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An Invitation: The Newsletter is published by The Grand Lodge Committee on Masonic Education. We welcome responses from all our readers. If any of our contributors or subscribers have access to historical information about their District, or Lodge, or special individuals, please forward it to the editor. Much of our Masonic History is also linked to the history of our country through members who have been community, business, professional, religious or political leaders. Careful research of material made available should provide some interesting information for newsletter readers. It would also help to educate us all about the contributions of individual members, Lodges and Districts ...to the history of our country, provinces, and our villages, towns and cities. We need to know more about each other and about the part that Canadian Masons have played in our history. Can you help?

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...NOTICE...
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BRETHREN: The Committee on Masonic Education is still offering its challenging Correspondence Course throughout the Grand Jurisdiction. Because of the interest that continues to be shown, it now is being offered in a new format. That same twinge of excitement, that same challenge, that same desire to delve into and find out more about the Craft is there-all we have done is to separate the four programs so that YOU may now choose in which order you wish to complete them. You may choose to complete only one-or you may choose to complete two of the four offered-or all four-you may take as many, or as few, of the programs as you wish and in the order you wish.

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A RESPONSE TO CRITICS OF FREEMASONRY

Prepared by the Masonic Information Center

From Northern Ireland to Iran, from the Middle East to the United States, religious extremism is a growing force throughout the world. Jarred by the rapid pace of social and cultural change, especially the apparent disintegration of moral values and the break-up of the family, some people within this movement have sought refuge from the complexity of modern life by embracing absolute views and rejecting tolerance of other beliefs.

Simple, easy, seemingly stable answers bring comfort in a rapidly changing world. For example, some churches have responded to the personal anguish of their members by circling the wagons, that is, by strictly defining theological concepts and insisting their members “purify” their fellowship by renouncing any other beliefs.

The next step, already taken by various churches, is to yield degrees of control within their ranks to vocal factions espousing extremist views. These splinter groups focus the congregations generalized anxieties on specific targets. The proffered cure-all is to destroy the proposed enemy. Freemasonry has become one of the targets precisely because it encourages members to form their own opinion on many important topics, including religion.

Thus some churches have expressed concerns, even condemnations, of Freemasonry. Generally, these actions are based on misunderstandings. A case in point is the June 1993 report to the Southern Baptist Convention by the Convention’s Home Mission Board. This report defined eight alleged conflicts between the tenets and teachings of the Masonic Fraternity and Southern Baptist theology.

Let's briefly look at those areas, as representative of the thinking of some well-meaning but misinformed church members today, and see if the concerns are real or simply a matter of misinformation or misunderstanding.

Most of the issues really deal with language in one way or another. Almost every organization has a special vocabulary of words which are understood by the group. It’s hardly appropriate for someone outside a group, and without the special

knowledge of the group, to object to the terms unless he or she fully understands them, and why they are used.

If someone wants to read the *Journal of the American Medical Association*, for example, that is his right-but he doesn't have the right to complain the articles use medical terms. A person reading a cookbook had better know terms like fold, cream and butter, or softball have special meanings- or he'll make a mess instead of a cake. The same is true of a non-Mason reading Masonic materials. As to critique of Freemasonry by the Southern Baptist Convention (which, incidentally, had several positive things to say about Freemasonry), here is a brief explanatory discussion of each point.

1. Because they do not see specific words in their historic context, some critics complain of the prevalent use of Masonry of offensive titles and terms such as Worshipful Master for the leader of a Lodge. The leader of a Masonic Lodge is called the Master of the Lodge for the same reason the head Boy Scout troop is called a Scoutmaster, an orchestra's leader is termed the Concert Master, or a highly-skilled electrician is called a Master Electrician. The term arose in the guilds of the Middle Ages when the most skillful workman was called the Master. Much Masonic vocabulary dates from that period. Worshipful in Worshipful Master has nothing to do with worship in any religious sense. Masonically, Worshipful is a term of honor and, in this sense, it is a term still used in England and Canada today to refer to such officials as mayors of cities. Worshipful John Doe means exactly the same thing as the Honorable John Doe. In the same vein, the Mayor of London is addressed as the Worshipful Lord Mayor. Certainly there is nothing irreligious here in the use of Worshipful or Lord. Such terms are a matter of history and tradition, not religion.

2. Some critics of Freemasonry object to what they term archaic and offensive rituals or so-called bloody oaths in Masonry. There is nothing offensive in the rituals to anyone who understands them. They are ancient, not archaic, since many of them are so old their origins are lost in history. But there is nothing bad in that. The Declaration of Independence is about the same age as the Master Mason Degree, but few complain it is "archaic.

The alleged bloody oaths refer to penalties associated with Masonic obligations. They originated in the medieval legal system of England and were actual punishments inflicted by the state of persons convicted of opposing

political or religious tyranny. Masonry's obligations do not contain any promise ever to inflict any of the penalties or to participate in the execution of them. In Masonry, they are entirely symbolic and refer exclusively to the shame a good man should feel at the thought he had broken a promise.

3. Certain critics claim the recommended readings for the Degrees of Masonry are "pagan" in origin. "Pagan", as they are using the term, simply means "pre-Christian". The major purpose of Masonry is the study of man's intellectual and moral history for the purpose of developing ourselves morally and intellectually. Such a study has to start with the concepts of man and God as held by early cultures and evidenced in their mythologies. The Greeks and Romans, as well as earlier peoples, had much of importance to say on many topics, including religion. The idea that a physician must act in the best interests of his patient comes from the pagan Hippocrates, and the concept that the government cannot break into your house and take what it wants on a whim comes from the pagan Aristotle. None of us would want to live in a world without these ideas. In almost every field –law, government, music, philosophy, mathematics, etc. –it is necessary to review the work of early writers and thinkers. Masonry is no exception. But to study the work of ancient cultures is not the same thing as to do what they did or believe what they believed. And no Mason is ever told what he should believe in matters of faith. That is not the task of a fraternity, nor a public library, nor the government. That is the duty of a person's revealed religion and is appropriately expressed through his or her church.

4. Ironically, some people complain about the Bible used in Lodge being referred to as the "furniture" of the Lodge. No disrespect is intended. Indeed, just the opposite is true. Masons use the word "furniture" in its original meaning of essential equipment. Since no Lodge can meet without an open Volume of the Sacred Law, (which in North America is almost always the Bible) the Bible is essential and given a special place of honor as the "furniture" for every regular Lodge.

5. The Masonic use of the term "light" is often misunderstood by non-Masons. The confusion may lead some to think Masons are speaking of salvation rather than knowledge or truth. Nowhere in Masonic ritual is "light" implied to mean anything other than knowledge. Light was a symbol of knowledge long before it was a symbol of salvation. The lamp of learning appears on almost every graduation card and college diploma. Masonry uses

Light as a symbol of the search for truth and knowledge. It's very unlikely that any Mason would think that Light represents salvation.

6. Masonry does not imply salvation may be attained by one's good works. Masonry does not teach any path to salvation. That is the duty of a Church, not a Fraternity. The closest Masonry comes to this issue is to point to the open Bible, and tell the Mason to search there for the path to eternal life. Masonry does believe in the importance of good works, but as a matter of gratitude to God for His many great gifts and as a matter of individual moral and social responsibility. The path to salvation is found in each Mason's house of worship, not in his Lodge.

7. Various critics accuse Masonic writers of teaching the "heresy of universalism." Universalism is the doctrine that all men and women are ultimately saved. Masonry does not teach universalism or any other doctrine of salvation. Again, that's the province of the church, not a fraternity. You have to look rather hard to find Masonic writers who "teach universalism." Even if you could find one, it's important to remember that any Masonic author writes for himself alone, not as an official of the Fraternity. Masonry simply does not have a position, official or otherwise on salvation. Since men of all faiths are welcome in the Fraternity, Masons are careful not to offend the faith of any. Possibly this in itself may seem to be universalism to some critics, Masons call it common courtesy.

8. Some critics, less eager to put their own houses in order than to find fault with others, contend most Lodges to admit African- Americans as members. Masonry today is not a whites only organization as the hundreds of thousands of Black, Native Americans, Hispanic and Oriental Masons can testify. Petitions for membership do not ask the race of the petitioner, and it would be considered completely wrong to do so. At the same time it must be said the Freemasonry, like American society and churches in general, has not lived up entirely to its high ideal of brotherhood in dealing with African- Americans and other minorities. This is a situation which most Freemasons, like most Americans, are trying to overcome.

There is a schism in Freemasonry dating back over 200 years to when "Prince Hall" Masons, who are African-American, declared them independent. This schism is similar to division of the United Methodist Church from the A.M.E.,

C.M.E., and United Methodist Church from the A.M.E., S.M.E., and A.M.E. Zion churches or the National Baptists from the American and Southern Baptists.

In each of these three examples, the organizations are working to repair the damages of centuries of segregation. For each, complete reunification remains an elusive goal hindered by social resistance on both sides, but not by organizational ideals. In the case of Freemasonry, mutual recognition between “black” and “white” Grand Lodges has proceeded at a steady pace for nearly ten years, while African-American members are increasingly common in formerly “white” lodges.

For instance, at the international celebration of the 275th anniversary of the Grand lodge of England in 1992 (the most recent Masonic gathering of about the same size as the Southern Baptist Convention), there were far more Blacks present than there were at the Southern Baptist Convention in Houston in 1993. Freemasonry’s movement regarding racial matters affirms Masonry’s genuine evolution with the rest of American society and churches toward genuine brotherhood among all races.

In summary, looking over the concerns raised in the report, none are tenets and teachings as the report claims. Four of the concerns are merely misunderstandings of Masonic vocabulary by non-Masons. The complaint that some of the writers whose work Masonry studies are pre-Christian could be raised against any study of man, government, or philosophy. Almost all areas of study start with the ancient (pagan) Greeks. All members of the Fraternity know that Masonry does not invade the area of the Church to teach any doctrine of salvation, neither universalism, salvation by works, nor any other. And the objection that Masonry is some sort of whites only club is refuted by the myriad of non-whites wearing the Square and Compasses.

Freemasonry is simply a Fraternity-an organization of men, banded together to further develop themselves ethically and morally, and to benefit the community at large.

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THE MIND'S EYE

Schizophrenia Research

Scottish Rite grantee makes news. Dr. Philip Seeman of the University of Toronto has reported, in the leading British scientific journal *Nature*, that there may be as much as a six-fold increase in the number of dopamine D4 receptors in schizophrenic brain, in comparison to normal brain. In 1979 Dr. Seeman's laboratory was supported by a grant from the Scottish Rite schizophrenia research program when his work on brain chemistry in schizophrenia was in its early stages.

The terminology may be a little unfamiliar, but the discovery is not hard to explain. It has been known for 25 years that the drugs commonly used to treat schizophrenia block a selective group of neurons in the brain. (There are many signal-carrying molecules; dopamine is just one of them, but it may be critical for understanding schizophrenia.) Through elegant molecular studies carried out in the last few years, it has been determined that there is not just one kind of dopamine receptor, but five different kinds, labeled "D1" through "D5". Until recently it had been thought that "D2" was the type acted on by anti-schizophrenic drugs, but it is now known that clozapine, one of the most effective drugs ever used to treat schizophrenia acts not on the D2 type of nerve cell, but on the D4 type. Clozapine has been life-saving for many patients, because it does not produce the debilitating uncontrolled movements sometimes associated with anti-schizophrenic drug treatment, and also because it seems to be useful with withdrawn and apathetic patients, in restoring normal energy and initiative.

Discoveries like this build upon a long period of sustained investment. The finding that makes the newspapers rests on the top of a broad pyramid of scientific work. Scottish Rite can take some pride in having contributed to the foundations as well as to the beginnings of the work that has now made headlines.

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COVENTRY A SYMBOL OF RECONCILIATION AND REMEMBRANCE

Reflections of a Veteran

*Gordon A. Gross, Ph.D.
The Builders' Lodge #177 G.R.C.*

Coventry Cathedral has become an international symbol of reconciliation. The site of a devastating air raid by the Luftwaffe early in the war that was intended to destroy the British automobile industry centered there with the production of Merlin engines that were vital for our aircraft, tanks, and small seacraft. One approaches the new Cathedral by passing through the ruins of the old one, which had stood since the fourteenth century.

One is reminded of the terrible destruction and devastation of the war years as the broken walls surround you and the empty window frames which once held some of the finest colored glass images in Europe rise stark and empty. A crude symbolic cross constructed of the charred remains of timbers from the old cathedral stands triumphantly over the broken altar and reminds one of the vicious horror and ravage of the war years.

Bold deeply engraved gilded letters on a stone tablet below the cross, put there by German Christians, petition - "Father Forgive".

Entering the new Cathedral one finds the architecture overwhelming in its strength and beauty. Attention is focused past the dark expressionless walls to the altar and a vast tapestry depicting the glory of Christ and the message of Calvary, the image of hope and faith through the ages for Christians, and through the dark days of devastation, despair, and crises for our civilized world during World War II.

Looking back from the altar the brilliance of the engraved images of saints and angels of the past on the glass panels of the entire west wall transcend time to

capture the spirit, sacrifice and quest for enlightenment and salvation of our Christian forebearers.

The majestic coloured glass window panels are so positioned in the cathedral walls that they are only seen when facing away from the altar.

The cathedral architecture presents a dynamic Christian spiritual message.

Through life and its crises, Christians act and proceed in faith keeping the image of Christ and His message of hope, reconciliation, and spiritual renewal before us. It is only as Christians look at the past from their perspective of Calvary that they see the great brave actions and accomplishments of the past in the true colour and perspective that they merit. As we can see the grand mosaic of brilliant colours entering the calm and tranquil cathedral we are reminded of the brilliant acts of heroism, courage and sacrifice and the simple loyalty and perseverance which now shine as brilliant lights for our encouragement. We give thanks for what was offered to preserve our heritage of freedom, liberty and the right to choose the way we live.

Coventry Cathedral is a brilliant architectural statement of the spiritual strength that sustained us, the colourful sacrificial service of the people that overcame the evil of war, and the international spirit of reconciliation on which a lasting peace must rest.

Father Forgive Us, Father Forgive Them, Father Forgive Us All.

Thoughts after visiting Coventry Cathedral following participation in the D-Day Commemorative services and activities in Normandy in June 1994, and with recollections of service with the R.C.A.F. and a tour of operational flights in 6 Bomber Groups in 1944 that included participation in the invasion of Europe on 6 June, 1944.

SIMON MCGILLIVRAY

by Charles P. Corbett

R.W. Bro. Corbett is a member of Irving Lodge #154 of Lucan, Ont. He is currently Reeve of McGillivray Township and a past Warden of Middlesex County. This article is extracted from "McGillivray Township Remembers", a commemorative history published in 1992 by the McGillivray Township History Group, under the chairmanship of Bro. Corbett, to mark the Sesquicentennial of municipal government in the Township.

McGillivray Township in Middlesex County was named after Simon McGillivray, a founding director of The Canada Company and a prominent Freemason. He was born in 1783 in Stratherwick, Inverness-shire, Scotland, a son of Donald McGillivray and Anne McTavish, and a cousin of John McGillivray of Dummaglas, later chief of the clan.

Following his formal education, young Simon and his elder brothers, William and Duncan, received training for the mercantile world from their uncle, Simon McTavish, a prosperous London merchant.

McTavish also had extensive business interests in the New World. In the early 1770s he set up a business in Albany, New York, but, just prior to the American Revolution in 1775, he transferred his interests to Montreal and entered the fur trade. In 1779, to strengthen trade and reduce competition, he founded the North West Company (N.W.C.), the celebrated fur-trading rival of the Hudson's Bay Company (H.B.C.). McTavish became the wealthiest merchant of his time in Montreal and his memory is perpetuated by McTavish Street along the West Side of McGill University Campus.

McGillivray assumed increasingly responsible positions, becoming a partner in his uncle's prosperous businesses in England and Canada and eventually President and principal owner of the North West Company.

In 1670 the H.B.C. had been ceded all lands draining into Hudson's Bay. In 1779 the N.W.C. prospered and its owners became wealthy until circumstances and misfortune intervened.

On their way to the Pacific Coast and the Arctic, the Northwest traders had to cross the lands ceded to the H.B.C. This led to frequent clashes. Then, in 1811,

Lord Selkirk established the Red River Settlement, which straddled the route of the Northwest Company to its western fields. Increasingly serious confrontations with competing traders and settlers resulted until, in 1816, there was a pitched battle in which Robert Semple, Governor of the Red River Settlement, was killed.

Several were arrested including Simon's brother William, after whom the company trading post, Fort William, was named. Prolonged litigation in the Courts at Sandwich, Canada West followed. The Court found in favour of the N.W.C. but the financial results were disastrous. Simon, who had become president of the company on his uncle's death, negotiated an amalgamation with the Hudson's Bay Company in order to stave off bankruptcy. He also assigned his personal wealth to settle the debts of the company.

McGillivray was one of the original subscribers, directors and officers of the Canada Company. In 1815 he traveled to Upper Canada with John Galt as part of a Royal Commission to establish the boundaries of and prices for the lands to be acquired by the Company from the Crown.

In 1822 H.R.H. the Duke of Sussex, Grand Master of Freemasons in England, appointed McGillivray Provincial Grand Master of Upper Canada, which office he held until his death.

In 1830, he accepted an appointment with the United Mexican Silver Company to reorganize the operation of their mines. This was an extremely successful venture and his fortune was restored. He purchased a partnership in the Morning Chronicle, a leading London paper, and married the daughter of his partner, Sir John Easthope, who was also a fellow director in The Canada Company.

Simon McGillivray died 9 June 1840 and is buried near London, England. A newspaper obituary spoke of him as follows: "*Few men so extensively engaged in important business have passed through life with a higher reputation for unsullied integrity and rigid adherence to principles. His word was sacred. But if he was inflexibly just, he was, at the same time, kind and generous to a fault... He was a close reasoner and whatever he wrote was remarkable for lucid arrangements.*" McGillivray lived respected and died regretted.

1. Coleman, Thelma, *The Canada Company*, Perth County, 1978
2. Gould, Robert F. *A Library of Freemasonry*, Yorston Publishing, 1911
3. McLeod, Wallace, *Whence Come We?* Masonic Holdings, Hamilton, 1980

4. Runnals, J. Lawrence, *The Papers of the Canadian Masonic Research Association*, Vol 3, Paper 83, The Heritage Lodge No. 730, G.R.C. 1986

QUESTIONS & ANSWERS

The Questions & Answers section includes excerpts from a list of over 100 Q. & A. compiled and prepared by R.W. Bro. Frank J. Bruce. These questions were collected by the Education Committee of Toronto District # 3 from 1976 through 1978. The answers were supplied by W. Bro. Harry Carr (past secretary and editor of Quatuor Coronati Lodge #2076 U.K.). Our thanks to R.W. Bro. Frank Bruce for making them available for use in the Newsletter.

Question 72: What are the 'Hebrew Characters' mentioned in the SW Lecture (or Lecture on the second Tracing Board) which are said to be "here depicted by the letter G".

Answer 72: The letter G, in this instance stands for The G.G.O.T.U. The lecture to which you refer is usually accompanied, in our English ritual books, by an illustration of the second Tracing Board. Among other details which not concern us here, it shows a winding staircase leading up to a long arched corridor that ends with a curtained doorway at the far end, which is presumably the entrance to the *Sanctum Sanctorum*.

Above that doorway is an arched panel, and in that panel or near it, you will find the four Hebrew letters corresponding to our J.H.V.H., together forming the Tetragrammation, i.e. the 'Ineffable Name.' That is what is represented by the Letter G .

There are many variations of this design but most of those in use today will correspond broadly to the one I have described here. Unfortunately, these drawings cannot agree with the Biblical description of the interior of the Temple, because they attempt to show, in a single picture, all the various details, many of which are imaginary or hypothetical, that are embodied in the Lecture.

I must add, moreover, that in the majority of these designs, the 'Sacred Name' (sketched by artists who did not know anything about Hebrew lettering) is drawn so badly as to make the 'Word' unrecognizable except to the practiced eye.

Finally, there is no shred of evidence, in the Biblical accounts of Solomon's Temple, of the Sacred Name, or the letter G (in Hebrew or in any other alphabet) being displayed in the Middle Chamber where, according to the Lecture, the Fellow-crafts are supposed to have seen it.

Question 73: We are told that there are five noble orders of architecture. Why are the representatives of only three placed about the Altar?

Answer 73: The five 'Orders of Architecture' were developed out of two separate cultures. First - in this question on the Orders- were the Greeks, in the Hellenic period, B.C. 700 to B.C. 146. They developed the Doric, Ionic and Corinthian orders, essentially for a style of architecture based on columns and beams.

Later, the Romans, B.C.146 to A.D. 365, developed the Tuscan, which is an inflated and simplified version of the Doric. Later still, they produced the Composite, a florid combination of the Ionic and Corinthian, much used in triumphal arches to give an ornate character.

In our Masonic ritual and symbolism, developed at a time when an Englishman's education demanded a useful knowledge of architecture, we use the three pillars to represent the three principal Officers, and the choice of the three purest classical styles was inevitable.

It is not necessary here to enter into details of forms and proportions: but I strongly recommend *A History of Architecture* by Sir Banister Fletcher, which is to be found in any Lending Library.

Question 74: If the third degree is supposed to be the highest in Masonry, why was it left incomplete when originating the ritual, thereby giving rise to other branches, such as the Scottish Rite and Royal Arch, which purport to find the genuine secrets?

Answer 74: This question raises a number of difficult problems on the evolution of Craft and Royal Arch ritual. I will try to explain as simply as possible but I must begin with an essential sketch of the background. Our Craft ritual was not 'originated' as a job of work done at one time by a Committee of Ritualists, as the

question seems to imply. It developed, very slowly, during a period of 600 years or more.

In the 1400s, there was, almost certainly only one degree, or ceremony of admission into the Craft. In the early or mid-1500s, there were two degrees; the first for the Entered Apprentice, the second for the 'Master or Fellow-craft'. From 1696 until c.1725, we can prove that the second degree (for 'Master or F.C.') contained the F.P.O.F. and a word. The Hiramic Legend was certainly *not in the ritual at that time*. In 1726 we have hints of several fragments of legends, each of which might have been part of a kind of Hiramic Legend, *but these three fragments are all concerned with other Biblical characters, and the name of H.A. does not appear in any of them*.

From 1725-1726 onwards we have proof of a three degree system in practice, but we do have precise details of the contents of each of them. The system of three degrees had been achieved by a division of the original E.A. degree into two parts, thereby promoting the earlier F.P.O.F. degree from second into third place.

When the first Grand Lodge was founded in 1717 it did not attempt any ritual control and, in 1723, when its first Book of *Constitutions* was published, reg. XIII shows that it recognized only the two-degree system, E.A., and 'Master or Fellow-Craft'. It must be emphasized that there was no 'standard' ritual and no governing body controlling the ritual. The Lodges simply worked what they had inherited from operative times, modified from time to time mainly by 'contagion', i.e. by adopting words and procedures that they had observed in a neighboring Lodge, or introduced by one of their own men.

In 1730, Samuel Pritchard published his *Masonry Dissected*, the first exposure claiming to depict a system of three degrees. It contained useful information on the E.A., and F.C., plus *'The Master's Degree'* containing the first ever version of the Hiramic Legend, all in the form of Question and Answer. Two important items are missing from Prichard's version. Hiram, King of Tyre, is not mentioned at all: and when H.A. is threatened by the ruffians, there is no hint that he cannot divulge the secret 'without the consent and co-operation of the other two'. Those words came into use at a later date, as a direct link with *Royal Arch ceremony that did not exist in Prichard's day*.

After the murder, Prichard tells how the searchers agreed that 'if they did not find the Word in him or about him, the first Word would be the Masters Word...'

and the text shows that a substitute word was adopted. There is never the slightest hint that the ceremony is incomplete. Indeed the catechism seems to emphasize its completeness.

R(eply): To seek for that which was lost is now found.

E(xam.): What was that which was lost and is now found?

R(eply): The Master-Mason's word.

Prichard's work achieved enormous success. Three separate editions and one printed version appeared in pamphlet form and there were also two newspaper versions, all within fourteen days! He was roundly commended as an impostor in Grand Lodge, in December 1730, but it is fair to say that, in the absence of any official publications of ritual, *Masonry Dissected* became a major influence in the stabilization of English ritual. For thirty years it held field against all rival publications.

During the 32 year gap 1730 - 1760, when there is no new English evidence of the development of the third degree, our best information comes from France, where the ritual and procedures largely based on Prichard's material, show quite substantial expansion. As in England there were no *official* French publications of the ritual, and we have to rely on exposures, which started to appear there in 1737. They show the first appearance in print, of Passwords, new signs and the first *fully detailed* Hiramic Legend, and of beautifully engraved Tracing Boards.

Their third degree Boards show a curious coffin design, on which there is a sprig of acacia and the word JEHOVA, *always described as the former word of a Master (ancien mot du maitre)*. In the French legend Solomon sent nine Masters to search for Adoniram (or Hiram) and they did not attempt to find the Master's word (as in the English legend) because they knew it. They only resolved to adopt a substitute word, out of fear that Adoniram had been forced to divulge it.

I have mentioned these items in order to show that the French Legend is much more logical than its English original, and in much better detail. But in spite of this superiority the ceremony is complete in itself; there is no hint of any need for a completion ceremony, whether Royal Arch, or Scottish Rite. (See *The Early French exposures*, pp.85, 227, 315,417. Publ. By The Q.C. Lodge, London).

So, the answer to your question is that from its first appearance in 1730, the English third degree with its Hiramic legend was complete in itself. The Royal

arch did not exist and there was no question about any other degree to fill supposed gaps in the original third. The same applies to the best of the French trigradal exposures, in 1744, 1745, 1747 and 1751. They were also complete in themselves, without the least hint of another degree that might complete the story. Nor is there any shred of evidence in the early English or French documents to indicate that the Royal Arch was ever a part of the original third Degree: it was not.

My answer should have ended at this point, but another question arises from the foregoing, a question so important that I hesitate to abandon the story in mid air. The question is:

How did the Royal Arch arise?

Who did the necessary piece of 'ritual -tailoring' that linked the new Royal Arch with the original third degree?

We return first to England in the 1730s where the adoption of the third degree was rather slow and both lodges and brethren were content to stop at the F. C. degree. From c. 1733 onwards we find records of the appearance of Master's Lodges, more or less loosely attached to existing lodges, but usually meeting on Sunday's to confer the third degree (or Master's Part), either on members of their own Lodge or on brethren from other lodges.

If we were sure that these degrees were only conferring the third degree they would not be of any special interest. But in 1733 we find the first mention, in a list of lodges, of a 'Scotch Masons Lodge' meeting at the Devil Tavern, Temple Bar, in London. We do not know what degrees they were working; but in the minutes of the Bear Lodge at Bath, for 1735, is a record when "...our following worthy Brothers were made and admitted Scots Master Masons". In June 1740 at the Lodge of Antiquity, London, 'the following (nine) members of this lodge ...were this evening made Scotch Master Masons'. *Several if not all of them, in both lodges, were already Master Masons.* It is clear that the Scots or Scotch Masters were taking a degree beyond the M.M. but we cannot be sure what it was.

Some of these Masters' Lodges were conferring a degree called 'Pass'd Master'. This may have been an early version of what later became a brief Chair degree, specially designed as a *preliminary qualification* for admission into the Royal Arch. But in England we have no early details of the contents of the Scots Master degree. Those details make their first appearance in France, very gradually, during a period of seven years or more.

In 1737 the Chevalier Andrew Michael Ramsay delivered an oration on the religious moral and historical background of the Craft and its supposed development by the Knights of St. John of Jerusalem and the Crusaders. The oration was later modified for delivery to the French Grand Lodge, but the section which is summarized here appeared in both versions. (Both versions are reproduced in English translation in *A.Q.C.* 81, pp. 298-304).

Ramsay described how King Solomon compiled 'the statutes, maxims and mysteries of the order' in a book written in hieroglyphics. Cyrus, 'who had been initiated into all our mysteries, appointed Zerubbabel as Grand Master of the Lodge at Jerusalem...to lay the foundations of the Second Temple, where the mysterious book...was deposited', etc.

Ramsay did not mention the Scots Masters' degree, but in the course of his oration he managed to make 'Noah, Abraham, the Patriarchs, Moses, Solomon and Cyrus...the early Grand Masters' according to 'our ancient traditions', adding 'here now is our true history'. That section is mercifully short and historically worthless. Indeed Ramsay's oration only has a place in these notes because he was apparently the first writer to hint at the story of Cyrus, Zerubbabel and the building of the Second Temple *within a Masonic context*.

From 1744 onwards, the French exposures begin to speak of another degree beyond the three Craft degrees: it is called *Maitres Ecossais* (i.e.Scots Masters) and it is said to deal with the rebuilding of the Temple, under Zerubbabel, when 'the masons worked with trowel in hand, and sword and buckler at their side'. It seems probable that the *Maitres Ecossais were practicing an early version of the Royal Arch, but none of the texts describe the actual ceremony and the few which claim to give some of the secret words and signs are sheer nonsense. But most important of all from the questioners point of view, is that none of these texts indicated any kind of connection with the third degree.* The Ecossais was a separate degree on an entirely different theme. The artificial link with the third degree was still to come.

The actual beginning of the Royal Arch as a degree, or ceremony, are not certain. It may have been among the 'Scots Masters' in England or in France. It was certainly known in Ireland in c. 1744, and was being conferred in England from 1752 onwards, in Lodges under the Antients Grand Lodge. The earliest documents on Royal Arch ritual date back to the 1760s and it is evident that there were substantial local variations. Today, the ceremony in its English form, standardized in 1834-35, consists of three main themes:

1. The Israelites' return from Babylon and the rebuilding of the Temple; all this is pure Biblical history.
2. The legend of the vault and the discovery of the sacred scroll, alter and word. This legend goes back to the early fathers of the Christian Church. In A.D. 400, Philostorgius gave a recognizable account of the vault legend and a greatly enlarged version was compiled by Nicephorus Callistus in the 14th century.
3. The esoteric section and the mode of communication.

It is perhaps necessary to emphasize that, in its early years, the Royal Arch was deemed to be a ceremony complete in itself, a fourth degree, with completely different personnel and dealing with different incidents. It did not claim to reveal anything that was missing or incomplete in the third degree and it had no actual or implicit link in the third degree. The first trace of that link (described above as a piece of 'ritual tailoring') appeared in *Three Distinct Knocks*, 1760, an exposure which claimed to describe the Craft Ritual of the 'Antients'. This was the first exposure to appear in England at the end of the thirty year gap and its third degree contained much new and interesting material. It gave names of the three assassins and its story of their attack contained details that had never appeared before (shown here in italics):

So Hiram came to the East Door, and *Jubela* demanded the Master's Word: He told him he did not receive it in such a manner; but he must wait, and Time and a little Patience would bring him to it, *for it was not in his Power to deliver it alone, except Three together, viz. Solomon, King of Israel; Hiram, King of Tyre, and Hiram Abif.*

Later, when Solomon sent '12 Crafts to raise their Master Hiram', he told them *'there were but Three in the World that knew it, and it can never be delivered without we Three are together; but now One is dead, therefore it is lost!*

It was the addition of these words to the then 'standard' version of the Hiramic legend, that created the link between the third degree and the Royal Arch. The esoteric discoveries that were made in the vault acquired a special importance because they included the so-called 'lost word' of the legend of H.A. It is doubtful if that one item was the central theme of the Royal Arch in its earliest form. If that were so, there would have been no need for the vast amount of esoteric material that was added, *before* the English ceremony was standardized in 1834-35. As I see

it, the Royal Arch was a separate degree, originally designed for brethren who had passed the Chair in the Craft Lodge. It was cleverly linked with the third degree by the manner in which it dealt with the so-called 'lost word'. (For a fuller study, see "The Relationship between the Craft & the Royal Arch" by H. Carr, ACQ vol.86, pp35-86).

Question 75: Are the words in the third degree real words in Hebrew or whatever ancient language they may be, and is the translation given correct? Could they be spoken aloud for instructional purposes?

Answer 75: For obvious reasons I cannot and will not mention the words in use today. Originally the words are most certainly Hebrew, but at their earliest appearance, in some of our oldest ritual documents, they were already so horribly debased, that it is quite impossible to say what the correct words were. I quote two examples in manuscript, MAHA-BYN in c.1700 and MATCHPIN in 1711, and two examples in print, MAUGHBIN in 1723, MAGBO and BOE in 1725.

It would be possible to reconstruct the Hebrew words, working backwards from the customary English translations, but that would be cheating, because we have no means of proving that those translations are correct, and there are several different translations.

There are two Hebrew *names*, in the old Testament, which have been suggested as the origins of our words, but they are not acceptable because those persons had no connections with the incidents under discussion, and the translation of those names are totally irrelevant to our subject.

Suggestions of Gaelic or Celtic origin are also ruled out. I have never seen a satisfactory version of what those words would have been or any reason why they should have been derived from those languages.

Having a modest grounding of Hebrew, and after a great deal of study, being still baffled by the problem, I wrote to Grand Secretary of the Grand Lodge of Israel to ask what they do. He replied, explaining that they treat the word, not as a word but as an anagram, i.e. a word composed of the initial letters of several Hebrew words, which when read in their correct sequence, yield the required meaning.

An ingenious solution to an insoluble problem, and it has one great advantage. Nobody can say that your *translation* is right or wrong. Everybody is right! And now you know why we use two words; because nobody can say with certainty that one or the other is correct.

As to speaking the words aloud, instead of a whisper, in our English usage (and in several other jurisdictions) they are spoken aloud during the closing ceremony of the M.M. degree, but that procedure is not seen and heard as often as other parts of the ritual. If you have any doubts as to the correct pronunciation, go to the Preceptor, or the Officer in charge of the work at your Lodge of Instruction. He will certainly be able to explain the practice in your Lodge and, for you, that is correct.

Question 76(a): Is there music or a chant for the verses from Ecclesiastes XIII, which are recited in the M.M. degree.

Question 76(b) Can you explain the early part of Ecclesiastes XIII 'while the evil days come not'?

Question 76(c) During the reading of Ecclesiastes XIII, should not the brethren be standing, with the S. of F.?

Answer 76(a): The reading of the first eight verses from Ecclesiastes XIII, is a poem on the disabilities of old age, the decline of the senses and physical faculties. It is not an obligatory part of our M.M. degree in English usage and we hear it more often in the Provinces than in London. Now for the answers to three questions from three different brethren:

I have never heard the verses chanted or set to music. Your Grand Lodge Organist will be able to answer your question with authority.

Answer 76(b): The original Hebrew is difficult and the translation you quote from the Authorized Version is confusing. I greatly prefer the version in The Bible designed to be read as Literature, p.769:

Remember thy Creator in the days of thy youth, or ever (i.e. before) the evil days come, And the years draw nigh, when thou shalt say, "I have no pleasure in them".

In plain language, the Preacher says, "Remember to thank the Almighty while you are still young, for all the blessings of health, before it is too late, and you no longer enjoy them".

Answer 76(c): Normally, all the brethren would be standing before the verses are read and while the Chaplain reads them. But the reading is not a Prayer, though the S. of F. is customary at that time. Your procedure is probably governed by the Grand Committee on Ritual or some similar body. If in doubt, get in touch with your Grand Secretary.

BOOK REVIEW

by R. S. Sugar

This issue we have two unusual Masonically related books for you. One reads like a novel; the other is a real Wild West "shoot-'em-up".

ALL THE LAW THERE WAS

Al Dempsey

This is a real thriller about the early days of Free-masonry in Montana, even before there was a Grand Lodge there -or even any Lodge. It is also the true story of the Masons who became a band of Vigilantes, believe it or not. The tale covers the period from September 1862 through 1865, and centers around the misdeeds of the notorious crooked Sheriff Henry Plummer, who set up his own gang of thieves, hijackers and murderers.

The central hero is Nathaniel Longford, who organized the first Lodge in Bannock and Virginia City. He eventually became Grand Master of Montana and the first Superintendent of Yellowstone National Park.

Today it seems inconceivable to us that Masons could have been Vigilantes, but they became so because there was no other law, and what they did was supply "All The Law There Was". The book is bawdy; the characters are all larger than life and historically correct; it offers a great insight into the founding of gold rush towns in the great North West; and it is fast-paced and intriguing.

Written by AI Dempsey, a well-known author of Western fiction and history. A really good read and a great change of pace from our sometimes rather stodgy Masonic literature.

Obtainable from Southern California Research Lodge, P.O. Box 6587, Buena Park, CA 90622; \$4.00 softbound or \$17.00 hard cover plus \$1.75 S.&H.

SIX GUNS AND MASONS

by Joseph E. Bennett

One of our rising and prolific Masonic writers is Joseph E. Bennett. formerly of Ohio and now a resident of Texas. Bro. Bennett is particularly interested in the Texas Rangers, and this book concerns them, Freemasons and a number of assorted scalliwags.

The book contains 6 sections and primarily concerns the vicious cattle wars of east and central Texas and early New Mexico, as well as the notorious Salt Wars of El Paso. Many famous and infamous Texans are involved-Sam Bass. Scott Cooley, Pat Garrett. Billy The Kid. and others among the "black hats", and John B. Jones (the real founder of the Rangers), leander McNelly. Albert Fountain, Dallas Stoudenmire, Neal Coldwell and John William Poe for the "white hats" ...no, nothing to do with the Scottish Rite!

Many of these men, both goodies and baddies, were Masons. In fact, Jones became Grand Master of Texas in 1879, while he was still an active Brigadier General trying to reorganize the 20,000 men of the State Militia, which eventually became the Texas National Guard.

Most action is between 1840 and 1880. There are stories of heroism and devotion to duty; others of murder and treachery. With the thread of Freemasonry running all through them. This is not fiction but a collection of valuable and lively records of an important part of our history, Masonically as well as socially. Though not exactly *Cowboys and Indians*, there is as much excitement as in a good Zane Grey novel; some chapter headings are "The Horrell-Higgins Feud" (as good as the Hatfields and McCoys!); "The Hoodoo War In Mason County"; "Exit Sam Bass"; and also a more historically correct version of the entrapment and killing of Billy The Kid than the screen depiction.

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Hard cover, 124 PP. with six maps and fifteen sketches by the author; \$10.00
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