

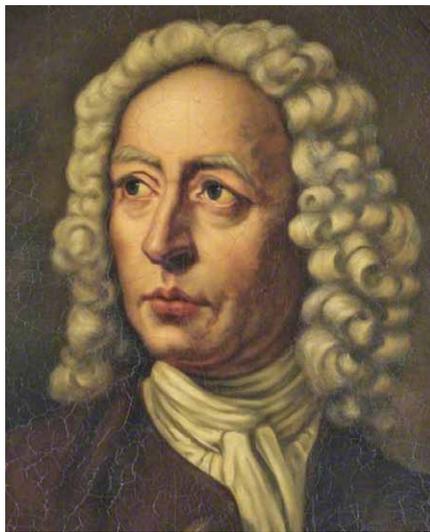


## What Happened in 1717?

*They met on St. John the Baptist's Day in 1717, at the Goose and Gridiron Alehouse in St. Paul's Churchyard, in the heart of Old London.*

RWBro Mason Jardine, *Masonry in Manitoba*, The Grand Lodge of Manitoba, Winter, 2016.

The Cathedral, less than twenty years old, dominated the shops and inns which encircled its yard (and still do). They did not do much at this meeting except to eat and drink and elect Anthony Sayer, Gent. as the first Grand Master in history. Sayer was a member of the Lodge which met at the Apple Tree Tavern in Westminster. In fact, only the Goose and Gridiron pub was in London proper, while the other three were in Westminster, the Apple Tree and the Crown being in the theatre district of



*Anthony Sayer (c.1672–1741/1742), copy of Joseph Highmore's lost portrait by Thomas Richard Hinks Beaumont (1857–1940), The Library and Museum of Freemasonry.*

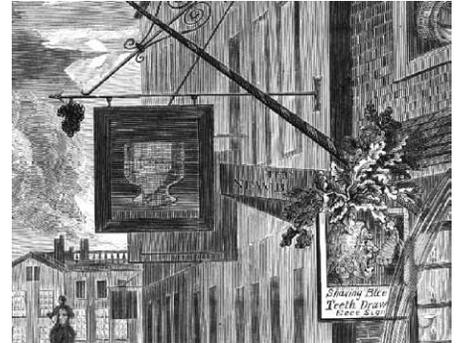
Covent Garden and Drury Lane, while the Rummer and Grapes was further along the River, near the Abbey.

The only account of this important event is included in the 1738 version of Dr. James Anderson's Constitutions; it is not included in the more famous first edition of 1723. Many Masonic histories make no reference to the formation of the first Grand Lodge in the world, and some refer to a meeting held by the same four Lodges the year before at the Apple Tree, where they determined that it would be a good idea to form a Grand Lodge with a Grand Master,

and set the date for the following year to do so.

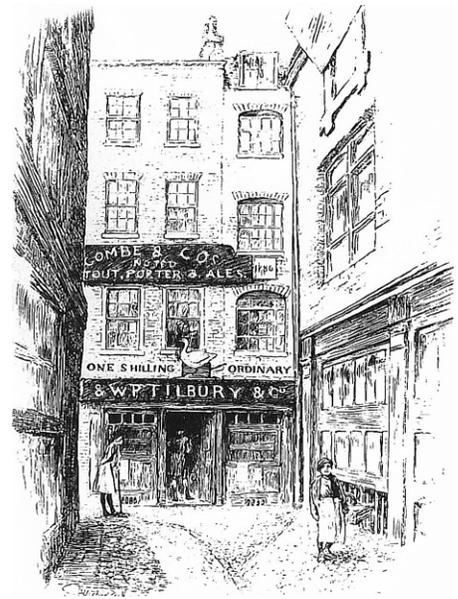
Of the four Lodges, the Lodge which met at the Crown is the least distinguished. No Masons of note were members there, and the Lodge went into darkness in 1740.

The Apple Tree is best known as the location for the 1716 organizational meeting, and being the mother Lodge of MWBro Anthony Sayer (although that title was not yet used). It is interesting to note that later in life Sayer fell into poverty, and his Brethren raised funds to help him in his distress. The Lodge for some reason was re-chartered in 1729 and lost its seniority. It was renamed the Lodge of Fortitude and merged with Old Cumberland Lodge and is now Fortitude and Old Cumberland Lodge No. 12



*The alehouse sign in Bro William Hogarth's 1738 engraving (and his earlier 1736 painting) "Night" are likely the only depictions of the actual Rummer and Grapes sign.*

The Rummer and Grapes, being close to St. James's Palace, had a more upscale membership than the others, counting many members of various degrees of



*The Goose and Gridiron Alehouse where the Grand Lodge of London and Westminster, later Grand Lodge of England, was formed, 24 June 1717. Other sketches have different advertising, but all show the alehouse sign above the door.*



*The Goose and Gridiron sign is the only thing remaining of the alehouse where Masons once met. It may be found in the London Museum.*

nobility to the extent that in 1724 (when we have our first membership records) all but fourteen members of this Lodge held a higher social rank than anyone in the other three Lodges. Its members included the second Grand Master, George Payne, and the third, the Duke of Montagu, the first nobleman to take the chair, the Secretary, Dr. James Anderson and Dr. Desaguliers, the noted Masonic scholar. However, the Lodge fell on hard times and its charter was suspended in 1747; it was revived and the Lodge merged with the Somerset House Lodge, becoming the Royal Somerset and Inverness Lodge No. 4.

This was also the mother Lodge of the Duke of Wharton, one of those Masons who wanted to be Grand Master mostly

to acquire a title. By cheating and breaking the rules, as well as throwing his weight as a Duke around, he persuaded some of his Brethren to call him the Grand Master in 1722. Immediately disension occurred and the Craft was divided. The Duke of Montagu persuaded the Grand Lodge to accept him in order to have peace, but in presiding at the 1723 communication, Wharton caused an uproar by refusing to accept the vote of the Brethren when he did not like the result. He stormed out and formed an anti-Masonic society.

The Goose and Gridiron Lodge is not only the place where the first ever Grand Lodge met, but is also the only one of the original four Lodges which has existed continuously for 300 years. In 1813, on

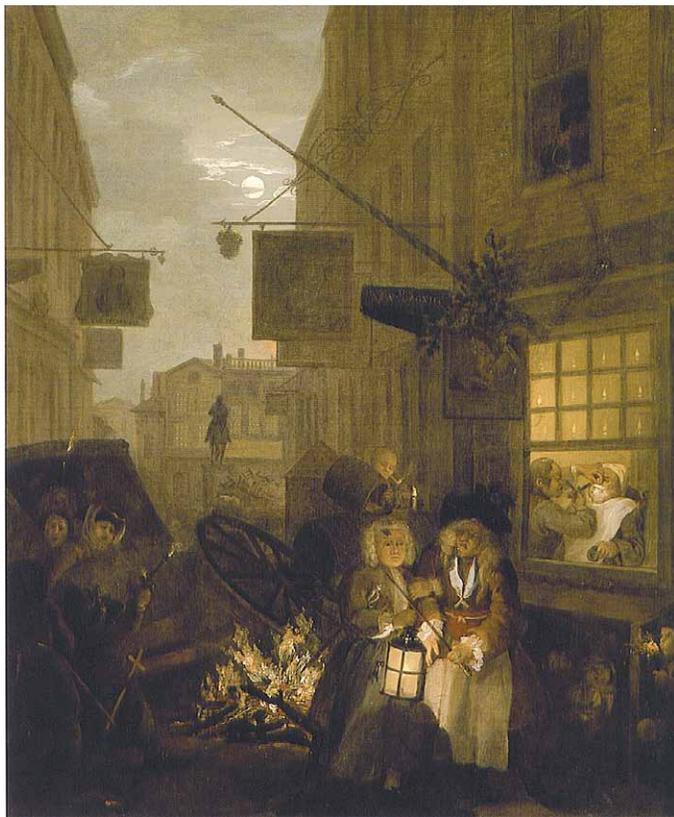
the union of the Grand Lodges, it was given the number 2 on the register of the United Grand Lodge of England, and the name Lodge of Antiquity.

How many men were involved in this historic event? Well, the records of 1724 show that the Goose and Gridiron Lodge had 22 members, the Crown (which had moved to the Queen's Head Pub) had 21, the Apple Tree (which had moved to a totally different Queen's Head Pub) had only 14, and the Rummer and Grapes (which had moved to the Horn Tavern and called itself the Horn Lodge) had 71. Fewer than 130 Brothers altogether were the seed from which the whole of worldwide Masonry sprung.

## The Moral Feast

*Table Lodges in the 18<sup>th</sup> century doubled as schools of morals and manners.*

John I. Cooper III, Past Grand Master, Grand Lodge of California, *California Freemason Magazine*, March-April 2017.



*William Hogarth (1697–1764) painting “Night” (1736) — also a steel engraving in 1738 — part of a series “The Four Times of the Day.” The painting serves as a warning to Masons who may wish to indulge in the seven deadly sins. The Rummer and Grapes on the inn sign depicts one of the four Lodges that founded the first Grand Lodge. Bro Hogarth was initiated before 1728 in the Lodge at the Hand and Apple Tree Tavern.*

In recent years, students of Masonic history have been intrigued by table Lodges and Festive Boards in Freemasonry, sparking a revival of interest. We know that most Lodges in the earliest days of speculative Freemasonry held their Lodge meetings around the dinner table. Eating and drinking were mixed in with the more serious business of conferring Masonic degrees in a unique fashion. Early minute books place great emphasis on procuring food and drink for the Brethren, and some of the earliest Lodge officers were stewards who saw to Brothers' comfort by keeping their cups full of liquid refreshments and making sure that each Brother had as much food as he could comfortably manage. What is less known, however, is the social etiquette that these “Lodges at the dinner table” taught their members.

The number ‘seven’ is prominent in our Masonic ceremonies. Prominent in the minds of our 18<sup>th</sup> century Brethren were also the seven deadly sins: lust, gluttony, greed, sloth, wrath, envy, and pride. Many Masonic rituals refer to Freemasonry as a place to “erect temples for virtue, and dig dungeons for

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vices.” So if a Mason were to “dig dungeons for vices,” what would he imprison therein? The answer is in the list of deadly sins. Each vice is a negative of a positive virtue: lust is the opposite of love; gluttony is the opposite of moderate eating and drinking; greed is the opposite of careful shepherding of our resources; sloth is the opposite of energetic activity; wrath is the opposite of concerned engagement; envy is the opposite of appreciation of the good fortune of others; and pride is the opposite of humility. And, what better place to practice virtues and imprison vices than the dinner table?

In the beginning, Freemasonry blended convivial and ethical societies, with teachings intended to shape members’ behaviour. The sociable atmosphere of the festive board, and its cousin, the table Lodge, offered an ideal place to practice the virtues that a Mason was expected to imitate. Brothers learned that there were proper times to eat and drink, to conduct ritual, and to listen to lectures on the symbolism of Freemasonry. Masonic customs arose in response to this need, and they are still a part of our ritual and customs today.

The two most prominent items on the table at Masonic banquets in the 18<sup>th</sup> century were the Wardens’ columns. When the Senior Warden’s column was upright, the Brethren were symbolically informed that the Lodge was at labour and that eating and drinking must cease. When that column was lowered, and the Junior Warden’s column raised, it indicated to the Brethren that the Lodge was “at refreshment,” and that eating and drinking could proceed apace. To further emphasize that indulging inclinations and desires must be subject to good manners and respect for the needs and wishes of others, when the Junior Warden was installed in his office, he was reminded:

*To you is committed the superintendence of the Craft during the hours of refreshment; it is necessary therefore, that you should practice moderation and discretion in the indulgence of your own inclinations, and that you carefully*

*observe that the means of refreshment are not converted to improper or excessive use.*

We still tell the Junior Warden this when he is installed in his office today. Additionally, every entered apprentice is told:

*Temperance is that due restraint upon the affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be your constant practice...*

It is well to remember that in the 18<sup>th</sup> century, when an Entered Apprentice heard these words, he would have been in the Lodge’s banquet room, with feasting and drinking going on all around him. It is probable that this explanation to the candidate was also intended to remind the Masons present that they, too, should exercise “that due restraint upon the affections and passions” that was being impressed upon the new Mason before them.

Lodge minute books from the 18<sup>th</sup> century frequently refer to fines levied on Brethren who “forgot themselves,” and engaged in behaviour around the table that was not befitting of a Mason. Many of these fines relate to the abuse of Masonic courtesy toward others, and to behaviours that are clearly associated with eating and drinking too much. Lodges frowned upon those Masons who did not understand that they were supposed to be “digging dungeons for vices,” rather than parading them around the Lodge room.

Of course not all Masons, or all Lodges, consistently understood this. One of the most famous engravings of the 18<sup>th</sup> century was created by Bro William Hogarth, a member of the Hand and Apple Tree Lodge in Little Queen Street, London, who served as Grand Steward for the Grand Lodge of England in 1735. This painting, “Night,” tells a story about one Lodge, its Worshipful Master, and its Tyler. I will leave it to you to study the engraving shown here and to figure out whether this Lodge, and these Masons, understood the seven deadly sins that all Masons want to avoid.

## ***From the East*** **Light**

It is a phenomenon that has a very clear meaning in science, but even greater meaning in philosophy. What does it really mean to us, and what can we learn from it? Let us explore what it does by contemplating its absence.

In the absence of light, there is no way for us to perceive our surroundings. When we cannot see, we feel lost, and a sense of fear, uneasiness and loneliness overcomes us. We lose our sight and sense of direction. Everything beyond our reach becomes non-existent. When light disappears, our reality disappears. Light, therefore, gives us awareness of our surroundings. It casts away fear and uncertainty, and brings existence and meaning to this world. Thus, light was and still is an essential part of creation.

For we Masons, light is everything. Light itself is actually invisible, and some may argue that it has no form. The only

way to see light is when it interacts with matter; and even if it does, if there is no conscious being to perceive it, does it really exist? Light requires darkness to have meaning, therefore no Lodge is complete without a place of darkness. It was from darkness that light originated, and it is into darkness that light returns. Masonry prudently placed faith, hope and charity in the place of darkness becoming the spiritual source of light. Indeed, a man without faith, hope and charity truly finds himself in darkness. Faith is found in our relationship with our Almighty creator, Hope is found within us, and Charity is found in our interactions with our fellow creatures.

Light, my Brethren, is our great inheritance, and we are charged with nurturing it. The ancients looked to the sky, and noticed that the sun brings light during the day, and the moon brings light during the night, and thus in God’s great Mercy,



light was constantly present. Yet only the presence of light within us could lead us to Truth.

Easter is a time to remember the light, as all the events that trans-

pired during this time relate to the many valuable lessons of light. The key lessons of Faith, Hope and Charity are central to Easter, and form the foundations of the Christian faith. It is usually held around the time of the vernal equinox, which commemorates the return of light (and spring) after the winter solstice, which is the darkest day of the year.

May you always dwell under the warm rays of light and remain faithful to your duty to nurture and uphold the light of Masonry. May your light shine bright, Brethren! Let us bring more light to our new Brethren by being there, reaching out to them, and giving them a degree they will never forget.

WBro Tarek Hamida, WM  
Calgary Lodge No. 23

# Fourth Successful Christmas Dinner Hosted by Local Masons

On 10 December 2016, good food and community spirit were shared by a large number of Fort Macleod and area residents (plus a few visitors). Well over 500 plates of turkey, with all the trimmings, were served up by local Mason Henry Hagen, his wife Bev, and their kitchen core of dedicated volunteers.

This past event marks the twenty-second year the Hagens have been involved in providing some form of

community Christmas dinner. It was also the fourth consecutive year the Masons from Alberta Lodge No. 3 in Fort Macleod have taken on the task of overseeing fundraising, food organization and toy gathering. At the end of the event, a trailer load of donated food and toys were delivered to the local Salvation Army.

After payment of all expenses, the Masons of Fort Macleod were proud to

present a \$4,590.18 cheque to the Salvation Army. This included a \$1,000.00 matching grant from the Masonic Foundation of Alberta. (The Foundation financially assists Masonic Lodges in their charitable efforts.)

Salvation Army Pastor Jayden Castell accepted the funds while, once more, assuring the local Masons that all monies raised would stay within the Fort Macleod community.



Dan W.T. Barr presents a cheque for \$4,590.18 to Pastor Jayden Castell, Salvation Army Family Services and Thrift Store Manager. First row (l to r): Captain Ben Lippers (Fort Macleod); Pastor Jayden Castell; Dan W.T. Barr; Dave Gregory; David Rogers (DDGM Chinook Arch District); Brian Reach. Second row (l to r): Jack Cullen (Salvation Army Ret.); Martin Campion; Mike Dawson; Henry Hagen; Ken Hann; Sandy Lyons (Treasurer, Masonic Foundation of Alberta).

## I Did it Symbolically

By RWBro Mason Jardine, *Masonry in Manitoba*, Winter 2016, p 9.

Our fraternity, we are told, is “illustrated by symbols.” But do we know what a symbol is, and what it means for something to be symbolic or for something to be done symbolically?

A symbol is something which stands in the place of something, a kind of placeholder or proxy. Rather than say the word for a thing, we have a series of squiggles which stand in for that spoken word. We can even substitute a particular squiggle for a whole word or even a whole set of words, just as is done in Chinese writing, so that “&” stands for the word “and”, “7” stands for the word “seven”, “♥” stands for “love”, and so on. Sometimes the symbol contains more complicated information than the word it replaces: the symbol “5”

stands for the word “cancer” but only in an astrological and not in a medical sense.

In this way we have symbols which represent complicated concepts or organizations. Religions have simple symbols which stand for the whole complex set of concepts and practices which make up that religion. Corporations work very hard to have a simple and easily recognizable symbol which can be used to express the idea and presence of the corporation: the golden arches of McDonald’s are a good example.

Actions can be symbolic as well. By doing one thing, you are accomplishing something more complicated. The husband places a ring on his wife’s finger, which represents the promises that bind

them together. A torch is carried from one Olympic venue to another and used to light a brazier at a new venue, which represents the continuity of the concept of the games from one session to another. A gavel is rapped to represent the exact time at which a meeting starts. Often the symbolic action is simpler and easier to grasp than the complex action which it represents, but a really good symbolic action captures the sense and feeling of what is to be accomplished and is associated in our minds with other symbols, making it richer in meaning.

As an example, in some Lodges the Master is given a hat to wear when he is installed. The hat is a symbol of his authority, and because it is worn on the

head reminds us of another symbol of authority, the Crown. (And this, being the name of one of the four original Lodges, reminds us of the antiquity of Masonic tradition.) In Lodges which do not use hats, the symbol of authority is a chain with a square on it. The action of placing this chain around the neck stands in place of the complex idea of the Lodge giving the Master the authority of his office, and as he is given and receives the chain he is given and receives that authority.

A symbolical action, therefore, is a real, simple, and readily identifiable action which stands in the place of and does the work of a more complicated concept. Doing something symbolically

does not mean doing nothing instead of doing something.

I have noticed a tendency among some Brethren when doing ritual work to misuse the word “symbolically” in this way. As the ritual approaches, say, the part where the Master is to be invested with his chain of office, it is realized that the Lodge does not actually have any chain to present to him, because someone has been negligent and has lost it and has not bothered to replace it. What is done is that the person performing the ritual will say, “I symbolically invest you with this chain” and do nothing whatsoever. What they mean is “Let’s not and say we did.” is

is not doing something symbolically. It is not doing it at all. The Master has not received the authority that the ceremony is intended to give to him, either really or symbolically. The Brethren are only pretending.

There is, perhaps, a slippery slope involved in this practice, which might ultimately end with the whole degree ceremony being dispensed with in favour of “I symbolically confer this degree on you.” Perhaps it is simpler to pretend that something has happened than to represent it symbolically, but that does not make it better. In fact it might take away the whole point of doing it in the first place.

## Part 4 of 4

# A Triad of Masonic Ideals — The Ideal of Religion

Excerpted from the Grand Oration of Matt S. Hughes, Grand Orator, Free & Accepted Masons of California, 1915

*In part three, Bro Hughes pointed out the importance of knowledge. “Masonry either stands for something definite, or it does not. If it does mean anything definite and distinctive, then every member of a Lodge should have clear ideas on the subject.” Hence, educating ourselves and then sharing that knowledge with others. Now, the third ideal to conclude the series. It may be helpful to note that this Oration was given shortly after the formation of the Grand Loge Nationale Français in 1913 when a number of Lodges sought to restore the importance of religion and an avowed belief in God that the Grand Orient of France had abandoned in 1877 causing its lasting rift with regular Freemasonry.*

When we speak of the ideal of religion in connection with Freemasonry there will probably lie some well-meaning persons so ill-advised as to declare there is no such thing. There are those who hold the vain imagination that our Order has nothing to do with religion. If it is meant by that to say that Masonry is not committed to my religion or your religion, the statement is correct. But to say that it has nothing to do with religion is another matter.

Let us call to mind some familiar facts. No Masonic Lodge is regularly in session unless the Holy Bible [VOSL] lies open on the altar. It is known among Masons as the Great Light. But what is the Holy Bible that is given this central place in all our gatherings and which is described as that which illuminates the Masonic way? It is something more than a certain weight and size of blank paper bound in book form. If the Bible is only a piece of lodgeroom furniture, without any reference to its contents, then we might as well put a volume of the United States Census Reports in its place. For our civilization, the Bible is the textbook of religion, and it is the textbook of religion because we believe it contains a revelation from God. Now the Bible in the Lodge and its ritual either means something or it does not. If it has

no real significance for Masonic life and practice then we ought to cease all such false pretence; if it has any meaning it must be from the character of the Book, a religious meaning.

Masonic bodies have among their officers a chaplain, who is an official representative of religion. Our sessions are opened with prayer. Is there any intelligent Mason who would suggest that the prayers offered in our Lodges are only venerable forms of words and that they really have no religious significance? We call upon the name of God and we do it with reverence; but is there anyone who would suggest that our appeal to heaven means nothing in the way of religion? If the Deity is only an impressive convenience for ritual purposes; if the Bible on our altars is only a venerable relic of no recognized authority; if our prayers are only empty forms, so devoid of significance that they cannot be called religious; then Freemasons are open to the charge of being the most conspicuous body of self-confessed hypocrites known to history.

There are some authorities who have denied the existence of an ideal of religion to Freemasonry. This has been done on the basis of a partial and faulty definition of “religion.” Religion has been defined as “a system of faith

in, and worship of, a Divine Being.” On the other hand, Freemasonry has been described as “a peculiar system of morality, veiled in allegory and illustrated by symbols.” It has been held that “morality” is concerned with man’s duties to his fellowmen, and is therefore something different from “religion,” which is concerned with his duties to his Creator. It is sufficient answer to say that the definitions are faulty. Religion according to the Great Light of Masonry comprehends both man’s relation to God and man’s relation to man. Its full orb has two hemispheres — one divine and one human — and what God has thus joined together the definitions of lexicographers must not put asunder. Further, it is also to be said that the large part of the duties enjoined by the Creator have to do with human relationships so that morality becomes an essential part of religion. Religion and morality are thus one and indivisible for Jew and Christian on the authority of the Old and New Testaments of the luminary of Masonic theory and practice.

There are two common Masonic offenses against this ideal of religion. One is committed by the Mason who is openly and notoriously irreligious. There are such members of our Order, though we believe their number is on

the decrease. When Masons are known in the community as godless in their lives, as profane and blasphemous in their speech, as antagonists of religion, as obstacles in the way of the best influences in the social order, it is a reproach to the Order. Such men carry their own indictment with them. Professing to have the Holy Bible as the light of their lives, they violate its teachings and live as though there were no such authority in existence. Professing disbelief in prayer, they belong to an order that numbers a chaplain among its regular officers, whose function it is to open and close its sessions with prayer. Professing no faith in God, they are the same men who stood at the Masonic altar and called upon God to witness and help when they took their solemn obligations. If honour has value and consistency is honour, then these persons are offenders against the most sacred things of the Order.

There is another class of offenders against the Masonic ideal of religion — those who would substitute Freemasonry for the teaching of religion and those who would substitute the Lodge for the institution of religion. While Masonry has a religious aspect, its principles do not exhaust the teachings of religion, and the Lodge is not the distinctive institution of religion. Yet it is no unusual thing to hear some enthusiastic Mason declare that the principles of the Order are his religion and the Lodge his church. And sometimes, with an air of profound wisdom, some thoughtless Brother declares that if a man is just as good a Mason as he ought to be he will be a good-enough Christian. Some sayings have the sound of wisdom without its substance, and this is one of that platitudinous sort. Why, if a man is just as good a blacksmith as he ought to be, will he be a good-enough Christian. Or,

to stretch the imagination somewhat, if a man is just as good an alderman as he ought to be, he will be a good-enough Christian. Such speech is wasted lung action.

But suppose one does make a religion out of Masonic principles and a church out of his Lodge, what kind of a religion does he accept? Consider only one aspect of the subject. We have come to the point in the progress of humanity when universality must be a mark of any accepted religion. The time was when peoples were satisfied with national duties — gods without power outside the country's boundaries. There are parts of the world today where men worship household gods. But the intelligent man of today would not bow in worship to a California god or a United States deity. The religion of use to the modern individual must be a universal religion. The civilized man of the twentieth century must have a religion for all men everywhere.

Now, considering Masonry as a religion and the Lodge as a church we are confronted by the startling fact that a man with such a religion is satisfied with something that has no place for one-half of the human race, and that the best half — its womanhood. He has a religion from which his mother, his wife and his daughter are all debarred. They cannot become Masons, and the man finds himself with a religion that has no place for womanhood. The average man, not to say Mason, might well hesitate a long while before avowing a religion for a single sex. That sort of thing does not sound like genuine Freemasonry. It is also to be noted that certain races of men have no place in this peculiar religion. It is further to be remembered that no fortunate person of the single sex can join this peculiar church until

he has passed his majority. It is finally to be emphasized that only those can get into this church who come with a certificate of good character; in other words, it is a religion without hope for those who have fallen, unless they can pick themselves up and make good.

By the very nature of things. Freemasonry is not and cannot be a universal institution at the present time. Its very existence and usefulness depend upon the union of picked men for the accomplishment of definite purposes. As far as we can judge, that necessarily will exist for generations to come. But when any man thoughtlessly proclaims that he has made Freemasonry a religion, he does two things: he announces to the world his satisfaction with something very narrow and limited in the way of religion, and he brings needless reproach upon the Order in the eyes of intelligent persons by giving unmerited opportunity to opponents of the Fraternity. It is high time that a great silence fell upon all such foolish talk about the principles of Freemasonry being adopted as a religion and the Lodge being accepted as a substitute for the church. Masonry has a religious ideal, but it is not the ideal religion.

Here endeth our annual lesson. The ideals of quality, knowledge and religion have been brought to remembrance because your speaker considers them of prime importance. They offer to this and all Jurisdictions the greatest opportunities of advancement in the years to come. They are commended to all Freemasons who love the Order and believe in its mission. And while we may not realize our ideals, either as individuals or as institutions, there can be no such things unless ideals are kept in view and our activities move in their direction.

