



Grand Lodge Bulletin

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GENTLEMEN—THE QUEEN

THE QUEEN AND THE CRAFT?

Comment in the last issue on 'To Toast the Queen' has brought two letters to the Editor's desk. One from the genial and experienced Grand Secretary of the Grand Lodge, A.F. & A.M., of Canada in the Province of Ontario, Bro. Ewart G. Dixon, who writes "With what is said about toasting the Queen I heartily agree, but in our Masonic assembly, I learned from the late Sir Sydney White, former Grand Secretary, United Grand Lodge of England that, at the time the Queen ascended the throne, the Queen had expressed the wish that the toast continue as a combined toast to "The Queen and the Craft", and in the Royal Arch to "The Queen and Royal Arch Masons". That is what prevails in England. The combined toast dates from the days of King John and was meant to indicate our allegiance to and respect for the Crown. Thus, the authority comes directly from the Grand Lodge of England".

By the same mail came a letter from Bro. W. K. Bailey, B.A., Principal of the Lawrence Park Collegiate Institute in Toronto who was good enough to enclose some mimeographed material which had been distributed by the Grand Lodge of England some years ago; the contents of the paper would appear to be of general interest and we are pleased to reproduce this material herein.

Entitled The King (Queen) and the Craft, the notes were prepared by W. Bro. John F. Simpson, B.A., P. A. G. Reg. and basically read as follows:

The Ritual of Freemasonry as far as the first and second degrees are concerned is, in part, no doubt derived from the ceremonies of the early Operative Guilds. The expression, 'so mote it be' and the words 'cowan' and 'hele', for instance, point to a great antiquity. The toast of 'The Queen and the Craft' is not, of course, any part of the ritual, but it is, perhaps, the best authenticated heirloom we have received from the past.

The various Old Charges, dating back to the middle of the fifteenth century, differ in form, and as to historical references, but all, I think, concur in calling on the Mason 'to take heed right well and wisely' to the first charge that Masons should be true men to God, and in the second place that they should be liegemen to the King, and true to the Craft of Masonry. It is not unreasonable, I think, to surmise that in these Old Charges

we have the origin of the toast to the King and the Craft and that on the occasion of refreshment, after giving thanks to the Almighty Architect, this toast would follow naturally, and in due course.

It will be useful to mention shortly some of the more important references to this old toast in the Masonic archives in chronological order; Dr. James Anderson was, in 1738, ordered by Grand Lodge to draw up the revised Constitutions of Masonry. The doctor is not a reliable authority as to the early history of Masonry, but he had a sound and accurate knowledge of the Masonic usages and customs of his own times and those of the preceding generation. In the first actual reference to the toast we are told that this toast was drunk by Scottish Masons in the Reign of James First of Scotland (circa 1430). In reference to this custom in Scotland I may add that there is still in possession of St. Johns Lodge, Glasgow No. 3, a celebrated chest which seems to have been used at the great Masonic functions in the 17th century. On the outside of the chest is carved, 'God save the King and the Masonic Craft, 1684'. Curiously enough the next reference is in the time of James 1 of England and intimates that at the laying of the foundation stone of the new banquet hall at Whitehall in 1607 Dr. Anderson relates that the Grand Master, Inigo Jones and the Grand Wardens, the Earl of Pembroke and Nicholas Stone, the sculptor, attended and a purse of broad pieces was laid upon the stone for the Masons to drink to, the King and the Craft.

We are, perhaps, on surer ground when we arrive at the year 1719. At the Festival of that year, we are told, Dr. Desaguliers, then Grand Master, revived the old regular and peculiar toasts or healths of Freemasons. These were then, so far as can be ascertained, the King and the Craft, representing the principle of loyalty, the Entered Apprentice (on appropriate occasions), Fraternity and the Tyler's Toast. Two more were added later at the Festivals, the Grand Master and the Grand Stewards and, by the close of the eighteenth century the total list averaged about nine toasts.

A further mention of this Toast is to be found in the Constitutions of 1738; the occasion referred to was the laying of the corner stone of the

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EDITORIAL

Evidence of the unhappy conditions now existing in Indonesia comes in a report in the *Indonesia Observer*, under the heading, "Outlawed Organizations Should Report".

Based on regulations issued by the Supreme War Administration the Chief of the East Java Police Commisariat had called on the organizations, including the Rotary Club, Divine Life Society, Lodge Agung Indonesia (Masonic Lodge) Moral Re-armament Movement, Ancient Mystical Organization of Rose Croix and others to report immediately to local police in their respective places throughout East Java regarding dissolution of the organizations.

The executive of the respective organizations were also instructed to bring with them, when reporting to the police, evidence of the dissolution, including a declaration adopted during its latest meeting embodying complete dissolution, the names of all members and minutes indicating dissolution, insignia of the organizations and all membership cards, to be destroyed under police supervision.

We have long been aware of the frustrations and the hardships which have been the lot of the Masonic fraternity in totalitarian countries and of the gradual elimination of the order in countries where freedom of individual action was deemed adverse to the welfare of dictators and dictatorships, but in more recent years we have seen the Masonic order gradually return to a position of influence and importance in such countries as Germany, for instance, where, during the years of the Hitler regime Masonry was virtually obliterated.

It has been only through the devoted and dedicated service of a small band of ardent Masons that a return to a position of prestige has been possible in Germany and recent reports give indication that the Craft is becoming again a powerful force for good.

It must be a matter for the greatest satisfaction to Freemasons in countries throughout the world which boast all the freedoms that the even tenor of the philosophy of Masonry is permitted to follow its natural course and that so many governmental administrations actually welcome the leaven of Freemasonry among their populations. Certainly we, in Canada, have every reason to be gratified that there has never been any evidence of any feeling other than that of the most complete confidence in the power of Masonry which runs through our communities, large and small, exerting only the best possible influence for good and cementing together men of goodwill and similar interests.

It is to be hoped that the situation in Indonesia may one day be altered to again permit free men to enjoy the delights of free association.

—SCH.

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Church of St. Martin's in Campis, in the reign of George First in 1727. Many prominent Masons attended and the Toast to the King and the Craft was drunk with full Masonic honours.

No doubt Freemasonry in the first half of the eighteenth century lay under some suspicion of having Jacobite tendencies. We see that in June 1722 a Deputation of Freemasons waited on Lord Viscount Townsend, one of His Majesty's principal Secretaries of State to assure him of the absolute loyalty of the Craft and that all their proceedings and ceremonies were founded on this basis.

In all the toast lists I have seen, whether in the eighteenth or nineteenth centuries, this toast holds the foremost place. It was given with full Masonic honours whether the King was or was not a Freemason.

In the Constitutions of the Grand Lodge from 1738 to 1767 this toast appears as the proper toast to give after 'The Master's Song'; after the edition of 1767 the songs and toasts are omitted.

The references that I have given have all been taken from the records of the Grand Lodge founded in 1717, and known as the Senior or Modern Grand Lodge. The other Grand Lodge, founded in 1751, known as the Atholl or Antient Grand Lodge, professed, and I think with some justice, to practice and observe the more authentic and correct ritual and customs of Ancient Freemasonry. In any case, it is a fact that at the union in 1813, the points in the ritual and customs for which the Antients contended were almost entirely adopted by the United Grand Lodge. Having regard to this, and also to the fact that a large number of important lodges on the present register are the lineal descendants of the old Antient Lodges, it is important to find out the view taken as to this toast by the Grand Lodge, The Grand Secretary of the Antients sets out in the minutes of his Grand Lodge, on two occasions, the correct toasts to be given. In the Grand Lodge minutes of June 1760 and again in September 1761, the authorized toasts are recorded, and the King and the Craft heads the list. On the first date, George II was King and on the second, George III, and neither of these monarchs was a Freemason.

With regard to the custom in the Grand Lodge of Ireland, we read in Spratt's Constitutions, published in Dublin in 1751, that when the foundation stone of the Parliament House was laid by the Lord Lieutenant, Lord Carteret, many Freemasons were present and the health of the King and the Craft was drunk. A list of the toasts in the Constitutions of the Grand Lodge of Ireland 1817, is headed by that of the King and the Craft.

Up to about the year 1780 Freemasons' Lodges on the continent were allied with religion and loyalty and were, perhaps, more aristocratic even than in England. The Higher and Christian Degrees were extensively practiced in France, Spain and Portugal. The rise of Illuminati in Germany

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A VOICE FROM 'DOWN UNDER'

A recent issue of the Freemason of New South Wales contained an address of M. W. Bro. Edward L. Beers, Grand Master, on the occasion of his installation in his high office and his remarks will, we feel sure, hold appeal for readers of the Bulletin. M. W. Bro. Beers said, in part;

"The simple and fundamental teachings of Freemasonry are being more fully realized and understood. First and foremost among these is belief in God. The human mind finds true solace and strength in the basic concept on which our Craft rests.

Today there is a great demand for the broadening of Masonic instruction and it is more and more essential that the teachings of Masonry be applied to the problems of daily life, the everyday tasks and problems of home life and citizenship. It is good for a man to have ideals and to feel that he is on earth for a purpose, whether it be great or humble. Anything we can do to promote the influence, ideals and principles of Freemasonry is never wasted effort, and is work that is not only of value to the Craft, but through the Craft to the community at large.

We know that Freemasonry is not merely a Society distinguished by impressive regalia and set formula and ritual, but that it is a virile organization, living in an atmosphere of brotherly love, truth, honour and charity, of the highest ideals and principles, an organization which cannot fail to be a dominating factor in elevating the character of the nation.

Let us cultivate the spirit of harmony which is the essence of Freemasonry—Unity, peace and concord should be the guiding principles of our Institution.

Many years of unity, love and harmony, culminating in the increasing membership of the Fraternity, cannot fail to be without significance, both for the Fraternity itself and for the community in which it lives, moves and has its being. The appeal of Freemasonry is to the highest and best in human nature; its principles are such as must inevitably elevate those who unreservedly accept them, and make a sincere effort to put them into practice.

The leavening influence penetrates the masses beyond the pale of membership and makes for an uplifting idealism. This is just the force that the world needs today when so many disintegrating forces are making for cleavage, race hatred, and tending towards destruction. Freemasonry is opposed to the assertion of the primitive passions in man—rather it tends to complete brotherhood in the full meaning of the word. May the excellence of Freemasonry indelibly impress upon our hearts the sacred dictates of Truth, Honour and Virtue."

Man cannot get the best out of life unless he stakes the very best that is within himself upon the desired result.

WITHIN THE CRAFT IN ALBERTA**Strathcona Lodge No. 77 Marks Half Century**

Strathcona Lodge No. 77, Edmonton was host of a large gathering of members and visitors when they met during the month of September to mark the attainment of Fifty Years of Service.

An attractive brochure produced at the time of the celebration was the forerunner of impressive ceremonies which were held in the Central Masonic Temple in the Capital City. The frontispiece of the booklet showed a photograph of W. Bro. Robert Wynn, who was, in large measure, responsible for the formation of the Lodge and one could not but be impressed with the strength of character indicated in the likeness of the founder of a Lodge which has most eloquently followed all of the precepts of Masonry through a long period of time.

The list of Past Masters included the names of a large number of Masons who have been prominent in the progress not only of Masonry, but of the City of Edmonton and it is noted that M. W. Bro. Alex. M. Mitchell, a former Grand Master and Editor of the Masonic Bulletin was a distinguished member of Strathcona No. 77.

M. W. Bro. Samuel H. Hardin graced the meeting by his attendance and was given an enthusiastic welcome on being received. R. W. Bro. Dr. E. J. Thompson, Grand Chaplain, led a Service of Thanksgiving and Dedication, while a history of the Lodge was given by W. Bro. John Paterson. A beautiful altar cloth was presented to the Lodge by W. Bro. J. A. S. Lowe and the occasion was marked by the presentation of a Fifty Year Jewel to Bro. Louis Lent by W. Bro. E. P. Wood, M. W. Bro. Morley Merner, P. G. M. gave a fitting address which was extremely well received.

W. Bro. W. J. Glover, Master of the Lodge, made all visitors welcome and at the banquet session a toast to the visitors was proposed by Bro. Bob Jackson and responded by M. W. Bro. David Little in his usual inimitable manner. W. Bro. Harry Hunter offered a toast to the Grand Lodge of Alberta and the response was ably handled by M. W. Bro. Hardin. Toastmaster for the occasion was W. Bro. Gordon Armstrong and Jack Williams pleased the gathering with his vocal numbers. The final toast to 'Our Founders' was proposed by W. Bro. Paterson with the response being given by V. W. Bro. Rod Mackenzie.

Altogether the occasion was a most happy one and will long be remembered by those sufficiently fortunate as to be in attendance.

The congratulations of sister lodges throughout the Jurisdiction will go to Strathcona Lodge for the splendid contribution to the welfare of Masonry through half a century of devoted service.

THE ORIGIN OF SYMBOLISM

Clarence E. Ross in the New Age.

Masonry, more than any other system of philosophy, morality, or religion, brings home to the individual the importance of symbolism. Therefore, it is time well spent for any Mason to study not only the symbolism of Masonry but also the symbolism of life.

Initiation into the mysteries of Freemasonry is, for many, an introduction to symbolism. For others, it is an awakening to a realization of the part that symbols play in the very existence of mankind. Masonry is illustrated by symbols. This is a simple statement of fact, but as one progresses through the degrees he realizes more and more the impact of symbolism upon man. For men have lived, and oft times died, by, and because of, symbols.

Most Masonic scholars agree that Masonry as we know it today did not exist in ancient times. However many believe Masonry is the direct descendant of the ancient Mysteries, some of which date back far beyond the dawn of written history. And, in the ancient mysteries, as in modern Masonry, symbolism played a major role.

The Development

Much has been said and written about specific symbols, but the background of symbolism itself is not frequently discussed. It might be helpful to Masons, in connection with their studies of the Craft, to start as near to the beginning as possible; that is, with the development of symbolism rather than with symbols. It is only when we realize the importance of symbolism *per se* that the real meaning of individual symbols becomes clear.

While nothing is known of the actual beginnings of symbolism, by drawing on our imagination we can evolve a workable theory. As with all theories, it will be subject to revision in the light of further study.

Far back in the past, when primitive man first began to reason, undoubtedly one of the first things he noticed was that certain events occurred without apparent cause. Thunder, lightning, change of seasons, the sun moving above, even birth and death, were deep mysteries. Would it not be a simple conclusion by this primordial ancestor of ours that such things were brought about by a powerful but invisible force? Thus could have been born a conception of God.

The Next Step

The next step was accomplished when some early artist drew a picture or carved an image to represent the unseen. It is easy to understand how, after several generations, the image became the reality and was believed to exercise the attributed power. In other words the substance was lost in the shadow; the symbol became the reality. This condition is still widespread, because today some of our more enlightened religious sects accord to images or symbols a respect far in excess of that which should be accorded.

In order to continue our theorising it will not be necessary to trace the development of the individual into the family unit, the clan, the tribe, and so into the nation. Needless to say, when the family clan became a tribe by the merging of two or more clans, it was necessary to have a leader, and, when the tribe became comparatively large, it was essential that this leader should wear or carry something that would make him easily recognizable to his tribesmen.

A Coloured Cloth

Thus we see a reason for the development of symbols of authority, i.e., batons, sceptres, flags, standards and a host of others. In all probability, very few people today think of a flag as so much coloured cloth. But in actuality it is just that and nothing more. Yet, who could estimate the untold millions who have died to protect or glorify flags, which are but symbols.

Another early development was undoubtedly brought about by the necessity of communication by means other than by word of mouth. A chief, wishing to assemble his tribe for council of war, might experience difficulties with verbal messages. Such messages could become greatly distorted, or the authority of the messengers could be questioned if they were not recognized. But, if they were equipped with a symbol of authority known to each tribesman, each would understand and respond.

A slightly different version of this practice prevailed well past the middle ages when kings 'planted the royal standard' and issued a call for all to rally thereto. This practice is followed in modern times, and we see chiefs of state and the general officers of most armies and navies with their own flags.

Lost in Antiquity

One could go on indefinitely theorising on the beginnings and growth of symbolism. The origin and reason for many specific symbols is lost in antiquity. And this is understandable because some are undoubtedly as old as the race of man.

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and the formation of lodges composed of members of the Jacobin Club, in Paris, were indications of the commencement of a new era.

A book published in Edinburgh in 1789, and entitled 'Proofs of a Conspiracy against all Religions and Governments of Europe contends that the French Revolution was brought about by the Freemasons Lodges of Paris. Since then it is common knowledge that Continental Masonry has gradually become anti-religious and socialistic, and it would, most unfortunately, be impossible to associate it with monarchy or loyalty. It is therefore incumbent upon the Mother Grand Lodge of the World to be very cautious, and to take no step, however trivial it may appear which may give semblance to the idea that the indissoluble connection of the King and the Craft is not subsisting as it was in the days of our forefathers. Other arguments will favor the retention of this ancient Toast in its entirety and with full honours.

(Circular issued by the Grand Secretary).