. The Higher Degree lodges were a means to distance themselves from the middle classes who later swarmed to Craft Masonry. These bodies could set their own rules for membership which often included intellectual attainment.

There are hints of what is now known as Royal Arch symbolism prior to the formation of the first Grand Lodge. There were many references during the 1720s to Arch symbols and to movable letters which

could refer to early RAM development. In the 1730s, definite references have been found to higher degrees and to Scots Master Lodges. Bernard Jones (Ref. 8.3.3.1-1 pg. 38-43) states that the early "Scots" degrees contained much material which is today found in the Royal Arch and the Mark Degrees. He adds that it cannot be said with certainty that the Royal Arch developed from the Scots Degrees or vice versa but he thinks that the evidence points to the former.

The first printed reference to the Royal Arch was in 1743 and there is reasonable evidence that a RA ritual was worked in Scotland in the early 1740s. RA ceremonies were worked in Ireland before 1759 and in the U.S.A. in 1753.

The rise and growth of the Royal Arch was greatly influenced by the establishment of a rival Grand Lodge, the "Antients". This second Grand Lodge was formed in 1751 by a group of largely Irish and Scottish masons residing in England. They were joined by many discontented English masons. The premier Grand Lodge was soon nick-named the "Moderns" because they were charged, not entirely fairly, with making innovations in the Ancient Landmarks; including de-Christianizing the ritual, abandoning portions of the ritual, ignoring the esoteric Installation of the Master and refusing to acknowledge the antiquity of the Royal Arch.

We cannot go into the development of this conflict or its resolution some 60 years later except to point out that the Royal Arch received great attention from masons of both camps in the ensuing years, partly because the Antients came to be called the Grand Lodge of Four Degrees.

Many "Modern" masons acquired this degree and a number of "Modern" lodges were known to have practised it under their Craft warrants, without official approval, but also without much objection.

The world's first Grand Chapter came about, not at the hands of the Antients, as might have been expected, but among the Modern masons. The Antients didn't need a Grand Chapter since they were encouraged to practice the Royal Arch under their Craft warrants. The Moderns, however, were, at least officially, forbidden from assembling in higher degrees under their Craft warrants.

The first Grand Chapter was formed on July 22, 1766 (Ref. 8.3.2-3 pgs. 280-284 and Ref. 8.3.3.1-1). This was accomplished by the signing of the Charter of Compact by 30 "Modern" masons who had "passed the Arch". It is very significant that although the Grand Lodge, as a point of policy, had no use for the Royal Arch, the person who signed as the head of that Grand Chapter was none other than Lord Blayney, who was at that time the Grand Master of the Moderns!!! Other important members were Thomas Dunckerley, John Allen and Thomas French.

This Grand Chapter did not immediately assume governing functions, in fact it acted largely as a Chapter for three years. In 1769, however, it started issuing Charters for subordinate Chapters and by 1781 a total 25 had come into existence. One of these Charters went to Quebec, in 1780. The Antients formed their Grand Chapter about 1771 to defend their right to the degree.

Referring back to the Royal Order of Scotland, I mentioned that it was formed with the assistance of a warrant issued by the Provincial Grand Lodge in South Britain in 1750. This phrasing needs to be explained. The Warrant was a Patent appointing one William Mitchell as Provincial Grand Master of the Order in the Seven Provinces, now known as the Netherlands. The Warrant indicates that it was signed in the 9th year of the Provincial Grand Mastership of the signator. The name of the P.G.M. is only given as Sir William R.L.F. (R.L.F. stood for the characteristic - Relief.)

It is not known if Mitchell ever exercised these powers in the Seven Provinces but it is known that he resided in Edinburgh, Scotland from 1753 on. He started recruiting for the Order in 1754 and had established a Chapter about 1763. By 1767, this Chapter had raised itself into the present Grand Lodge and Grand Chapter of the Order.

It is interesting to note that one of the documents issued by the Grand Secretary of the original Provincial Grand Lodge of South Britain listed the regular Chapters by seniority. The last entry, written by a different hand, probably Mitchell's, was the Provincial Grand Chapter at Norfolk, Virginia, constituted Oct. 12, 1752. Nothing has ever been found of this body but a set of jewels which seem to have come from it, came into the hands of the present Grand Lodge of the Order in 1775.

The picture is not nearly so simple when one looks at the Scot's or Ecossais degrees. I mentioned that these were developing in England and France sometime after 1730. The information is very confused as many Rites or systems of higher degrees were springing up in the mid to late 1700s, especially in France. The one of most immediate interest is the Rite of Perfection of 25 degrees which seems to have developed between 1750 and 1771. It is from this root that our present Ancient and Accepted Scottish Rite has arisen.

In August 1761, a patent was issued in the name of the Grand Master of the Grand Lodge of France, to Stephen Morin granting him the authority to promote freemasonry throughout the world. Jackson (Ref. 8.3.4-5 pgs. 39-46) was not certain that the original patent gave Morin the authority to confer the high degrees but the signators had the authority to give this to him, had they wished to do so. Morin was not able to take his patent back to the West Indies immediately because the ship he was travelling on was captured by the English and he spent a year

or more in England. As a civilian, he was fairly well left to his own devices and he later claimed that he had met the Grand Master of the Moderns, Lord Ferrers and had been warmly received. He further claimed the Lord Ferrers had added his approval by co-signing the Patent. The original Patent has never been found but several copies, apparently made from it, have turned up.

Morin arrived in the West Indies in 1763 and immediately started developing the Rite of Perfection and translating some of the documents into English. He started calling himself "Inspector and Deputy of the Grand Lodges of France and England" and before his death claimed to control all the degrees from 4 to 29, which was 4 degrees more than existed in the Rite of Perfection. He was said to have signed himself as 33 degrees as early as 1768.

He was apparently very flamboyant and exploited his masonic authority to the full. This earned him many enemies. In contrast, his deputy, Henry Francken, was a much easier man to deal with and made many influential friends. Together they founded a Consistory of Princes of the Royal Secret in Jamaica.

After Morin's death in 1771, Francken completed the production and revision of the rituals. He authorized a Lodge of Perfection at Albany and issued a number of patents as Deputy Inspectors General, both in the West Indies and in America. Francken died in 1795.

The growth of the Rite of Perfection lost its direction after 1780 and became very chaotic especially in America where the various Deputy Inspectors General became very independent. The Grand Council in Paris disappeared during the French Revolution in the late 1700s.

In 1795, Comte de Grasse-Tilly and his father-in-law, Jean-Baptiste Delahogue, arrived in Charleston. It is not clear what part they played but, with their assistance the American Supreme Council of the Ancient and Accepted Scottish Rite was founded on 31 May 1801. Twelve years later this Supreme Council set up the Supreme Council for the Northern Jurisdiction of the United States of America and subsequently changed its title to the Supreme Council for the Southern Jurisdiction. From these two Supreme Councils have come all the presently existing Supreme Councils throughout the world.

Coil (ref. 8.3.1-7 pgs.343-345) believes that the Knight Templar degree arose in France sometime after 1741, along, with the Rose Croix and Kadosh degrees, as one of the continental high grades. It probably entered England and Scotland in the mid 18th century via Ireland. The Early Baldwin Encampment in Bristol became its initial and leading exponent. Much is unknown about its origin and progress.

The Knights Templar degree probably spread to our continent by Military Lodges in the British forces. The first written reference to a

Masonic Templar degree or ceremony is in the minutes of St. Andrew's Royal Arch Lodge or Chapter at Boston, Mass. for Aug. 28, 1769. R.V. Harris (Ref. 8.3.3.4-2) wrote an interesting paper on the beginning of Knight Masonry in Canada. He says that the most likely source of the K.T. ritual worked in Boston was an Irish military lodge called Lodge "Glittering Star" # 322. This Lodge and it's associated Regiment served several times in Canada and in 1966 was in Gibraltar.

The first Grand Conclave of the Grand Elect-Knights Templar Kadosh and Holy Sepulchre of St. John of Jerusalem, Palestine, Rhodes and Malta was held in London in 1791. Thomas Dunckerley was appointed Grand Master of the Knights of the Rosy Cross, Knights Kadosh and Knights Templar in 1793 by the Duke of Kent, the Grand Patron of the Order.

The Order in England fell into abeyance upon Dunckerley's death in 1795 until revived in 1804 by the Charter of Confirmation issued by the Duke of Kent. The Order waxed and waned over the next 70 years, becoming first a Grand Conclave and then a Convent General in 1873.

In the United States, a Grand Encampment had been formed in Philadelphia in 1795 but this expired fairly soon after formation. The first one which is still in existence was formed in Providence, R.I. in 1805 and was originally called the United States Grand Encampment. In 1816 it dropped the reference to United States and evolved into the Grand Encampment of Massachusetts and Rhode Island. The National Great Priory of the Dominion of Canada was formed in 1876.

The Royal & Select Masters or Cryptic Rite was the last of the major Rites to be organized. The Select Master degree evolved from an earlier degree called Select Masons of 27 (Ref. 8.3.1-8 pgs. 536-539) which was contained in the rituals brought to this continent about 1762 by Stephen Morin as a side degree of the Rite of Perfection. The Royal Master degree is unknown before about 1804 and Coil quotes Gould as stating that the earliest authoritative account of the working of the degree was in 1807.

The first Grand Council of Royal and Select Masters which has survived to today is that in Connecticut which was formed in 1818 although there was an earlier attempt in New York State in 1810. Robertson (Ref. 8.3.3.2-1 pgs. 138-140) states that the first three Councils of Royal and Select Masters were formed by a charter for the Grand Council of the State of Maine, dated May 18, 1867. These Councils immediately proceeded to form themselves into the Grand Council of Royal and Select Masters for New Brunswick.

## 6 Conclusion

I have tried to show, in this paper a flow or connected-ness of

Masonic speculation from the early operative workings to the major Rites in existence today. There is no one direct path or goal to this growth as it represents the combined efforts of many Masons over several centuries.

We are told that Freemasonry is a system of morality, veiled in allegory and illustrated by symbols. The various Rites and ceremonies provide the allegory and explore the symbols. The appendant Orders do not detract from Freemasonry but allow those with special interests to explore the symbols in their own ways. Most of those who I know are heavily involved in these Rites, are also heavily involved in Craft activities. Masonry is what Masons do. Let us do our best to be the ideal of a Mason, as we understand one to be.

## 7 Glossary

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CMRA - Canadian Masonic Research Association

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