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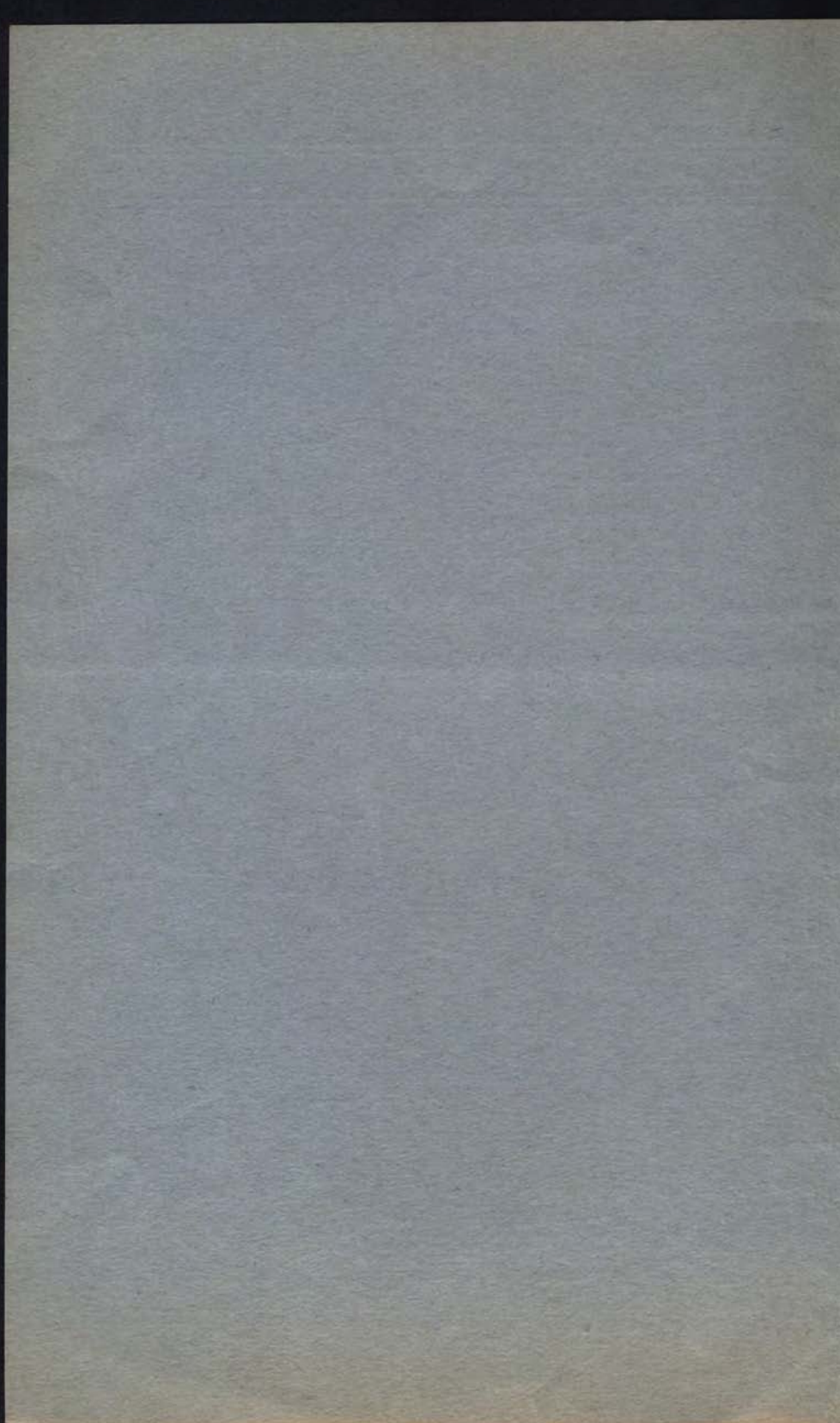
FOR PRIVATE CIRCULATION

Masonic Notes

A publication to encourage and facilitate
intercommunication between Masonic Students
in all parts of the world



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Kingston, Ont., Canada,
October, 1918.

Dear Sir and Brother,—

I am sending you the first number of "Masonic Notes" in the hope that

you
kind
TO CAPTAIN C. C. ADAMS, R.E.,
WELLINGTON APARTMENTS,
KINGSTON, ONT., CANADA.

cheque
I enclose money order for
postal note
as subscription for one year to "Masonic Notes."
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(Postal Address)

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(Please write clearly)

Kingston, Ont., Canada,

October, 1918.

Dear Sir and Brother,—

I am sending you the first number of "Masonic Notes" in the hope that you will appreciate the need for such a work and will be induced to subscribe. Kindly bring it to the notice of any friends whom you think will be interested.

Yours fraternally,

C. C. ADAMS,

Captain.

Masonic Notes

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VOL. I., No. 1

NOVEMBER, 1918

Annual Subscription
\$2.50 or 10/6
(in advance)

INTRODUCTION.

A short foreword is necessary to explain the advent of this new Masonic publication and to give the reasons which have prompted me to launch it.

In May, 1911, the late Brother E. L. Hawkins, author of "A Concise Cyclopaedia of Freemasonry," brought out a small serial in England called "Miscellanea Latomorum, or Masonic Notes and Queries," with the idea of facilitating intercommunication between Masonic students on matters of interest. Any subscriber who was looking for information on any point (not of too esoteric a nature) connected with the various Masonic degrees was at liberty to send a query to the Editor. This query was published, and so came to the notice of others who might be in the position to submit a reply, which would appear in a succeeding issue. In addition, brief notes on Masonic matters of general interest were included.

Brother Hawkins stated in his introductory letter that his object in putting forward the scheme was partly to supply a want that he thought must exist and partly to create a want that he thought ought to exist if it did not. The result was gratifying, and the publication continued until Brother Hawkins' death in April, 1913.

In August of that year, Brother F. W. Levander started a new series of the same publication, bringing out nine copies in each year, and this was continued successfully until Brother Levander died in December, 1916.

My intention is to issue this serial on the same lines, but I must make it quite clear that this is an entirely independent publication, and has no connection whatever with the former work. I feel that there is great need for a small periodical of this nature, and believe that I am in a good position to launch it into the Masonic world. Being a student of Masonic history and ritual in England for many years, I am well acquainted with Masonic work in that country, and have been brought into touch with many Masonic centres both in the Dominion and in the United States since my advent to this country in 1916.

There are a great number of small differences between the work in England and that in America, which are of particular interest at the present time, when there are so many Canadian and American Masons overseas. The bonds between the Grand Lodges of the various Allied powers have never been stronger than they are now, and a work such as this, which will bring Masons on both sides of the water into contact, cannot fail to be of interest to a great many.

I shall endeavour to get subscribers in as many countries as possible, in order to get varied views on the points which will arise.

Queries on all degrees will be welcome, provided they are not of a too esoteric nature. Notes of general interest are also invited, but in this connection I should state that the intention is to exclude all current Masonic history, as the publication of this matter is already sufficiently provided for, and I do not wish to compete with the regular Masonic press or the Transactions of any literary Lodge. The serial will also include a Sale and Exchange Column for Masonic books, etc., through which subscribers can give notice of their wants without charge. Nine copies will be issued during the year, and the subscription will be two dollars fifty cents, or ten shillings and sixpence per annum, payable in advance.

Brethren who join during the year will receive all previous numbers published in that particular year. In order to encourage Brethren to place the periodical in the hands of likely subscribers, I will send it free for one year to any brother who sends in three subscriptions; in other words, four copies will be given for the price of three.

The future of this publication depends more upon the subscribers than it does upon the editor, and I will take the opportunity of asking those who read this issue to introduce it to friends whom they think it may interest. Specimen copies will be provided on application. At the same time, I wish to thank those who are helping to introduce the publication into new spheres.

Royal Military College,
Kingston, Canada.
October, 1918.

C. C. Adams,
Captain.

All communications with regard to this periodical should be addressed to the Editor,

CAPTAIN C. C. ADAMS, M.C., R.E.,
Wellington Apartments,
Kingston, Ontario,
Canada.

QUERIES.

Queries and Replies are to be written on one side of the paper only.

The Editor reserves the right to reject any communications which in his opinion are unsuitable, or of too esoteric a nature.

Correspondents must always give their full names, but any who do not wish them to be published may give initials or pseudonyms for publication.

Any reader who sees a query which he can answer is asked to send a reply to the Editor, Capt. C. C. Adams, Wellington Apartments, Kingston, Ont., Canada.

No. 1—White Robes—Why are white robes worn by candidates for practically all degrees in the United States?

L. A.

No. 2—North-East Corner—We are told that the north-east part of the Lodge figures in our first degree ceremony owing to the habit of laying the first or foundation stone of a building in that quarter. I should like to know why the foundation stone is laid in that quarter.

S. K.

No. 3—Royal Arch Principals—In Ireland and the United States, the First Principal of a Royal Arch Chapter is J., while in England and Canada, Z. holds that position. Can anyone tell me how this difference came about?

S. K.

No. 4—Left Foot—Why is the left foot connected with Masonic circumambulations?

M. K.

No. 5—Goat—Can anyone give information as to the popular belief that the goat is connected with our Masonic ceremonies?

M. K.

No. 6—Secret Societies in the Bible—Our legends attribute the origin of at any rate part of our ceremonies to Biblical personages. Is there any actual reference in the Bible to the existence of a secret society with its own signs and methods of communication?

A. D. F.

No. 7—Stolkin—This name occurs in a number of high degrees, and I should be interested to hear the origin of it. Joabert, a name which figures in the same connection, is, I believe, a corruption of Zabud, who is mentioned in I. Kings 4, verse 5, as “the king’s friend.”
Hyde.

No. 8—Slaves—Did the Lodges in the Southern States own slaves before slavery was abolished?
Verum.

No. 9—Saint John—The parallel lines of Masonry in the United States refer to St. John the Baptist and St. John the Evangelist. I understand that this reference to New Testament personages was removed from the English rituals at the time when Masonry was made non-sectarian in that country. Can any Brother give me more information on this point?
H. W.

No. 10—Master’s Hat—I understand that a silk hat was originally worn by the Master of a Lodge both in the British Isles and America. It has been discontinued for some time in England, but is still retained in Newstead Lodge No. 47, meeting at Nottingham. Are there any other districts where this practice is still in vogue?
H. W.

No. 11—Lesser Lights—What is the origin of the Lesser Lights of our Lodges?
H. W.

No. 12—Deacons’ Jewels—I believe that the Deacons wear different jewels suspended from their collars in different countries. Can any Brother give me further information on this subject?
C. H.

No. 13—Past Master’s Degree—Has the degree of Past Master ever been conferred in England?
S. C.

REPLIES.

No. 1—White Robes—White is a symbol of purity, and has been used for this purpose since very early times. The intention is to show that the novice, coming from the world without, has renounced the life of that world and is entering

the temple of initiation with the intention of leading the purified life. He must realize that the things that are holy are reserved for those that are holy. In other words, it is the outward and visible symbol that he is a just, upright and free man. A candidate for Roman office was clothed in a white robe or "Toga Candida," and from this we derive the word "Candidate." This white robe is not used in Canada or the British Isles, and as far as I know never has been, though I am not certain on this point. It would be interesting to hear how and when the custom was started in the United States.

Editor.

No. 4—Left Foot—This would be the natural foot with which to start, in order to circumambulate with the sun. In his book, "Signs and Symbols of Primordial Man," Dr. Albert Churchward states that in the Egyptian mythos, as recorded in the papyrus of Nesi-Amsu, at the overthrow of Apep (c.f. St. George and the Dragon, etc.) the 'Serpent of Evil, the left foot of the slayer was placed on the beast. For this reason the left foot is always considered lucky. It should be remembered that soldiers always step off with the left foot first.

Editor.

No. 6—Secret Societies in the Bible—I know of two references which might be taken as indications of a secret means of recognition, and there may be others. In I. Samuel 20, there are evidences of a secret code for communication between David and Jonathan. The second case is to be found in I. Kings 20, verses 32, 33. In this we see that the king of Israel says, in speaking of his prisoner Benhadad, "He is my brother," and the following verse goes on to say "the men did diligently observe whether anything would come from him, and did hastily catch it." This seems to imply that they had been instructed to look for some secret sign or word.

Editor.

No. 9—Saint John—These alterations were made under Dr. Hemming's direction at the Lodge of Reconciliation, which revised the work at the Union of the English Grand

Lodges in 1813. The name of Moses and Solomon were introduced to take the place of the former patron saints. I should like to hear which system has been adopted in other countries. The practice of installing the new officers of a lodge on St. John's day in winter is, I believe, unknown in England.

L. A.

No. 12—Deacons' Jewels—I believe that the office of deacon is a comparatively recent invention, and that in the early rituals of the 18th century there were no such functionaries. Their work was then performed by members of the Lodge who held no specific office. For this reason, we may expect the different Grand Lodges to have designed jewels along different lines. In England, both deacons wear the dove as a jewel, probably in allusion to the dove sent out by Noah, although Dr. Churchward points out in this connection that the bird represented the soul and was carried on the wands of the Egyptian priests. In Scotland, the Senior Deacon's jewel is a mallet between the Square and Compasses, while that of the Junior Deacon is a trowel in a similar position. In the United States these officers again bear the Square and Compasses, between which the Senior Deacon's jewel has a representation of the sun, and the Junior Deacon's jewel, that of the moon. I should like to learn the practice elsewhere. In this connection I might mention that in England and Canada both deacons are appointed by the Master, but in the United States the Senior Deacon is appointed by the Master and the Junior Deacon by the Senior Warden.

Editor.

No. 13—Past Master's Degree—The installation of a brother in the chair of a Craft Lodge really constitutes a degree, but apart from this, I believe that the Past Master's degree is peculiar to America. In the early days of the nineteenth century, it was by the regulations necessary to be a Past Master before being exalted to the Royal Arch. This imposed a very severe limit on the membership of Royal Arch Chapters, and the governing body in England

eventually decreed that the degree could be taken by Brethren who had been Master Masons for one month. In America, however, the difficulty was overcome by the conferring of the "Past Master's degree." This degree is the second of the series conferred by a Royal Arch Chapter, but it does not give to a brother the status which he obtains by being regularly installed as Master of a Lodge. At the present time in England it is essential for an installed Principal to be an installed Master of a Craft Lodge. Editor.

NOTES.

The Editor is making a catalogue of obsolete and obscure Masonic degrees and would welcome information on this subject.

The York Rite—This is a name for a system of degrees well known on the American continent, and which constitutes one of the alternative systems of high degrees available to the aspiring Mason. It has no claim whatever to the name, as the degrees are not those which were under the jurisdiction of the York Grand Lodge. They are all, with two exceptions (Past Master and the Red Cross) to be found in England, but there they are not organized into one continuous system, so that the name, York Rite, is almost unknown.

The following shows the order in which the degrees are taken in the United States:

Lodge.

1. Entered Apprentice.
2. Fellow Craft.
3. Master Mason.

These degrees are common to all Rites and Systems.

Chapter.

4. Mark Master Mason.
5. Past Master.
6. Most Excellent Master.
7. Royal Arch.

Council.

8. Royal Master.
9. Select Master.
10. Super-Excellent Master.

Commandery.

11. Red Cross.
12. Knight Templar.
13. Knight of Malta.

The last includes the preliminary degree of the "Mediterranean Pass."

In the United States there is a Grand Commandery for each State and a Grand Encampment for the whole of the United States.

The system in Canada is practically the same, but in some provinces the degree of Past Master is omitted. Also, in the Dominion, the governing body conferring the last three degrees is entitled a Preceptory, which is also the English custom.

In Scotland the system is very similar to that described above, but the degrees themselves are somewhat different. There are three Chapter degrees, as follows:

- Mark Master Mason.
- Excellent Mason.
- Royal Arch.

The former is fully recognized by the Grand Lodge of the Symbolic degrees, and the degree of Excellent Mason

is, I understand, very similar to that of Most Excellent Master. After the Royal Arch follow:

Royal Ark Mariner.

Red Cross.

and these are followed by the Council degrees with Knight Templar and Knight of Malta to complete the system. The whole organization of these degrees, above the first three, are under the jurisdiction of the Grand Chapter.

In Ireland, I understand that the system is much the same, but in this country, the Grand Lodge of the Symbolic degrees gives no recognition to any except the first three.

In England, the organization is completely different. The Grand Lodge recognizes the Order of the Holy Royal Arch, and the Grand Lodge and the Grand Chapter work hand in hand. The Grand Chapter only governs the one degree, or perhaps I should say the Order, for it is not in the true sense of the word a degree, being the completion of the one of the former degrees of the system. In this country, every Holy Royal Arch Chapter must be attached to some Craft Lodge, and both of these bodies bear the same number on the Register.

The Grand Lodge of Mark Master Masons is a separate organization, which has jurisdiction over the degrees of Mark Master Mason and Royal Ark Mariner, these two degrees being conferred in separate lodges, the former degree being a prerequisite for the latter.

The Council degrees are usually called the Cryptic degrees in this country, and can be conferred on Royal Arch Masons who are also Mark Master Masons. The first degree to be taken is that of Most Excellent Master, the other three being in succession, as in America, Royal Master, Select Master and Super-Excellent Master.

The Knight Templar System in England is under the jurisdiction of the Great Priory, and the degrees are conferred on Master Masons who have been Royal Arch

Masons for at least one year. This governing body has jurisdiction over the two chivalric orders, Knight Templar and Knight of Malta, the degree of the "Mediterranean Pass" being a preliminary to the latter. The Order of the Temple is conferred in a Preceptory, and that of Malta in a Priory. The chapeau and frock coat are worn in meetings of the Order on the continent of America, but in the British Isles these are unknown, and the red velvet cap and white mantle take their place on all occasions.

Ancient and Accepted Scottish Rite—This system is very different to the York Rite, in that, in every country, the thirty-three degrees are the same, and the whole of the Rite is governed by a Supreme Council composed of members of the thirty-third and last degree. There is only one Supreme Council for each country except in the case of the United States, where there are two jurisdictions, a Northern and a Southern. This system, like all other Masonic high degree systems, is based on the three degrees of Craft Masonry, and the degrees are as follows:

Symbolic Lodge.

(Not usually under the jurisdiction of the Supreme Council)

1. Entered Apprentice.
2. Fellow Craft.
3. Master Mason.

Lodge of Perfection.

4. Secret Master, also called Secret Provost, Discreet Master and the Levitical Order of Priesthood.
5. Perfect Master.
6. Intimate Secretary.
7. Provost and Judge, also called Irish Master and the Priestly Order in Israel.
8. Intendant of the Buildings, or Master in Israel.

- Elu or Elect Degrees
9. Elect of Nine, also called Nine Elected Knights, Elected Knights of Nine, First Elect, and Perfect Elect Mason.
 10. Elect of Fifteen, also called Elu de Perignan, and Second Elect.
 11. Sublime Elect, also called Sublime Knights Elected, Elect of Twelve, Elect of Twelve Tribes, and Prince Ameth.
 12. Grand Master Architect, also called Grand Architect and Scottish Fellow Craft.
 13. Royal Arch of Enoch, also called Knight of the Ninth Arch, and Royal Arch Ecosais.
 14. Scotch Knight of Perfection, also called Grand Elect, Perfect and Sublime Mason (of the sacred vault of James VI. of Scotland) and Grand Scotch Chevalier of the Holy Vault.

Council of Princes of Jerusalem.

15. Knight of the Sword or of the East, also called the Babylonish Pass or Knight of the Red Cross of Babylon.
16. Prince of Jerusalem, also called Chief of Regular Lodges.

Chapter of Princes Rose Croix.

17. Knight of the East and West.
18. Knight of the Pelican and Eagle and Sovereign Prince Rose Croix of Heredom, also called Knight of the White Eagle and Knight of the Rosy Cross of St. Andrew.

Council of Knights Kadosh.

19. Grand Pontiff, or Sublime Ecosais.
20. Venerable Grand Master.

21. Patriarch Noachite or Prussian Chevalier.
22. Prince of Libanus or the Royal Hatchet (or Axe).
23. Chief of the Tabernacle.
24. Prince of the Tabernacle.
25. Knight of the Brazen Serpent.
26. Prince of Mercy or Scotch Trinitarian.
27. Commander of the Temple.
28. Knight of the Sun, also called Chaos Disentangled, Prince Adept and Sublime Elect of Truth.
29. Knight of St. Andrew (of Scotland).
30. Grand Elected Knight Kadosh or Knight of the Black and White Eagle.

Consistory of Sublime Princes of the Royal Secret.

31. Grand Inspector Inquisitor Commander.
32. Sublime Prince of the Royal Secret.

Supreme Council.

33. Sovereign Grand Inspector General.

Many of the additional names given above are obsolete.

In the British Isles, the title "Scottish" was dropped some years ago, and the organization is now known as the Ancient and Accepted Rite.

The groups into which the degrees are divided differ somewhat under the various Supreme Councils, but in the three jurisdictions of North America there is a great similarity. All these charter Lodges of Perfection which confer the degrees from 4-14° and in the Dominion of Canada and the Southern Jurisdiction of the U. S. A. Chapters of Princes Rose Croix are chartered with authority over 15-18°. In the Northern Jurisdiction, however, there are Councils of Princes of Jerusalem for 15-16° and the Chapters of Princes Rose Croix only have authority over

17-18°. In Canada and the Northern Jurisdiction, the Consistories of Sublime Princes of the Royal Secret govern 19-32°, but in the Southern Jurisdiction there are Councils of Knights Kadosh for 19-30°, and Consistories for 31-32°. I should state that in Canada, only one Consistory is allowed for each province, and a time limit is imposed on candidates taking the degrees from 30-32°.

In all countries members for the thirty-third and last degree are selected by the Supreme Council. In America each Supreme Council is composed of thirty-three members, who are known as "active" members of the thirty-third degree. In addition there are a large number of "honorary" members of the last degree.

The Supreme Councils of the British Isles have a very different system. The only bodies chartered are Chapters of Prince Rose Croix. These Chapters have authority to confer 4-17° in a short form and 18 in full. All degrees above 18° are conferred by the Supreme Council, who make their own selections. The 19-29° are conferred in short form and the four higher degrees are given at length. There is no limit to the number of members of 30° under these Councils, but a candidate for this degree must have been three years in the Order and be installed Most Wise Sovereign of a Rose Croix Chapter.. The members of the higher degrees are, however, very limited. There are in England only 99 members of 31° and 63 members of 32. The number of members of 33° is thirty-three, and of these, nine form the Supreme Council. The arrangement is similar in Scotland and Ireland. There are no Consistories in these countries.

In this connection, I should mention the Royal Order of Scotland, which is not connected with the system, but at the same time works hand in hand with it in some countries. The Royal Order has its headquarters in Edinburgh, and the King of Scotland is hereditary Grand Mas-

ter. It is organized in Provinces, and has jurisdiction over the following degrees:

The Order of Heredom.
Knight of the Rosy Cross.

These degrees are quite distinct from the eighteenth degree of the Ancient and Accepted Scottish Rite. The rituals are in verse and the degrees are explanatory of the three Symbolic degrees of the Craft.

In Scotland, a candidate for the eighteenth degree of the Ancient and Accepted Rite must be a member of the Royal Order, but in other countries some of the degrees of the Rite are often essential to a candidate for the Royal Order of Scotland. For example, in the Metropolitan Province of England, 30° is necessary, and in America the qualification is 32°.

Note.—The Editor will be pleased to receive any further information on the subject of the two systems dealt with above.

WANTED AND FOR SALE.

Brief notices for subscribers will be inserted free of charge.

WANTED.

By the Editor—Old Masonic jewels and aprons.

FOR SALE.

By the Editor—The Symbolism of Freemasonry, by A. G. Mackey; Signs and Symbols, by Dr. George Oliver.

