

ROYAL AND SELECT MASTERS

Compiled by OSBORNE SHEPPARD from Old Records.

ROYAL MASTER

THE Royal Master is the eighth degree of the American Rite, and the first of the degrees conferred in a Council of Royal and Select Masters. Its officers are a Thrice Illustrious Grand Master, representing King Solomon; Illustrious Hiram of Tyre, Principal Conductor of the Works, representing Hiram Abiff; Master of the Exchequer, Master of Finances, Captain of the Guards, Conductor of the Council, and Steward. The place of meeting is called the "Council Chamber," and represents the private apartment of King Solomon, in which he is said to have met for consultation with his two colleagues during the construction of the Temple. Candidates who receive this degree are said to be "honored with the degree of Royal Master." Its symbolic colors are black and red—the former significant of grief, and the latter of martyrdom, and both referring to the chief builder of the Temple.

The events recorded in this degree, looking at them from a legendary point of view, must have occurred at the building of the first Temple, and during that brief period of time after the death of the builder which is embraced between the discovery of his body and its "Masonic interment." In all the initiations into the mysteries of the ancient world, there was, as it is well known to scholars, a legend of the violent death of some distinguished personage, to whose memory the particular mystery was consecrated, of the concealment of the body, and of its subsequent discovery. That part of the initiation which referred to the concealment of the body was called the Aphanism, from a Greek verb which signifies "to conceal," and that part which referred to the subsequent finding was called the euresis, from another Greek verb

which signifies "to discover." It is impossible to avoid seeing the coincidences between the system of initiation and that practised in the Masonry of the third degree. But the ancient initiation was not terminated by the discovery. Up to that point, the ceremonies had been funereal in their character. But now they were changed from wailing to rejoicing. Other ceremonies were performed by which the restoration of the personage to life, or his apotheosis or change to immortality, was represented, and then came the autopsy or illumination of the neophyte, when he was invested with a full knowledge of all the religious doctrines which it was the object of the ancient mysteries to teach—when in a word, he was instructed in divine truth.

Now a similar course is pursued in Masonry. Here also there is an illumination, a symbolic teaching, or, as we call it, an investiture with that which is the representative of divine truth. The communication to the candidate, in the Master's degree, of that which is admitted to be merely a representation of or a substitution for that symbol of divine truth (the search for which, under the name of the true word, makes so important a part of the degree), how imperfect it may be in comparison with that more thorough knowledge which only future researches can enable the Master Mason to attain, constitutes the autopsy of the third degree. Now, the principal event recorded in the legend of the Royal Master, the interview between Adoniram and his two Royal Masters, is to be placed precisely at that juncture of time which is between the euresis or discovery in the Master Mason's degree and the autopsy, or investiture with the great secret. It occurred between the discovery by means of the sprig of acacia and the final interment. It was at the time when Solomon and his colleague, Hiram of Tyre, were in profound consultation as to the mode of repairing the loss which they then supposed had befallen them.

We must come to this conclusion, because there is abundant reference, both in the organized form of the Council and in the ritual of the degree, to the death as an

event that had already occurred; and, on the other hand, while it is evident that Solomon had been made acquainted with the failure to recover, on the person of the builder, that which had been lost, there is no reference whatever to the well-known substitution which was made at the time of the interment.

If therefore, as is admitted by all Masonic ritualists, the substitution was precedent and preliminary to the establishment of the Master Mason's degree, it is evident that at the time that the degree of Royal Master is said to have been founded in the ancient Temple, by our "first Most Excellent Grand Master," all persons present, except the first and second officers, must have been merely Fellow Craft Masons. In compliance with this tradition, therefore, a Royal Master is, at this day, supposed to represent a Fellow Craft in the search, and making this demand for that reward which was to elevate him to the rank of a Master Mason.

If from the legendary history we proceed to the symbolism of the degree, we shall find that, brief and simple as are the ceremonies, they present the great Masonic idea of the laborer seeking for his reward. Throughout all the symbolism of Masonry, from the first to the last degree, the search for the WORD has been considered but as a symbolic expression for the search after TRUTH. The attainment of this truth has always been acknowledged to be the great object and design of all Masonic labor. Divine truth—the knowledge of God—concealed in the old Kabbalistic doctrine, under the symbol of his ineffable name—and typified in the Masonic system under the mystical expression of the True Word, is the reward proposed to every Mason who has faithfully wrought his task. It is, in short, the "Master's wages."

Now, all this is beautifully symbolized in the degree of Royal Master. The reward had been promised, and the time had now come, as Adoniram thought, when the promise was to be redeemed, and the true word—divine truth—was to be imparted. Hence, in the person of

Adoniram, or the Royal Master, we see symbolized the Speculative Mason, who, having labored to complete his spiritual temple, comes to the Divine Master that he may receive his reward, and that his labor may be consummated by the acquisition of truth. But the temple that he had been building is the temple of his life; that first temple which must be destroyed by death that the second temple of the future life may be built on its foundations. And in this first temple the truth cannot be found. We must be contented with its substitute.

SELECT MASTER

THE Select Master is the ninth degree in the American Rite, and the last of the two conferred in a Council of Royal and Select Masters. Its officers are a Thrice Illustrious Grand Master, Illustrious Hiram of Tyre, Principal Conductor of the Works, Treasurer, Recorder, Captain of the Guards, Conductor of the Council, and Steward. The first three represent the three Grand Masters at the building of Solomon's Temple. The symbolic colors are black and red, the former significant of secrecy, silence, and darkness; the latter of fervency and zeal. A Council is supposed to consist of neither more or less than twenty-seven; but a smaller number, if not less than nine, is competent to proceed to work or business. The candidate, when initiated, is said to be "chosen as a Select Master." The historic object of the degree is to commemorate the deposit of an important secret or treasure which, after the preliminary preparations, is said to have been made by Hiram Abiff. The place of meeting represents a secret vault beneath the Temple.

A controversy has sometimes arisen among ritualists as to whether the degree of Select Master should precede or follow that of Royal Master in the order of conferring. But the arrangement now existing, by which the Royal Master is made the first and the Select Master the second degree of Cryptic Masonry, has been very generally accepted, and this for the best of reasons. It is true that the circumstances referred to in the degree of Royal Master occurred during a period of time which lies between the death of the Chief Builder of the Temple and the completion of the edifice, while those referred to in the degree of Select Master occurred anterior to the builder's death. Hence, in the order of time, the events commemorated in the Select Master's degree took place anterior to those which are related in the degree of Royal Master; although in Masonic sequence the latter degree is con-

ferred before the former. This apparent anachronism is, however, reconciled by the explanation that the secrets of the Select Master's degree were not brought to light until long after the existence of the Royal Master's degree had been known and recognized.

In other words, to speak only from the traditional point of view, Select Masters had been designated, had performed the task for which they had been selected, and had closed their labors, without ever being openly recognized as a class in the Temple of Solomon. The business in which they were engaged was a secret one. Their occupation and their very existence, according to the legend, were unknown to the great body of the Craft in the first Temple. The Royal Master's degree, on the contrary, as there was no reason for concealment, was publicly conferred and acknowledged during the latter part of the construction of the Temple of Solomon; whereas the degree of Select Master, and the important incidents on which it was founded, are not supposed to have been revealed to the Craft until the building of the Temple of Zerubbabel. Hence the Royal Master's degree should always be conferred anterior to that of the Select Master.

The proper jurisdiction under which these degrees should be placed, whether under Chapters to be conferred preparatory to the Royal Arch degree, or under Councils and to be conferred after it, has excited discussion. There is no doubt that these degrees belonged originally to the Ancient and Accepted Rite, and were conferred as honorary degrees by the Inspectors of that Rite. This authority and jurisdiction the Supreme Council for the Southern Jurisdiction of the Rite continued to claim until the year 1870.

THE ORDER OF THE TEMPLE IN CANADA

By the late WILL H. WHYTE

Past Supreme Grand Master Knights Templar of Canada.

THERE is an old tradition that the Knights Hospitaller (Knights of St. John and Knights of Malta, alternately so called) were in active existence in the City of Quebec in the 17th and 18th centuries. It is claimed that Champlain, who came to Quebec in 1603, was a Knight of Malta. Montmagny, who was Governor of Quebec from 1636 to 1648, especially was untiring in his efforts to advance the interests of the Order of Malta, but after his recall the Order declined. Captain John Knox, in his journal of the Siege of Quebec under date of 1st October, 1759, describes the chief edifices of the city and refers to the unfinished but imposing house of the Knights Hospitaller. The American Gazette, published in Italian at Leghorn, 1763, in describing the Town of Quebec, refers to the house of the Knights of Jerusalem, a superb building of square stones and which is said to have cost £40,000 sterling. The Abbe Bois, F.R.S.C., states that the Knights established a bureau in the yard of the Castle of St. Louis, costing 40,000 livres (not pounds). The gable contained a large stone set in the wall, on which was engraved the arms of the Order. The edifice was destroyed by fire during the siege of July, 1759, and the stone which bore a gilt Maltese Cross and the date 1647, remained among the ruins until 1784 when it was unearthed and placed in the wall of the Chateau Yard. This stone is still to be seen in the archway, which faces St. Louis Street of that handsome hostelry the "Chateau Frontenac," now standing on the site of the famous old Chateau St. Louis of many historic memories.

RECORDS IN BOSTON

1769—The oldest record pertaining to the Order of the Temple on this continent is found in the first meeting recorded of St. Andrew's Royal Arch Chapter of Boston, August 28th, 1769, when one William Davis received the four steps of Excellent, Super Excellent, Royal Arch, and Knight Templar.

RECORDS IN NOVA SCOTIA

1782—The first records in Canada, that we know of, are from Halifax, in the Province of Nova Scotia, which give the minutes of a chapter of Royal Arch Masons held under warrant of No. 211 on the "Ancient Grand Registry of England," on the 20th September, 1782, and the conferring of the Royal Arch Degree on three candidates, after which, "an assembly or encampment of Sir Knights Templar being formed, the said Brothers, J. G. Pyke, John Clark, and Joseph Peters, were instituted and dubbed Knights of the Most Noble and Right Worshipful Order of the Knights Templar." There are similar records of ten other meetings.

RECORDS IN QUEBEC

1791—In the old minutes of Albion Lodge No. 2, in the City of Quebec, it is recorded, June 10th, 1791, that Archibald Ferguson, Knight Templar, was present. A letter from H.R.H. Prince Edward, afterward Duke of Kent, Colonel commanding the Royal Fusiliers, and father of Her Most Gracious Majesty Queen Victoria, and dated at Quebec, 27th October, 1792, written to Sir Thomas Dunckerley, Grand Master of the Templar Order in England states: "Nothing gives me greater pleasure than to hear of the advancement of that Order, which, in my humble opinion, is, of all Masonry, the most valuable." Again on November 20th, 1793, H.R.H. writes: "I shall think myself particularly fortunate when circumstances shall permit my meeting the Knights of Grand Chapter in London." H.R.H., who was Grand Master of the G.L. of

Lower Canada from 1792 to 1812, and resided for some years at both Quebec and Halifax, also held during the latter part of that period the office of Grand Patron of the Order of Masonic Knights Templar. There are many records in the minutes of the old Lodges in the Province of Quebec relating to the Order of the Temple in the beginning of the nineteenth century.

FIRST WARRANT, KINGSTON, ONT.

1800—In the early days of the Order the degrees were always conferred under a Craft Warrant, but the year 1800 produced the first Templar Warrant in Canada for holding a separate organization for the assembling of the Fratres and conferring the Order of the Temple. This old Templar Warrant is date 31st October, 1800, and was issued to Sir Knight Companion Christopher Danby as Captain General and signed:

Frederick Hirschfeldt, Grand Master,

John Danley, Generalissimo,

Francis Wycott, Capt. General.

William Mackay, First Captain.

Thomas Sparham, Second Captain.

John McGill, Recorder pro tem.

A list of the members, dated 2nd November, shows a roll of fourteen names.

SECOND WARRANT, KINGSTON, ONT.

1823—The next record appears to have been a dispensation for an Encampment of Templars at Kingston on the 10th day of March, 1823. This dispensation was granted to Sirs John Butterworth, Thos. Ferguson and William Chestnut, and a constitutional number of Knights Templar and Knights of Malta, in the Town of Kingston, and signed by Ziba M. Phillips, General Grand Master, K.T., K.M. This Encampment was known by the style and title of No. 1 or St. John's in the Town of Kingston, and met in the house of Sir George Millward, known by the sign of the Old King's Head. This body was also known as St. John's Encampment No. 1.

1824—This dispensation was followed by a warrant dated 12th February, 1824, signed by Ziba M. Phillips, G.M., and Phillip F. Hall, Grand Recorder, P. T. The Petitioners all resided in Kingston and were British subjects.

1827—The next document is a letter from Hall the Recorder, to the Grand Encampment at Montreal, and the reply is dated at Montreal, January 24th, 1827, and is signed by Gwyn Owen Radford, Past Grand Master, K.T. and K.M., who writes for the Grand Master, in the absence of the Grand Recorder.

1840—The Order in the Maritime Provinces received its first impetus, by the issuing of a charter by the Supreme Grand Encampment of Ireland, on the 5th April, 1840, to "Hibernian Encampment" No. 318, located at St. Andrews, N.B. This body, however, went out of existence in May, 1860, and its warrant was returned to Ireland.

1843—Frater J. Ross Robertson's history of the Knights Templar of Canada states a warrant was issued by Ziba M. Phillips in 1843 for Victoria Encampment at Smith's Falls, also one from Ireland in 1850 to be attached to Lodge No. 159, Irish Register, at Hawkesbury, Canada West. There is no record of Templar work at this latter place. The warrant is signed by Augustus Frederick, Duke of Leinster, the Supreme Grand Commander of the High Knights Templar of Ireland.

THIRD WARRANT, KINGSTON ONT.

1854—In the year 1854 the late Col. Wm. McLeod Moore, who had arrived in Canada a few years previously found that an Encampment had been in existence in Kingston, and that two of the original members, Fratres Samuel Boyden and Robert Sellars, still resided there. The warrant of 1824 was eventually found and forwarded, accompanied by a petition signed by the two surviving members and other Templars, to England, praying that it might be exchanged for a new one to be called "Hugh de Payens."

This new warrant was issued by Colonel Kemeys Tynte, Grand Master of England, on the 10th March, 1854, with Colonel Moore as First Commander. In July of the same year the Colonel received a patent making him Provincial Grand Commander for the Province of Canada.

From this time dates the revival of the Order of the Temple in Canada.

PROVINCIAL GRAND CONCLAVE

In the same year (1854) a warrant was issued to open Geoffrey de St. Aldemar in Toronto, dated 8th September, and William de la More the Martyr, at Quebec, was constituted on the 28th July, 1855, with Frater T. D. Harington as Eminent Commander. These three Encampments, on the 7th October, 1855, formed the first governing body of the Order, the "Provincial Grand Conclave" at Kingston, the predecessor of the present Sovereign Great Priory. The Premier Preceptory, Hugh de Payens, of Kingston, installed at its inception and had among its earlier members a number of Knights whose names are very familiar to all Canadian Masons, among them James A. Henderson, Q.C., afterwards Supreme Grand Master of Canadian Templars; S. B. Harman, Thos. D. Harington, Sir Allan Napier MacNab, the Right Hon. Sir John A. Macdonald, afterward Prime Minister of Canada, and Sir Alexander Campbell, the latter three becoming in later years distinguished Canadian statesmen.

1856—On the 22nd April, 1856, a dispensation was issued by the Chapter General of Scotland to a number of Knights resident in Saint John, N.B., under the designation of the Encampment of St. John, No. 48; a charter followed dated February 11th, 1857. John Willis, who in 1827 was a member of the St. John's Encampment No. 1, Kingston, was the first Lieutenant Commander of this body. This Encampment has had a notable existence, and came under the banner of the Sovereign Great Priory in 1897. On the 11th October, 1858, Nova Scotia Preceptory of Halifax was chartered by Convent General, and together with Union de Molay of St. John (founded in

1869) formed a Provincial Grand Priory for Nova Scotia and New Brunswick. This provincial body kept a separate existence until the death of the Provincial Prior, the Hon. Alex. Keith, in December, 1872, when by instructions from the Great Priory of England, they came under the Grand Priory of Canada.

1859—In 1855 a charter had been granted by Ireland for an Encampment in the City of Hamilton, and in April 1859, a number of Knights Templar resident in that City, petitioned for a charter from England, and forwarded with their petition this warrant or Charter No. 231 from the Grand Encampment of Ireland. A new warrant was issued by Col. Tynte, Grand Master, for Godfrey de Bouillon of Hamilton, to bear date from the Irish warrant, October 25th, 1855. The next warrants were, Richard Coeur de Lion of London, Ont., in 1857; King Baldwin of Belleville, 7th June, 1861; Richard Coeur de Lion of Montreal, 3rd December, 1863; Plantagenet of St. Catharines in 1866, and Plantagenet of Stanstead, 1867. The name of this latter body was subsequently changed to Sussex.

GRAND PRIORY OF CANADA

1868—The last session of the Provincial Grand Priory was held at Ottawa in 1867 and request forwarded to England that owing to the confederation of the Canadian provinces this year into a Dominion or National body, it was highly expedient to likewise confederate the various Templar organizations into a Supreme Grand Conclave. This was agreed to by England, and at the annual session of the Order in Montreal, in 1868, it met as a Grand Priory, and under the regime of this governing body the following subordinates were given life, viz., in 1869, Hurontario at Collingwood, afterwards removed to Guelph and re-named Victoria; Mount Calvary at Orillia, afterwards removed to Barrie; Geoffrey de St. Aldemar of Toronto, which had been practically dormant for several years, was revived in 1871. Harington was chartered for Trenton, but it practically went out of existence in 1873. In 1872 Gondemar was instituted at Maitland, St. John the Almoner at Whitby, Palestine at Port Hope, and Odo de

St. Amand at Toronto. In 1873, William de la More the Martyr, which, upon the removal of the Government to Ottawa, was taken to that city, and had languished in a semi-dormant manner, finally returned its warrant. Sussex this year was moved to Dunham, in 1874 it was removed to Montreal and became dormant, was later on revived and moved back to its first home Stanstead, and in 1900 was finally located in Sherbrooke.

NATIONAL GREAT PRIORY OF CANADA

1876—In 1876 Grand Priory, after nine years' existence, met under that name for the last time in Montreal. In August, 1873, a Conclave for the formation of a National Great Priory had been called to meet in Kingston, but no action was taken until 1876 in Montreal, when it was finally consummated by consent of the Supreme authorities in England.

At this meeting the Grand Sub. Prior, in order to place on record the action taken on the Memorial of Grand Priory, read the extract of the minutes of Convent General of October, 1873, and of the Great Priory of England and Wales, 10th December, 1875; the patents erecting Canada into a National Great Priory and Col. W. J. B. Macleod Moore as the first Great Prior. During the eight years' existence of the National Grand Priory, from 1876 to 1884, the following additions were made to the roll of Preceptories: "Kent" of Chatham, in 1877; "Burleigh" of St. Thomas, in 1878; "St. Elmo" of Goderich; in 1880, this Preceptory removed to Stratford in 1896; "Ray" of Port Arthur, in 1880, name changed in 1894 to "Rhodes," and a preceptory chartered in the same year (1880) to Quebec, to be known under the old cognomen of "William de la More the Martyr." "Albert Edward" (name subsequently changed to King Edward) was instituted in Winnipeg in 1880, and "Windsor," in Windsor, Ontario, in 1882.

GRAND CROSSES

1881—In 1881 V. E. Frater A. Stavelly Hill, M.P., Chancellor of the Great Priory of England, paid Canada a visit and received a Templar greeting and welcome in Richard Coeur de Lion Preceptory, Montreal. The occasion was memorable, for H.R.H. the Prince of Wales, as Grand Master, had commissioned the Eminent Knight to convey to the following fratres of Canada the decoration and patent of "Grand Cross of the Order of the Temple" to Col. Macleod Moore and W. B. Simpson, and "Knight Commanders of the Temple" to I. H. Stearns of Montreal, Hon. Robert Marshall of St. John, James Moffatt of London, C. D. Macdonald of Peterborough, and L. H. Henderson of Belleville. These were supplemented afterwards by the conferring of the "Grand Cross" upon J. A. Henderson, Q.C., D.C.L., of Kingston; James Kirkpatrick Kerr, Q.C., Toronto, and Daniel Spry, of Barrie, the Grand Chancellor, and "Knights Commander" upon G. O. Tyler, A. G. Adams, Montreal; Robert Ramsay, M.D., Orillia, and E. H. D. Hall of Peterborough.

Convent General, the governing body of the Order, to which Canada was attached, was now practically dead. Ireland and England had disagreed over various changes, Canada had not been consulted, and much dissatisfaction had been expressed over the condition of Templar affairs. At the annual session of 1883 a resolution was passed looking to the complete independence of Great Priory.

SOVEREIGN GREAT PRIORY

1884—On the 8th July, 1884, the Fratres of the National Great Priory met in Toronto for the ninth and last time, and having been absolved by H.R.H. the Prince of Wales from their allegiance to him as Grand Master, formally inaugurated the Sovereign Great Priory of Canada, with Col. Wm. Bury Macleod Moore, G.C.T., as Supreme Grand Master, *ad vitam*. At this session the honorary rank of "Past Supreme Grand Master of Knights Templar of Canada" was, by resolution, conferred upon H.R.H. the Prince of Wales, "as a mark of the very high

esteem and affection in which he was held by the Templars of this jurisdiction."

With the change in status and nomenclature the "Order of the Temple" in Canada secured a new lease of life and energy. Harington Preceptory, dormant for some years, was resuscitated and removed to Almonte, and Gondemar Preceptory to Brockville. Many of those in existence put on more vigor, though the membership in many was somewhat small, the total roll at this time standing at twenty-six preceptories with less than 1,000 members. The Grand Encampment of the United States promptly recognized Canada's sovereignty, and an exchange of Grand Representatives between the two bodies was made. The year 1886 saw "Malta Preceptory at Truro, in Nova Scotia, instituted, and a preceptory chartered at Melbourne, in Victoria, Australia. The issuing of this Australian Warrant brought a strong protest from England, who had instituted a preceptory in that Colony some years previously which had ceased to exist, and the territory was therefore considered practically unoccupied. With the issuing the following year of two more warrants for Victoria, trouble ensued, and the Great Priory of England severed all fraternal intercourse with the Sovereign Great Priory of Canada, which condition of affairs lasted for some years. In the year 1888 the three Australian preceptories seceded from Canada and formed the "Great Priory of Victoria," which survived for a few years, but eventually ceased to exist. In July, 1887, Sovereign Great Priory forwarded an address to "Queen Victoria," extending heartiest congratulations upon Her Majesty attaining the 50th anniversary of her reign. In the same year the City of Toronto obtained a second preceptory, which was named "Cyrene" No. 29, and which has fully justified its existence.

1890—The death of Col. W. J. B. Macleod Moore, which occurred a short time after the annual assembly, in September, 1890, removed a most enthusiastic Templar, as well as a most prominent figure in Masonic circles in Canada. He had presided over the destinies of the Knights

Templar of Canada for 36 years, from 1854 to 1867 as Provincial Grand Commander, from 1868 to 1875 as Grand Prior from 1876 to 1883 as the M.E. Great Prior, and as Supreme Grand Master, from 1884 to 1890, and had achieved the reputation of being an able and learned historian, especially in all that pertained to the Templar Order.

A special assembly was held in Hamilton on October 21st following, and the D. Grand Master Frater James A. Henderson, of Kingston, unanimously elected to the vacant chair. Frater Henderson was far from well and not at the meeting, and he followed his illustrious predecessor within a few weeks of his elevation to the Grand Mastership.

At the annual assembly, July, 1891, M. E. Frater Henry Robertson, LL.B., was elected Supreme Grand Master, followed the next year, 1892, by M. E. Frater E. T. Malone, of Toronto. During the years 1893 and 1894 M. E. Frater E. E. Sheppard, also of Toronto, occupied the chair, and M. E. Frater Will H. Whyte, of Montreal, in 1895 and 1896. Frater Whyte was the first Canadian Grand Master of Knights Templar to officially visit the Grand Encampment of the United States. He attended the Triennial at Boston in 1895, accompanied by Most Em. Frater Malone. M. E. Frater Daniel F. Macwatt was Grand Master in 1897 and 1898. With the death of the venerable frater who had so long presided over the destinies of the Order in Canada, the old regime passed away. New methods and new ideas had been struggling into life for some years, and with the above earnest and enthusiastic fratres in command, increasing interest was taken by the members in the Order. These years were marked by steady development, new regulations and statutes were effected for the smoother working of both the Supreme and constituent bodies and a motion brought forward providing that when the provinces were each sufficiently strong, Provincial Grand Bodies were to be formed. A by-law was adopted providing for a neat black uniform and a new edition of the Ceremonies issued, making them more attractive.

The Supreme Grand Masters since 1884 have been as follows:—

*W. J. B. Moore.....	1884-85-86-87-88-89
*J. A. Henderson.....	1890
*H. Robertson.....	1891
E. T. Malone.....	1892
E. E. Sheppard.....	1893-94
*Will H. Whyte.....	1895-96
*D. F. Macwatt.....	1897-98
*Hon. John V. Ellis.....	1899-1900
D. L. Carley.....	1901-02
*Hon. Wm. Gibson.....	1903-04
*J. B. Tresidder.....	1905-06
A. A. Campbell.....	1907-08
*L. B. Archibald.....	1909-10
*Wm. P. Ryrie.....	1911-12
*Philip D. Gordon.....	1913-14
A. W. Chapman.....	1915-16
C. H. Collins.....	1917-18
*Abraham Shaw.....	1919-20
A. S. Estey, M.D.....	1921-22
E. A. Evans, C.E.....	1923-24

GRAND CHANCELLORS

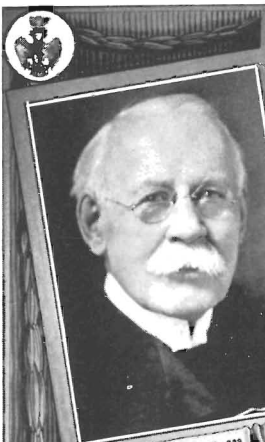
*Daniel Spry.....	1884-1896
*W. H. Whyte.....	1897-1916
*Philip D. Gordon.....	1917
W. H. A. Eckhardt.....	1919-

Preceptories, 65.

Membership, 30th June, 1923, 11,573.

NOTE—A Supplement to this article compiled by W. H. A. ECKHARDT, Grand Chancellor will be issued in July 1924

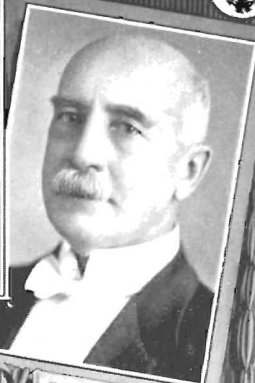
*Deceased.



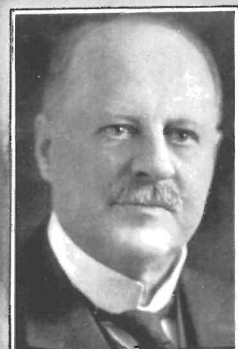
W. H. BALLARD 33°



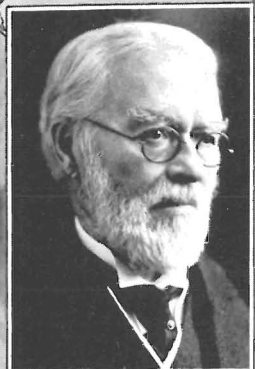
W. M. LOGAN 33°
Gr. Sec. *



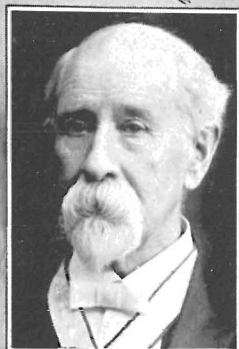
F. J. HOWELL 33°



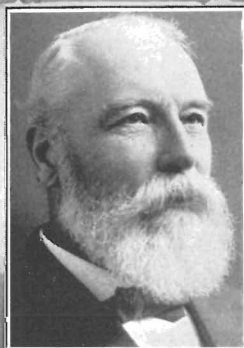
W. H. WARDROPE 33°
P.G.M.



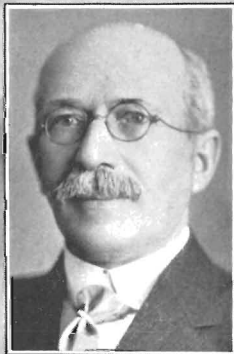
J. M. GIBSON 33° P.G.M.



A. T. FREED 33° P.G.M.



THOMAS LEES 33°



W. H. DAVIS 33° G.Z.



GEORGE MOORE 33° P.G.Z.

ANCIENT AND ACCEPTED SCOTTISH RITE IN THE DOMINION OF CANADA

By ILL. BRO. W. H. BALLARD, 33°

Secretary-General.

THE Ancient and Accepted Scottish Rite of Freemasonry was introduced into the Dominion of Canada on the tenth day of July, 1868, London, Ontario, by virtue of a patent held by the Illustrious Brother Col. William James Bury Macleod Moore from the Supreme Council for England and Wales and the Dependencies of the British Crown.

Under this authority the first bodies of the Rite were established as follows:—

In the Province of Ontario.

Moore Sovereign Consistory, S.P.R.S. 32nd at Hamilton

Hamilton Sovereign Chapter Rose Croix at Hamilton.

London Sovereign Chapter Rose Croix at London.

In the Province of New Brunswick—

Moore Sovereign Chapter Rose Croix at Saint John (not opened, however, until April, 1870).

Other bodies under warrants from the same Supreme Council were soon after established as follows:—

Keith Chapter of Rose Croix at Halifax, in the Province of Nova Scotia, in October 1870.

Harington Consistory, at Saint John, New Brunswick, under warrant dated July, 1872; opened in September of the same year.

Macleod Moore Chapter Rose Croix at Maitland, Ontario, under warrant dated May, 1873.

Toronto Chapter Rose Croix, at Toronto, Ontario, 14th May, 1873.

Hochelaga Chapter Rose Croix, at Montreal, Province of Quebec, July, 1873.

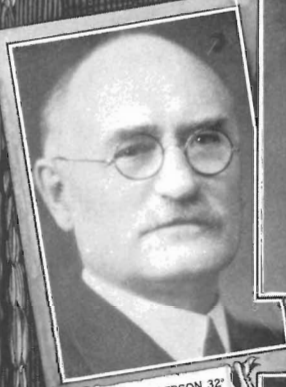
Under a combined warrant from the Supreme Council for Scotland the following bodies were established in Saint John, Province of New Brunswick:—

New Brunswick Council of Kadosh, Oct., 1871.

New Brunswick Chapter Rose Croix, Oct., 1871.

III. Bro. Moore, who was so active in his efforts to introduce Scottish Rite Masonry into Canada, was an enthusiastic missionary in the cause of Masonry generally. He was born in Ireland in 1810, initiated into Freemasonry at the early age of 17 years in Aberdeen, Scotland, where he also received the Royal Arch Degree. He became a Knight Templar in Ireland, received the degrees of the A. A. S. Rite in New York in 1863, and in 1868 was made an active member of the Supreme Council for England, and in the same year, as had been already shown, began the organization of the Rite in Canada. Perhaps his principal activity was manifested in Knight Templarism: in 1850 he established the first Templar Encampment in connection with Freemasonry in the Island of Malta, and soon after coming to Canada, in 1854, revived an old dormant Templar warrant. This marks the first establishment of the Templar order in this country on a constituted basis. He was rightly considered one of the greatest authorities on Knight Templarism in the world.

From the constant association and frequent interchange of visitation of members of the Rite in the Dominion with those in the United States, the heads of the order in Canada considered it necessary that the system to be followed should be assimilated as closely as possible with that which obtained in the bodies of the Rite in the Northern and Southern Jurisdictions of the United States. This was considered impossible under the regime of the Supreme Council of England and Wales which, working only the 18th, 30th, 31st and 32nd degrees, had no provision for conferring in full the degrees subordinate thereto, in many respects the most important of the system. In addition to this the scale of fees for the Consistory degrees was so high and required so long an intermission of time



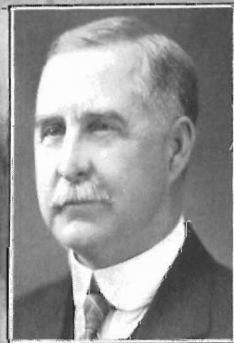
J. A. HENDERSON 32



W. BRO. R. C. RIPLEY 32



GRIFFITH LLOYD 33



W. BRO. J. GILL 32



HUGH A. MACKAY 33



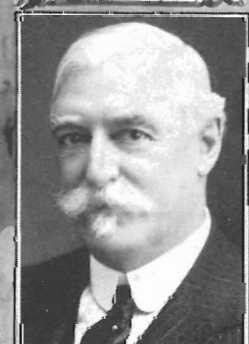
A. M. CUNNINGHAM 33



J. R. MOODIE 33



J. J. EVEL 33



ROBERT HOBSON 33

between them, that the propagation of the Rite was so narrowly limited as to amount almost to prohibition.

Some concessions were made after considerable time had elapsed and petitions had been sent forward for modifications of these stringent rules and the Supreme Council did grant a code of regulations under which the bodies of the Rite made much more satisfactory progress. But those most deeply concerned for the welfare of the order came to the conclusion, after mature deliberation, that unless the Rite in Canada was placed under its own Sovereign Body it would never command the respect to which, through its intrinsic merit, it was entitled, and accordingly an earnest appeal was made to the Mother Body for absolution from vows of fealty and allegiance and for authority to establish a Supreme Council 33rd degree for the Dominion of Canada.

The Supreme Council in England took immediate action on this application and requested the votes of the various bodies of the Rite in Canada in order to learn whether the desire for independence proceeded from the members holding the 33rd degree only, or was the wish of the members of the Rite generally. Accordingly a vote was taken and found to be unanimous for separation.

Thereupon the Supreme Council promptly, and with the greatest kindness and courtesy, issued a Patent to the Illustrious Brother Thomas Douglas Harington, 33rd degree (their representative at the time for the Dominion, excepting the Maritime Provinces), to open a Supreme Council 33rd degree for the Dominion, naming the said Illustrious Brother as the M. P. Sovereign Grand Commander *ad vitam*; whereupon by virtue thereof a convention of the members of the 33rd degree was summoned to meet at Ottawa on the 16th of October, 1874.

In obedience to the summons issued the following members of the 33rd degree assembled in convention: T. Douglas Harington, W. J. B. Macleod Moore, John W. Murton, Hugh A. Mackay, David R. Munro, together with two distinguished visitors, Ill. Bro. Albert Pike, M.P.

Sovereign Grand Commander of the Supreme Council for the Southern Jurisdiction of the United States, and Ill. Bro. D. Burnham Tracy, representing Ill. Bro. Josiah H. Drummond, Sovereign Grand Commander of the Supreme Council for the Northern Jurisdiction of the United States.

By authority of the Patent, Bro. Harington appointed Robert Marshall, 33rd degree, of St. John, New Brunswick, Lieutenant Grand Commander, and they (by written consent of the latter) appointed John W. Murton, 33rd degree, the third member, to hold the office of the Grand Secretary General.

Ill. Bro. Pike declared the Supreme Council to be duly and constitutionally established, and "The Supreme Council of Sovereign Grand Inspectors-General of the 33rd degree for the Dominion of Canada" had its birth.

The Supreme Council was opened in due form and the following members of the 33rd degree duly elected to active membership therein: Hugh A. Mackay, D. R. Munro; J. K. Kerr; J. Domville and H. W. Chisholm. The following members of the 32nd degree were severally elected to receive the 33rd degree, and Bro. Pike elevated them to the rank of S. G. Inspectors-General, 33rd degree, and declared them active members of the Council: John V. Ellis, of St. John, New Brunswick; William Reid, of Hamilton, Ontario; William H. Hutton, and Eugene M. Copeland, both of Montreal, Quebec.

The necessary elections to the various offices having been duly conducted the Supreme Council assumed its full form as follows:

T. Douglas Harington, M.P., Sovereign Grand Commander.

Robert Marshall, Lieut. Grand Commander.

John Walter Murton, Secretary-General.

Hugh Alexander Mackay, Treasurer-General.

John Valentine Ellis, Grand Chancellor.

David Ransom Munro, Grand Master of Ceremonies.

James Domville, Grand Marshal-General.

James Kirkpatrick Kerr, Grand Standard Bearer.

Hugh Williams Chisholm, Grand Captain of the Guard.

Active Members:—

Col. W. J. B. Macleod Moore, Laprairie, Quebec.

William Reid, Hamilton, Ontario.

William Henry Hutton and Eugene Mortimer Copeland,
both of Montreal, Quebec.

III. Bro. Pike, who had taken such an active interest in the formation of the new Council, loyally stood sponsor for it and immediately formulated and sent out a circular letter to the several Supreme Councils with which the Supreme Council for the Southern Jurisdiction of the United States had relations of amity and correspondence making known that the Supreme Council for the Dominion of Canada was duly established and organized in strict accordance with the disposition of the Grand Constitution of 1786, and requesting that these Councils recognize it as a regular and lawful Supreme Council, and offer to enter into relations of amity and correspondence with it. So prompt was the response to this request that at the next annual meeting Sovereign Grand Commander Harington was able to announce that more than a dozen of these Councils had sent fraternal notices of recognition and that with the greater number of these, representatives had already been exchanged.

Of the five members of the 33rd degree who met in convention to establish the Council one still survives—
III. Bro. Hugh A. Mackay, of Hamilton, Ont. He was elected Treasurer-General at the inaugural meeting and held the office continuously till 1913; also without intermission throughout the same period he has been the representative of the Northern Supreme Council of the United States near this Supreme Council. Bro. Mackay was at the meeting at which the Rite was inaugurated in Canada in 1868, went to London two years later to interview the English Supreme Council in the interests of greater freedom for the Canadian brethren, was raised to the 33d degree in 1872, and has been constantly interested and active in the

work of the Council ever since. There can be few living who have worn the honor longer or more worthily.

The Supreme Council having perfected its own organization undertook at once the completion of such a system of Masonry in the higher degrees as would lay down a foundation that could be hereafter built upon with confidence and success and at the same time adapt itself to the genius of the people who were to become its members.

Although the English Council had already made some concession it was thought well to depart still farther from the requirements of the British usage in devising a system to be adapted to the Dominion as a whole.

In England the 32nd and the 31st degrees were conferred by the Supreme Council and were strictly limited in number, the 31st to 99 and the 32nd to 54 members. Membership in the 30th degree was not definitely limited as to number, but no Prince Rose Croix could receive this degree unless a present or past M. W. S. and had been three years a member of the 18th degree, except by special dispensation.

In England the Lodge of Perfection as a separate body does not exist and none are named on the English register, the Rose Croix Chapter covering both the Council of Prince of Jerusalem and the Lodge of Perfection.

None of these restrictions commended themselves to the members of the Canadian Council and accordingly membership in the 30th, 31st and 32nd degree is unlimited either as to restriction to definite numbers or to the requirement of having previously held office in a subordinate body. Lodges of Perfection exist also as a separate and distinct organization with their own officers and system of administration, and may exist in localities where Chapters have not yet been established. Too rapid progress through the various grades of the Rite is checked, however, by statutory time limits. A candidate who has just received the symbolic degree will require more than two years to complete those of the Scottish Rite unless

under a special dispensation, which can be granted only by the Sovereign Grand Commander, or by the Deputy of the Council for the province in which the candidate resides.

The degrees above that of Rose Croix are not conferred by the Supreme Council as in the United Kingdom, but by Consistories of S. P. R. S. 32nd degree, covering Tribunals of G. I. I. C. 31st degree and Councils of G. E. K. K. H. 30th degree, one, and one only, of which is allotted to each province of the Dominion.

While the number of those known as active members of the Supreme Council is limited to thirty-three the ordinary membership in the Council increases *pari passu* with the work done in the Lodges of Perfection, the statutes providing that "each province under the jurisdiction of the Supreme Council shall have the right to one additional Honorary Inspector-General for every additional fifty Grand Elect Perfect and Sublime Masons made in the Province without regard to Lodge or locality in which they may be members," the Council reserving to itself the right to create additional Honorary Members when, in its judgment, the interests of the Rite so require.

The Supreme Council is required to meet annually on the fourth Wednesday in October, at such place in the Dominion as it shall determine; but the meeting at which the officers shall be elected must be held at the Grand Orient, and as this occurs every third year, one annual session at least out of every three must be held in the City of Montreal. A special meeting may be called by the Sovereign Grand Commander to be held at any time or place that he may deem expedient.

Although the first Sovereign Grand Commander was appointed *ad vitam* and held the office till his death in January, 1882, this mode of tenure was not adopted, and all succeeding holders of the office have been elected by the active members of the Council for the statutory three years' term.

The complete list of Sovereign Grand Commanders is as follows:—

- 1874-1882—Thomas Douglas Harington.
- 1882-1886—William Henry Hutton.
- 1886-1892—John Valentine Ellis.
- 1892-1898—John Walter Murton.
- 1898-1904—Isaac Henry Stearns.
- 1904-1913—Sir John Morison Gibson.
- 1913-1919—Benjamin Allen.
- 1919-1922—J. Alexander Cameron.
- 1922-1923—Sir John Morison Gibson.
- 1923— —J. Alexander Cameron.

The office of Secretary-General has been held as follows:

- 1874-1886—John W. Murton.
- 1886-1904—Hugh Murray.
- 1904— —William H. Ballard.

The first Secretary-General, John W. Murton (Lieut.-Grand Commander 1886-1892, and then Sovereign Grand Commander until his death in 1898), was one of the most enthusiastic and energetic of those who interested themselves in the introduction of the Rite into Canada. He received the degrees, 4th degree to 32nd degree, in the Southern Jurisdiction U.S. in 1863 and the 33rd from the Supreme Council for England in 1868. He took a prominent part in the formation of the first bodies of the Rite and was for many years the Commander-in-Chief of the Moore Consistory, having been virtually its first presiding officer.

The Scottish Rite in Canada having thus secured its own governing Council and settled with a fair degree of definiteness by what system of statutes and regulations its bodies and members should be governed, proceeded with satisfactory rapidity to increase in numbers and influence. New bodies were rapidly formed and increased enthusiasm in the propagation of its principles soon became manifest.

The splendid and copious ritual, the high conception necessary to the proper rendering of the lessons contained in the successive degrees of the Ancient and Accepted Scottish Rite and the paraphernalia requisite to the satisfactory staging of the varying scenes demand mental capacity, a sense of devotion to Masonic duties, and financial support such as smaller places can scarcely hope to furnish in sufficient abundance to insure continuity of efficient work.

The enthusiasm and zeal of a few may start a body going, but the persistent effort of the many is thereafter necessary to provide a constant force to preserve the momentum already communicated.

Thus it was that in the earlier years of the growth of the Rite flourishing bodies existed for a time in some of the smaller towns in several of the Provinces, but eventually met the inevitable fate of those who take up a burden which they cannot bear and surrendered their warrants.

Another retarding factor was found to exist in places which, though numerically large enough, had, from their situation in newly settled parts of the country, a population more or less shifting. This feature retarded the progress of the Rite to some extent in Western Canada, even so important a centre as Winnipeg moving slowly for some years; but now that fixity of residence is more pronounced in the larger centres flourishing bodies of the Rite have been instituted in Winnipeg, Vancouver, Edmonton, Regina, Sault Ste. Marie. etc.

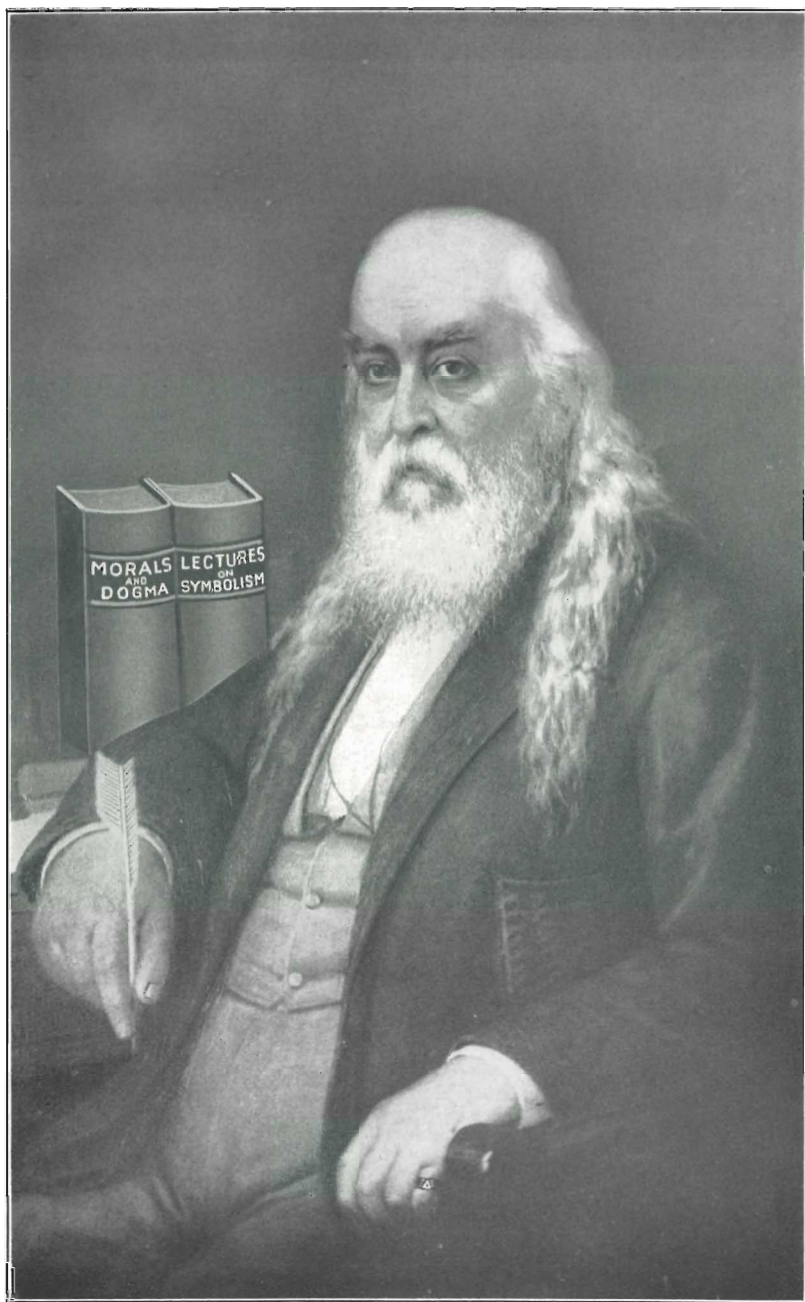
The following table exhibits accurately the present condition of the Rite in Canada and the growth it has made in the 56 years of its existence:

CONSISTORIES

Name	Location	Estab- lished	1922	Admitted	Affiliated	Died	Withdrawn	1923	Increase
Alberta.....	Edmonton, Alta.....	1910	136	19	.....	4	3	148	12
British Columbia.....	Vancouver, B.C.....	1905	176	48	1	.....	.....	224	48
Manitoba.....	Winnipeg, Man.....	1886	407	45	1	.....	7	443	36
New Brunswick.....	Saint John, N.B.....	1870	100	12	2	4	3	107	7
Nova Scotia.....	Halifax, N.S.....	1884	91	4	.....	1	.....	94	3
Moore.....	Hamilton, Ont.....	1868	1900	299	2	22	.....	2179	279
Montreal	Montreal	1874	251	24	.....	3	5	267	46
Saskatchewan.....	Regina, Sask.....	1919	129	15	.....	.....	.....	143	14
			3213	466	5	41	19	3623	410

ROSE CROIX CHAPTERS

Name	Location	Estab- lished	1922	Admitted	Affiliated	Died	Withdrawn	1923	Increase
Delta.....	Calgary, Alta.....	1923	.....	.....	43	.....	.....	43	43
Mizpah.....	Edmonton, Alta.....	1907	209	9	.....	3	7	208	.....
Vancouver.....	Vancouver, B.C.....	1901	355	11	.....	2	.....	362	7
Bethesda.....	Winnipeg, Man.....	1880	540	29	1	2	6	563	23
Harington.....	Saint John, N.B.....	1870	133	10	2	5	3	136	3
Keith.....	Halifax, N.S.....	1870	157	16	.....	1	1	171	14
Spry.....	Barrie, Ont.....	1891	543	71	.....	10	.....	604	61
Nanna Bijou.....	Fort William, Ont.....	1918	110	10	.....	1	.....	119	9
Guelph.....	Guelph, Ont.....	1900	128	17	.....	2	.....	143	15
Hamilton.....	Hamilton, Ont.....	1868	879	83	.....	9	.....	953	74
Rose of Sharon.....	Kingston, Ont.....	1883	111	5	.....	.....	.....	116	6
London.....	London, Ont.....	1868	582	55	2	9	4	626	44
Murray.....	Ottawa, Ont.....	1890	447	41	.....	12	2	473	26
Sault Ste. Marie.....	Sault Ste. Marie, Ont.....	1914	101	10	1	.....	.....	112	11
Toronto.....	Toronto, Ont.....	1878	680	55	1	6	.....	730	50
Windsor.....	Windsor, Ont.....	1918	429	35	1	5	6	454	25
Hochelaga.....	Montreal, Que.....	1873	242	35	2	3	7	269	27
Quebec.....	Quebec, Que.....	1890	46	.....	.....	.....	.....	45	.....
Regina.....	Regina, Sask.....	1916	199	19	1	2	.....	216	17
			5925	511	54	77	39	6372	447



LODGES OF PERFECTION

Name	Location	Estab- lished	1922	Admitted	Affiliated	Died	Withdrawn	1923	Increase
Calgary.....	Calgary, Alta.....	1917	129	28	4	1	3	157	28
Edmonton.....	Edmonton, Alta.....	1904	243	11	3	4	9	237	.....
Vancouver.....	Vancouver, B.C.....	1897	468	13	3	3	4	477	9
Victoria.....	Victoria, B.C.....	1887	94	25	7	1	.....	125	31
Brandon.....	Brandon, Man.....	1921	40	19	8	.....	.....	67	27
Winnipeg.....	Winnipeg, Man.....	1880	723	30	2	6	10	740	17
Saint John.....	Saint John, N.B.....	1878	161	13	2	5	3	170	9
Victoria.....	Halifax, N.S.....	1887	221	13	.....	2	1	231	10
Barrie.....	Barrie, Ont.....	1888	707	136	.....	10	.....	833	126
Superior.....	Fort William, Ont.....	1916	163	20	1	.....	.....	183	20
Royal City.....	Guelph, Ont.....	1884	314	38	.....	2	2	348	34
Murton.....	Hamilton, Ont.....	1874	1451	206	1	13	.....	1645	194
Kingston.....	Kingston, Ont.....	1881	194	13	.....	1	1	205	11
London.....	London, Ont.....	1888	792	88	1	9	2	871	79
Elgin.....	Niagara Falls, Ont.....	1923	.....	.....	28	.....	.....	28	28
Ottawa.....	Ottawa, Ont.....	1889	786	53	1	15	4	820	34
Peterborough.....	Peterborough, Ont.....	1923	.....	.....	55	.....	.....	55	55
Sault Ste. Marie.....	Sault Ste. Marie, Ont.....	1913	143	14	.....	1	1	155	12
Toronto.....	Toronto, Ont.....	1878	1189	109	5	9	2	1292	103
Windsor.....	Windsor, Ont.....	1916	547	28	.....	.....	.....	568	16
Albert Edward.....	Charlottetown, P.E.I.....	1896	59	.....	.....	.....	.....	54	.....
Hochelaga.....	Montreal, Que.....	1875	292	15	3	4	7	299	7
Quebec.....	Quebec, Que.....	1890	51	11	.....	1	.....	62	11
Moose Jaw.....	Moose Jaw, Sask.....	1921	76	21	.....	.....	.....	97	21
Regina.....	Regina, Sask.....	1910	347	11	1	3	27	327	.....
Saskatoon.....	Saskatoon, Sask.....	1919	82	22	1	1	1	103	21
			9272	937	126	97	83	10144	872

SUPREME COUNCIL 33°

FOR THE

DOMINION OF CANADA

GRAND ORIENT, MONTREAL, PROVINCE OF QUEBEC

OFFICERS

J. ALEX CAMERON, M. P. Sovereign Grand Commander,
ALFRED F. WEBSTER, Lieutenant Grand Commander.
WILLIAM H. BALLARD, Secretary-General H. E.
ELIAS T. MALONE, Treasurer-General H. E.
ALEXANDER MCDUGALL, Grand Chancellor.
FRED J. HOWELL, Grand Master of Ceremonies.
E. B. BUTTERWORTH, Grand Marshal.
JAMES H. WINFIELD, Grand Standard Bearer.
LEWIS F. RIGGS, Grand Captain of the Guard.

PAST SOVEREIGN GRAND COMMANDER

SIR JOHN M. GIBSON, K.C.M.G.

DÉPUTIES FOR THE PROVINCES

FREDERICK J. HOWELL, for Ontario.
REV. FRANK CHARTERS, for Quebec.
JAMES H. WINFIELD, for Nova Scotia.
JABEZ MILLER, for Manitoba.
JOSEPH R. SEYMOUR, for British Columbia.
EDWARD A. BRAITHWAITE, for Alberta.
ALEXANDER SHEPPHARD, for Saskatchewan.

SPECIAL DÉPUTIES

EDWARD H. CAIRNS, for New Brunswick.
JAMES H. WINFIELD, for Prince Edward Island.



SOVEREIGN GRAND COMMANDERS OF THIS SUPREME
COUNCIL SINCE ITS ESTABLISHMENT IN 1874.

THOMAS DOUGLAS HARINGTON
From Oct. 16, 1874, until Jan. 13, 1882
Died, 13th January, 1882.

WILLIAM HENRY HUTTON
From Jan. 13, 1882, until Oct. 21, 1886
Died, 9th October, 1893.

JOHN VALENTINE ELLIS
From Oct. 21, 1886, until Oct. 27, 1892.
Died, 10th July, 1913.

JOHN WALTER MURTON
From Oct. 27, 1892, until Oct. 23, 1898.
Died, 23rd October, 1898.

ISAAC HENRY STEARNS
From Oct. 26, 1898, to Oct. 27, 1904.
Died, 15th February, 1921

SIR JOHN MORISON GIBSON
From Oct. 27, 1904, until Oct. 23, 1913

BENJAMIN ALLEN
From Oct. 23, 1913, until Oct. 23, 1919
Died, 10th April, 1920.

JOHN ALEXANDER CAMERON
From Oct. 23, 1919, until Oct. 26, 1922.

SIR JOHN MORISON GIBSON
From Oct. 26, 1922, until Oct. 25, 1923.

JOHN ALEXANDER CAMERON
From Oct. 25, 1923

SOVEREIGN GRAND INSPECTORS-GENERAL, 33°
ACTIVE MEMBERS

	Date of 33° Degree	Date of Active Mem- bership
Hugh Alexander Mackay, Hamilton, Ontario,	Jan. 16, 1872.....	Oct. 16, 1874
Sir John Morison Gibson, K.C.M.G., Hamilton, Ontario.....	Oct. 15, 1884.....	Oct. 21, 1886
Enoch Bruce Butterworth, Ottawa, Ontario.....	Oct. 22, 1890.....	Oct. 24, 1895
William Henry Ballard, M.A. Hamilton, Ontario.....	Oct. 26, 1892.....	Oct. 24, 1895
Elias Talbot Malone, K.C., Toronto, Ontario.....	Oct. 24, 1894.....	Oct. 29, 1896
Thomas Lees, Hamilton, Ontario.....	Oct. 26, 1898.....	Oct. 26, 1910
James Glanville, Toronto, Ontario.....	Oct. 26, 1898.....	Oct. 26, 1910
Frederick Justus Howell, Hamilton, Ontario.....	Oct. 22, 1902.....	Oct. 26, 1910
Joseph Richard Seymour, Vancouver, British Columbia.....	July 17, 1903.....	Oct. 26, 1910
Alexander McDougall, Montreal, Quebec.....	Oct. 28, 1903.....	Oct. 26, 1910
T. Harry Webb, Winnipeg, Manitoba.....	Oct. 25, 1906.....	Oct. 26, 1910

	Date of 33rd Degree	Date of Active Mem- bership
John Alex. Cameron, Montreal, Quebec.....	Oct. 28, 1909.....	Oct. 22, 1913
Alfred Frederick Webster, D.D.S., Toronto, Ontario.....	Oct. 26, 1905.....	Oct. 29, 1914
James Henry Winfield, Halifax, Nova Scotia.....	Oct. 22, 1913.....	Oct. 25, 1917
Lewis Frederick Riggs, D.D.S., Toronto, Ontario.....	Oct. 25, 1911.....	Jan. 23, 1918
Edward Ainslie Braithwaite, M.D., Edmonton, Alberta.....	Oct. 25, 1911.....	Jan. 23, 1918
Frank Goodell Wait, M.A., Ottawa, Ontario.....	Oct. 28, 1909.....	Oct. 23, 1919
Rev. Frank Charters, D.C.L., Westmount, Quebec.....	Oct. 23, 1912.....	Oct. 23, 1919
Alexander Shepphard, Regina, Saskatchewan.....	Jan. 23, 1918.....	Oct. 23, 1919
John McKnight, Toronto, Ontario.....	Oct. 25, 1906.....	Oct. 28, 1920
George Moore, Hamilton, Ontario.....	Oct. 28, 1909.....	Oct. 28, 1920
Arthur Carson McMaster, K.C., Toronto, Ontario.....	Jan. 23, 1918.....	Oct. 28, 1920
Alex. Fleming Copland Ross, Montreal, Quebec.....	Jan. 23, 1918.....	Oct. 27, 1921
John Crawford Scott, Ottawa, Ontario.....	Oct. 28, 1909.....	Oct. 27, 1921
Walter Hammill Davis, Hamilton, Ontario.....	Oct. 22, 1913.....	Oct. 27, 1921
Jabez Miller, Winnipeg, Manitoba.....	Oct. 25, 1917.....	Oct. 26, 1922
Robert William Clewlo, Toronto, Ontario.....	Oct. 22, 1913.....	Oct. 25, 1923
Walter Norris Duff, Barrie, Ontario.....	Oct. 26, 1921.....	Oct. 25, 1923

PAST ACTIVE MEMBERS 33°

	Date of 33rd Degree	Date of Active Mem- bership
Charles Napier Bell, Winnipeg, Manitoba.....	Oct. 23, 1883.....	Oct. 23, 1883
Herbert Swinford, Vancouver, British Columbia.....	Nov. 18, 1886.....	Nov. 18, 1886
Augustus Toplady Freed, Hamilton, Ontario.....	Oct. 28, 1903.....	Oct. 29, 1914
Thomas Walker, M.D., St. John, New Brunswick.....	Oct. 23, 1907.....	Oct. 22, 1913

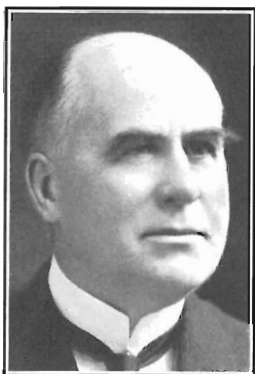
HONORARY INSPECTORS-GENERAL, 33°

Name	Residence	Received 33°
Sir Daniel Hunter McMillan, K.C.M.G., Winnipeg, Man.....		Oct. 16, 1890
William Robert White, K.C.....	Pembroke, Ont.....	Oct. 29, 1896
Albert Edward Cooper.....	London, Ont.....	Oct. 26, 1904
Joseph Elwood Miller.....	Victoria, B.C.....	Oct. 23, 1907
Harry Holgate Watson.....	Vancouver, B.C.....	Oct. 23, 1907

ANCIENT AND ACCEPTED SCOTTISH RITE 229

Name	Residence	Received 33°
John Thomas Blundell Persse.....	Winnipeg, Man.....	Oct. 29, 1908
Peter William Dumas Brodrick.....	Toronto, Ont.....	Oct. 28, 1909
James Alexander Ovas.....	Winnipeg, Man.....	Oct. 27, 1910
Robert Hobson.....	Hamilton, Ont.....	Oct. 25, 1911
George Thomas Bragg.....	Edmonton, Alta.....	Oct. 25, 1911
Frank McDonald Morgan.....	Winnipeg, Man.....	Oct. 25, 1911
George Blake.....	St. John, N.B.....	Oct. 23, 1912
Harry Herbert Campkin.....	Regina, Sask.....	Oct. 23, 1912
James Scroggie.....	Victoria, B.C.....	Oct. 24, 1912
Francis James Burd.....	Vancouver, B.C.....	Oct. 22, 1913
William Carey Ditmars.....	Vancouver, B.C.....	Oct. 22, 1913
Joseph Orr Rose.....	Guelph, Ont.....	Oct. 28, 1914
Thomas Rowe.....	London, Ont.....	Oct. 28, 1914
Absalom Shade Allan.....	Guelph, Ont.....	Oct. 28, 1914
Edward Thomas Davies Chambers.....	Quebec, Que.....	Oct. 28, 1914
Walter Mackie Ross.....	Ottawa, Ont.....	Oct. 27, 1915
Samuel Sproule Davidson, D.D.S.....	Ottawa, Ont.....	Oct. 27, 1915
William McGregor Logan, M.A.....	Hamilton, Ont.....	Oct. 27, 1915
Walter Charles Hagar.....	Montreal, Que.....	Oct. 26, 1916
Alexander McKenzie Cunningham.....	Hamilton, Ont.....	Oct. 25, 1917
Hampton Edgar Jory.....	Barrie, Ont.....	Oct. 25, 1917
Alexander White Richardson, M.D.....	Kingston, Ont.....	Oct. 25, 1917
John Davidson.....	Guelph, Ont.....	Oct. 25, 1917
Thomas Worthington Jull.....	Toronto, Ont.....	Oct. 25, 1917
Thomas Shanks, B.A.Sc.....	Ottawa, Ont.....	Jan. 23, 1918
William Hugh Wardrope, K.C.....	Hamilton, Ont.....	Jan. 23, 1918
Edward Douglas.....	Vancouver, B.C.....	Jan. 23, 1918
James Clarence Jones.....	Halifax, N.S.....	Jan. 23, 1918
Robert Emmett Brett.....	Victoria, B.C.....	Oct. 22, 1919
Edward James Barrow Duncan.....	Toronto, Ont.....	Oct. 22, 1919
Herbert Scott Park.....	Toronto, Ont.....	Oct. 22, 1919
James Edward Keays.....	London, Ont.....	Oct. 22, 1919
John Lees Richmond.....	Hamilton, Ont.....	Oct. 22, 1919
Albert Ernest Santo.....	London, Ont.....	Oct. 22, 1919
William Hugh Tudhope.....	Orillia, Ont.....	Oct. 22, 1919
Arthur Barton Wood.....	Montreal, Que.....	Oct. 22, 1919
Griffith Russell Lloyd.....	Hamilton, Ont.....	Oct. 23, 1919
Gabriel Herman Levy, B.A., K.C.....	Hamilton, Ont.....	Oct. 23, 1919
Fred Symes.....	Fort William, Ont.....	Oct. 27, 1920
Charles William Cartwright.....	Hamilton, Ont.....	Oct. 27, 1920
James Joseph Evel.....	Hamilton, Ont.....	Oct. 27, 1920
John Frederick Reid.....	Windsor, Ont.....	Oct. 27, 1920
John Leopold Culbert.....	Ottawa, Ont.....	Oct. 27, 1920
Edward Albert Oliver.....	Ottawa, Ont.....	Oct. 27, 1920
Edward Maxwell Walker.....	Winnipeg, Man.....	Oct. 27, 1920
John Taylor Webb.....	Winnipeg, Man.....	Oct. 27, 1920

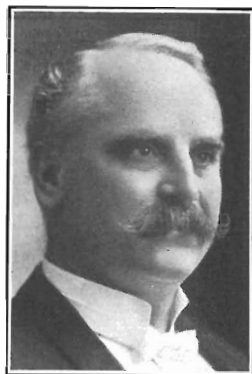
Name	Residence	Received 33°
James McCauley.....	Moose Jaw, Sask.....	Oct. 27, 1920
Percy Edgar Kellett.....	Winnipeg, Man.....	Oct. 26, 1921
William Bickell Scace.....	Brantford, Ont.....	Oct. 26, 1921
Donald Clark, D.D.S.....	Grimsby, Ont.....	Oct. 26, 1921
Daniel John Peace.....	Hamilton, Ont.....	Oct. 26, 1921
Frederick Marr.....	Barrie, Ont.....	Oct. 26, 1921
George William Taylor.....	Burlington, Ont.....	Oct. 26, 1921
John Harold Putnam, D. Paed.....	Ottawa, Ont.....	Oct. 26, 1921
Charles William Jeffrey.....	Ottawa, Ont.....	Oct. 26, 1921
Edward Jenner McCleery.....	Ottawa, Ont.....	Oct. 26, 1921
Frederick Weir Harcourt, K.C.....	Toronto, Ont.....	Oct. 26, 1921
Edmund McLwain Carleton.....	Toronto, Ont.....	Oct. 26, 1921
Hubert Carroll McBride.....	London, Ont.....	Oct. 26, 1921
Oliver Edward Stanton.....	Montreal, Que.....	Oct. 26, 1921
Duncan Donald MacTaggart.....	Montreal, Que.....	Oct. 26, 1921
William Bradshaw Tate.....	Regina, Sask.....	Oct. 26, 1921
Alfred Edward Goodman.....	Vancouver, B.C.....	Oct. 26, 1921
William Burns, B.A.....	Vancouver, B.C.....	Oct. 26, 1921
James Robert Moodie.....	Hamilton, Ont.....	Oct. 25, 1922
Abraham B. Greer.....	London, Ont.....	Oct. 25, 1922
Lachlan Taylor McDonald.....	Toronto, Ont.....	Oct. 25, 1922
William Mayne McCombe.....	Montreal, Que.....	Oct. 25, 1922
William Henry Hayes.....	Halifax, N.S.....	Oct. 25, 1922
George Nelson Jackson.....	Winnipeg, Man.....	Oct. 25, 1922
Arthur William Chapman.....	Winnipeg, Man.....	Oct. 25, 1922
William Masey Gordon.....	Winnipeg, Man.....	Oct. 25, 1922
Archibald McGillivray.....	Winnipeg, Man.....	Oct. 25, 1922
John Alexander Morrison.....	Fredericton, N.B.....	Oct. 25, 1922
James MacMurray.....	Saint John, N.B.....	Oct. 25, 1922
Edward Harper Cairns.....	Saint John, N.B.....	Oct. 25, 1922
Andrew Gibson Bain.....	Hamilton, Ont.....	Oct. 25, 1922
William Henry Hewlett.....	Hamilton, Ont.....	Oct. 25, 1922
John Hickman Dunlop.....	Richmond Hill, O.....	Oct. 25, 1922
William Roland Breyfogle.....	Peterborough, Ont.....	Oct. 25, 1922
Charles Bruce Murray.....	Toronto, Ont.....	Oct. 25, 1922
Lemington Atkinson.....	Newmarket, Ont.....	Oct. 25, 1922
Archibald Leitch.....	St. Thomas, Ont.....	Oct. 25, 1922
Charles Edward Wheeler.....	London, Ont.....	Oct. 25, 1922
William Robinson Woollatt.....	Walkerville, Ont.....	Oct. 25, 1922
Walter Elwood Cumming.....	Parry Sound, Ont.....	Oct. 24, 1923
William Norval Gatfield.....	Sandwich, Ont.....	Oct. 24, 1923
William Fenwick.....	Brandon, Man.....	Oct. 24, 1923
Thomas Frederick English.....	Calgary, Alta.....	Oct. 24, 1923
Edward Thomas Bishop.....	Edmonton, Alta.....	Oct. 24, 1923
James Walter Hedley, M.A.....	Saskatoon, Sask.....	Oct. 24, 1923
Norman Francis Patterson.....	S. S. Marie, Ont.....	Oct. 24, 1923
Aaron Sweet.....	Winchester, Ont.....	Oct. 24, 1923



JOHN McKNIGHT, 33°



R. W. CLEWLO, 33°



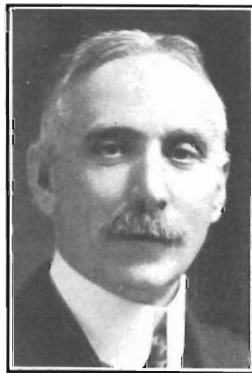
J. GLANVILLE, 33°



L. A. RIGGS, 33°



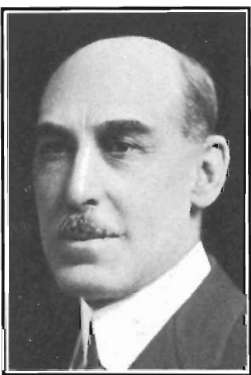
A. F. WEBSTER, 33°



A. C. McMASTER, 33°



H. S. PARK, 33°



E. J. B. DUNCAN, 33°



E. M. CARLETON, 33°

ANCIENT AND ACCEPTED SCOTTISH RITE 231

Name	Residence	Received 33°
Stephen Henry Murphy.....	Renfrew, Ont.....	Oct. 24, 1923
Cyrus Hallman Ziegler.....	London, Ont.....	Oct. 24, 1923
James Gray.....	London, Ont.....	Oct. 24, 1923
Charles Stanton Hamilton.....	Toronto, Ont.....	Oct. 24, 1923
George Henry Ross.....	Toronto, Ont.....	Oct. 24, 1923
Percival John Lee.....	Toronto, Ont.....	Oct. 24, 1923
Frederick William Stevens.....	Dartmouth, Ont.....	Oct. 24, 1923
Alexander Cowan.....	Barrie, Ont.....	Oct. 24, 1923
Arthur Wellington Smith.....	Barrie, Ont.....	Oct. 24, 1923
Frank Kittson Ebbitt.....	Iroquois Falls.....	Oct. 24, 1923
John McIlwain Rudd.....	Nanaimo, B. C.....	Oct. 1, 1924
John Edward Laidlaw.....	Vancouver, B. C.....	Oct. 1, 1924
Alexander Hamilton McKee.....	Ottawa, Ont.....	Oct. 1, 1924
Frank James Maw.....	Hamilton, Ont.....	Oct. 1, 1924
Harrip Charles Tugwell.....	Toronto, Ont.....	Oct. 1, 1924
James Wellington White.....	Huntsville, Ont.....	Oct. 1, 1924
DeForest Charles Patmore.....	Orillia, Ont.....	Oct. 1, 1924
Frank Armitage Copus.....	Stratford, Ont.....	Oct. 1, 1924
Robinson T. Orr.....	London, Ont.....	Oct. 1, 1924
William Henry Arison.....	Niagara Falls, Ont.....	Oct. 1, 1924
Horace Philip Reid.....	Edmonton, Alta.....	Oct. 1, 1924

HONORARY MEMBERS

Field Marshal His Royal Highness Arthur W. P. A. Duke of Connaught and Strathearn, K.G., etc., etc., 33°, Grand Patron of the Supreme Council for England and Wales.

James Isaac Buchanan 33°, Active Member Supreme Council for the Northern Jurisdiction, U.S.A.

The Compte Goblet D'Alviella 33°, Sovereign Grand Commander Supreme Council for Belgium.

Barton Smith 33°, Past Sovereign Grand Commander Supreme Council for the Northern Jurisdiction, U.S.A.

George Fleming Moore 33°, Past Sovereign Grand Commander Supreme Council for the Southern Jurisdiction U.S.A.

Raoul V. Palermi, Sovereign Grand Commander, Supreme Council for Italy.

Leon Martin Abbott, Sovereign Grand Commander, Supreme Council for the Northern Jurisdiction, U.S.A.

Ernest Bertrand Hussey, Grand Representative of this Supreme Council near that for the Southern Jurisdiction, U.S.A.

THE ROYAL ORDER OF SCOTLAND

Compiled by OSBORNE SHEPPARD from authorities cited.

THE Royal Order of Scotland consists of two degrees, namely, Heredom and Rosy Cross. The first may be briefly described as a Christianized form of the Third Degree, purified from the dross of Paganism, and even of Judaism, by the Culdees, who introduced Christianity into Scotland in the early centuries of the Church. The second degree is an Order of civil knight-hood, supposed to have been founded by Robert Bruce after the battle of Bannockburn, and conferred by him upon certain Masons who had assisted him on that memorable occasion. He, so the tradition goes, gave power to the Grand Master of the Order for the time being to confer this honor, which is not inherent in the general body itself, but is specially given by the Grand Master and his Deputy, and can be conferred only by them, or Provincial Grand Masters appointed by them. The number of knights is limited, and formerly only sixty-three could be appointed, and they Scotchmen; now, however, the number has been much increased, and distinguished Masons of all countries are admitted to its ranks. In 1747 Prince Charles Edward Stuart, in his celebrated Charter to Arras, claimed to be the Sovereign Grand Master of the Royal Order, "Nous Charles Edouard Stewart, Roi d'Angleterre, de France, de l'Ecosse, et d'Irlande, et en cette qualité, S.G.M. du Chapitre de H." Prince Charles goes on to say that H. O. or H. R. M. is known as the "Pelican and Eagle." "Connu sous le titre de Chevalier de l'Aigle et de Pelican, et depuis nos malheurs et nos infortunes, sous celui de Rose Croix." Now, there is not the shadow of a proof that the Rose Croix, says Bro. Reitam, was even known in England till twenty years after 1747; and in Ireland it was introduced by a French Chevalier, M. L'Aurent, about 1782 or 1783. The Chapter

at Arras was the first constituted in France:—*Chapitre primordial de Rose Croix*"; and from other circumstances (the very name *Rose Croix* being a translation of *Rosy Cross*) some writers have been led to the conclusion that the degree chartered by Prince Charles Edward Stuart was, if not the actual Royal Order, a Masonic ceremony founded on that most ancient and venerable Order.

This, however, is an error; because, except in name, there does not appear to be the slightest connection between the *Rose Croix* and the Royal Order of Scotland. In the first place, the whole ceremonial is different, and different in essentials. Most of the language used in the Royal Order is couched in quaint old rhyme, modernized, no doubt, to make it "understood of the vulgar," but still retaining sufficient about it to stamp its genuine antiquity.

Clavel says that the Royal Order of Heredom of Kilwinning is "a Rosicrucian degree, having many different gradations in the ceremony of consecration." The kings of England are *de jure*, if not *de facto*, Grand Masters; each member has a name given him, denoting some moral attribute. In the initiation the sacrifice of the Messiah is had in remembrance, who shed his blood for the sins of the world, and the neophyte is in a figure sent forth to seek the lost word. The ritual states that the Order was first established at Icolmkill, and afterward at Kilwinning, where the King of Scotland, Robert Bruce, took the chair in person; and oral tradition affirms that, in 1314, this monarch again reinstated the Order, admitting into it the Knights Templar who were still left. The Royal Order, according to this ritual, which is written in Anglo-Saxon verse, boasts of great antiquity.

Findel disbelieved in the Royal Order, as he did in all the Christian degrees. He remarks that the Grand Lodge of Scotland formerly knew nothing at all about the existence of this Order of Heredom, as a proof of which he adduces the fact that Laurie, in the first edition

of his "*History of the Grand Lodge of Scotland*," has not mentioned it. Oliver, however, as it will be seen, had a high opinion of the Order, and expressed no doubt of its antiquity.

As to the origin of the Order, we have abundant authority both mythical and historical.

Thory (*Acta Latomorum*) thus traces its establishment.

"On the 24th of June, 1314, Robert Bruce, king of Scotland, instituted, after the battle of Bannockburn, the Order of St. Andrew of the Thistle, to which was afterwards united that of Heredom, for the sake of the Scottish Masons who had composed a part of the thirty thousand men with whom he had fought the English army, consisting of one hundred thousand. He formed the Royal Grand Lodge of the Order of Heredom at Kilwinning, reserving to himself and his successors forever the title of Grand Masters."

Oliver, in his "*Historical Landmarks*," defines the Order more precisely, thus:

"The Royal Order of Heredom had formerly its chief seat at Kilwinning, and there is every reason to think that it and St. John's Masonry were then governed by the same Grand Lodge. But during the sixteenth and seventeenth centuries Masonry was at a very low ebb in Scotland, and it was with the greatest difficulty that St. John's Masonry was preserved. The Grand Chapter of Heredom resumed its functions about the middle of the last century at Edinburgh; and, in order to preserve a marked distinction between the Royal Order and Craft Masonry,—which had formed a Grand Lodge there in 1736, the former confined itself solely to the two degrees of Heredom and Rosy Cross."

Again, in the history of the Royal Order, officially printed in Scotland, the following details are found:

"It is composed of two parts, Heredom and Rosy Cross. The former took its rise in the reign of David I., king of Scotland, and the latter in that of King Robert

the Bruce. The last is believed to have been originally the same as the most ancient Order of the Thistle, and to contain the ceremonial of admission formerly practised in it.

“The Order of Heredom had formerly its seat at Kilwinning, and there is reason to suppose that it and the Grand Lodge of St. John’s Masonry were governed by the same Grand Master. The introduction of this Order into Kilwinning appears to have taken place about the same time, or nearly the same period, as the introduction of Freemasonry into Scotland. The Chaldees, as is well known, introduced Christianity into Scotland; and, from their known habits, there are good grounds for believing that they preserved among them a knowledge of the ceremonies and precautions adopted for their protection in Judaea. In establishing the degree in Scotland, it is more than probable that it was done with the view to explain, in a correct Christian manner, the symbols and rites employed by the Christian architects and builders; and this will also explain how the Royal Order is purely catholic—not Roman Catholic—but adapted to all who acknowledge the great truths of Christianity, in the same way that Craft or Symbolic Masonry is intended for all, whether Jew or Gentile, who acknowledge a supreme God. The second part, or Rosy Cross, is an Order of Knighthood, and, perhaps, the only genuine one in connection with Masonry, there being in it an intimate connection between the trowel and the sword, which others try to show. The lecture consists of a figurative description of the ceremonial, both of Heredom and Rosy Cross, in simple rhyme, modernized, of course, by oral tradition, and breathing the purest spirit of Christianity. Those two degrees constitute, as has already been said, the Royal Order of Scotland. The Grand Lodge of Scotland, Lodges or Chapters cannot legally meet elsewhere, unless possessed of a Charter from the Grand Master, or his deputy. The office of the Grand Master is vested in the person of the king of Scotland, (now of Great Britain), and one seat is invariably kept vacant for him in whatever country a Chapter is opened, and cannot be occupied

by any other member. Those who are in possession of this degree, and the so-called higher degrees, cannot fail to perceive that the greater part of them have been concocted from the Royal Order, to satisfy the morbid craving for distinction which was so characteristic of the continent during the latter half of the last century.

"There is a tradition among the Masons of Scotland that, after the dissolution of the Templars, many of the Knights repaired to Scotland and placed themselves under the protection of Robert Bruce, and that, after the battle of Bannockburn, which took place on St. John the Baptist's day, 1314, this monarch instituted the Royal Order of Heredom and Knights of the Rosy Cross, and established the chief seat at Kilwinning. From that Order it seems by no means improbable that the present degree of Rose Croix de Heredom may have taken its origin. In two respects, at least, there seems to be a very close connection between the two systems. They both claim the kingdom of Scotland and the Abbey of Kilwinning as having been at one time the chief seat of government, and they both seem to have been instituted to give a Christian explanation to Ancient Craft Masonry. There is, besides, a similarity in the name of the degrees of Rose Croix de Heredom and Heredom and Rosy Cross amounting almost to an identity, which appears to indicate a very intimate relation of one to the other."

Bro. Randolph Hay, in the London "*Freemason*," gives us this legend, "the real history of the Royal Order," and which he, at least, religiously believed to be true:

"Among the many precious things which were carefully preserved in a sacred vault of King Solomon's Temple was a portrait of the monarch, painted by Adoniram, the son of Elkanah, priest of the second court. This vault remained undiscovered till the time of Herod, although the secret of its existence and a description of its locality were retained by the descendants of Elkanah. During the war of the Maccabees, certain Jews, fleeing from their native country, took refuge, first in Spain and afterwards in Britain, and amongst them was one Aholiab, the then possessor

of the documents necessary to find the hidden treasure. As is well known, buildings were then in progress in Edinburgh, or Dun Edwin, as the city was then called, and thither Aholiab wended his way to find employment. His skill in architecture speedily raised him to a prominent position in the Craft, but his premature death prevented his realizing the dream of his life, which was to fetch the portrait from Jerusalem and bestow it in the custody of the Craft. However, prior to his dissolution, he confided the secret to certain of the Fraternity under the bond of secrecy, and these formed a class known as 'The Order of the King,' or 'The Royal Order.' Time sped on; the Romans invaded Britain; and, previous to the crucifixion, certain members of the old town guard of Edinburgh, among whom were several of the Royal Order, proceeded to Rome to enter into negotiations with the sovereign. From thence they proceeded to Jerusalem, and were present at the dreadful scene of the crucifixion. They succeeded in obtaining the portrait, and also the blue veil of the Temple rent upon the terrible occasion. I may dismiss these two venerable relics in a few words. Wilson in his *'Memorials of Edinburgh,'* (2 vols., published by Hugh Patton), in a note to Masonic Lodges, writes that this portrait was then in the possession of the brethren of the Lodge of St. David. This is an error, and arose from the fact of the Royal Order then meeting in the Lodge St. David's room in Hindford's Close. The blue veil was converted into a standard for the trades of Edinburgh, and became celebrated on many a battle-field, notably in the First Crusade as 'The Blue Blanket.' From the presence of certain of their number in Jerusalem on the occasion in question, the Edinburgh City Guard were often called Pontius Pilate's Praetorians. Now, these are facts well known to many Edinburghers still alive. Let 'X. Y. Z.' go to Edinburgh and inquire for himself."

"The brethren, in addition, brought with them the teachings of the Christians, and in their meetings they celebrated the death of the Captain and Builder of our Salvation. The oath of the Order seals my lips further as to the peculiar mysteries of the brethren. I may,

however, state that the Ritual, in verse, as in present use, was composed by the venerable Abbot of Inchaffray, the same who, with a crucifix in his hand, passed along the Scots' line, blessing the soldiers and the cause in which they were engaged, previous to the battle of Bannockburn. Thus the Order states justly that it was revived, that is a profounder spirit of devotion infused into it, by King Robert, by whose directions the Abbot reorganized it."

In this account, it is scarcely necessary to say that there is far more myth than legitimate history.

In olden times when there was a King of Scotland, he was hereditary Grand Master of the Order, and at all assemblies a chair was kept vacant for him.

Provincial Grand Lodges are held in Glasgow, Rouen in France, Sardinia, Spain, the Netherlands, Calcutta, Bombay, China, Canada, and the United States. The Provincial Grand Lodge of London was established in July, 1872, and there the membership is confined to those who have previously taken the Rose Croix, or eighteenth degree of the Ancient and Accepted Scottish Rite.

W. H. Ballard, LL.D. 33°.

Provincial Grand Master for Ontario and
Western Canada.

Membership 60.

J. Alexander Cameron 33°.

Provincial Grand Master for Quebec.
Membership

RULINGS OF GRAND MASTERS OF THE GRAND LODGE OF CANADA IN ONTARIO

Compiled by W. M. LOGAN, M.A., 33°

Grand Sec. Grand Lodge of Canada in Ontario

THIS brief compilation is not intended to be a comprehensive list of all the rulings of Grand Masters since 1855. The Committee, to whom was assigned the task of revision, have selected after careful consideration such rulings as bear upon matters of present practice which are subjects of constant inquiry. Where the rulings of different Grand Masters are irreconcilable, the Committee have selected the ruling which in their judgment was the best. These selections, embodied in the report of the Committee to Grand Lodge, were confirmed by Grand Lodge and ordered to be printed.

The laws which govern Freemasons may fairly be divided into two classes:—Unwritten laws and Written laws; or, again, into:—Unchangeable laws and Changeable laws.

Unwritten law does not mean that the law has not been or may not be reduced to writing, but that it does not owe its authority to its having been enacted in writing but it receives its power and force by immemorial usage. The term “unwritten” is applied to all laws known to have existed among Freemasons prior to A.D.1717. Unwritten laws include both Changeable and Unchangeable laws. Laws which have originated either by enactment or usage since 1717 are called for convenience sake Written laws and are Changeable.

Of the division into Unchangeable and Changeable, it may be enough to say that there are certain laws, viz., the Antient Landmarks, which it is not in the power of any man or body of men to change. On the other hand, all Masonic laws, except the Landmarks, whether written or unwritten, may be changed.

In general, when Masonic laws conflict, their authority ranks in the following order:—1. Landmarks; 2. Constitution of Grand Lodge; 3. By-laws and Regulations of Grand Lodge; 4. Lodge By-Laws; 5. The changeable part of the unwritten laws. Where two laws are opposed to each other, the one enacted last prevails.

Theoretically, a Grand Master's ruling ranks in authority next below that of the Constitution, on a par with the by-laws and regulations of Grand Lodge, especially if such decision is confirmed by Grand Lodge and not afterwards reversed.

AFFILIATION

An E.A. or F.C. is a "member" and may make application for affiliation with another lodge. 1910 (74).

AGE

The Grand Master has no authority to grant a dispensation to permit a mason's son not of age to be initiated. 1915 (47).

A brother under the age of twenty-one, who has received his first and second degrees in Scotland, must wait for advancement until he is of age, nor can his application for affiliation be received here until he is of age. 1919.

APPLAUSE

Open expression of applause in the lodge of a brother's rendition of the work is improper. 1916 (57).

AUTHORITY

A past Grand Lodge officer, whose term of office has expired, has no more legal authority in a private lodge than an ordinary member of the lodge, but it is his duty and privilege, as it is the duty and privilege of any brother, to respectfully call the attention of the W.M. to violations of established customs and of the Constitution. 1915 (49).

BALLOT

A second ballot at the election of candidates cannot be demanded by any brother as a right. 1859 (66, 192). See also section 195 of the Constitution.

A brother has no right, nor would it be proper, to speak in favor of the applicant before the ballot is passed the second time. 1906.

Two black balls are necessary to reject an applicant in a lodge under dispensation. 1907 (41.)

After the W.M. has made his declaration of the result of the ballot the ballot can not be re-opened. 1909 (49.) 1918 (43).

No brethren should be admitted or allowed to retire during the order of balloting, even if there should be two or more ballots. 1911.

The W.M. has no authority to demand of any brother his reasons for disapproving of any applicant or for voting against him. 1913 (52).

BUREAU

It is compulsory upon lodges where a Masonic Bureau has been established to become members thereof. 1917 (49).

BURIAL

A brother who has been suspended for unmasonic conduct cannot be buried with Masonic honors. 1891 (57).

Non-affiliates may receive Masonic burial but are not entitled to it. 1905.

It is quite legal to have a Masonic funeral for a brother whose remains are cremated. 1917 (49).

BY-LAWS

Secretaries of lodges should follow carefully the following procedure in sending to the Grand Secretary amendments to by-laws for the approval of the Grand Master. There must be sent:

(1) One copy of the lodge notice containing the notice of motion to amend.

(2) Two separate copies of the amendment.

(3) A certificate, signed by the W.M. and the Secretary under the seal of the lodge, that the amendments were legally carried.

(4) One complete set of the lodge by-laws.

A by-law designed to limit the membership of a lodge to a specified number is most undesirable. 1914 (49).

A by-law which provides that a brother who is in arrears shall not be entitled to vote at the annual election of officers is illegal. 1906 (50).

If the "Order of Business" clause in the by-laws of a lodge which have been approved by the Grand Master does not contain a clause permitting the W.M. to change such order, he cannot do so. Such order of business is obligatory. 1906 (50).

N.B.—The Constitution explicitly directs that balloting shall be the last order of business before the conferring of degrees.

CANDIDATE

(See also Physical Disability)

The W.M. has power to refuse to initiate any candidate if he deems it to be to the interest of the lodge or the Craft to do so. He should not initiate any candidate whom he knows or deems to be unworthy. 1888 (50).

The word "freeborn" does not exclude illegitimate persons. 1899 (62). 1907 (42).

CANVASSING

Canvassing for office has been declared illegal by every Grand Master who has ruled upon the question.

CERTIFICATE

(See also Dimit).

Brethren who have changed their names cannot obtain new certificates but an endorsement may be made by the Grand Secretary on the original certificate, setting forth the facts, and entries will be made in the books of Grand Lodge and their own lodges, showing the change of name. 1877(132). 1881 (125). 1882 (138).

In the interpretation of section 185 of the Constitution, in the case where there are several lodges having

concurrent jurisdiction, a certificate of character from any one lodge is sufficient. 1911 (97).

It is improper for a Masonic certificate to be exhibited in any public office or place of public resort. 1891 (55).

The following is suggested as a form for the certificate of character mentioned in section 185 of the Constitution:

This is to certify that A. B., who resided in the jurisdiction of this lodge for.....years and who left the jurisdiction about.....months ago, is of good character; and we know of no reason why he should not be initiated.

Given under our hands and the seal of the lodge this
.....day of.....A.L.....A. D.....

.....
W.M.

.....
Secretary.

CLUBS

The word Masonic must not be used in this connection. The right of Masons as individuals to form a social club is admitted, but no lodge, as a lodge, has authority to form, adopt or sanction any subsidiary organization, because no other organization can have direct relation, executive or otherwise, with a lodge. 1916 (58.)

COMMITTEE

The report of a majority of the members of an investigating committee is sufficient. 1911 (98). 1918 (42)

It is necessary, after the committee report upon an applicant, for a motion to be made to receive and adopt the report. 1907 (41).

When an adverse report is made upon an applicant for initiation, the report must be received and adopted by the lodge before the applicant is declared rejected. 1908 (50).

CORNER STONE

The corner stone must be laid at the N. E. corner of the building. 1911 (96).

DEDICATION

A hall of a society other than Masonic, even if circumstances compel its use by the Craft, cannot be dedicated. 1891 (56).

DELEGATES

No. W.M. or Warden of a lodge has a claim against a lodge for expenses in attending the Annual Communication of Grand Lodge, but a lodge may by resolution authorize the payment of such expenses. 1891 (54).

The expenses of delegates to Grand Lodge must be covered by by-law or special resolution. 1905.

DIMIT

(See also Certificate.)

A brother's request for a certificate of standing having been granted, he cannot withdraw his request, even at the same meeting, but, if he wishes to again become a member of the lodge, he must be proposed for affiliation in the usual way. 1891. (54).

A brother who desires to withdraw from a lodge cannot do so unless by personal application in open lodge or by letter over his own signature. If the lodge does not meet he cannot get his certificate of withdrawal, but, having served his request upon the W.M., he cannot be charged dues after that date. 1891 (55).

DUAL MEMBERSHIP

Membership in two or more lodges at the same time is permitted in the jurisdiction of this Grand Lodge.

Suspension in one lodge automatically effects suspension in all. 1891 (57).

DUES

Remission of dues is equivalent to payment. 1882 (141).

A notice of motion to remit a brother's dues must contain the name of the brother and the amount of the dues to be remitted. 1891 (56).

FUNDS

If there is no by-law which would restrict or prevent, a lodge has complete control of its general funds. 1911 (97).

GRAND HONORS

The following code, established by Grand Master Burritt (see 1906, page 53), was adopted and is still in use:

- (1) G. M. and P. G. M. Nine.
- (2) D.G.M., P.D.G.M., D.D.G.M., P.D.D.G.M., and all other elective officers, present and past. Seven.
- (3) Appointive Grand Officers, present and past. Five.
- (4) Masters and Past Masters. Three.
- (5) A brother appointed by the G.M. to represent him at the constitution of a lodge, and not otherwise entitled to more. Five.
- (6) All Grand and past Grand officers of foreign jurisdiction may receive similar honors to those accorded to members of our own Grand Lodge, according to their degree, by courtesy only.

HONORARY MEMBERSHIP

Honorary membership *ipso nomine* implies exemption from lodge dues, although there is no reason why a lodge may not compel its honorary members to pay dues.

Honorary membership is not the same thing as Life membership. A person may be a Life member of a lodge and not an Honorary member, and *vice versa*. In this connection sections 215 and 218 of the Constitution should be read carefully.

Unless a lodge has a by-law authorizing life membership it cannot have life members. A lodge cannot make life members by resolution or ballot, otherwise than pursuant to the by-law in that behalf.

INSTALLATION

When a Past Master is elected to the office of W.M. all that is necessary is to open in the second degree, giving him the O.B. as W.M. of the lodge, and then proclaim him

severally in the third, second and first degrees in due form. 1891 (55).

If the examining board report against the Master-elect, the report shall be noted on the minutes and a new election for W.M. shall be held. 1903.

LODGE OF INSTRUCTION

If the lodge having the dispensation to hold the lodge of instruction has an accepted candidate for initiation, or a brother eligible for advancement, such candidate or brother may obtain his degree at the lodge of instruction.

LODGE ROOM.

The Order of the Eastern Star is not permitted to use Craft lodge rooms. 1905. 1910 (71).

Dancing and card playing are not allowed in the lodge room. 1910 (53, 71). 1913 (53). 1915 (48, 50).

The three L. Ls. should be placed two on the N. at each corner of the A., and one on the S. at the middle of the A. 1911 (97).

A lodge may meet in the anteroom during the winter, the lodge room being too cold, provided that the warrant and altar Ls. are present. 1918 (43, 342).

LODGE UNDER DISPENSATION

The names of the petitioners for a dispensation for a new lodge cannot be removed from the dispensation unless at their own request, and must appear on the warrant as charter members, even if they do not attend lodge or take any further part in the work. They are, however, liable to discipline as ordinary members. 1891 (57).

No name can go on a warrant that is not on the petition, and no name can be erased from the warrant that is on the petition and in good standing at the date of the warrant. 1906 1915 (51).

Two black balls are necessary to reject an applicant in a lodge under dispensation. 1907 (41).

The Master of a lodge under dispensation cannot take the chair in a warranted lodge unless he is a Past Master. 1910 (73).

The Master of a lodge under dispensation need not be a P.M. 1910 (73).

MASTER

A S.W. who has left the jurisdiction of this Grand Lodge is not eligible for the office of W.M. 1910 (73).

MEETINGS (LODGE)

When a lodge commences business, according to the notice of the circular, it can continue until it finishes the business, even though it extends beyond midnight. 1913 (52).

Even when there is no ballot to be passed, notice must be issued of the holding of the regular meeting, and the business to be done thereat, so as to give seven clear days' notice. 1913 (52).

Notices of lodge meetings should be sent in sealed covers only. 1915 (51).

MEMBERSHIP

(See also By-laws).

Signing the by-laws is not absolutely essential to complete membership in a lodge. 1891 (57).

A petition for membership may be withdrawn by the petitioner at any time before it has been received by the lodge. 1907 (41).

A brother who belongs to two lodges may hold office in each, but the propriety is doubtful. 1910 (74).

OBLIGATION

An affirmation in lieu of the OB is not admissible. 1885 (55).

A candidate must yield to the prescribed method of administering the OB, and is not permitted to make affirmation instead of sealing his OB in the prescribed form. 1895 (238) 1907 (41).

OFFICERS (GRAND LODGE)

Nominations for Grand Lodge officers cannot be received until Grand Lodge is in session. 1915 (50).

OFFICERS (LODGE)

(See also Master, Past Master, Proxy, Rank).

A lodge may not have a by-law by which an officer by being absent for a specified number of meetings *ipso facto* vacates his office. 1911 (97).

A W.M. cannot be obliged to appoint his officers on the recommendation of the Board of General Purposes of the lodge. 1913 (53).

A lodge cannot pass a by-law to depose an inefficient officer or one who does not attend regularly. 1918 (42).

Elected officers may not be invested by proxy. 1918 (43).

PAST MASTERS

A Master of a lodge under dispensation, who resigns his office previous to the granting of the warrant, has no right afterwards to sit in the East and confer degrees, unless he is a Past Master. 1905 (65).

No one who has not served the office of Warden in the jurisdiction of this Grand Lodge can be elected W.M. of a lodge. 1908 (50).

Officers must serve one year in a Warranted lodge to entitle them to past rank. 1911.

PHYSICAL DISABILITY

The adoption of section 181a of the Constitution in 1919, which, under certain restrictions, permits the initiation of a candidate who is not bodily perfect, has rendered unnecessary the publication of many rulings of previous Grand Masters, which dealt with physical imperfections.

With regard to the admission of candidates not perfect in body, the following course of procedure has been laid down: The applicant must be approved by the members of the lodge and must be recommended by the W.M. of the lodge to the D.D.G.M. of the local district, who, after a personal inspection of the applicant, recommends

to the Grand Master that the lodge be permitted to receive the petition.

However, the question of the advancement of brethren who, though bodily perfect at initiation, have afterwards been maimed, is not covered by section 181a. The following decisions bear upon this point.

A candidate, physically perfect at initiation, develops subsequent disability which prevents him assuming the proper position in the ceremonies. Ruled that he might be advanced. 1918.

A lodge was permitted to advance a soldier brother who lost his eyesight since he was initiated. 1920.

A lodge was permitted to advance a soldier brother who, after his initiation, lost an arm in the war. 1920.

PROCEDURE

(See also By-laws).

A lodge having been opened in the three degrees, business transacted, closed in the third and second, it is constitutional to open in the second and third again and to confer the third degree, for sufficient reasons and by the W.M.'s direction, no by-law being infringed. 1907 (41)

The Master of a lodge has not power to suspend the action of a resolution regularly and legally passed by the lodge. 1908 (51).

A lodge meeting having been regularly closed, the lodge cannot be legally re-opened. 1909 (48).

Section 172 of the Constitution regarding a "quorum" applies to F. C. and M. M. lodges as well as to E. A. lodges. 1915 (55).

PROXY

(See also By-laws).

A proxy to Grand Lodge is useful only in the absence of the W.M. 1905.

PUBLIC APPEARANCE.

It is irregular for a Mason clothed as such to attend or take part in any public meeting or to deliver a public

address on Masonry other than at a church service or Craft ceremonial 1891 (56).

A Masonic procession with or without regalia to decorate the graves of deceased brethren requires a dispensation. 1906 (54).

RANK (PAST)

(See also Past Master, Officers).

A brother elected J.W. in his absence and who was not invested nor occupied the chair during the year is not eligible for the East, as he cannot be said to have duly served the office of Warden. If he had been invested he would have been eligible, even if he had occupied the chair only on the night of the investiture. 1891 (54).

To obtain Past Warden's rank a brother must serve the office continuously in one lodge for twelve months. 1916 (57).

A Warden who has been absent from his office for twelve months has not "served" the office of Warden. 1918 (43).

REGALIA

In a Craft procession or a Craft lodge, Craft degrees only are recognized, and only the clothing and jewels pertaining thereto can be permitted, except the jewels permitted by section 165 of the Constitution. 1891 (57). 1910 (74).

Provisions of section 262 of the Constitution respecting regalia must be strictly observed, as it is as obligatory as any other section of the Constitution. 1906 (55).

R. A. Masons cannot legally appear in their regalia at a blue lodge meeting or function. 1907 (41). 1913 (52).

A man whose occupation calls him from home ten months of the year can be initiated only in the lodge at his home. 1891 (55).

A person whose home is in the jurisdiction of one lodge, but who resides for five months in the year at a college in another jurisdiction and then returns to his home may be made a Mason there. 1891 (57).

A lodge does not retain jurisdiction over a candidate after he removes with the intention of living in another jurisdiction. Neither does the other lodge hold jurisdiction over him until he has resided there twelve months. 1903.

A candidate removes from the jurisdiction of a lodge after the committee has been appointed to report. He is still the material of the lodge petitioned. The committee must report, and, if the ballot is favorable, the candidate may be initiated in that lodge. 1903.

A man living at home, who attends college in another jurisdiction for over three years during terms, and who returns home during recess each year, has not acquired Masonic residence in the place where the college is. 1907 (42).

An accepted candidate leaves the jurisdiction before being initiated, his family still remaining. Coming back to move his family to their new home, he asks for initiation. The six months not having elapsed he is entitled to be initiated. 1910 (74).

A student absent from his home during his college course does not lose his Masonic residence. He may be initiated in his home town without dispensation. 1911.

Residence of a law student, unmarried, who is studying away from home, is where his parents reside. 1918 (42).

SEAL

The use of the seal of the Grand Lodge is strictly limited to official Grand Lodge documents issued by the Grand Master or the Grand Secretary with the authority of the Grand Lodge or the Grand Master. It should not be used nor should any imitation of it be used on circulars or correspondence of the D.D.G.M.'s 1888 (50).

By general resolution of the lodge the seal of the lodge may be impressed upon receipts for dues. 1914 (46).

SERVING BROTHER

A lodge cannot without fee initiate a serving brother. 1913 (51).

SOLICITATION

Solicitation of any kind is improper. 1900 (63).

SUSPENSION

(See also Dual Membership)

A brother who is suspended from his lodge for a definite period for U.M.C. is not liable to his lodge for dues accruing during the period of his suspension. 1888 (51).

A member of a lodge under a foreign jurisdiction is also a member of a lodge here. Suspension in the foreign lodge for N.P.D. does not affect his standing here. 1916 (56).

TRIAL

A brother who has obtained his dimit and removes for residence to a foreign jurisdiction cannot be tried for U.M.C. by the lodge from which he is dimitted. 1885 (56).

TYLER

The tyler is an officer of the lodge. He must be a member and is entitled to all the privileges of a member, including a vote. 1910 (76).

The tyler's oath is the first requisite at a Board of Trial. 1911 (97).

VISITOR

A visiting brother has a right to know that the body he proposes to visit is a legal body, and he has the right to inspect the warrant at a proper time. 1888 (50).

A brother who objects to the admission of a visitor to his lodge need not state his objection on the floor of the lodge. 1905 (65).

VOTING

(See also Ballot).

Voting in a lodge is not optional. Every member present must vote, unless excused by the lodge. 1891 (57).

Even when a vote is not a tie, or when a two-thirds vote is necessary, the W.M. may vote. 1891 (58).

WARRANT

When the original warrant of a lodge has been burned or otherwise destroyed a new warrant is issued, not a duplicate. 1906.

WORK.

The W.M. is responsible for the work and may permit any brother to assist him in conferring any portion of the degrees, except administering the OB. 1884 (54).

N.B.—Candidates must be initiated, passed and raised one at a time. 1904.

In the first degree candidates must be taken separately up to and inclusive of the charge in the N. E.

In the second degree candidates must be taken separately up to and inclusive of the OB. and the explanation of the altered position of the Ls.

In the third degree candidates must be taken separately up to and inclusive of the B. M. star. 1906 (53).

The initiation fee cannot be paid by instalments. 1891 (54).

The warrant must be present in the room when degree work is being done, and the conferring of a degree in an adjoining room, simultaneously with the working of a degree in the lodge room, is illegal. 1906 (53).

The Master of a lodge has not authority to ask another lodge to confer a degree or degrees on a member of the former lodge without a resolution of the lodge. 1907 (42).

A lodge from a foreign jurisdiction whose work differs from the work in this jurisdiction may exemplify but not confer degrees. 1911 1920.

If a candidate who has been balloted for and accepted refuses to be properly prepared the initiation fee should be returned. 1910 (75).

This Grand Lodge will not permit the conferring by its lodges of the E. A. degree for a foreign jurisdiction. 1920.

MASONS' MARKS

Compiled by OSBORNE SHEPPARD

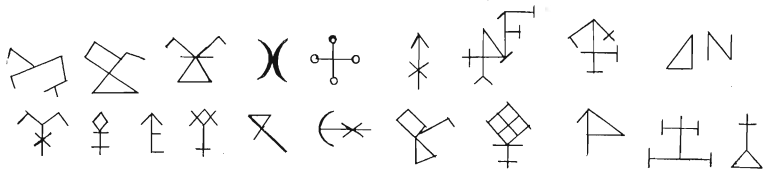
From the works of Gould, Rylands, Woodford, etc.

IN Scotland, in the seventeenth and eighteenth centuries, each lodge kept an independent book, in which was registered the name, mark, and profession or trade of every member and each newly-entered apprentice.

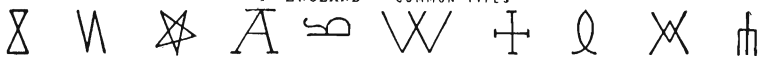
These marks were handed down from father to son, and those of the various members of one family could be distinguished by additional symbols. The late Mr. E. W. Shaw thought he could trace not only the mark of the master mason, the fellow, and the apprentice, but even what he termed "blind marks," or, in other words, the marks of those who were not members of the Lodge. He likewise held that by careful study the nationality of the workmen could be distinguished from the marks, and as a proof that such was the case, used to point out some of the marks in Fountain's Abbey as being of French extraction, and differing from those in use in England.

With regard, indeed, to the marks, as a rule, being hereditary, the evidence is somewhat conflicting, but the late Professor Hayter Lewis thought that they often were, and that we might assume with great probability that the plan still existing of the same marks being continued in use by members of the same family, was also a characteristic of the mediaeval masons. The Professor then asks:—"Was there any distinct mark which would serve to distinguish the members of any particular lodge, or company, or fraternity?" And in reply to his own question, observes:—"I may say shortly that I can see no sign which would thus define a separate group of workmen. Yet there are certain cases in which one would expect to find them, if, as we generally suppose, the companies were under clerical guidance." He goes on to say, that while in modern times and at the present day the marks are hidden away out of sight in the horizontal joints, so

"MOTHER KILWINNING LODGE" (1642 &c)



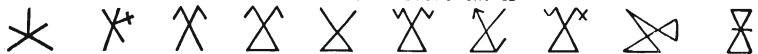
I ENGLAND - COMMON TYPES



II ENGLAND - CARLISLE ABBEY



III SCOTLAND - MELGUND CASTLE



IV IRELAND - YOUGHAL ST MARY'S CHURCH

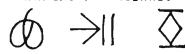


DOMINICAN FRIARY

V - FRANCE - CHATEAU OF THE POPES, AVIGNON



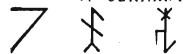
CHATEAU OF VINCENNES



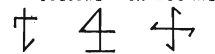
STRASSBURG & RHEIMS



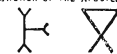
VI - GERMANY



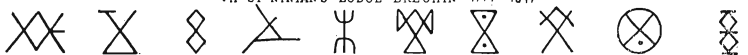
COLOGNE CATHEDRAL



CHURCH OF THE APOSTLES



VII ST NINIAN'S LODGE BRECHIN 1714 - 1847

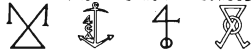


STRASSBURG ARCHITECTS



VIII - MONOGRAMS & EMBLEMS

FROM THE HOWFF, DUNDEE



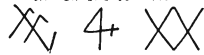
TELFORD'S TOOL MARK



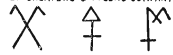
IX - GERMAN STEINMETZEN



CARPENTER'S COMPANY



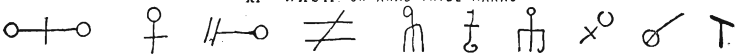
BRICKLAYERS & TYLERS COMPANY



X - HINDU SECTARIAL MARKS OR SYMBOLS



XI - WASH. OR ARAB TRIBE MARKS



ENGLAND



FRANCE



SPAIN



PORTUGAL



XII - COMPOUND MARKS

ITALY



GERMANY



SCOTLAND



ROMAN BATH



EL HAMMA



as to prevent the stones from being disfigured by them : this was very rarely the case in former times, and generally they were external and easily seen.

Of the modern custom of cutting the mark in such a manner as not to be seen when the stone is in its place, I am inclined to refer the date when it became more usual to cut the mark on the bed of the stone at a little earlier than the year 1600, when the Craft had lost much of its former glory and power, and the marks themselves had lost, to a great extent, their value and symbolism.

In the opinion of the late Mr. Papworth:—"Whilst such marks as were made by the ancient masons often took the place of a proper sign manual to a document, they then merely designated the stone which each man worked.

"Occasionally," he adds, "a double mark is observable, one being supposed to be that of the foreman under whom the mason worked, the other that of the workman himself. Thus by these marks, in case of wrong or defective workmanship, the mason who had to make his work good could at once be known." (*Eng. Bldgs. in the Middle Ages.*)

The books and authorities to be consulted on the general topic will be found in an excellent paper by the same gifted writer. (*Dict. Arch. Publ. Soc., s. v. "Marks."*)

From the writings of the late Professor Hayter Lewis, I extract the following:—"I am afraid that at present there is nothing before the fourteenth century to guide us but tradition. It is scarcely to be doubted that much will, however, eventually be found, as the Regius and Cooke MSS. date from the first half of the fifteenth, and clearly show that our Society was then well recognized. But we have, up to that time, so far as I can see, no direct link *except perhaps the Masonic Marks*, which, I have not the slightest doubt, came from the East. No doubt, owing to our traffic with these countries, such marks had been known in England before the Crusaders, but it was by the Crusaders that they were acclimatized here to the extent which we find have been the case.

"Go where you will, in England, France, Sicily, Palestine you will find all through the buildings of the twelfth century the same carefully worked masonry, the same masons' toolmarks, the same way of making them. Another century comes, and all is changed. Except in Scotland, where the old style continued to be used, the delicate tooling disappears, and in place of it we get marks made with a toothed chisel, which cover the whole surface with small regular indentions most carefully worked upright (not diagonally as before), and giving us another series of Masons' Marks which are sometimes of great use in regard to the origin and date of buildings.

"Putting together the information which we have, we find:—

"1st. That certain definite methods of marking the general surfaces of the stones characterized the Masonry of the styles which we call Norman and that this had apparently a Western origin.

"2nd. That in the thirteenth century there was introduced, with the Early Pointed Style, an entirely different method of finishing the surface, and that the source of this method was apparently from the East.

"3rd. That Masons' Marks do not appear to have been commonly used in Europe until late in the twelfth century.

"4th. That some of the most prominent of these marks appear to have been used continuously, from very early times, in Eastern countries.

"What I believe as to crusading work in Palestine is, that the general design was sent from the great French Abbeys, and that the Master Masons, in directing the works (which must have required the aid of a great many of the skilled native workmen) learned from them and adopted the pointed arch and a general lightness of detail.

"I believe also that our Masons' Marks were adopted in Britain in a similar way, and that they were not used by the inferior workmen, but were the distinguishing marks of approval used by the Master Mason and the

foremen under him. It is quite clear that some of these marks were used in England before the Crusaders, owing to the great traffic which existed with the East even as early as Charlemagne, but it was not until the eleventh century that their use became general."

In the opinion of the same careful writer, all the evidence seems to point to there having been bands of skilled workmen attached to great monasteries, cathedrals, and in later times larger cities, whose examples and training influenced the districts round. When the works ceased they were lessened in number, the members dispersing here and there, and leaving their marks in various places, much as our masons do now at the finish of some great work. But he finds no distinct trace of the general employment of large migratory bands of masons going from place to place as a guild, or company, or brotherhood.

The Rev. A. F. A. Woodford thought that Masons' Marks, though originally alphabetical and numeralistic, ultimately became both symbolical and exoteric. That especially in the Middle Ages, if not at all times in the history of the building sodalities, the marks were outer tokens of an inner organization; that, taken from geometry, they constituted a sort of universal alphabet, which, with national variations, was a language the craftsman could understand. Other writers of equal eminence have expressed themselves to a similar effect, but in the maze of conjecture to which we are conducted, a clue is presented by Mr. W. H. Rylands, which I think we shall do well to accept:—"If it be true," he tells us, "that ancient Masonry contained some amount of symbolism in which was embodied important secrets, it would almost naturally follow that a certain amount of this symbolism would find an outcome in the marks."

The same diligent antiquary formulates a theory that a large number of marks—even some of those which have the appearance of being purely alphabetical—must be looked for in the geometrical bases of construction. Others, he considers, seem to be taken from the propositions of Euclid, and the many forms of the triangle

are easily to be traced. In his interesting essay, Mr. Rylands supplies much valuable information which is available in no other work. German marks are made the subject of a special study, and upwards of eleven hundred marks of all ages and countries are figured in the series of plates with which the essay is enriched.

The difficulty in explaining the prevalence of the same emblems in widely distant parts of the world, is not confined to the student of Symbolism. It is shared by those who devote themselves to comparative mythology or folk-lore, and indeed by all who attempt to trace out the origin of ideas in the past. The conjecture is permissible, that were it possible to establish the existence of a mystic brotherhood, which in times far remote from our own, had roamed over most of the old world, the Sphinx-like riddle might be read. But, alas for the supposition—though resting on a huge basis of learned credulity, it has no foundation whatever in ascertained fact.

In the very earliest epochs, three principal symbols of universal occurrence have been found—the CIRCLE, the PYRAMID, and the CROSS.

The CROSS is graven on the Temple-stones of Baalbec and stamped on the tiles from the Temple of Onias—occurring therefore at a period of at least a thousand years before the Christian era.

The TAU, or CRUX ANSATA (*the Cross with a handle, See Arab Tribe marks*) occupies a prominent place in the Egyptian Hieroglyphics, and is one of the most ancient and widely spread of the cruciform emblems. In his famous work, Sir Gardner Wilkinson calls the TAU “the Sacred Sign, or the Sign of Life.” It was regarded as a token of supreme power, and appears to have been either worshipped as the symbol of light and generation, or feared as an image of death or decay.

The CROIX GAMMÉE, or GAMMADION (*Figure 8, Hindu Symbols*), is also a cross, but the end of each arm of the cross is bent at a right angle. The name is given to it from each of the arms being like the Gamma, or third letter

of the Greek alphabet. The name, however, by which it is most commonly known is a Sanscrit one, which in English orthography is written SWASTIKA. In China it was called WAN, and in Northern Europe—where it was the emblem of THOR—the FLYFOT. It is common both to the East and the West—is found on pottery of the respectable date of 2000 B.C.—and has been used in Masonry down to the present day. According to the best authorities the symbol was associated with the worship of the Sun, and the SWASTIKA is in fact an abbreviated emblem of the Solar wheel with spokes in it, the tire and the movement being indicated by the Crampons (Aynsley, "*Symbolism of the East and West*, 52)."

The PENTALPHA, as ancient and common as the SWASTIKA, is used by our Masons now (*Figure 3, England, common types*) but what it does (or did) mean remains a mystery. That it was Pythagorean has been stated, but it was in vogue as a talisman or mark for some 2000 years before that philosopher was born. In the opinion, however, of Mr. Rylands, it appears to have symbolized a very important basis of construction.

The SEAL OF SOLOMON, or SHIELD OF DAVID, likewise called HEXALPHA, is an hexagonal figure consisting of two interlaced triangles, thus forming the outlines of a six-pointed star. (*Figure 5 Hindu Marks*). Upon it was inscribed one of the sacred names of God, from which it was supposed to derive its talismanic powers. The spirit of the old talismanic faith is gone, but the form remains, and is everywhere to be found.

The HOUR-GLASS form, very slightly modified, has been used in every age down to the present, and in almost every country. (*Figure 1, English common types*) According to some good authorities, it was a custom (at the period immediately preceding the era of Grand Lodges) to inter an HOUR-GLASS with the dead, as an emblem of the sand of life having run out.

A figure resembling the Arabic numeral 4 is a very common and universal mark. It is probably in many

instances an unfinished HOUR-GLASS, and occasionally has additional lines. (*Figure 4, Ireland*).

The BROAD ARROW is also a mark which is everywhere to be found. Mr. Rylands says he has never examined a building without meeting with it, and it seems to have been in use from the very earliest times. (*Figure 2, Chateau of Vincennes*.)

The Indian TRISULA, or TRIDENT, is one of the oldest and most widely-spread symbols of the past. It has assumed many forms, and is alike common to the votaries of Brahminism in India, and the followers of Buddha in other parts of the East. It was the sceptre of Poseidon. The thunderbolt of Zeus was originally a TRISULA. The Hades of Mediaeval drawings is always represented by a TRIDENT, and on English coins of the present day Britannia may be found with the same symbol in her hand. (*Figure 10 England, Common types*).

In the earliest era of operative Masonry, a geometrical figure, was adopted in all sacred buildings, which had an import hidden from the vulgar. This hieroglyphical device was styled VESICA PISCIS, being the rough outline of a fish, formed of two curves, meeting in a point at their extremities. It was held in high veneration, having been invariably adopted by Masons in all countries. (*Figure 3 Hindu Marks*).

Upon the whole we may confidently assume that most of the characteristic signs now called Masons' Marks, were originally developed at a very early period in the East, and have been used as distinguishing emblems of some kind throughout the Middle Ages in Persia, Syria, Egypt, and elsewhere. From thence they passed through mediaeval Europe, and these oriental types are still visible on the surface of the stones forming the walls of very old Abbeys and Cathedrals. (*See illustrations*.)

THE ORIGIN OF FREEMASONRY

Compiled by OSBORNE SHEPPARD from old records.

MANY theories have been advanced by Historians and Masonic writers as to the origin of Freemasonry. It has given rise to more difference of opinion and discussion among Masonic scholars than any other topic in the literature of the Institution. It has been traced to the mysteries of Southern India, the Ancient Egyptian Rites, the Temple of King Solomon, the Roman Colleges of Artificers, the Crusaders, the Masters of Como, the Stonemasons of Germany, the Rosicrucians of the sixteenth century. The Pretender, for the restoration of the House of Stuart to the British throne, Sir Christopher Wren at the building of St. Paul's Cathedral, and to J. T. Desaguliers and James Anderson and their associates in 1717 when the Grand Lodge of England was formed. We will neither accept nor reject any of these theories; one thing is certain, that for more than two centuries, Freemasonry has to the world presented an unchanged Organization, as a brotherhood controlled by secret discipline, engaged in architectural work, and combining with its operative labors, speculations of religious import. The operative element has now been laid aside, and the speculative only retained, but with a scrupulous preservation of the technical language the rules, regulations, the working tools, and the discipline of the operative art. The material only on which they worked has changed. The ancient Master Builders were engaged, under the influence of a profoundly religious sentiment, in the construction of Temples to the glory of the G. A. of the U. The Freemasons of to-day are under the same religious influence engaged in the construction—of spiritual temples. The only change has been from a material to a spiritual character, and the Fraternity retains its identity, and demands for itself respect, and for its antiquity, veneration. Freemasonry is distinguished from other associations by the possession of certain symbols,

myths, and above all else a Legend, all of which are directed to the purification of the heart, to the elevation of the mind, to the development of the great doctrine of immortality. That these symbols, myths, and legend are not the invention of the Stonemasons of the Middle Ages is certain; for they are found in organizations that existed ages previously. "The Greeks at Eleusis taught the same dogma of immortal life, in the same symbolic mode, and their legend, if it differed from the Masonic in its accidents, was identical in its substance." For H. A. there was Dionysus. For the sprig of acacia, the myrtle, but there was the same mourning, the same discovery, the same rejoicing, because what had been lost was found, and then the same ineffable light, and the same teaching of the Sacred Name, and the immortality of the soul.

The same peculiar form of initiation is found in the ancient Egyptian Rites, and in the island of Samothracia, thousands of years before the Christian era. It is probable that our present system of Freemasonry is the successor of these ancient Mysteries, as it follows their manner of teaching this theory was advanced by the Masonic genius Albert Pike, and is also defended by many of our most able and scholarly writers.

The original purpose of the Ancient Mysteries was to teach men to know and to practice their duties to themselves and to their fellows. Cicero tells us that the Mysteries taught the first principle of life; so our term "INITIATION" is used with good reason; as initiations not only taught how to live happily, but also softened the pains of death by the hope of a future state, and a better life hereafter.

The tendency of Masonry is towards religion. Its ancient landmarks, ceremonies, symbols, and allegories, all command religious observance, and teach religious truth. We open and close our Lodges with prayer; we invoke the blessing of the Most High upon all our labors; we demand of our initiates a belief in the existence of a Supreme Being, and the volume of the Sacred Writings are during all our Ceremonies, open wide upon our altars. Freemasonry is

thus identified with religion; a man may be religious without being a Mason, but it is impossible for a man to be a Mason, unless he is an observer of religious principles.

The Object of Freemasonry is to curb intemperate passions, to reconcile conflicting interests, to annihilate local prejudices and unreasonable partialities, to banish from the world every source of enmity and hostility; and to promote those social relations which tend to preserve peace and good order, and to elevate and further the dignity and welfare of mankind.

Freemasonry requires of its Initiates nothing that is not possible, and easy of performance. Its teachings are practical, and its laws can be obeyed by every honest man, no matter what his faith or creed, may be. It is not a Religion, nor does it assume to take the place of religion, but only to teach those principles of pure morality which reason reads on the pages of the great book of nature, and to teach those great truths on which all religions repose.

Freemasonry is an universal brotherhood and like a mighty stream it flows through the mountains and valleys of the earth, bearing on its abundant waters love and charity for the poor, the widow and the orphan of every land. Its doors are open to the Christian, the Hebrew, the Moslem, the Brahmin, the followers of Confucius and Zoroaster, and to any man who leads a virtuous and moral life and believes in the G. A. of the U.