

THE
NEWSLETTER

OF THE COMMITTEE

ON
MASONIC
EDUCATION

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'Masonic Education—Newsletter'

c/o Robert A. Barnett—Editor

P.O. Box 4217

London, Ontario

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To All Contributors

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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 supply of the new Application Forms is being forwarded to your District Education Chairman. Be sure to contact him. Good Luck

TORONTO DISTRICT #5 NEWSLETTER

from Allen E. Roberts' book "The Craft and its Symbols" (1974)

EDITOR'S NOTE

The following items of Masonic interest are reprinted here as extracts from the Toronto District No. 5 Newsletter (Vol.8 #1-Feb/95). The editor of this Newsletter was the late W. Bro. Zoltan Lazar. The District #5 Newsletter was recognized in July 1994 by our communications committee (Chairman C. John Woodburn) and W. Bro. Lazar was presented an appreciation plaque by our Grand Master M.W.Bro.C. Edwin Drew. The newsletter was distributed to members of all 15 lodges of Toronto #5 and your editor was fortunate enough to be included on the list of Grand Lodge officers outside of District #5 who received copies. W. Bro. Lazar served 10 years as Toronto District #5 Communications chairman and was also editor of District #5 Newsletter from its inception in 1985 until the time of his death in February 1995.

WISDOM IN ALL THINGS

If there is any one thing that Freemasonry instills in its adherents above all else, it's the need for Wisdom. Few men achieve it, but all should strive for it. It can come only from knowledge, which derives from study and experience.

From the moment you entered a Masonic lodge as a candidate for the Entered Apprentice Degree, you have been studying, learning and experiencing those things that help bring wisdom. Your knowledge grows as you experience what is taught in the Master Mason Degree. By continued study of the ritual, and what lies behind it, knowledge will increase. The groundwork for your journey toward wisdom has been laid.

By continued study of Masonic philosophy, symbolism and history, you will be travelling toward the ultimate goal of Freemasonry - wisdom is all things.

Many men are knowledgeable, good and bad. Few men are wise. And no man who is really wise can be anything but good.

FREEMASONS AND FREEMASONRY

by W. Bro. Zoltan Lazar

Freemasons, having nothing to conceal except a few archaic ceremonial forms and their tokens of recognition and fellowship - their universal language, they cheerfully and without reserve, openly declared their objects, aims and ends; and spread all their charges, constitutions and laws before the world so that they might be read and known to all men.

And what saith the Craft of itself? What answer doth it give to the oft repeated query: What mote it be? Freemasonry proclaims itself to be, and is, a Universal Fellowship. It knows no distinctions among men but those of worth and merit. It is founded upon the equality of man in his inherent and inalienable rights. Its great aid is the amelioration in all things, of the individual, the family, the neighborhood, the province, the nation and the race. All are included in its grand design. Reverencing and utilizing the past, it acts as the living present and ever strives after a more glorious future. Envious of none, it gladly welcomes the co-operation of all who love their fellow-men.

Freemasons are free men. Each seeks admission into the Fraternity of his own free will. If admitted, he receives instruction common to all. He exercises and enjoys, in equality, the perfect freedom of the Order; and he may withdraw therefrom at will.

COSMOPOLITAN FREEMASONRY

Source: The Square and Compasses, January 1994, pp 95 and 97, Grand Lodge of India, and reproduced by Ashlar Lodge A.F.&A.M., No. 247 G.R.C., as a silent Masonic Education Lecture, and distributed to members and visitors upon the Official Visit of R.W.Bro. Lachlan (Scotty) Hamilton, on March 22, 1994.

Freemasonry is a system of symbolic architecture. The grand superstructure to be erected is the cosmic temple of humanity. Therein, labour is

nobility and all are dedicated to work and worship. Man, the rough ashlar, is symbolically taken from the quarry of life, is hewn, squared, polished, and made well-fit for his place in the great living temple whose chief foundation stones are truth and right; whose main pillars are wisdom, strength and beauty; whose adornments are all the virtues; the keystone of whose world-o'er spanning arch is brotherhood; and whose Master Builder is The Great Architect of the Universe.

Freemasonry is a system of human culture. It inspires a desire that inculcates knowledge and teaches the use of all the liberal and sciences. Chief among these is the science of Mathematics. Geometry, its most important branch, is the basis of the Craftsman's art and in ancient times was its synonym. It is taught to be of a divine and moral nature, enriched with the most useful knowledge, so that while it proves the wonderful properties of nature it demonstrates the more important truths of morality. It teaches a knowledge of the earth and sun and moon and stars, and of the laws which govern them. It is the basis of astronomy, of the sciences. Above all it teaches the Craftsman to know and love and to adore and serve The Grand Geometrician of the Universe.

Freemasonry is a peculiar system of morality veiled in allegory and illustrated by symbols. It is beautiful, unique, singular and sui generes. It instills and enforces the sacred duties of brotherly love, relief and truth; of prudence, temperance, beneficence and charity; of forbearance and love; of gratitude and mercy; of patriotism, loyalty, peaceableness and tolerance; of honour, honesty and fidelity; of diligence, courtesy and regard for others' weal; of self-care and self-culture; to seek peace and to assuage the rigors of conflict; and in all things to do not to others what one would they should not do to him.

It inculcates all the mutual duties and obligations of man-to-man in all the relations of life; of the ruler and the ruled; of the master and the servant; the employer and the employed; the high and the lowly; the rich and the poor; the learned and the unlearned; the teacher and the taught; the strong and the weak; the parent and the child; the old and the young; the hale and the infirm; of the living to the dying and the dead; and in short, it inculcates and enforces the practice of every moral virtue, and every duty which man owes to himself, to his neighbour and to the Most High.

Freemasonry is a social order. The Craft is called from labour to refreshments. Temperance presides. Polite courtesy, pleasing address and social

intercourse are cultivated; the bonds of friendship are strengthened; and to refreshment of the body, are joined the feast of reason and the flow of the soul.

Freemasonry is a system of symbolism, allegory and hieroglyphics. Every Masonic mark, character, sign, token, word, emblem, fact or figure is symbolic. The most important truths conveyed, the lessons taught or duties inculcated, are veiled in allegory, imparted by means of signs or expressed by hieroglyphics.

The facts and types of nature, of sacred lore, or history, tradition, science, art and literature; the instincts of man, the evidence of his senses, the perceptions and reasonings of his intellect, the discernment's and aspirations of his moral and spiritual nature, his simplest and his loftiest ideals are translated, and given practical form, embodiment and application by the symbolism and allegory of Freemasonry, with a beauty of diction, a wealth of imagery, a fidelity of expressions, and imparts instruction, not only best suited to the capacity of the humblest novice, but sheds light and lustre upon the most perfect adept. Hence its perpetual charm; its inestimable value; its supreme excellence. The wisest teachers in all ages have employed its symbolic methods of instruction. The wondrous story of earth and man is laden with allegory. The symbolism of the Craft is the poetry and perfection of knowledge, culture and enlightenment. In this, as in all things, Freemasonry is its own secret, revealed alone by "that bright hieroglyphic which none but Craftsmen ever saw".

Freemasonry is a system of willing obedience and rightful rule. Order is its first law. The Master commands according to the constitution; the brother obeys with alacrity and zeal. He who best works and best obeys, becomes best fitted to preside over and instruct his fellows. Preference is founded upon real worth and personal merit. Cheerful, lawful obedience and rightful, beneficent rule have in Freemasonry their noblest union and fruition.

Freemasonry is a system of jurisprudence more noble than that of Roman Law or Grecian Ethics, Its *leges scripta et non scripta* are based upon essential and inherent rights. Its administrations seek the individual and the general welfare.

Law, in Freemasonry, is a moral science. Evil is deemed to be incident, and good eternal.

In the jurisprudence of the Craft, law equity and human weal are indissoluble united. Its supreme end is the well-being of man. The Craftsman is taught not to palliate or aggravate offenses; but in the decision of every trespass, to judge with candor, admonish with friendship and reprehend with mercy. Happy is the 'commonwealth' whose laws and the administration thereof are founded upon the jurisprudence of Ancient, Free and Accepted Masons.

Freemasonry is a comprehensive system of government founded upon the rights of man and exercised and enjoyed in the perfection of loyalty, union, efficiency and harmony. Its mission is peace, progress and prosperity. It contains the antecedent, ideals, the germs and model of the best forms of human government, in corporate local and national existence and rule.

It demonstrates the unnumbered mutual benefits and blessings flowing from the alliance of sovereignties coequal in status, rights privileges and prerogatives; and it points out and leads the way among free, enlightened and progressive peoples, to the friendly federation of the world.

Freemasonry is not a religion nor a system of religion. It is the handmaid of all seeking truth and light and right. It is the centre of union of good and true men of every race and tongue, who believe in God, and practice the sacred duties of morality. It has no politics; it knows no sect; no hierarch; no Caesar. Therein freedom reigns; therein the tyrant and the poorest have no place; the intolerant are not; and the pessimist and the misanthrope are unknown. Without the expectation of total exemption from the errors and frailties incident to all things human; and without pretensions to unattainable perfection, it ever strives, by spreading the light of science and moral truth, by increasing the power of knowledge, and by the divine processes of culture and enlightenment, to make the whole realm of nature subservient to the headship and highest interests of man.

Freemasonry is a system of human philosophy. It is a school of learning; a college of builders; a home among brethren. To the artist and the artisan; to the poet and the philosopher; to the theorist and the utilitarian; to the speculative and the operative; to the man of business and the savant; to the prince and the peasant, to the ruler and the ruled; to the resident and the traveler; to the old, the middle-aged, and the youth, Freemasonry is alike, congenial, instructive and beneficent. Therein all meet upon the Level, work by the Plumb, and part upon the Square. The grand mission of Freemasonry is peace, prosperity, uprightness, enlightenment and unlimited goodwill.

Freemasonry is based upon inimitable truth and right. It knows not the changes and shifts of expediency and opportunism. It is as unmoved as the rock upon which the tempest-tossed waves of ocean may dash in vain. It stands firm as the pyramids. It is benign and placid as the Sphinx. It survives the commotion's and downfall of empires and, in substance and essence, the truth proclaims semper eadem.

The Conservator of Liberty - freemasonry is the conservator and mainstay of human freedom and of all the rights of man. It inculcates individual and collective liberty. Circumscribed and bounded by the common weal. The light of liberty shines forth from the inner sanctuaries of Freemasonry and illumines the outer world. The principles and duties taught and exemplified within are carried without, and perform their leavening, enlightening, and ameliorating work; and hence it is the material, mental, moral and national progress of our race has been, and is paripassu with the progress and prosperity of Freemasonry.

The prophetic words of Freemasonry's immortal Laureate Bard, Robert Burns, are ever reechoed, in faith and hope and triumph, by all true brothers of the mystic tie:

"then let us pray, that come it may-
As come it will, for a' that-
That man to man, the world o'er,
Shall brothers be, for a; that."

THOMAS GIBBS RIDOUT

Brother Robert Proctor
Lebanon Lodge #139

Thomas was born on October 10, 1792, near Sorel, Lower Canada. He was the second son of Thomas Ridout.

In June of 1793, Mrs. Ridout with her two sons George and Thomas joined her husband at Newark and in 1796 the family moved to York. It was here that young Thomas displayed an early capacity for work which distinguished him

throughout his life. In 1806 he was sent to the famous school at Cornwall, where , under the direction of Dr. Strachan, he pursued his studies with diligence.

In 1811 he went to England on a visit to his father's relatives, meaning to fit himself for a mercantile life. There he received an appointment in a firm of lumber merchants having establishments in Quebec and London. It was intended that he should be stationed at Port Neuf. Quebec, but with the outbreak of the War of 1812, he volunteered for service and received a Lieutenant's commission in the York Militia. In 1813, at the age of twenty, he was appointed Deputy Assistant Commissary General, a position he held until 1820, when he returned to civilian life, at half pay.

He then turned his attention to banking and helped in the organization of the Bank of Upper Canada. In 1822 Thomas took a trip to New York and Boston, to study the American system of banking and on his return to York, was appointed manager. When Thomas entered the bank it was required to have 10,000 pounds to be able to do business in an undeveloped and almost unknown country. The bank's headquarters were in the small village of York, which numbered some three or four thousand persons. The head office was a stone building, which stood at the south-east corner of King and Frederick Sts.

Thomas Gibbs Ridout was the first President of the Mechanics Institute of Toronto, and President of the St. Andrew's Society. Thomas was proposed for initiation in St. Andrew's Lodge No. 1, York on the 27th day of December, 1822, along with his brother George. Both applications were endorsed by R. W. Bro. James Fitzgibbon. An emergent meeting was held on Wednesday 12th of March 1823, at which time the ballot was passed and found favorable for both Thomas and George Ridout.

At the fourth regular meeting held on the 12th of April. Thomas and George were initiated. They were passed on the 21st of April and raised to the Third Degree on the 22nd of October, 1823.

Brother Thomas Ridout took a great interest in the Craft and in 1840-41 he was elected Worshipful Master, and was Master again in 1850-51. In 1844-45 his name was frequently mentioned in connection with the proposed revival of the Craft and the office of Provincial Grand Master for Canada West. At a meeting of St. Andrew's Lodge, held on the 3rd of May 1845, the proposed revival of the Third Provincial Grand Lodge was discussed. A resolution was passed to the

effect that the Secretary be directed to write to the several lodges now in operation in Canada West, to inform them that W.Bro. Ridout was going to England and, that while he was there he would be in contact with the Grand Lodge where he would advise that it was the intention of this lodge to solicit the appointment of a Provincial Grand Lodge and that St. Andrew's Lodge will recommend the appointment of w. Bro. Ridout to be Provincial Grand Master, that he be requested to nominate the Provincial Grand Officers, and that the Secretary. On behalf of this lodge, solicit the support of the lodges. Also, that he inform the members of those lodges. That all the Provincial Grand Lodge jewels are in the custody of W. Bro. Ridout and the Past Provincial grand Treasurer, and that the proposals would be leaving on or about the 28th of May, 1845.

On the 17th of May 1845, Barton Lodge #6G.R.C. in Hamilton held an emergent meeting with respect to the letter from St. Andrew's Lodge. It was a great surprise to all present when sir Alan N. MacNab produced two warrants, one from Scotland, dated 1842 and one from England, dated 1844. These two warrants gave Sir Allan the right to form a Provincial Grand Lodge, and to be the Provincial Grand Master. Some say that W. Bro. Ridout knew of this before he left for England and others say he did not. This is something that we will never know. Before his death in 1898, V.W.Bro. Francis Richardson stated that the brethren of St. Andrew's Lodge were not aware of Sir Allan S appointment as Provincial Grand master because if they had known, they would not have passed the resolution that they did.

The Provincial Grand Lodge was reorganized at Hamilton on the 9th day of August, 1845, and W.Bro. Ridout was elected Deputy Provincial Grand Master. He was re-elected for each year until Sept. 9, 1847, when the Provincial Grand Lodge dissolved and the Ancient Grand Lodge of Canada was formed, with M.W.Bro. Sir Allan MacNab as Grand Master. R.W.Bro. Ridout continued his interest not only in the Grand Lodge but also in St. Andrew's Lodge.

On the 15th of July, 1859, at the fourth Annual Communication at Kingston, R.W.Bro. Ridout was recognized with the rank of Past Grand Master of the Grand Lodge of Canada.

On the 26th of June, 1841, Bro. Ridout was exalted to the degree of Holy Royal Arch in St. Andrew's chapter, Toronto. He was elected First Principal in 1846, in St. John's Chapter. In the minutes of this Chapter, comp. Ridout was

named as First Principal in the application made to the Grand chapter of England for a warrant which was granted in 1848. This office he held for eight years.

He was consecrated a Knight of the Temple and in 1857 was the Presiding Preceptor. In 1858 he was the Provincial Grand Sub-Prior and in 1859-60 he was the Provincial Grand Prior.

In his private life Thomas Ridout was known as a generous and open hearted citizen.

On the 29th of July, 1861, at the age of sixty-nine, Thomas Gibbs Ridout passed to the Grand Lodge above. His funeral took place on Thursday, August 1, 1861, with burial at St. James cemetery. The service was under the auspices of the Masonic bodies and the six lodges in Toronto were represented by about three hundred members.

WM. ST. CLAIR OF ROFELIN

First Grand Master of Scotland and Master Golfer

C. Fred Kleinknecht, 33
Sovereign Grand Commander
Scottish rite of Freemasonry, 33
Southern Jurisdiction, U.S.A.
1733 Sixteenth Street, NW
Washington, DC 20009-3199

This likeness of M.W. William St. Clair is from an original portrait once the property of the golf Club of Leith, but now belonging to the royal Archers of Scotland. It hangs in Archers' Hall, Edinburgh.

Since its early beginnings in the Netherlands where it was called kloven and played both in the summer and winter when the "greens" were frozen rivers or lakes, golf has had a fascinating history. It became so popular in Scotland, for instance, that some aficionados shunned church services to play the game. A painting by J.L. Dollamn is titled "The Sabbath Breakers" and pictures a wrathful minister confronting two startled players. Even the civic authorities were involved. Edinburgh's town council in 1592 issued a ban on "ony pastymes or

gammis within or without the toun upoun the Sabboth day, sic as Gof." The fine was 40 shillings.¹

Nearly a century and a half earlier, in 1457, an act of the Scottish parliament decreed the playing of "futeball (soccer) and golfe be utterly cryed downe and not used." The harsh enactment was deemed necessary since Scotland was then in a nearly constant state of war with England, and every able-bodied man was required to "devote his spare time to archery practice for the protection of the realm."²

By the mid-eighteenth century, however, anti-golf forces had diminished and Scottish Freemasons formed the first organized societies for playing "golf as a healthy form of exercise prior to wining and dining."³ For instance, William St. Clair, the first Grand Master of the Grand lodge of Scotland, laid the foundation stone of the golf house of the Leith Club, outside Edinburgh, in 1767 for the Honorable Company of Edinburgh Golfers, of which he was the Captain in 1761, 1766, 1770 and 1771.

Holding this post then is roughly equivalent to being the president today of the Burning Tree Club, the Pine Valley Golf Club, or the Augusta National! Also, it is of interest to note that at the 1767 foundation stone ceremony, M.W. St. Clair was "assisted by fourteen 'worthy members of the golfing company', all Masons." ⁴ St. Andrews Club's first record of St. Clair's signature is in the golf club's 1763 minutes book. Also, in 1764 St. Clair won the coveted Silver Club which, starting as early as 1744, was awarded in open competitions by the town of Edinburgh. St. Clair won in 121 strokes. This was for 22 holes would have been 99, an excellent performance for a man of 64 playing on rough greens with makeshift golf balls and the uncompromising clubs of that day!

He continued to play, and in 1766 he won the Silver Club again. Then, in October of the same year, he placed high again at St. Andrews Club. H.S.C. Everard, in his Golf Illustrated article (No.IV of July 6, 1900) titled "Old Minutes of the Royal and ancient. William St. Clair of roslin," says St. Clair "probably won everything that he could win in the way of prizes in this successful year."

In 1768, his last recorded appearance as a winner, this remarkable golf veteran, at age 68, won the Silver Club a third time. St. Clair's health appears to have deteriorated after this victory.

In 1776, two years before his death, St. Clair was suffering from gout and palsy. No doubt, with reluctance, he put up his clubs and enjoyed the game only as a spectator until his passing,

Although St. Clair only filled the Grand east during the first year of the Lodge's existence, 1736-37 (some 20 years after the founding of the Mother Grand Lodge, the Grand Lodge of England, in 1717), he gave great prestige and formal authority to the new post. In addition, after his year in the Grand East, he took an active interest in Masonic affairs until his death, at age 78, in January 1778.

The quality and high repute of his successes are said to be largely due to his influence with the nobility and gentry of Scotland. Indicative of the respect with which he was held by the Brethren and society in general. M.W. Grand Master St. Clair was buried in Rosslyn Chapel (famous for its elaborately carved Apprentice Pillar as well as other evidences of Masonic influence in its architecture), and a Funeral Grand Lodge was held in honor of his memory.⁵ (see end of article)

As a child, Sir Walter Scott, the author of *Ivanhoe* and other famous historical novels, knew St. Clair well enough to have an indelible recollection, recorded in *Scott's Provincial Antiquities*, of St. Clair being: "a man considerably above six feet, with dark-grey locks, a form upright, but gracefully so, thin-flanked and broad-shouldered, built it would seem for the business of war or the chase, a noble eye of chastened pride and undoubted authority, and features handsome and striking in their general effect, though somewhat harsh and exaggerated when considered in detail. His complexion was dark and grizzled, and we as schoolboys, who crowded to see him perform feats of strength and skill in the old Scottish games of golf and archery, used to think and say amongst ourselves the whole figure resembled...the Scottish monarch on the conquered field of battle..."⁶

For more than 300 years before William St. Clair became Grand Master by election, both tradition and fact established an intimate connection between the St. Clair family of Rosslyn and the history of Freemasonry in Scotland, According to tradition, King James II in 1441 appointed William St. Clair, Earl of Orkney and Caithness, the protector of Freemasonry in Scotland.

The family connection was passed from generation to generation until November 10, 1736, when the subject of this article, William St. Clair, who was then without a male heir, his three sons having died young, responded to the call

of the members of the Edinburgh and other nearby lodges to become Scotland's first elected Grand Master and so tendered the resignation of his hereditary office.

At that meeting, the Brethren elected him Grand Master of Scotland./ Several Masonic historians, including W.R.Denslow in 10,000 Famous Freemasons, assert St. Clair had been made a Master Mason in the Lodge Canongate-Kilwinning only the previous year in order that he might resign his family's hereditary powers, which had become of no practical value, in order to be elected Grand Master over a competitor for the title, the Earl of Home, then treasurer of Canongate-Kilwinning Lodge, who was supported by another faction.⁷

Records are sparse, and Lodge minutes only "reveal veiledly"⁸ what actually transpired. It appears, however, that the Brethren of Lodge of Canongate-Kilwinning determined to act in concert with four of the six Lodges then at work in the Edinburgh area.

The idea was to elect a Grand Master for Scotland in fact as well as in honorary title and so strengthen Freemasonry in Scotland by providing responsible, effective leadership in one legally empowered individual. Delegates from these four "Metropolitan Lodges" met on October 15, 1736, agreed upon a method of election, adopted a number of regulations, and issued a circular letter to all known regular Lodges in Scotland, urging them to respond by St. Martin's Day, November 12.⁹

Given St. Clair's long-held family claim to the hereditary Grand Mastership and the "rights handed down to him by his forbears," William St. Clair of Rosslyn, Esq., had a name to be reckoned with and was, by unanimous agreement of the Brethren of Canongate, a "most worthy person."¹⁰

With 33 of the 100 or more Lodges in Scotland represented by their Master, Wardens or proxies, the election took place on St. Andrew's Day, November 30, 1736, during a meeting held in Mary's Chapel. As arranged, William St. Clair abdicated his hereditary claim to the Grand Mastership stating: "I, being desirous to advance and promote the good and utility of the said craft of Massonrie to the utmost of my power, doe therefore hereby, for me and my heirs, renounce, quit claim, overgive, and discharge, all right, claim, or pretence that I or my heirs had, have, or any ways may have, pretend to, or claim, to be patron, protector, judge, or master of the Masons in Scotland... for now and ever."¹¹

The assembled Brethren, overwhelmed with the magnanimity of William St. Clair's abdication of his family's hereditary claim to the Grand Mastership, elected him Grand Master. With actual, rather than only titular, Masonic authority established, William St. Clair "became a very good Grand Master, and brought prestige to the new Grand Lodge." After this founding year of the Grand Lodge of Scotland, William St. Clair, as a Past Grand Master, sustained an active interest in Masonic affairs-as well as golf-to the end of his life.

Footnotes:

1. Doberiner, Peter. *The Glorious World of Golf* (New York: McGraw-Hill, 1973), p. 49.
2. *Ibid.*, p. 36.
3. Henderson, Ian T., and David I. Stirk, *The Compleat Golfer: An Illustrated History of the Royal and Ancient Game* (London: Victor Gollancz, Ltd., 1985), p. 18.
4. *Ibid.*
5. David Murray Lyon, *History of the Lodge of Edinburgh embracing an Account of the Rise and Progress of Freemasonry in Scotland* (Edinburgh and London: William Blackwood & Sons, 1873), 181.
6. *Ibid.*
7. W.R.Denslow, *1,000 Famous Freemasons, Vol. IV*, Reprinted from *Transactions of the Missouri Lodge of Research* (Trenton, MO: Educational Bureau of the Royal Arch Magazine, 1961), p. 88.
8. Ossian Lang, "The First Grand Master of Scotland" *The New York Masonic Outlook* (Vol. VI, No. 3), November 1930, p. 78.
9. *Ibid.*
10. *Ibid.*
11. *Ibid.*
12. *Ibid.*

THE CHARACTER OF WILLIAM ST. CLAIR OF ROSSLYN

The Last Hereditary Grand Master of Scotland

From the Funeral Oration by Sir W. Forbes

Descended from an illustrious house, whose heroes have often bled in their country's cause, he inherited their intrepid spirit, united with the milder virtues of humanity and the polished manners of a gentleman. Athletic and active, he delighted in the manly exercises, and in all of them excelled most of his contemporaries. Ardent in his pursuits, he steadily persevered in promoting the interest of every public society, whether of business or amusement. Of which he was a member; and thereby justly obtained pre-eminence in each. Of this laudable spirit on the part of our worthy Brother, no society can afford a more remarkable instance...

Among other marks of royal approbation conferred on his ancestors for their faithful and valuable services, they enjoyed the dignity of Grand Master Mason by charters of high antiquity from the Kings of Scotland. This hereditary honour continued in the family of Rosslyn until the year 1736, when, with a disinterestedness of which there are few examples, he made a voluntary resignation of the office into the hands of the Craft in general; and in consequence of such a singular act of honour to fill this chair (as Grand Master of Scotland).

His zeal, however, to promote the welfare of our society, was not confined to this singular instance, for he continued, almost to the close of his life, on all occasions where his influence or example could prevail, to extend the spirit of Masonry, and to increase the number of the Brethren. It is, therefore, with justice that his name should ever be dear to the Craft, and that we lament the loss of one who did such honour to our institution.

To these more conspicuous and public parts of his character, I am happy to add that he possessed, in an eminent degree, the virtues of a good and benevolent heart-virtues which ought ever to be the distinguishing marks of a true Brother.

Non sibi sed societati vixit

He did not live for himself but for his community.

From The Freemason's Quarterly Review (London: Sherwood, Gilbert, and Piper, 1835) pp. 151-52.

FRIENDSHIP

Life's tangled web unravels, when we meet upon the Square
Of loyalty, and brotherhood, in lodges everywhere;
Goodwill and friendship permeates,
On step and sign together,
Resolved and binding are the ties that hold us to each other.
Here, dignity and grace combines, inspired by ancient lore,
Ne'er failing to grant kindred minds, an ever open door.
The hand that aids another o'er the rough spots in this life.
Has earned the name of brother,
and is stronger when there's strife.
Replenished in his substance, reason guides him on his way
Leading to the higher guidance paramount in Masonry.

V.W.Bro. Danny Hunter
P.M. Daylight Lodge #735 G.R.C.

Stand Tall to the Plumb!
You are someone's impression of a Mason!

So often our listening is only in part, what we really need is a hearing aid
for the heart.

Editor's Note: The delightful poems of our late V.W.Bro. Danny Hunter remain
with us as his special and enduring gift to the Craft he loved so well.

THE MASONIC HISTORY OF HUNGARY

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Hungarian Freemasonry has persisted as a national force for good since the first Lodge was founded in 1749.

For almost two and a half centuries of Hungarian Freemasonry, Lodges only operated for short periods of time between long years of silence. During this period there was continuous struggle between the autocracy of the Hapsburg Empire and the determination of the Hungarian people to be free and independent. For the last 200 years, the only peaceful period was the era of Franz Joseph as Emperor of Hungary, 1867-1916, preceding World War 1.

The first Masonic Lodge of Hungary was founded in Brasso, Transylvania (now Romania), in 1749 by Saxon inhabitants of German origin. In Pozsony (Pressburg, now Slavakia), the parliamentary city of Hungary, the first Lodge came into being in 1775. In Buda and Pest (towns joined in 1873 to form the city of Budapest). Masonry began around 1770 with military Lodges. In 1781 the Lodges declared a union of Austrian and Hungarian Masonry and organized the first Hungary Provincial Grand Lodge. This new Grand Lodge was the supreme authority for 12 Lodges and functioned until 1786.

Some Lodges in the province criticized the orders of Emperor Joseph II (1780-1790), who had never been crowned King of Hungary. As a result, he restricted Masonic activities to the county capitals, and this crippled Masonic work completely. Emperor Francis later dissolved the Lodges in 1793.

Following the defeat of the freedom movement in 1849, the most prominent citizens were forced to emigrate. Louis Kossuth, Hungary's greatest national leader, fled to America where in a letter dated February 18, 1852, he petitioned Cincinnati, Ohio, Lodge No. 133, saying, "having long entertained a favourable opinion of your ancient institution, he is desirous of being admitted a member thereof if found worthy." The suppression of Freemasonry in Hungary continued until after the treaty between Austria and Hungary in 1868 when Hungary became a constitutional kingdom in union with Austria. The first Lodge in the new era

opened in October 1867 under the name "Unity in the Fatherland." After this, six more Lodges were formed within a year; the Lodges then founded the first Symbolic Grand Lodge in 1870, after the Constitution of the Grand Lodge Zur Sonne in Bayreuth, Germany. The Symbolic Grand Lodge of Hungary was formed in 1886, comprising 26 Blue Lodges and 13 Scottish Rite Lodges with a total of 1,831.

The Society for Public Education, the society for Crippled Children, the Asylum for Homeless People, Children's Aid, the Patronage Camp for Children, Free Bread and Milk for the Needy, plus several other societies, were brought to life by Masons before the end of the 19th century. During World War 1, there were 32 Lodges in Budapest, 51 in the country, and 11 so-called "Masonic Circles." In addition, 20 more Lodges, totaling over 7,000 members, existed in the border areas and neighboring states at a time when the combined population of Hungary was around 16 million. The Grand Lodge entered into fraternal connection with supreme authorities abroad and received recognition almost everywhere. Following the dissolution in 1918 of the Austro-Hungarian monarchy and just before the Treaty of Trianon, France, on May 18th, 1920, which reduced the size and population of Hungary by about one-third, the Hungarian Grand Lodge held its last Grand Communication in January 1919. The Temple was seized by a military group, and the Ministry of Interior Affairs dissolved Masonic Lodges "forever" in March 1920.

For a period of 25 years thereafter, no formal Masonic meetings were held in Hungary. In the mid-twenties, when the political situation eased, Masons visited Lodges in neighboring countries, particularly the former Hungarian Lodges in Austria and Czechoslovakia, putting on formal Degree work for the younger generation. Such meetings and work continued until the beginning of World War 2 when increasing persecution and the siege of Budapest ended every possible contact and communication.

By 1945, there were only about 300 Masons in Hungary, all of whom had been initiated either before World War 1 or abroad between the two world Wars. By 1948, with the Grand Lodge performing the ritualistic work, sometimes 10 to 20 candidates at the same time, membership increased to 1,300. By 1950 this number had grown to only 1,500 due to the fact that after the communist takeover in 1948, the increase in emigration counterbalanced the number of initiates. In 1950 the Symbolic grand Lodge of Hungary had 11 Lodges in Budapest and 3 in the country. On June 12, 1950, the Secret Police surrounded the Grand Lodge

building and confiscated all Lodge property. On June 13, every newspaper carried the short report: "The Ministry of Internal Affairs has dissolved the masonic Lodges, which had recently become meeting places for enemies of the Peoples' Republic, capitalists, and other supporters of Western Imperialism."

A more liberal atmosphere developed during the period of de-Stalinization (1953) in the Soviet Union and this in turn gave more hope for Hungary. "Masonic Aid for Hungary," based in New York under the chairmanship of R.W.Bro. Arthur L. Kile, 33 degree, contributed a very large share of money and goods for the needy Brothers in Hungary.

This same program was later "Europeanized" whereby the Grand Lodge of Austria, the German Grand Lodge A.F.&A.M., and the American Canadian Grand Lodge in Germany took over the lion's share of assistance with the Grand Lodges of Ontario, Canada, and Sao Paulo, Brazil, contributing on a regular basis supplemented by smaller collections from other parts of the world. Inside Hungary, the outlook was grim. Although 1986 marked the 100th anniversary of the formation of Symbolic Grand Lodge of Hungary, the Temple in Budapest was still dark. The Relief Committee still existed and had some new members, but none of them under 70. Nevertheless, they served 55 people, by last count, on the "Masonic Widows Charity" program. Perestroika in the mid-1980's brought the loosening of travel restrictions for Hungarians. This, in turn, had a positive effect on "underground" Masonry in Budapest since the older generation could travel again to foreign lands and reestablish fraternal contacts. From October 1986 onward, the newer generation of prospective Hungarian Freemasons also took advantage of easing political circumstances and traveled outside Hungary to receive their Masonic Degrees. These young men have become both the backbone and the workhorse of the new Grand Lodge. Among today's Masonic leaders are: Janos Szel, Deputy Grand Master, Laszlo Felcsuti, Grand Secretary; and Peter Ujhelly, Grand Secretary of Foreign Affairs, Members of the Relief Committee, together with 40 other Brethren from Budapest and other cities, gathered on August 15, 1989, to reorganize the Masonic structure in Hungary. They sent a petition to the Ministry of Internal Affairs requesting legalization of Freemasonry in Hungary. On August 29, 1989, they received a favorable reply. Four Lodges were organized under the Grand Lodge of Austria in the "border zone" of Hungary, and on December 27, 1989, Masonic Light was returned to Hungary by the hand of the Grand Master of Austria, M.W.Bro. Dr. Franz Hausner, who returned the four Lodges from his jurisdiction to that of Hungary. The new Grand Lodge was formed under the leadership of Grand Master Dr. Istvan Galambos, a

retired lawyer, who in 1991 with four other Hungarian Brothers, traveled to Washington, Dc, to receive the Thirty-third degree. As of today, the Grand Lodge of Hungary is recognized by more than 80 Grand lodges. Approximately 350 Brethren from foreign countries, representing 16 Grand Lodges, took part in the reconsecration of this new Grand Lodge, the first in eastern Europe since 1930. Of the four Lodges, three are in Budapest and one in Szeged. The first joint Degree work took place on May 25, 1990, where six candidates received their Entered Apprentice Degree. A request for international recognition was sent to several countries. The United Grand Lodge of England officially recognized the Symbolic Grand Lodge of Hungary, effective September 14, 1990. While Freemasonry is finally on a firm footing in Hungary through its Grand Lodge, the Brethren are solidifying their gains before considering the establishment of the Scottish Rite. (See following news item.)

Supreme Council, 33 degree, Of Hungary
To Be Reconstituted

Ill. C. Fred Kleinknecht is pleased to announce another step forward in the regeneration of Freemasonry in Europe. On February 26, 1995, a special conferral of the Thirty-third Degree and the reconstitution of the Supreme council, 33 degree, of Hungary will take place at the Budapest Marriott Hotel. These historic Masonic events are being conducted at the request of M.W. Gyorgy Jobbaghi, 33 degree, Grand Master of the Symbolic Grand Lodge of Hungary.

A fool only can think that nations desire disorder. No, oppression is disorder, liberty is order. Slaves are turbulent, free men love peace. If Europe be a volcano, it is because it is oppressed. Remove oppression, and the volcano shall cease to boil.

Brother Lajos Kussuth
Hungarian Patriot, 1802-1894

About the author: Gabor E. Ecsodi is Past Master of Peter M. Rasmussen Lodge Number 916, American Canadian Grand Lodge with the United Grand Lodge of Germany, in Worms, Germany. In addition, he is Treasurer of Zum

Wiedererbauten Temple der Bruderliebe Lodge in Worms. He is a founding member of the American Military Scottish Rite Bodies, NATO, and currently the 1st Lt. Comm. of the Council of Kadosh.

QUESTIONS & ANSWERS

The Questions and Answers section includes excerpts from a list of over 100 Q. and 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 77: Does the 'dormer' give light to the 'Sanctum Sanctorum' or does it permit light to flow from the S.S. to the outside?

Answer 77: The 'outside', i.e. the holy place or the main hall of the Temple, was lighted by ten 'candlesticks of pure gold, five on the right side and five on the left'. (1 Kings VII, 48). But the 'dormer', which you quote from the ritual, was either a piece of Masonic invention, or based on an interpretation of the architecture of Solomon's Temple which is not supported by the Scriptures. There was no 'dormer'.

The details of the structure are given at their best in 1 Kings VI and I will try to describe it in the simplest terms, omitting all irrelevant details of ornament etc. Imagine a building 60 cubits long, 20 cubits wide and 30 cubits in height: these are internal measurements. Except at the porch, all three sides were encased in a kind of shell consisting of three storeys of chambers, each floor 5 cubits high (verses 5,6). Thus the total height of the outer shell was about 20 cubits, after allowing for the floors and ceilings of the three tiers of chambers resting against the main walls of the Temple.

The Sanctum Sanctorum, at the far end of the main building, was partitioned from the main hall, with doors in the dividing wall. That room, the most holy place, was only 20 cubits high, a perfect cube, 20 cubits wide and 20 cubits long. Its three main walls were covered by the casing of chambers, and there is no

mention of windows (which would have been impossible) or of a dormer in the partition or dividing wall.

The main structure was 10 cubits taller than the surrounding chambers, and the only mention of windows in verse 4, '...for the house he made windows of narrow lights'. These must have been in the nature of clerestorey windows which overlook the aisles of a church. (I have) been greatly helped in my studies of K.S.T. by the Cambridge Bible for Schools and colleges, Cambridge Univ. Press, 1902 edn. Its splendid notes and commentary are of inestimable value to every student).

Question 78: Why are the passwords given in a whisper to the Deacons while all Brethren are aware of them?

Answer 78: The question suggests that your procedure (in Canada) differs from ours in England. With problems of this kind I like to go back to our early ritual documents, which may show when a particular practice existed even though it may not explain why it arose.

Our earliest description of the E.A. ceremony is in a Scottish text, The Edinburgh Register House MS, dated 1696. It indicated to the candidate, the brother who acted as a kind of Deacon whispered it in the ear of his neighbour and each neighbour in turn whispered it to the next, until it came to the Master who gave it to the Candidate. There are two later Scottish texts which confirm this practice. (Incidentally the E.A., received two words in those days).

There were only two degrees in those days. The second was concerned with a procedure described as the 'points of the fellowship', and for that the word also went round the Lodge in 'a rotational whisper' till it reached the Master who gave it to the Candidate.

In 1730 we have the earliest description of a three-degree system, achieved by a division of the original 1st degree into two parts, thereby promoting the original 2nd degree into third place. In 1730, in the 3rd degree, the word was still communicated in a whisper, a practice that has survived to this day.

Passwords appear first in France in 1745, and 1760 in England, but I have been unable to locate any English texts that demand whispers for the words or

passwords, except as indicated for the 3rd degree, above.

Your practice of whispering the word, or words, may be a relic of ancient practice. The only reason, if I have to suggest one, is simple caution.

Question 79: Where did the 'Five Points of Fellowship' originate? How did they become a part of the ritual?

Answer 79: From the time that our ritual documents begin to appear in 1696, the Points of Fellowship may count as one of the oldest items in Craft ritual and procedure.

Between 1696 and 1730 we have seventeen separate texts, from different parts of Britain, ten in manuscript and seven in print, and the Points of Fellowship appear in all except three of them. The earliest version appears in the Edinburgh Register House MS, 1696, i.e. before there is any evidence of 'Speculative' influence, and it appears in the second degree (Master of Fellow-Craft) at a time when only two degrees were known and roughly thirty years before the three-degree system came into use.

In 1696, the Points were described as 'foot to foot, knee to knee, heart to heart, hand to hand and ear to ear'. Several of the later versions differed substantially and, for obvious reasons, we cannot discuss those, but their regular appearance in nearly all our ritual texts is ample evidence of their antiquity as well as their widespread usage. Indeed, I believe we may confidently date their introduction into Craft ritual in the early 1500s, at a time when the two-degree system was probably established.

One more item must be noted and emphasized. In all fourteen of the early texts that contain the Points of Fellowship there is no mention or hint of the Hiram legend except in the last version, dated 1730. To all intents and purposes, the Points of Fellowship were in use in the Craft for more than thirty years before the Hiram legend made its first appearance.

As to the first question 'Where did the Points of Fellowship' originate? We are on less sure ground. Our late Bro, Douglas Knoop discussed this subject in his Prestonian Lecture on The Mason Word, quoting three 'Biblical instances of the miraculous restoration of life', in which 'the prophet or apostle lay full length upon

the body and breathed into it's face'.

The first of these is in 1 Kings XIV, 17-23, in which Elijah raised the son of the widow in whose house he lived. The second, in 2 Kings IV 34-35 described in detail how Elisha revived the child of the Shunamite woman. The third case, in Acts XX, 9-12, tells how St. Paul resuscitated a young man who was taken up dead after a fall. All three are interesting, but the second case, of Elisha, is described in detail, and I quote verse 14: And he (Elisha) went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he stretched himself upon the child; and the flesh of the child waxed warm.

It seems very likely that the Points of Fellowship are more or less directly related to those Biblical versions of our modern 'Kiss of Life'. But Bro. Knoop carried the idea a stage further by suggesting that these examples of 'complete coincidence of living and dead ... would develop into necromantic practices ... in the sixteenth and seventeenth centuries". Necromancy is defined (in OED) as the pretended art of revealing future events, etc., by means of communication with the dead, and this raises interesting aspects of the Points of Fellowship in relation to the Hiram Legend. (See 'The Mason Word' by Douglas Knoop in The Collected Prestonian Lectures. pp 255-257. Publ. By the Quatuor Coronati Lodge.

While I am in full agreement with the possibilities envisaged in Bro. Knoop's discussion, my own instinct is to look for a more practical explanation of the Points of Fellowship. If they ever had a practical purpose, we may, for the moment ignore the precise terms in which they appear in our ritual today and it seems possible that they were taught, originally, as a method of reviving someone who had been killed by a fall in the course of his work.

Accidents of this kind must have been fairly common in operative times, as we may judge from one of the earliest official rules mad on the subject of scaffolding. It was promulgated by William Schaw, Master of Works to the Crown of Scotland and Warden General of the Mason Trade.

I produce it here in modern spelling: Item, that all masters, enterprisers of works, be very careful to see their scaffolds and walkways (fute gangis) surely set and placed, to the effect that through their negligence and sloth no hurt or harm (skaith) come unto any persons that work at the said work, under the penalty of being forbidden (disharging of thaim) thereafter to work as masters having charge

of any work but (they) shall be subject all the rest of their days to work under or with an other principal master having chare of the work. Hist. Of the Lodge of Edinburgh ... Tercent. Edn. By D. Murray Lyon, p. 11.

The penalty for carelessness in scaffolding is an excellent example of the powers of the operative Lodges in those days. A master, virtually at the peak of his profession, who was found guilty in such a case was doomed for the rest of his life to work as an underling. In the light of this regulation, the Points of Fellowship, viewed as a practical lesson, acquire a new importance, which might well explain their regular appearance in nearly all our earliest ritual texts.

In spite of the total absence of legend in connection with the earliest versions of the 'points', I have always believed that there must have been some sort of legend, or story, not necessarily Masonic that would have explained those details.