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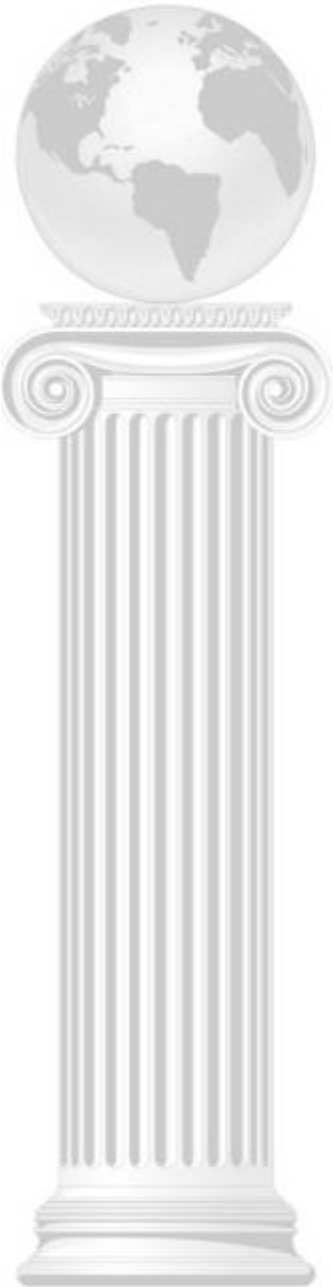
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The article for this month is '**Freemasonry has no greater name than Robert Burns.**'[\[link\]](#)

The front cover artwork is a montage of the diary of Hamilton Paul and Robert Burns created by the editor.



The First-ever Burns Supper

I was satisfying my inquisitive nature, (being nosey) when I was delighted to find within the Museum of Lodge Mother Kilwinning a small book entitled --- Lodge Ayr Kilwinning No. 123. At that time I was pursuing some research on the members present at the very FIRST Burns Supper ever recorded ---- the first known one to be held in the world.

It took place within Burns Cottage, Alloway, sometime in the summer of 1801. just six years after his death. I say sometime- in the Summer because the actual date is not recorded. however one of the main group present that historic day wrote an account of the event some years later and he recalled that it was in the Summer. probably in July, that being the anniversary month of his death --- July 21st. The Reverend Hamilton Paul wrote of the occasion in the following terms:- *"The party was small but select and formed a most interesting group from the circumstance of nearly one half the company having their names associated with some of the most gratifying particulars in the poet's history"*. In other words, several of them had actually known Robert Burns personally. This Reverend Hamilton Paul was a native of Dailly. a small Parish in the South of Ayrshire. near Girvan. It is known that he possessed some considerable talent as a Poet himself and on the day of celebration had produced some of his own work in tribute to Form.

There were as I have already said NINE gentlemen present namely: -

Reverend Hamilton Paul, Chaplain and Laureate.

John Ballantine, Provost of Ayr to whom Burns addressed "The Twa Brigs".

Robert Aiken, to whom he dedicated "The Cottar's Saturday Night"

William Crawford of Doonside, whose father (*John*) had employed the father of Burns in the capacity of a gardener.

Patrick Douglas of Garallan, by whose interest he was to have obtained a situation in Jamaica had he followed out his intention of repairing to that island. He also patronised Burns in the early stages of his career.

Primrose Kennedy of Drumellan.

Hew Ferguson, Barrackmaster, Ayr.

David Scott, Banker. Ayr.

Thomas Jackson, Rector of Ayr Academy, later to become a Professor of Natural Philosophy of St Andrews, University.

Of these nine individuals it is known that:-

Reverend Hamilton Paul, was born at Bargany, Dailly, on 10th April 1773 and was educated at Dailly Parish School and thereafter Glasgow University. He knew of Robert Burns and very much enjoyed his poetry, but clearly states in a document that he never actually met him. The Presbytery of Ayr licensed him on 10th July 1800 as assistant at Coylton and other parishes. He was a partner in a printing business and was for three years the Editor of the Ayr Advertiser. It is said that whilst living in

Ayr he was a member of every literary circle, connected with every club, chaplain to every society and speaker at every meeting, and a welcome guest at every table. He was apparently quite a sociable character.

He transferred to Broughton Parish, Peebles-shire, in 1813 where he spent the remainder of his life, although he is known to have kept up his Ayrshire connections. In 1819 he had published a book "Poems and Songs of Burns";- He died. unmarried. in 1854, aged 81 years. He took part in the First Burns Supper and recorded the fact that Nine such Suppers were held. He was appointed poet-laureate at the first one and apparently produced an Ode for each Supper. Unfortunately the first four of these Odes are missing. and as for the others I have not been able to find their whereabouts.

Rev. Hamilton Paul wrote the following account of that First Burns Supper:

"In the summer of 1801, a select party of the friends of Bums proposed to dine in the cottage in which he was born, and to offer a tribute to the memory of departed genius. Two gentlemen of distinguished philanthropy and taste waited on the author and requested him to produce a short poem on the occasion. The author never saw Burris, but was an early and enthusiastic admirer of his writings. The party was such as Bums himself would have joined with heartfelt satisfaction. (He then records the names of the nine men that I have already mentioned.) These nine sat down to a comfortable dinner, of which sheep's head and haggis formed an interesting part. The "Address to the Haggis" was read, and every toast was drank by three times three. i.e. nine. A Portrait of the Poet, painted on

wood. intended as signpost to the cottage, which is a rural tavern, was presented to the company, to which there is an allusion in the poem:

*When even his image in my burning breast,
etc.*

Before breaking up. the company unanimously resolved that the Anniversary of Bums should be regularly celebrated, and that Hamilton Paul should exhibit an annual poetical production in praise of the bard of Coila, and that the meeting should take place on 29th January, the supposed birthday of the Poet. (The 29th of January was generally thought to be the date of his Birth until it was discovered to be in actual fact the 25th of January. This error occurred in Dr. Currie's biography of Burns, which was published in 1800. It was promptly corrected in the next edition of 1801.) From what I have read about the Rev Hamilton Paul. I would say that he was the mainstay of these Suppers. He being very enthusiastic about Burns' Works as well as being an extremely popular person about town.

John Ballantine, Provost of Ayr 1743-1812. A merchant and banker in Ayr, he was an early patron of Burns and also a good friend of the Poet. In 1786, as Dean of Guild of Ayr, he played a leading part in bringing about the building of the New Brig. The following year he became Provost of Ayr. for the first of three terms. lie remained a bachelor all his life. Along with several others he opened up the world of Ayrshire middle-class and small gentry to Burns. Such was the appreciation of Burns that he dedicated "The Brigs of Ayr" to him. According to Gilbert Burns. Ballantine offered to lend the poet the money needed to pay John Wilson for the

printing of a second Kilmarnock Edition, but at the same time advising him to go to Edinburgh for a publisher. We know that Burns acted on the advice, but he did not take the money. During his stay in Edinburgh he wrote regularly to Ballantine, keeping him informed of his progress with the publication of the Edinburgh Edition and also of his meetings with some of the Edinburgh folk. It was in his letter to Ballantine, dated 14th January 1787, that we learned of his attendance at *“a Mason Lodge yesternight where the Most Worshipful Grand Master Mason Bro. Francis Charteris, Lord Elcho, rend all the Grand Lodge of Scotland visited. The meeting was most numerous and elegant: all the different Lodges about town were present, in all their pomp. The Grand Master who presided with great solemnity, an honour to himself a Gentleman and Mason, among other general toasts gave, Caledonia, and Caledonia’s Bard, Brother Burns. Which rang through the whole assembly with multiplied honours and repeated acclamations. As I had no idea such a thing would happen, I was downright thunderstruck, and, trembling in every nerve made the best return in my power. Just as I finished, some of the Grand Officers said so loud as I could hear, with a most comforting accent, “Very Well Indeed” which set me something to rights again.”*

John Ballantine was Provost of Ayr on three occasions – 1787-89, 1793-95, and 1796-98. He died in 1812.

Robert Aitken, “Orator Bob” was born in Ayr in 1739 and died in 1807. He became a prosperous and convivial lawyer in his native town. After meeting Burns in 1783 he became impressed by the poet’s work. Burns himself later declared that he never

fully appreciated his own work until Aitken read it aloud. Burns described Aitken as his “first poetic patron” in a letter to John Ballantine dated 20th November 1786. He later referred him as his first kind patron. Aitken collected the names of 145 subscribers for the Kilmarnock edition, almost a quarter of the total. Burns dedicated his poem, “The Cottar’s Saturday Night” to Aitken, and wrote, “The Epistle to a young friend” to Aitken’s son., Andrew Hunter Aitken. Robert Aitken successfully defended before the Presbytery of Ayr in the summer of 1785, as a result of which Burns conceived the idea of “Holy Willie’s Prayer”.

William Crawford of Doonside, all I have found out about William Crawford is that he was a successful businessman, owning much property in the town of Ayr.

Patrick Douglas of Garallan, was a medical doctor whose estate was in the parish of Old Cumnock. He was one of those involved in the Douglas-Heron Bank collapse. Burns visited him in Ayr, and it was through Dr Douglas, who had bought an estate in Jamaica which his brother, Charles, managed, that Burns was offered the post of book-keeper to Charles in Port Antonio. Dr Douglas was for a time a surgeon in the West Lowland Fencible Regiment. He died in 1829.

Primrose Kennedy of Drumellan, no information. (*died 1811, Captain in the American War of Independence and friend of George Washington, invalided at Bunker Hill*)

Hew Ferguson, Barrackmaster, Ayr. No information.

David Scott, Banker. Ayr. No information. *(the banker who had been arbiter for Robert Burns' father's dispute with his landlord)*

Thomas Jackson, Professor of St Andrews University. Appointed Rector of Ayr Academy in 1799 remaining until 1808 when he left to become a Professor at St. Andrews.

Another side of these gentlemen, which was my initial reason for spending some time studying their lives, was that most of them were Freemasons. Hardly surprising when we consider the involvement and happy association Robert Burns had firstly with his Initiation, Passing and Raising within St. David's Tarbolton No. 174, during 1781. He removed to the original Lodge of Tarbolton, Lodge St. James, and served as Depute Master from 1784-1788. "Oft honoured with supreme command." This Lodge is now properly entitled – Lodge St. James (Kilwinning) Tarbolton No. 135. On 27th March 1786, he was made an Honorary Member of Lodge Loudon Kilwinning Newmilns No. 51 of which his friend Gavin Hamilton was at one time Master. On the 26th of October that same year he was made an Honorary Member of Lodge St. John Kilwinning Kilmarnock No. 22. It was to the Master of the Lodge, Brother William Parker of Asloss, that we are indebted to for the much quoted Masonic verse:-

*Within this dear mansion may wayward
contention
Or withered envy, ne'er enter;
May secrecy round be the mystical bound,
And brotherly love be the centre!*

On his removal to Dumfries he affiliated to Lodge St. Andrew No. 179, Dumfries, in

December 1788. He served that Lodge as an office-bearer, and at the time of his death was Senior Warden.

A brief resume of the Masonic connection of those at the supper are, as far as I can discover:-

Reverend Hamilton Paul, was a Member of Ayr Royal Arch Lodge No. 220. Not much is known of his Masonic activity, but he acted as PG Chaplain at the laying of the foundation stone of Ayr Town Hall and Steeple on 26th March 1828 whilst he was resident at Broughton, Pebbleshire.

John Ballantine, was a member of St. David No. 36 in Edinburgh, later affiliating and becoming Master of Ayr Kilwinning Lodge No. 123. (This information was found in a History of Canongate Kilwinning No. 2 published by the Lodge in 1899. I found no reference to John Ballantine being Master in the Minute Book of Lodge 123, which records the activity of the Lodge from 1765 until 1813, but the Lodge was not dormant until 1880.

Robert Aiken, was a member of Ayr Kilwinning Lodge No. 123 and served as Master in 1777/1778, 1788/1789 and 1799/1800.

William Crawford of Doonside, was a member of Ayr Kilwinning Lodge No. 123 serving as Master in 1785/1786 and 1800/1801/1802.

Patrick Douglas of Garallan, was also a member of Ayr Kilwinning Lodge No. 123 serving first as Depute Master in 1772/1773 and then as Master in 1775/1776.

David Scott, may well be the David Scott of Thistle No. 63, Edinburgh who attended

Ayr Kilwinning Lodge No. 123 in December 1775.

As far as I can gather this is another and perhaps the first recorded occasion when so many Freemasons gathered together to pay tribute to Robert Burns, the Ayrshire Poet, Scotland's National Bard. Like my previous research into the founding Members of the Burns Federation, it is pleasing to see the connection with the Scottish Craft and the promotion of Burns' Memory, which all too often today is seen to be conveniently forgotten by those so-called authorities on Burns.

One other famous member of Ayr Kilwinning Lodge No. 123 was John Loudon Macadam, the introducer of TAR to the making of road surfaces, he was Master 1790-1791. But that leads us on to another story And (pardon the pun) we won't go down that road tonight!!!!

The Minute Books of both Lodge St. James Newton-upon-Ayr No. 125 (Chartered in 1771) and still working) and The Operative Lodge of Ayr No. 138, (Chartered 1776 – Dormant 1880) are missing for the period concerned.

This excellent article appeared in Issue 38, September 2009 of the Ashlar magazines, and was written by Bro. Archibald Chalmers. P.P.G.M. of Ayrshire, who gave permission to use it in SRA76. to whom the Editor gives his grateful thanks.



BURNS' ANNIVERSARY

*"A last request permit me here,
When yearly ye assemble a'.
One round I ask it with a tear
To him the bard that's far awa'."*

Come! a' wha ken the mystic tie
O' level low an' plumb-rile high,
An' in the East the Licht decry,
O' Wisdom's law!
This night we raise the column high
To him awa'!

Immortal Bard o' bonnie Doon!
Thou sang the sweetly-melting tune,
That gars the he'rt, alighting, croon
Ilk tender line!
An' linked mankind the world roon'
Wi' "Auld lang syne"!

Lat him wha wad o' wealth be fain,
An' cowans that ca' nae soul their ain,
Juist list his noble, manly strain –
The licht he saw
Will wake their deadened hearts again,
To freeman's ca!

Nae ha' o' pompous mansion broad,
The lowly cot o' thatch an' sod
Bore him wha marked, in random clod,
The daisy's face.
When in the fields he walked wi' God.
And heard His Voice!

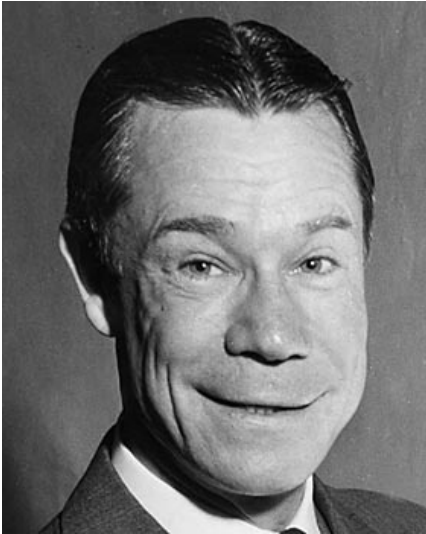
Sing! Bard, o' fond Montgomery's stream:
Sweet Afton, murmuring Mary's dream:
An' yonder star wi' lingering beam
That greets the day –
So singing, pours the heart's red stream:
Love's deathless lay!

This poem was published in a Book of Masonic verse called, 'The Tyler of 651, tales and songs of the Tracing Board.' By Bro. John Cargill Rae. 1935.

Famous Freemasons

Joe E. Brown

“Well, nobody’s perfect!”



Joseph Evans Brown was born on July 28, 1892, in Holgate, Ohio, near Toledo. He spent most of his childhood in Toledo. In 1902, at the age of ten he left home with his parents blessing and joined a circus. Brown became part of a troupe of circus tumblers called, “The Five Marvellous Ashtons,” and toured the country performing with circuses and appearing in vaudeville theatres. He would later become a semi-professional baseball player and would be offered a chance to sign for the famous New York Yankees in order to pursue his dream of being an entertainer. After playing baseball for three seasons he

returned to the circus and then into the theatre where he added comedy into his act and transformed himself into a comedian and became a popular Burlesque and Broadway performer in the 1920’s. He married Kathryn McGraw in 1915 and were together for 58 years.

In 1928 Joe. E. Brown began making films and by the following year he he shot to stardom with Warner Bros appearing in the first all-colour all-talking musical comedy ‘On with the Show.’ A quick succession of successful movies followed and by 1931 Joe E. Brown had become a box-office star with his name appearing about the title of the movies he was starring. A natural sportsman, in his contract with Warner Bros., Brown had a clause that would allow him to organise a baseball team at the studio and play whenever he was free.

Joe E. Brown played a wide variety of roles in his films and became a very successful comedy actor, and between 1933 and 1936 he was one of the top ten earners in films. By this time he was so well known throughout the world, he was characterised in a comic strip in the British comic book Film Fun for over twenty years.

In 1939, Brown canvassed the House Immigration Committee in support of a bill that would allow 20,000 German Jewish children to come to the US, he was successful and later adopted two refugee children. Joe. E’s own two sons were in military service during World War II, one was killed when his plane crashed. Brown announced his retirement from films after the accident so that he could concentrate on entertaining the US troops around the World. Too old to enlist he travelled thousand of miles entertaining the

American troops at his own expense. He was the first to do so, and often travelled to out of the way American postings that other entertainers did not visit. He spent a great deal of time entertaining and meeting these young servicemen and would later write of these experiences in his book called, 'Your Kids and Mine.' On his return to the States after these trips, Joe E. brought home sacks of letters for the young soldiers and made sure that they were delivered by the Post Office. He gave shows in all weather conditions, visited hospitals sometimes even doing his entire show for a dying GI. Joe E. Brown was one of only two civilians to be awarded the Bronze Star in WWII.

After the War, Joe E. Brown returned to showbiz, although not appearing as a mainliner, he appeared in a number of 'B' movies and appeared often on radio and television throughout the 1950's, until he capped his career with perhaps one of his most memorable and popular roles as Osgood Fielding III, the millionaire who pursues Jack Lemon in the film, 'Some Like it Hot' (1959) and said the film's classic punch line, 'Well, nobody's perfect!'

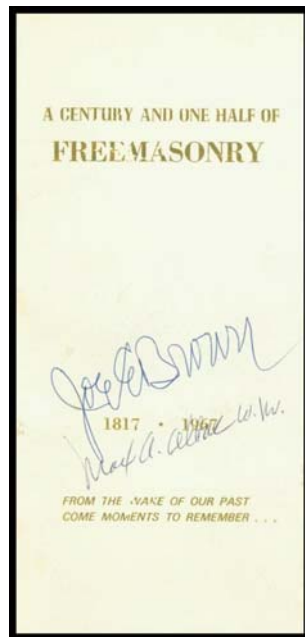
Joe. E. Brown was well known for his rubbery face, large mouth and ear-splitting yell, but he was also well known for his funny quips, he once said, "You can lead a horse to water, but if you can get him to lay down on his back and float in it, then you have something." Zowie!!

Joe E. Brown was loved by children. Perhaps as a result of keeping his comedy clean and physical comedy important. He received a letter from a woman who told him she had taken her six year old child to see one of his movies. After the movie the

child asked his mother, "Mommy, when Joe E. Brown dies, will he go to heaven?" His mother replied, "Why, of course, darling." "Golly, Mommy, won't God laugh!"

Joe E. Brown died after a long illness in his Brentwood, CA. home. He was interred at the Forest Lawn, Glendale, CA Cemetery on the Sunrise Slope, south of the Great Mausoleum.

Joe E. Brown Joined Rubicon Lodge No. 237, Toledo, Ohio in 1915, and received his 50 year pin from the Lodge in 1965. In 1967 he was the guest of Honour at the 150th Anniversary of Northern Light Lodge No. 40, Ohio when he was made an Honorary Member. He was also a member of the famous Al Malaikah Shrine in Los Angeles.



This article was sourced from a variety of web sites available on the Internet. Ed

Fraternal Societies Of the World

'The Odd Fellows'

**“There's Nothing Odd about
these Fellows”**

**“What's so Odd about the Odd
Fellows?--- nothing”**

What was the largest fraternal organization during the so-called “Golden Age of Fraternalism” (1870-1910). You may be surprised to know it was not Freemasonry but the Odd Fellows. In 1890 Freemasonry had 609,000 brothers while the Odd Fellows had over 672,000. You may also be surprised to know the Scottish Rite Masonic National Heritage Museum probably holds the largest public collection of Odd Fellows artefacts, and materials in the county; some 700 items. Just as many men joined both the Craft and the Odd Fellows, so the museum collections both Masonic and other American fraternal history. Indeed the relationship between the Freemasonry and Odd Fellowship was quite similar and often truly fraternal.

As with Freemasonry, the Odd Fellows is a British institution. They began in England in the late 1700s as a “friendly society” for working class men and artisans. Meeting in taverns to socialize they also pooled their resources to help each other in times of need and for burial fees. That such an “odd” assortment of men would organize for such benevolent purposes was considered “odd” or the times and from which perhaps their name sprang. That

they also care for each other for well over 200 years.

Like Freemasonry there were individual Odd Fellows in the United States prior to the first lodge forming in 1819. The revered founder and first “Grand Sire” of the American Odd Fellows is Thomas Wildey (1782-1861). A coach-spring maker, he became an Odd Fellow in London before immigrating to America in 1817. Through his efforts he organized the first lodge in Baltimore and received a charter from the English Grand Lodge to spread the fraternity in the United States. Blessed by boundless energy and a dedication to help those in distress between 1819 and 1840 he started 155 lodges in 14 states that initiated over 11,000 brothers. Its great national Grand Secretary Thomas Ridgely who served the fraternity from 1833 to 1880 further supported Wildey's fledgling order.

So successful was American Odd Fellowship that it came in conflict with the Odd Fellow's “world headquarters” or the Grand Lodge of England. After the separation in 1843 they changed their name to the Independent Order of Odd Fellows and within ten years the number of lodges leaped to 2,941 in 33 states and a total of 193,000 brothers.

Similar to Prince Hall Freemasonry, African Americans have their own Odd Fellows lodges. In 1842 the English Odd Fellow Grand Lodges issued a warrant to black sailor named Peter Ogden from New York City. Unlike Wildey however, Ogden never separated his lodges from England and to this day it remains part of the Grand United Order of Odd Fellows. When Ogden died in 1852 there were 32 lodges, by 1863 there were 50 and by 1900 2,253

with 70,000 members. The GUOOF continues to this day and are headquartered in Philadelphia.

Although heavily influenced by Freemasonry's rituals, symbols and tenets, a large measure of the Odd Fellows' success came from its dedication to serve its members. Its three secret ritual initiations taught the “three links” of fraternity as “Friendship, Love and Truth” and commanded its brothers to “Visit the Sick, Relieve the Distressed, Bury the Dead, Care for the Widow, and Educate the Orphan.” In the forty years between the founding of Wildey's first American lodge and his death in 1861, Odd Fellow's paid out nearly \$9,000,000 in relief. After the Civil War State grand Lodges began building homes for widows and orphans. With the first opening in Meadville, PA in 1872 by 1927 there were 62 home in the United States. Between 1830 and 1936 the fraternity had paid out over \$247 million in relief.

In other ways the Odd Fellows innovated before Freemasonry. Before the Order of the Eastern Star for female relatives of Masons the Odd Fellows started the first women's auxiliary. Called the Daughters of Rebekah it was begun by future Vice President of the United States (and Freemason) Schuley Colfax in 1851. The Rebekahs have one initiation degree based on wife of the Hebrew patriarch Isaac. Within 50 years of its founding it had over 340,000 daughters and it's membership peaked in 1925 at just over one million.

In 1932 Rebekahs formed their girls' youth group called Theta Rho. Similar to the Masonic Royal Arch Degrees of the York Rite, the Odd Fellows established “higher” degrees in the Encampment. Containing

three degrees, the Patriarchal, the Golden Rule and the Royal Purple they originated in England and were first performed in the United States in the 1820s. Like the Royal Arch the Encampment had its own state and national hierarchy but ultimately remain subordinate to state and national grand lodges.

Building upon the success of the Encampment, in the 1870s and 80s the Odd Fellows established their own Masonic Knights Templar-like order. Call the Patriarch Militant it officially became part of the Order in 1886. Rather than commanderies, the Patriarch militants met in Cantons. Individual members were titled chevaliers and within three years of its organization it had over 12,073 members in 356 cantons. The Militants' mottos are “Justitia Universalis” (Universal Justice) and “Pax aut Bellum” (Peace or War) and its insignia is the crossed crook and sword with crown. Several factors led to the Militants success; a love of marching and military music after the Civil War, a fear of labor unrest and riots after 1877 and a huge war surplus of uniforms and swords.

The Odd Fellows even created their own Shriner's in the early 1900s. Several different groups were attempted, called the Order of Muscovites, Prophets of Bagdad and the Knights of Oriental Splendor. The successor of these and most successful were the Ancient Mystic Order of Samaritans or AMOS who wore red fezzes with the motto “We Never Sleep.”

The Odd Fellows membership peaked in 1920 at 1.7 million brothers. While still strong during the Roaring '20 the Great Depression nearly bankrupted the fraternity. The Stock market crash caused families to drop their membership, lodges

to fail to meet their mortgages and homes to lose donations. The advent of social security, welfare, private health insurance and other forms of relief made most of the Odd Fellows' charity obsolete. The popularity of radio, movies, and later TV and other forms of leisure all help to erode Odd Fellow, and most other fraternal orders' membership. By 1960 the Odd fellows had half the members they did in 1920. Today there are still many active Odd Fellow lodges across the country, mostly in small town and rural communities, yet firmly linked by "Friendship, Love and Truth."



First published Dec. 2003 on "The Northern Light", Scottish Rite Freemasonry, Northern Masonic Jurisdiction, USA

Did You Know?

Following a lodge meeting at which we had heard an explanation of the Second Degree Tracing Board, a discussion arose as to the story of Jephtha's battle and the death of 'forty and two thousand warriors. Some said the figure was 2,040 and others that it should be 42,000. Which is correct?

Answer: the King James Authorized Version of the Bible (at Judge XII, 6) gives the number as 'forty and two thousand' and that is the source of some confusion, although it is a precise translation from the

original Hebrew, with each word in its correct place. It is perhaps necessary to explain that it is not possible in Hebrew to say 'forty-two'; one could say 'two and forty' (as in German) or 'forty and two', but the 'and' must be there.

The above answer was given by W. Bro. Harry Carr, a former Secretary of Quatuor Coronati Lodge No. 2076.



The Promised Journey

Our Brother has lived by the level and square
By the way he shared his devotion and love
In times of life's trials he was there
Guided by his belief of Heaven above.

The Master's carpet that he has tread
In his journey within the three lights
Has been followed by many brethren he once led
Without fear from the darkness of the night.

We his brothers now gather at this time
To pay homage to this Master of many crafts
Truly of the promise of God he was not blind
That at the call, all eternal happiness is cast.

The Grand Architect will receive him at the Gate
To reward him for all the deeds he's done
For this my sister and brothers is our fate
After all our challenges are won.

Lodge Heart of Midlothian No. 832.

As Edinburgh expanded to the west in the late 19th Century many freemasons who had moved to the new residential areas felt there was enough interest to form a new Masonic lodge in the growing Dalry and Gorgie district. An advert was placed in the Edinburgh Evening News on 6th April 1896 with a view to forming a new Masonic Lodge. 30 brethren responded and attended the first meeting in Haymarket U.P. Church Hall, where the decision was taken to proceed with the proposal.

Early minutes, before the lodge was consecrated, show the idea of a new lodge in the area was greeted with some enthusiasm. It was agreed to petition Grand Lodge for a charter and after some deliberation the name Heart of Midlothian was chosen and application was duly made.

We believe our roots are essentially as a railway lodge. Gorgie/Dalry had a long association with both the LNER and the Caledonian Railway and many of the original petitioners were members of Lodge Waverley No 597, a well known railway Lodge in Edinburgh. Anecdotal evidence passed down through the generations, suggests that the name was taken from a railway shed situated in the Gorgie/Dalry area, where many of the founder members were based or worked. However, although there is evidence of a LNER “named train” called the “Heart of Midlothian” from the 1890s until recent times, we have never been able to establish

any substantive evidence to support the Railway Shed story.

What is known is that it took three votes to decide between two proposed names for the new lodge, which were St. Johns (Edinburgh) and Heart of Midlothian. Further information is contained in a toast to the lodge proposed by Bro. Wm. MacVey PM of lodge Abbotsford No 937 at a meeting on 29th November 1918 to celebrate the 21st anniversary of the lodge, when reference was again made to the name of the lodge and this early dichotomy. Bro MacVey mentioned the choice of lodge name and its association with Sir Walter Scott, whom he said "was responsible for the more or less fanciful name of the Heart of MidLothian, it having been applied by him (Sir Walter Scott) to the Auld Tolbooth and its precincts in reference to the many local and historically important events whose memories will ever haunt the site now marked with a Heart in the causeway off the SW corner of Old St. Giles". In response Bro John Hood PM, a founder member of the lodge and seconder of the name "St. Johns", said in response to the decision to call the lodge heart of Midlothian as opposed to St. Johns "The former was unanimously agreed to at the third meeting on the subject, on one of the brethren putting forward the following argument in favour of its adoption, that anyone asking a brother which lodge he belonged to and being told Heart of Midlothian would immediately say 'Oh! then you're a Scotsman'."

In addition to the brethren of Lodge Waverley there were also two other founder members, who had a significant influence in the area and on the lodge and would continue to do so for some years

into the future. Those were Robert Cox and William C.P. Brown.

Robert Cox was the local M.P. and was a major entrepreneur and dignitary in Edinburgh. At the time he was a member of Holyrood House St. Luke No44 and The Lodge of Edinburgh (Mary's Chapel) No1. Robert Cox was a major employer, he owned Cox's Glue Works amongst many other major business ventures and influenced the direction of the lodge in its early years. Robert Cox was invited to become the first RWM of Lodge Heart of Midlothian, however due to his considerable business commitments, he regretfully declined.

William C.P. Brown was a member of Lodge Kirknewton and Ratho No85 and was also a local businessman, However he is probably more famously known for his long term relationship with the Heart of Midlothian Football Club where he served as a director, chairman and vice-chairmen. A relationship which carried on for more than 40 years. Wm C.P. Brown was the second RWM of the Lodge and remained in the chair for three years from 1897 to 1899. Wm C.P. Brown was a great benefactor to the Lodge and recent research into our early history has revealed he was also responsible for much closer ties between the football club and the lodge than any of our modern brethren realised. Wm. C.P. Brown was responsible for introducing many famous early Hearts Footballers into Lodge Heart of Midlothian, including links with the famous McCrae's Battalion. This will be expanded in a dedicated separate section in the lodge history.

Lodge Heart of Midlothian was now on its way. Unanimous agreement had been

reached on the Lodge name and the colours would be Royal Blue. An application was made for Charter to The Grand Lodge of Scotland. Sponsor Lodges were Lodge of Edinburgh (Mary's Chapel) No1 and Lodge Cannongate Kilwinning No2. The lodge charter was granted on 6th August 1896 and the lodge consecrated on August 1896. Lodge Heart of Midlothian No 832 had arrived.

Early meetings were held in the Ardmillan Hall, 4 Murieston Road Edinburgh, where the lodge met on a regular basis and were tenants until 1904. After early efforts around 1900 to secure land to build a new Masonic temple in nearby Angle Park Terrace, failed, The lodge eventually purchased premises at 27 Murieston Crescent. The new premises were built on land owned by William C.P. Brown P.M. and a suitable agreement for the purchase of the building and land was reached between Bro. Brown and the Lodge.



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Rays of Masonry

“If All Men were Masons”

We hear it many times. And, many times it is our own wish unexpressed.

Actually we are not thinking in terms of that utopia in which all men are members of the Masonic Institution. We are thinking in terms of understanding, tolerance, brotherly love, unselfishness, and honesty. We are thinking of a condition that would be the direct result of all men doing the things that would make of Earth a Heaven.

We are also thinking: "If all Masons were Masons- ." And, we are not being unjust or over-critical. We bring it down to a very personal search" "If I were as good a Mason as I ought to be- ."

But with it all, we use the words Masons and Masonry as standards of right living, as standards of an ideal that is worth the struggle, of a condition that will mean the only real "social security."

Let us be hopeful. Let us continue to work and to achieve. The thoughts that we are thinking, the critical inquiry that we are making of ourselves, and the thoughts and critical inquiries of other Masons are constructive thinking and making.

The long march of Masonry through the centuries delineates the Upward Path.

Dewey Wollstein 1953.

AN ERRING BROTHER

Next to the word Mother, no word in our language has more meaning and music in it than the word Brother. It is from above, and it reaches to the deep places of the heart. It is religion on its human side; and in it lies the hope of humanity. The highest dream of the prophets is of a time when men shall be Brothers.

When used Masonically, the word Brother has a depth and tenderness all its own, unique and is beautiful beyond words. It tells of a tie, mystical but mighty, which Masonry spins and weaves between man and man, which no one can define and few can resist. In time of sorrow it is a tether of sympathy and a link of loyalty. Of course, like all other words, it is common enough, and may be glibly used without regard to its real meaning. Like the word God, it may be a coin worn smooth, or a flower faded. But when its meaning is actually and fully felt, no other word is needed among us, except on occasions of high Masonic Ceremony, when we add the word Worshipful, or some other term of title or rank.

No other word has a finer import or a more ample echo, expressive of the highest relationship in which dignity and devotion unite. If we are really Brothers, all the rest may go by the board, save for sake of ceremony. If we are not truly Brothers, all titles are empty and of no avail. For that reason, to omit the word Brother when speaking Masonically is not only a lack of courtesy, but shows a want of fineness of feeling.

What does the word Brother mean, Masonically? It means the adoption of a man into an inner circle of friendship, by a

moral and spiritual tie as close and binding as the tie of common birth and blood between two brothers in a family. Nothing else, nothing less; and this implies a different attitude the one to the other - related not distant, united not opposed, natural and unrestrained - wherein are revealed what the old writers used to call "The Happy and Beneficial Effects of our Ancient and Honourable Institution."

Since this is so, surely we ought to exercise as much caution and judgment in bringing a new member into the Lodge as we do in inviting an outsider into the family circle. Carelessness here is the cause of most of our Masonic ills, frictions and griefs. Unless we are assured beyond all reasonable doubt that a man is a brotherly man to whom Masonry will appeal, and who will justify our choice, we ought not to propose his name or admit him to our fellowship.

Still, no man is perfect; and the Lodge is a moral workshop in which the rough Ashlar is to be polished for use and beauty. If the Lodge had been too exacting, none of us would have gained admission. At best we must live together in the Lodge, as elsewhere, by Faith, Hope and Charity; else Masonry will be a failure. The Brotherly Life may be difficult, but it is none the less needful. Our faith in another way may be repelled, or even shattered - what then?

Nothing in life is sadder than the pitiful moral breakdowns of good men, their blunders and brutalities. Who knows his own heart, or what he might do under terrible trial or temptation? Often enough qualities appear or emerge of which neither man himself or his friends were aware, and there is a moral wreck. Some "Defect of Will or Taint of Blood," some hidden

yellow streak, some dark sin shows itself, and there is disaster. A man highly respected and deeply loved goes down suddenly like a tree in a storm, and we discover under the smooth bark that the inside was rotten. What shall we do?

Of course, in cases of awful crime the way is plain, but we have in mind the erring Brother who does injury to himself, his Brother or the Lodge. An old Stoic teacher gave a good rule, showing us that much depends on the handle with which we take hold of the matter. If we say, "My Brother has INJURED me," it will mean one thing. If we say, "My BROTHER has injured Me," it will mean another; and that is what the Brotherly Life means, if it means anything.

Every Master of a Lodge knows how often he is asked to arraign a Brother, try him and expel him from the Fraternity. It is easy to be angry and equally easy to be unjust. If he is a wise Master, he will make haste slowly. There is need of tact, patience; and, above all sympathy - since all good men are a little weak and a little strong, a little good and a little bad; and anyone may lose his way, befogged by passion or bewitched by evil. It is a joy to record that Masons, for the most part, are both gentle and wise in dealing with a Brother who has stumbled along the way. Masonic charity is not a myth; it is one of the finest things on earth.

What shall we do? If we see a Brother going wrong in Masonry, or in anything else, take him aside and talk to him gently, man to man, Brother to Brother; and show him the right way. He may be ignorant, weak or even ugly of spirit - driven by some blind devil as all of us are apt to be - and if so our tact and Brotherly kindness may be tested and tried; but more often

than otherwise we can win him back to sanity.

Have you heard a tale about a Brother, a suggestion of a doubt, an innuendo about his character, some hearsay story not to his credit? If so, did you stand up for him, ask for proof, or invite suspension of judgment until the facts could be heard; remembering that it is your duty as a Mason to defend a Brother in his absence? Such things are seldom said in his presence. It is not fair to tell him what is being said and learn his side of the tale? If we fail in our duty in such matters we fail of being a true Brother.

When we have learned the truth and have to face the worst, what then? Long ago we knew an old Mason, long since gone to the Great Lodge, who was chided by a Brother for continuing to trust a man they both knew was taking advantage of the kindness shown him. The old man replied: "Yes, but you never know; I may touch the right chord in his heart yet. He is not wholly bad, and some day, perhaps when I'm dead and gone, he will hear the music and remember." And he did!

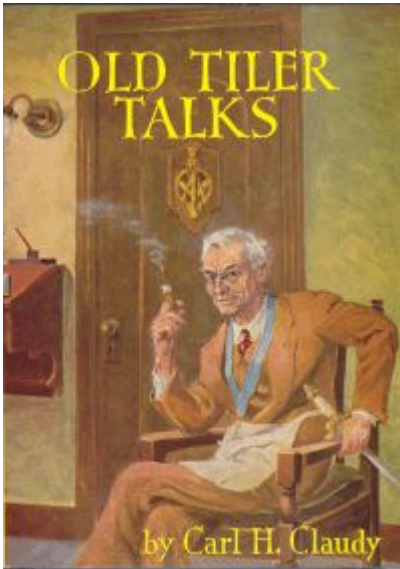
Hear the music? Ah, if we would hear it we must listen and wait, after we have touched "the right chord." And if the right chord is "In Us" something in him will respond, if he be not utterly dead of soul! If he does respond, then you will have gained a friend who will stick closer than a Brother. If he does not respond - and, alas, sometimes they do not - then we must admit, with a heart bowed down, that we have done our best, and failed. Some inherent failing, some blind spot, has led him astray, dividing him from us by a gulf we cannot bridge. So a Mason should treat his Brother who goes astray; not with bitterness, nor yet with good-natured

easiness, nor with worldly indifference, nor with philosophic coldness; but with pity, patience and loving-kindness. A moral collapse is a sickness, loss, dishonour in the immortal part of man. It is the darkest disaster, worse than death, adding misery to guilt. We must deal faithfully but tenderly, firmly but patiently with such tragedies.

It is facts such as these which show us what charity, in a far deeper sense than monitory gifts, really means. It is as delicate as it is difficult in that we are all men of like passions and temptations. We all have that within us which, by a twist of perversion, might lead to awful ends. Perhaps we have done acts, which, in proportion to the provocation, are less excusable than those of a Brother who grieves us by his sin. "Judge not lest ye yourselves be judged. "Truly it was a wise saying, not less true today than when the old Greek uttered it long ago, "Know Thyself." Because we do not know ourselves, it behoves us to put ourselves under the spell of all the influences God is using for the making of men, among which the Spirit of Masonry is one of the gentlest, wisest and most benign. If we let it have its way with us it will build us up in virtue, honour and charity; softening what is hard and strengthening what is weak.

If an erring Brother must be condemned, he must also be deeply pitied. God pities him; Christ died for him; Heaven waits to welcome him back with joy. He has done himself a far deeper injury than he has done anyone else. In pity, prayer and pain let our hearts beat in harmony with all the powers God is using for his recovery. "There remaineth Faith, Hope and Charity; but the greatest of these is Charity."

*Sourced from the SHORT TALK BULLETIN - Vol. IV
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Democracy in the Lodge.

"I have just visited the Masonic library," began the New Brother, excitedly, "and I am much distressed."

"Before I became a Mason," announced the New Brother, "I was under the impression it was an institution of the greatest democracy. I have gathered the idea that it was simple, unassuming; that it inculcated the principles of our government and that in it all men were equal. I am very fond of my lodge and the fellows, but I have been disappointed in that respect."

"Why, son, do you find Masonry undemocratic?" inquired the Old Tiler. "I have heard Masonry called a lot of funny names, but never that!"

"Why, yes, I do!" answered the New Brother. "Seems to me we have a lot of unwritten laws and customs which are autocratic."

"You might mention a few. I am not too old to learn!" answered the Old Tiler. "This is evidently going to be good!" he finished. "Take this idea of not passing between the Altar and the East," began the New Brother. "It's a free country, yet here is a restriction without rhyme or reason. We salute the Master. He's just a Mason like the rest of us. We have put him into power. He is our servant, although he has the title of Master. Take the custom of the officers retiring in favour of the Grand Officers when they visit; why should we give up our authority and our seats to others no better men than we are?"

"Is that all?" asked the Old Tiler.

"Oh, there are a few more, but those will do. Explain to me where the democracy is in them!"

"When you go to church," countered the Old Tiler, "do you keep your hat on? Does your wife keep her hat on?"

"Of course she does and I don't," responded the New Brother.

"Why?"

"I take my hat off as a mark of respect to the House of God, of course. She keeps hers on because...well, er...Oh, it's the custom!"

"It's a free country," responded the Old Tiler. "The minister is just a man like the rest of us. Why not wear your hat? Why not have your wife take hers off?"

"But I don't take my hat off to the minister, but to God!" was the puzzled answer.

"And your wife keeps hers on because it is the custom for women to remain covered in church," responded the Old Tiler. "In

lodge you don't fail to salute the Master because it is the custom, and because you are saluting, not the man who happens to be in the East by the votes of the lodge, but the exalted station he occupies. You pay respect to religion when you remove your hat in a church."

"How about passing between Altar and East?" asked the New Brother.

"That pretty custom is founded on a very happy idea," explained the Old Tiler. "The Altar is the foundation seat of Masonic light and wisdom. Upon it lie the Great Lights of Masonry. Before it rests the charter by means of which a continuously unobstructed view of the source of all Masonic wisdom, so that the lodge may never be without a direct connection with the Great Lights. It is the custom to leave the charter always in his sight, that by no chance may he fail to be responsible for its safekeeping. Nothing happens to a brother who passes between the Altar and the East any more than would happen to a man who walked up the aisle of the church and perambulated about the lectern. But it wouldn't be polite, or respectful, or in keeping with the custom. Your respect is paid to religion or Masonry, not necessarily to the men who expound either."

"But I still don't see why a sovereign lodge must abdicate authority for any old Deputy Grand Master who comes along!"

"Then you are very obtuse!" answered the Old Tiler.

"The Deputy Grand Master represents the Grand Master, the supreme Masonic head. In him is, theoretically, all Masonic wisdom. Why should a Master not offer his gavel to such knowledge? He merely says,

in effect, 'you know more than I do; your years of service and experience in the craft entitle you to supreme authority. I have less knowledge, therefore am less fit to preside than you. You have more power and authority than I, therefore I offer you its symbol while you are with us.' But note the Master says this to the *position*, not the *man*. Grand Masters do *not* always know all there is to know any more than kings or presidents do. But we pay that sovereign respect to the office they hold, while it is held by them, because of the office."

"My brother, democracy does not mean bolshevism! It does not mean socialism. It means democracy, in which men are created equal, have equal opportunity, but reverence to the power they give to those to whom they give it. The United States is a republic founded on the principles of democracy, and we are proud of our freedom and our independence, yet we remove our hats to our President and governors, and pay respect to our courts and our lawgivers, even though they be but men like ourselves. So it is in Masonry...a simple and unassuming democracy of brotherhood, in which no man loses his independence because he pays respect to authority."

"Well, of course, you are right, and I am wrong, as usual. It wasn't so good, after all, was it?"

"Not so good!" responded the Old Tiler. "But Masonic youth, like any other kind, can be forgiven much if only it is willing to learn."

This is the fortieth article in this regular feature, 'The Old Tiler Talks,' each month we publish in the newsletter one of these interesting and informative pieces by Carl Claudy.

ST. GEORGE ABOYNE KNIGHT TEMPLAR ENCAMPMENT NO. 21.

The “higher degrees” of Freemasonry- that is, those beyond the degree of Master Mason- have from time to time been variously enumerated and arranged. At what time they were introduced into Aberdeen, it seems impossible now to determine; for usually no records appear to have been kept in connection with them. They were wrought by the Craft Lodges, although always kept distinct from the three Craft degrees; and accordingly, in the minute books of the Lodges, no reference is made to them. Whether the two old Lodges in Aberdeen; the Aberdeen Lodge and the St. Machar Lodge- ever practiced them, does not appear; but all the Lodges instituted after the middle of last century certainly did so. The St. Nicholas Lodge was instituted in 1763; and there is still extant a fragment of a minute book of the “St. Nicholas Royal Arch Lodge” of date about 1781, the reason of such a book being kept, being the existence of a benevolent fund distinct from that connected with the Craft Lodge. St. Andrew Lodge was instituted in 1768; and there still exists a copy of a ritual of one of the higher degrees (corresponding to that commonly called the 18th) which belonged to St. Andrew Lodge, and which cannot be of later date than the beginning of this century, and is probably much older.

St. Luke Lodge was instituted in 1777, and when the members of that Lodge practising the higher degrees, joined the Supreme

Chapter in 1818, they produced proof of having practised the Arch degrees from 1782. A few years ago the number (11) and precedence granted in 1818 to St. Luke Chapter was transferred to a new Chapter then formed in connection with the Aberdeen Lodge, so that the Roll of the Supreme Chapter now contains this entry, “No. 11, Aberdeen, 1782.” In a historical point of view this is unfortunate, as it gives the impression that these degrees were practised in the Aberdeen Lodge at the date named; and although it is possible that this may have been the case; there is no proof of it. The Operative Lodge bears date 1781, and its Chapter, 1792; the Old Aberdeen Lodge (which began as a branch of the St. Nicholas Lodge, established in Old Aberdeen not long after the St. Machar Lodge was removed from that town), bears date 1786, and its Chapter 1788; St. James’s Lodge (now extinct) bore date 1787, and its Chapter, 1789; and St. George Lodge bears date 1794, and its Chapter, 1795. In a pamphlet published at Edinburgh in 1788, and entitled “What is the Order of Freemasonry? Answered in a discourse by a Brother,” the author denounces strongly the multiplication of the higher degrees, asserting that this has been done only to “impose upon the credulous, and rob them of their money.” He goes on to say; “The real Higher Degrees are in the hands of men of rank, honour, and reputation, and are conferred as a favour upon such only as have made themselves deserving of it; not for an adequate sum of money, but gratis.” The italics are in the original. He adds in a footnote the following statement: “Of these real Higher Degrees there are two regular Chapters in the Kingdom of Scotland; one in the north, the other in the west, who hold their Convents in Aberdeen and Glasgow.”

These statements show very plainly the position of the higher degrees in Aberdeen in the latter half of last century. There was no governing body in Scotland taking cognizance of them; in each Craft Lodge there were a few members thoroughly acquainted with them, who communicated them to those in the Lodge whose interest in the Craft prompted them to desire an acquaintance with them; no fee being exacted, or only such a nominal one as would defray the necessary expense attendant on the meetings. Were further evidence required, it would be found in the statements of three of the original members of St. George Lodge with whom the writer of these notes was well acquainted, and from whom he received most of the degrees in Masonry which he is in possession of. These brethren formed a most interesting link between last century and the present; they possessed an intimate acquaintance with the ceremonial of a large number of degrees; although trusting entirely to memory, they never varied in the mode of conferring them; and they presented a perfect picture of the mode of working practised in the Lodges in last century.

The only Encampment now existing in Aberdeen was formed by the union of the St. George with the Aboyne Encampment in 1818. The St. George Encampment was in origin contemporaneous with the Lodge (1794); it was wrought in the manner described above, all degrees beyond that of Master Mason being conferred in it. When a large number of the Encampments in Scotland united together in 1811 under the patronage of H.R.H. the Duke of Kent to form a governing body under the name of the Royal Grand Conclave of Scotland, the St. George Encampment held aloof, and continued in its original independence; but

when the Supreme Chapter of Scotland was formed in 1817-18, the St. George brethren joined that body, accepting a Charter from it, and being ranked No. 21 on its registry. A few months after this, the union with the Aboyne Encampment took place.

The Aboyne Lodge was formed in the 55th (Aberdeenshire) Regiment of British Militia in 1799. Like the other Lodges, it probably had connected with it from the first the higher degrees. When the Royal Grand Conclave of Scotland was formed in 1811, it granted a charter amongst others to the "Aberdeen Military Encampment of Knights Templars, 55th "B. Militia," placing it No. 7 on the roll. Of this body the only thing remaining is its seal, made of brass, and bearing the title "Aberdeen Encampment." When the Regiment lay at Dalkeith in 1812, a number of Sir Knights connected with it, presented a petition to Royal Grand Conclave, asking for a charter under the name of the Aboyne Encampment.

It may be presumed that the former encampment was stationary in Aberdeen, otherwise there would have been no need for a second encampment in the same regiment; and this is the more probable from the circumstance that the petition referred to contains a clause asking that the Encampment "be carried along with the regiment." The petition was recommended by the Earl of Aboyne, Colonel of the regiment, and himself an active member of the Craft, having ten years before been Acting Grand Master Mason of Scotland. A Charter was granted accordingly, dated 6th July, 1812, signed by Alex. Deuchar, Grand Master (and the other office bearers); and placing the "Aboyne"

Encampment as No. 21 on the Roll of Grand Conclave.

The minute - book of the Encampment commences with the correspondence relative to the Charter, and goes on continuously to the present date. The Encampment, moving with the Regiment, shifted from place to place, being at Dover at Christmas, 1812, at Liverpool, in 1813, and in the Tower of London in 1814. In 1815 it came to Aberdeen, where it has ever since remained. For the next four years the meetings were held chiefly "in the house of Philip Dyer, Vintner, head of King Street", and afterwards "in the house of Jas. Catto, Vintner, Longacre". During this time the members seem to have looked to the actings of their neighbours, as well as their own; for in 1816 we find them in communication with some Peterhead Sir Knights, who like many other encampments in Scotland, held a Charter from Ireland. These are designated in the minute-book, "a body of irregular Sir Knights Templars in Peterhead and its vicinity holding under an illegal Charter or papers from the early Grand of Ireland". The Encampment accordingly sends down to Peterhead the Commander and the Secretary, "to swear them in to the Royal Grand Conclave and Aboyne Encampment. Likewise to grant them a letter of Dispensation, to enable them to meet until such time as they could receive one from the Grand Conclave, or a Charter". In 1818 an overture for a union is received from the St. George Encampment, and favourably entertained; and so promptly is it gone about, that in less than a month, the union is completed, and the sanction of the Grand Conclave is obtained. This sanction is in the form of an indorsation of the Charter authorising its transference from the regiment to the town of Aberdeen, and the

change of its name to that of "St. George, Aboyne Encampment," retaining, however, the former No. 21. For the next twenty years, the meetings were held in St. George's Hall, Loch Street, along with the St. George Lodge; they were then for a few years held in the Hall, 41, Queens Street; and in 1849, when a common place of meeting for all the Lodges in Aberdeen was organised, the Encampment went with the others, and has continued with them to the present date.

Mention has already been made of the association of the Scottish Encampments- or at least the large number of them under a representative governing body- the Royal Grand Conclave of Scotland. This was formed in 1811, under Sir Knight Alex. Deuchar as Grand Master. The constitution of this body was the same as that of Grand Lodge, viz., three representatives from each Encampment, or a proxy Commander named by the Encampment, and selecting two others, to form three representatives. Prior to this date, the only Masonic governing body in Scotland was the Grand Lodge, which took no cognizance of the higher degrees. When in 1817-18, the Supreme Chapter was formed; these degrees naturally subdivided themselves into two groups; and the Grand Master, Sir Knight Alex. Deuchar held strongly the opinion that all these degrees (whatever number might be introduced into Scotland) should be arranged thus- the non-Christian degrees under the charge of Chapters, and the Christian degrees under the charge of Encampments. This did not meet the views of all parties, and about the year 1830 a strong attempt was made to alter the arrangements of Grand Conclave. In connection with this, we find from the minute-book that on 29th July, 1830,

Frater Edward Woodford visited the Encampment to induce the members to agree to certain changes. They readily agreed "to be strict as to the character of their members;" and probably might have gone farther, but for a letter received from Sir Knight W. H. Blackie. After several meetings, they at last resolved (3rd Sep., 1830) "to remain by the old forms of the Conclave," and appointed Sir Knight Daniel Walker of the Edinburgh Encampment, No. 1, as their proxy to represent their views in Grand Conclave. On learning the result of the meeting of Grand Conclave, 8th Sep. 1830, they "unanimously agreed to give their steady and firmest support to the Grand Master." The agitation for a change, however, still went on in Edinburgh, and ultimately led to the resignation of the Grand Master, who had held that office since 1811. With him the Grand Conclave of Scotland practically came to an end. No doubt a successor was appointed, but alterations so great were then introduced, that the Order was entirely changed. The principal of these changes were:- the ritual was altered; all degrees except that of Knight Templar were abolished; the Order was entirely disconnected with Freemasonry; it was set up as directly descended from the Old Knights Templars, and as the only body that could claim such a connection. Even the name was changed; it now became the "Chapter-General of the Religious and Military Order of Knights Templars-instituted 1118;" and the Edinburgh Encampment No. 1 (the only one of the old encampments that remained in connection with the new body) was styled "the Priory of the Lothians." Such changes as these were really the institution of an entirely new body, as all the customs and traditions of the old were thrown aside; and that those who made the changes practically

held this view, is shown by the fact, amongst others, that they received into their new order the Duke of Leeds (who was not a Freemason), and appointed him "Grand Prior of England." As at that time there existed the Grand Conclave of England, including not only the three ancient Encampments of London, York, and Bristol, but also a very large number of others; it is only by regarding the new body in Edinburgh as quite distinct in constitution from the English and from the old Scottish Encampments, that such a nomination can be justified. These changes did not meet the approval of all even in Edinburgh, and in 1850 a petition was sent to Aberdeen asking that some of the Sir Knights should proceed to Edinburgh and confer the Templar degrees in the ancient form. In August of that year a deputation was accordingly sent, who met with some of the old members of the Edinburgh Encampment No. 1, and conferred the degrees on a number of Royal Arch Masons.

The effect of these changes on the Provincial Encampments was simply disastrous. They had either not been consulted, or they had disapproved of them, and so held aloof altogether, and it is believed that most of them have ceased to exist. The St. George Aboyne Encampment continued its old system without any change. At one time there was an intention of connecting it with the Grand Conclave of England, and in 1852 a memorial in reference to this was sent to Sir Knight Kennys Tynte, Grand Master of the Grand Conclave of England. Nothing resulted from this, but an assurance was received, "that the Grand Master and other Sir Knights would at all times be happy to receive any of the Sir Knights of this Encampment into the Grand Conclave of England."

It may not be uninteresting to add a list of the Encampments connected with the Royal Grand Conclave of Scotland in 1812, as copied into the minute-book from the official documents then sent.

1.	<i>Grand Assm. of Knights Templars. Edinburgh</i>
2.	<i>Kilmarnock Ancient Assembly. Kilmarnock</i>
3.	<i>St. John's Encampment. Glasgow</i>
4.	<i>Union Encampment. Ayr.</i>
5.	<i>H.R.H. The Duke of Kent. Glasgow</i>
6.	<i>Shettleston Encampment . Glasgow.</i>
7.	<i>Aberdeen Military Encampment. 55th B. Militia.</i>
8.	<i>Caledonian Encampment. Dunse.</i>
9.	<i>St. John's Encampment. Strathaven.</i>
10.	<i>St. John's Encampment. Castle Douglas.</i>
11.	<i>Ayr Military Encampment. 38th B. Militia.</i>
12.	<i>Ayr Grand Assembly. Ayr.</i>
13.	<i>Wallace Tower Encampment</i>
14.	<i>St. Thomas's Encampment. Withorn.</i>
15.	<i>Prestwick St. John's Encampment. Prestwick.</i>
16.	<i>Union Encampment. Dundee</i>
17.	<i>St. John of Jerusalem Encampment.Haddington.</i>
18.	<i>St. Cuthbert's Encampment. Tweedmouth.</i>
19.	<i>Union Grand Assembly. Maybole.</i>
20.	<i>Greenock Grand Encampment. Greenock.</i>
21.	<i>Aboyne Military Encampment. 55th B. Militia.</i>
22.	<i>St. Paul's Encampment. Lanark.</i>

The degrees practised in the Encampment from time to time have been numerous. All beyond Master Mason seem to have been regarded as properly belonging to it, although as years passed on the number regularly, and as a matter of course, communicated to all candidates became fewer. To render this intelligible, it should be stated that the old members spoke of certain degrees as “regular steps;” that is degrees that ought to be taken in a regular order by all candidates, on the same principles as the three Craft degrees are conferred in a regular order, and are accessible to all who have been admitted members by ballot. Other degrees again were called again by them “side steps;” - that is accessory or supplemental degrees, the taking of which was optional, for which no fee was usually charged, which were conferred according to a regular, well understood ritual indeed, but still in a

semi-private manner by any of the members acquainted with them, and the conferring of which did not require to be mentioned in the minute-book. These last degrees were numerous, but the former were limited in number. When the Encampment settled down in Aberdeen in 1815, the members adjusted (and probably altered somewhat, although this is not distinctly stated) the scale of fees to be charged. These fees were small and evidently intended merely to defray expenses; but the entering of this scale in the minute-book is interesting, as giving a complete list of the degrees, which would have been then called “regular steps.” Where the degrees are grouped, one fee is named for the group; where they are named singly, a separate fee is specified for each. The following is the list in the order specified in the minute, but with numerals prefixed for the sake of distinctness.

I. Master past the chair; Excellent and Super-Excellent; Royal Arch.....	Fee, £ 0 7 6
II. Ark, Black Mark, Link and Chain,	£ 0 2 1 ½
III. Knight Templar; Knight of St. John of Jerusalem; Mediterranean Pass; Knight of Malta,.....	£ 0 10 6
IV. Jordan Pass; Babylon Pass,....	£ 0 2 0
V. Knight of Red Cross,.....	£ 0 3 0
VI. High Priest,.....	£ 0 5 0
VII. Prussian Blue,.....	£ 0 0 0

Both Master Masons and Royal Arch Masons were received indiscriminately as candidates; if the former, they received first the group I, of Royal Arch Degrees; if the latter, they began with group II. When the Royal Arch Degrees were conferred, the meeting was called a Chapter; for all the others an Encampment. When the Supreme Chapter was formed in 1817-18, the Encampment did not cease conferring the Royal Arch Degrees; although after a year or two the doing of this seems to have

been gradually dropped, apparently more from the circumstances that only Royal Arch Masons came forward as candidates, than from any idea that the power to do so had been surrendered.

Of group No. II, the Ark and Black Mark were uniformly conferred as preliminary to the Templar degrees proper, down to about the year 1840, when the former at least seems to have become optional. The following minute appears under date 28th April, 1848, "the following members of the Encampment being Black Mark Masons, unanimously resolved that the said degree be conjoined to the Knight Templars, and that the payment for it in the meantime be made voluntary." Of group III, the Knight Templar, Mediterranean Pass, and Knight of Malta have invariably been conferred, and since 1850 these have been the only degrees communicated openly in the Encampment.

Of group IV, the last distinct mention is in 1837, after which they seem to have become optional. As in 1851 the Chapters began to practise these as well as the Ark, there arose after that date no further necessity for their being conferred in the Encampment.

No. V. is the same as the Rosy Cross or Rose Croix, and, down to the year 1845, was regularly given with the Templar degrees. After that date it also became optional, and was seldom conferred.

Nos. VI and VII are never mentioned in the minutes, and were not conferred at any of the ordinary meetings of the Encampment, but separately, in presence only of the few to whom they were known.

The last mentioned (No. VII) requires some explanation. Prussian Masonry, or the Rite of Perfection as it was often called, was practised both in this country and on the continent during the latter part of last century and the early part of this. The complete series comprised twenty five degrees; but the nominal list included the Craft Degrees; the Royal Arch Degree (at least one form of it), the Rosy Cross, &c., so that the only one of any separate special interest was the highest or 25°. When the so-called Ancient and Accepted Scottish Rite was originated at Charlestown in 1802 (or perhaps it might be more correct to say was brought to Paris in 1804, by Count de Grasse-Tilly), the old series of the Rite of Perfection was taken as the basis; the former 25° was made the 32° of the new series, the gap thus produced was filled in by seven degrees altogether unconnected and valueless, and one new degree, the 33°, was created to complete the series. The degree, therefore mentioned in the list as No. VII was the 25° degree of the Rite of Perfection, or the 32° of the Ancient and Accepted Scottish Rite.

It will be observed that among the degrees enumerated, the Mark Degrees (Mark Man and Mark Master) do not occur. These were invariably practised by the Craft Lodges. No doubt this was in opposition to Grand Lodge laws, but notwithstanding this, down to the middle of the present century, the old custom was uniformly adhered to. When the Supreme Chapter, in the edition of its laws issued in 1845, made it imperative on Chapters to confer the Mark Degree; the Aberdeen Chapters, regarding this as a violation of the ancient landmarks, absolutely refused to comply. So positive was the refusal, that a deputation headed by Companion Morris Leon, then Grand Scribe E, was sent down

Freemasonry - An Impossible Dream

to Aberdeen to have an interview with representatives from the Chapters, and ascertain more definitely their views. Full and copious minutes of the interview were taken by Companion Al. Stables, Jun., and although the writer of the present notes was not at that time a member of the Craft, he has carefully read these minutes which show very clearly the ground of old and uniform custom taken up by the Aberdeen Chapters to justify their refusal. The result of the interview was that an understanding was come to that the Chapters were not to be interfered with if they chose to continue their old practice. Ten years later, as the old members gradually died out, the Chapters, although with hesitation and reluctance, began to confer the Mark degree; but since the Grand Lodge allowed the degree to be conferred in Craft Lodges, advantage has been largely taken of this to resort, in part at least, to the old custom.

By Dr. Robert Beveridge: Provincial Grand Master, Aberdeen City; Past Eminent Commander. (1879).

Paper extracted; transcribed; and supplied; by Bro. Kenneth C. Jack, Master, Lodge St. Andrew No. 814, Pitlochry, Perthshire-West; from the 'Aberdeen Masonic Reporter' (1878 - 1881), Pages 53-59).

The author of this paper was instrumental in introducing Mark Masonry to England. An account of this can be found on the website: kentmarkmastermasons.org.uk.

He was a highly accomplished Freemason, involved in numerous Masonic Orders. In addition to being Provincial Grand Master in Aberdeen, he was also Provincial Grand Superintendent in the Royal Arch, and Chief Adept in the Rosicrucian Society of Scotland (S.R.I.S.).



This is the popular story: in the Middle Ages the artisans who constructed the great European cathedrals and castles were “operative” Masons who carried their credentials in the form of modes of recognition.

Various religions have had problems with Freemasonry. In Australia, most often it was the Anglicans, but occasionally other denominations. There were periods when Catholics were warned against the craft, though the Vatican stance has now softened.

The arguments against freemasonry differ from place to place and from time to time. It is too religious for some who think it should leave Biblical imagery to the official religions. It is not religious enough for others, who allege that it is too accommodating and open-minded.

The Masonic view of religion derives from the early 18th century when a Grand Lodge was established in London. Asserting that in ancient times Masons “were charged in every country to be of the religion of that country or nation”, the tenets formulated by James Anderson in 1723 stated that now it “was thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves”.

The philosophy of the time was deism and the view that there was “a Supreme Being who can be conceived of by any rational being... It was assumed that this religion of reason was at the root of every historical religion” (Jacob Katz, “Out of the Ghetto”, 1978).

Anderson's principles were tested when Jews sought to become Freemasons. If Jews were accepted, the movement would be effectively dechristianised. In the end Jewish membership was approved, and there were even so-called "Jewish" lodges.

In some areas, there were still christological elements which limited Jewish participation and sat uneasily with Anderson's principle of toleration. Yet as time went on Masonic broadmindedness endorsed a candidate's use of his own Scriptures, and this is now the accepted rule.

But is this "religion in which all men agree", and is there really any such thing? I personally have been part of this discussion in a number of contexts, for example in the debates in NSW about religious instruction in State schools, hinging on whether there is a "general" religion which can be taught in the classroom, and in the Defence Department, where national events and commemorations raise the issue of whether there is an across-the-board religion in which both Christians and non-Christians, and indeed various brands of Christians, can share.

Some cite the slogan, "Judeo-Christian tradition". It is true that Jews and Christians both talk about God, the Bible, human dignity and ethics, but as Churchill said about the English and the Americans, it is two peoples divided by a common language.

However, neither of these two examples is a useful analogy for Freemasonry. Unlike State education, the craft is not concerned with teaching religion. Unlike national commemorations, the craft is not concerned with acts of worship. All that the craft requires is that members have a belief in a Supreme Being, but there is neither a Masonic theology nor a Masonic style of worship. Freemasonry is not a religion. We do utilise Biblical events and terminology in

our procedures but in a neutral way and without doctrinal or exegetical implications.

True, today's Australia has increasing numbers of faith groups for whom Biblical material has no cultural resonance, but the small numbers of Masons from these groups do not seem to have raised any objections. Presumably they view Biblical references as part of the Australian ethos, like Eureka, Gallipoli and the Dismissal. Some such groups, though religious, have no room for God, but they do not seem to object to the letter "G" in the lodge room.

Like every movement, we have our folklore (I use the word in a non-pejorative sense). If we leave out the traditional "folklore" content, Freemasonry is unrecognisable – but if we leave it in, the craft is not universal.

Is Freemasonry an impossible dream? My answer is no. Freemasonry is a system of ethics which it illustrates by means of allegories with a Biblical connection. The allegories fascinate the antiquarians and academics, but it is the message which is the main thing.

By Rt. Wor. Bro. [Rabbi Dr Raymond Apple](#), AO RFD, Past Deputy Grand Master of the United Grand Lodge of New South Wales & the Australian Capital Territory. Click the name to go to his website.

it
has
been
statistically
and scientifically
proven by experts
that in fact nine out of
ten people who begin to
read this triangle, no matter how
obvious it becomes that there is
very little meaning and absolutely no
point to it, will carry on reading until they
reach the inevitable and absolutely bitter end.

Did you?

THE MASONIC DICTIONARY

Qualification of Candidates



Every candidate for initiation into the mysteries of Freemasonry must be qualified by certain essential conditions. These qualifications are of two kinds, Internal and External. The internal qualifications which are those that lie within his own bosom, the external are those which refer to his outward and apparent fitness. The external qualifications are again divided into Moral, Religious, Physical, Mental, and Political. Morally, the candidate must faithfully observe the Moral Law, and lead a virtuous life, Religiously, he must believe in the existence of one supreme Deity, and must be yielded to His superintending power and divine providences, and he must believe in the immortality of the soul and a future resurrection into eternal life; Physically he must be a man, free born, of lawful age, sound in body and limb, and not in his dotage; Mentally, he must be intelligent, capable of comprehending the profound truths and tenets of the Order; Politically, he must adhere to the principles of freedom and individual liberty of conscience, and be faithful in all civic duties.

First, the Internal Qualifications are:

1. The applicant must come of his own free will and accord. His application must be purely voluntary, to which he has not been induced by persuasion of friends.
2. He must not be influenced by mercenary motives.

3. He must be prompted to make the application in consequence of a favourable opinion that he entertains of the Institution.

4. He must be resolved to conform with cheerfulness to the established usages and customs of the Fraternity.

Second. The External Qualifications are, as has already been said, divided into five kinds:

1. Moral. That candidate only is qualified for initiation who faithfully observes the precepts of the moral law, and leads a virtuous life, so conducting himself as to receive the award of his own conscience as well as the respect and approbation of the world.

2. Religious. Freemasonry is exceedingly tolerant in respect to creeds, but it does require that every candidate for initiation believe in the existence of God as a superintending and protecting power, and in a future life. No inquiry will be made into modifications of religious belief, provided it includes these two tenets.

3. Physical. These refer to sex, age, and bodily conformation. The candidate must be a man, not a woman; of mature age, that is, having arrived at his majority, and not so old as to have sunk into dotage; and he must be in possession of all his limbs, not maimed or dismembered, but, to use the language of one of the Old Charges, "have his right limbs as a man ought to have. (This qualification has been amended by Grand Masters using their powers of granting dispensations to allow candidates with missing limbs and those that are hearing impaired admission into Freemasonry.)

4. Mental. This division excludes all men who are not intellectually qualified to comprehend the character of the Institution, and to partake of its responsibilities. Hence fools, or idiots and madmen are excluded. Although the Landmarks do not make illiteracy a disqualification, and although it is undeniable that a large portion of the Craft in olden times was uneducated, yet there seems to be a general opinion that an incapacity to read and write will, in this day, disqualify a candidate.

5. Political. These relate to the condition of the candidate in society. The old rule required that none but those who were free born could be initiated, which, of course, excluded slaves and those born in servitude; and although the Grand Lodge of England substituted free man for free born, it is undeniable that that action was the change of a landmark; and the old rule still exists at least in the United States.

Until next month,
Keep the faith!
The Editor.