



**The transition theory ..... 1**  
**Freemasonry online ..... 2**  
**Celestial lodge ..... 2**  
**The Ukraine .....2**  
**Shrine banquet ..... 3**  
**The origins of the Shrine ..... 3**  
**Chaplain's corner ..... 4**  
**What we stand for ..... 4**

# Transition theory

The transition theory of masonic history holds that men not actively involved in the operative mason's trade were admitted to operative masons' lodges and, as the masons' trade declined, these outsiders took control of lodges. Little proof exists in support of this theory although it was held in high regard during the nineteenth century and through much of the twentieth.

With one exception—Elias Ashmole and Col. Henry Mainwaring on 16 October 1646—there is no evidence that any non-operative was ever admitted to an operative lodge in England. Although some Scottish lodges changed from an operative to non-operative basis, none are evident in England.

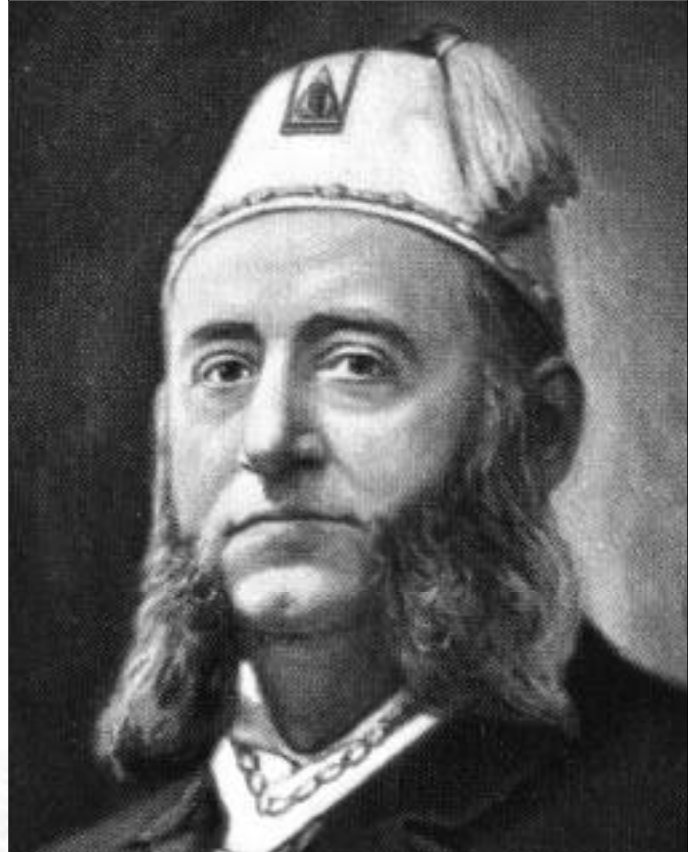
There is no extant ritual, minutes or descriptions and no primary evidence of masonic activity in seventeenth century England. There is a list of 27 members of a lodge in Chester dated 1673 and one Edward

Hall claimed initiation into Chichester lodge in 1695 but there are no other records of either lodge. The *York No. 4 MS* of 1693 names six members of a lodge of which nothing else is known. It seems likely that, within the Worshipful Company of Freemasons of the City of London, there was a masonic lodge into which members were accepted as early as 1621 but this is not proven.

William Hutchinson in his *The Spirit of Freemasonry* (1775), with Grand Lodge official sanction, rejected any direct lineage to operative masons. But many freemasons continue to accept that lineage.

Relying on the Old Charges, masonic historian Bro. Harry Carr wrote that Freemasonry "...developed in Britain out of the building trades and fraternities, whose history goes back some 600 years in England.

"Our present-day speculative Freemasonry is directly descended from the operative



**Dr. Walter Millard Fleming (1838/06/13 - 1913/09/09), who conceived the idea of a fraternal organization dedicated to fun and wrote *The First Complete Ritual of the Ancient Arabic Order of the Nobles of the Mystic Shrine* written for the establishment of the Order in the Western Hemisphere in 1870, was initiated in Rochester Lodge No. 660, New York, on 14 December, 1868.**

masonry whose beginnings we can trace back to the earliest record of organization among masons in 1356."

There is a possibility of simultaneous operative guild masonry and the speculative Craft in the seventeenth century. It is possible that associations became non-operative after the cessation of church building around 1540; it should be noted that nine lodges founded in the eighteenth century bear the

word "Operative" in their names to this day. It is possible that the dissolution of the monasteries played a rôle. And many other theories have been mooted over the years.

Bro. Eric Ward posed the "Original Birth" theory, claiming that the inner circle of the London Company of Masons was a new movement, which emerged in seventeenth century England, free from and independent of the trade.

**continued on page 2**



**VOLUME 68 / NUMBER 7**

EDITED by Trevor W. McKeown for the Grand Secretary's Office and published by the Grand Lodge of Ancient Free and Accepted Masons of British Columbia and Yukon. The VIEWS AND OPINIONS expressed in the *Masonic Bulletin* are those of the individual authors and writers, and do not necessarily reflect the opinions of this Grand Lodge. The editor reserves the right to edit submissions. CORRESPONDENCE: 1495 West Eighth Avenue, Vancouver, British Columbia V6H 1C9 Canada. WEB: <http://freemasonry.bcy.ca> TELEPHONE: +1-604-736-8941. FACSIMILE: +1-604-736-5097. EMAIL: [editor@freemasonry.bcy.ca](mailto:editor@freemasonry.bcy.ca)

## Transition theory from page one

Bro. Frederick W. Seal-Coon's theory of "Conspiracy to Fellowship" posits that originally these "lodges" were a cover for conspiratorial meetings of Royalists who had lain low during the Commonwealth period. They came into the light of day with the Restoration, and now used these "lodges" to foster unity, comfort and goodwill. Hence, the message was changed to good fellowship, good feasting and prohibition of discussion of religion and politics.

There have been some ten theories proposed in the pages of *Ars Quatuor Coronatorum* over the years, yet the origins of speculative Freemasonry still remain shrouded in mystery. Bro. Roeynton B. Khambatta suggests that we would have greater success if we looked to a multi-factorial origin, rather than to a single one. In different parts of the country, and in differing circumstances, each of these 'theories' may have played a part in different amounts.

Excerpted freely *Ars Quatuor Coronatorum*.

## Celestial Lodge

An entertaining piece of masonic writing has been making the internet rounds recently. Entitled *Installation Night at the Celestial Lodge*, it



W Bro. Palmer Cox

## Freemasonry online

Our Grand Lodge website maintains a list of lodge websites at [freemasonry.bcy.ca/links/](http://freemasonry.bcy.ca/links/). If your lodge website isn't listed here, email our webmaster at [admin@freemasonry.bcy.ca](mailto:admin@freemasonry.bcy.ca) with the URL. Our Grand Lodge has also adopted a number of policies for masonic websites. They can be read online at [freemasonry.bcy.ca/grandlodge/regulations.html](http://freemasonry.bcy.ca/grandlodge/regulations.html).

District No. 13

[www.bcfreemasons-district13.ca](http://www.bcfreemasons-district13.ca)

District No. 22

[www3.telus.net/jcw/district](http://www3.telus.net/jcw/district)

District No. 27

[www.27trestleboard.com](http://www.27trestleboard.com)

Kelowna Masonic Family

<http://members.shaw.ca/bertf>

Victoria Columbia Lodge No. 1

[victoriacolumbia.ca](http://victoriacolumbia.ca)

Perfection Lodge No. 75, New Westminster

[freemasonry.bcy.ca/lodges/perfection75/index.html](http://freemasonry.bcy.ca/lodges/perfection75/index.html)

Zion Lodge No. 77, Vancouver

[www.geocities.com/Athens/Acropolis/2800/k5.htm](http://www.geocities.com/Athens/Acropolis/2800/k5.htm)

King David Lodge No. 93, West Vancouver

[www.kingdavidlodge93.org](http://www.kingdavidlodge93.org)

Eureka Lodge No. 103, Langley

[bcmasons.ca](http://bcmasons.ca)

Chemainus Lodge No. 114, Ladysmith

[members.shaw.ca/chemainuslodge114](http://members.shaw.ca/chemainuslodge114)

Kerrisdale Lodge No. 117, Vancouver

[www.geocities.com/Athens/Acropolis/2800](http://www.geocities.com/Athens/Acropolis/2800)

Dunbar Lodge No. 145, Vancouver

[www.dunbarlodge.org/](http://www.dunbarlodge.org/)

Coronation Lodge No. 151, Duncan

[www.coronationlodge.com](http://www.coronationlodge.com)

Admiral Lodge No. 170, Ganges

[www.admirallodge.com](http://www.admirallodge.com)

Vancouver Masonic Service Bureau

[freemasonry.bcy.ca/vmsb/](http://freemasonry.bcy.ca/vmsb/)

The Victoria Masonic WWW Site

[www3.telus.net/freemason/](http://www3.telus.net/freemason/)

is intended to introduce the reader to the many historical figures who have joined the Craft and who might be expected to attend a meeting of the Grand Lodge Above.

Unfortunately it also exemplifies the poor research so often found in both masonic panegyrics and vilifications.

Included in the list are Louis Armstrong, Samuel Johnson and Captain Cook, who were not freemasons; the Duke of Wellington, who in his later years couldn't remember ever joining; Arthur Conan Doyle and Winston Churchill, both of whom demitted; and Robert Service, who was dropped from

the rolls several years after taking his Fellowcraft degree. Explorer Richard E. Byrd might take exception to appearing on the rolls as "Richard E. Bird" and the tyler of this imaginary lodge, J. Edger Hoover, might take exception to sitting in lodge with Butch Cassidy.

The appearance of Butch is both startling and curious. The text reads "Bros. John Wayne, Hoot Gibson and Tom Mix, were listening to Bro. William Thaddeus Phillips, also known as Butch Cassidy." Whilst Phillips—who was a freemason—made the claim in his posthumously published autobiography that he was

Butch Cassidy, both his widow's correspondence and subsequent research have discredited his claim.

The question remains why anyone would want to include the name of a cattle rustler and train robber in a list of notable freemasons. As the piece appears anonymously, we may never know.

## Nota bene

We welcome our new Grand Secretary, MW Bro. James Chalmers Gordon, Grand Master 2001-2002, who, as a 33°A&ASR, is also active in the Royal Arch and the Royal Order of Scotland. This September he will be installed Grand Sovereign for the Canadian Red Cross of Constantine. He is also District Superintendent of the Knights Templar Priest, Canada West and recipient of the Order of the Purple Cross in the York Rite College.

Our thanks also go out to RW Bro. Robert E. Doige who acted as *interim* Grand Secretary during this transition period.

## The Ukraine

Early last December the Moscow News Service <[www.mosnews.com](http://www.mosnews.com)> reported that Ukrainian MP—and ex-president Viktor Yanukovich's campaign manager—Taras Chornovil had submitted to the Rada a bill entitled "On amendments to the Criminal Code of Ukraine."

Quoting the news report: "...membership of Freemason organizations, or any other organizations that require rituals and oaths of higher priority than the current law, must be punished by a jail sentence of up to three years.

The bill also reads that the members of Masonic organizations who are Ukrainian civil servants, law enforcers or military servicemen must be

jailed for three to seven years.

Ukraine's president, members of parliament, civil servants of ministerial rank, military servicemen and law enforcers of the rank of major-general or higher, if discovered to be members of Freemason organizations, may face up to 10 years in prison.

If the membership in a Masonic organization causes deaths, a threat to Ukraine's national integrity or its defense potential, members of the organization must be imprisoned for 10 to 15 years, the bill reads.

In February, the leader of Ukraine's Socialist Party, Aleksander Moroz, said that about 300 of Ukraine's top officials were members of the St. Stanislaus Order Masonic Lodge. Later, other left-wing parties and also the pro-Western bloc headed by Yulia Tymoshenko also called on the government to ban the St Stanislaus Order in Ukraine."

As an indication of anti-masonic sentiment, the story is newsworthy in itself, but there is more.

The Order of Saint Stanislaus was established in 1765 by King Stanislaus II of Poland for the Polish nobility. Revived in 1979 as an anti-communist measure, it has become a vehicle for humanitarian aid within the Polish community, is now established worldwide, and has been adopted as the second highest award in the Ukraine national honours list. But it isn't masonic.

How this organization became identified with Freemasonry, and—more importantly—exactly what Freemasonry there is in the Ukraine, are questions that remain to be answered.

Viktor Yanukovich has lost the Ukrainian presidential election to Viktor Yushchenko, who was eventually declared the winner on January 10, 2005. What effect this will have on Chornovil's bill remains to be seen. ■

## Shrine banquet

A Masonic and Shrine Banquet and Dance is planned for April 2nd at the Gizeh Shrine Centre in Burnaby, and a gala evening is guaranteed.

Organized by District 2 and District 16, non-masonic family and friends are most welcome. Let's show them the great fun we have being freemasons, and perhaps they'll want to join us

The cocktail hour starts at 6:30 pm with a gourmet buffet served at 7:30 pm and dancing from 9:00 pm. Boogie the night away to the music of the show band, "Straight Shooters."

Tickets are only \$30 per person. Get your tickets now: call RW Bro. Wally Turko at 604-465-9238 or Noble Bill Bishop at 604-538-0878. ■

## Shriners

Bro. Walter M. Fleming MD is generally credited with founding the Shriners, although the early promotional work of Bro. William Jermyn "Billy" Florence (1831/07/26 - 1891/11/19) has left some with the impression that Florence was actually the founder.

Although its founders had decreed that a candidate for the Shrine must have received either the York Rite Knights Templar degree or the Scottish Rite 32°, it is curious that at the time Fleming wrote the ritual, he had received only the three regular degrees of Freemasonry.

Fleming founded Mecca Temple of the Ancient Arabic Order of the Nobles of the Mystic Shrine on 26 September 1872 and the Imperial Grand Council for the United States of America, in New York City on 6 June 1876.

The early history is controversial, with Louis N. Donnatin labeling James McGee's recollections as "the ravings of a diseased mind" although he is probably closer to the truth

than any other. While Fleming reported that the Order was conferred on William Jermyn Florence and himself in 1871, the first thirteen pages of the Order book have been cut out and no record survives. Fleming's mythical history of the order, with its origins in Mecca in 644CE—or 698CE—were first developed in 1876 and published in 1893. Although the exotic eastern origins of the order were widely promoted, most notably by "Billy" Florence, William B. Melish, Imperial Potentate in 1892, is believed to have issued a pronouncement repudiating such myths. Fleming never publicly admitted that his history was a fiction although in 1927 his son, Charles P. Fleming, published a lengthy article crediting his father with the creation of the ritual, mythic history, and regalia.

The role of Florence is equally controversial. Inimitable comedian and leading actor of the time, Florence was a popular international performer and the use of his name greatly aided the order's early growth.

The current view that he did little other than lend his name to Fleming's initiative has replaced an earlier opinion that he was the "Father of the Shrine." Although he had been referred to as such by Fleming in the eulogy at Florence's funeral, the records don't support the claim.

A contemporary, Augustus Thomas, described Florence as the "projector and organizer of the Mystic Shriners" yet by 1959 Fred Van Deventer would report that Florence had actually attended few of the early organizational meetings. The story that Florence attended a Shrine meeting in Marseilles during 1870, appears to be apocryphal.

In August of 1888, the Shriners undertook their first major charitable work in relieving the yellow fever epidemic in Jacksonville, Florida. It was in the same period that

**Grand Lodge 134th  
Annual Communication**

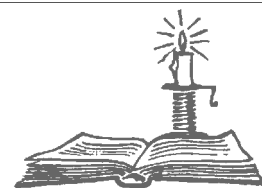
June 23-25, 2005  
**Pentiction**

Our online registration  
form can be found at:  
[freemasonry.bcy.ca/gl2005](http://freemasonry.bcy.ca/gl2005)

[freemasonry.bcy.ca/  
masonic\\_bulletin](http://freemasonry.bcy.ca/masonic_bulletin)

Now  
you can  
download the  
**Masonic Bulletin**  
from our  
website!

**Username: user  
Password: Ezra**



**Turn over  
a new leaf**

Books, tapes and videos;  
Masonic education at its best.  
Open for your convenience  
second and fourth Friday  
evenings; 5:00 'til 10:00 pm.

*The Library  
at  
Grand Lodge*

the Shrine began to attract bad press for its "debauchery."

By the mid-1890s criticisms started to be levelled by Grand Lodges and continued as late as 1930 although by 1910 the exuberant excesses were being discouraged by Shrine authorities. Individual temples had been encouraged for years to engage in charitable projects, and various resolutions and proposals had been mooted at Grand Council sessions, but it wasn't until 1919 that Imperial Potentate Freeland Kendrick set the Shrine on its path of support for hospitals for crippled children.

Today the Shrine is widely respected for its philanthropic work while also continuing to be the "playground of Freemasonry."

*Gleaned from Parade to Glory by Fred Van Deventer.*

## Chaplain's corner

by *VW Bro. Ian Paton, Grand Chaplain*

It is good for us to sneak away at least once during each year to relax in the sunshine or to vacation at a favorite getaway spot. Treating ourselves to these important interludes is often described as "topping up our tanks" or "re-charging our batteries."

When we literally top up our tanks at the fuel pump, we sometimes have the uneasy feeling that the day will come when we will run out of some of our precious non-renewable resources. These are not the only sources of energy that can be used up.

Every day we read or hear about busy people suffering from 'burnout' or 'running on empty'. These have become common phrases in our stressful, modern society.

Freemasons are fortunate because they have each decided and declared at some point in their lives that in 'times

of difficulty and distress' they put their trust in a mysterious source of strength and guidance that will never run out.

We all love that great old Master's question at the raising: "How does he hope to obtain that privilege?" Who can forget the answer: "With the help of God, the united aid of the square and compasses and the benefit of the password — Worshipful Master."

We draw strength and support from what the great Scottish poet Bro. Robert Burns described as "The Mystic Tie" that binds us to our creator and to each other around the world.

This unfailing and totally renewable source of help and energy from beyond ourselves may not spare us all the hurts and setbacks that befall us — but it sure beats running on empty!

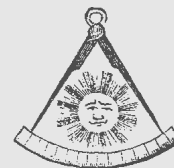
## UK tour

VW Bro. Simon Sheppard and his wife Suzanne are planning to escort a leisurely 17-day tour of England and Scotland from 12-29 May. The tour will include visits to the Grand Lodge of England and Scotland along with an excursion to Rosslyn Chapel. Visits will also be made to two Craft Lodges in England and Scotland. The cost of the tour will be \$3699 per person (land only) plus air and will include ten dinners and all breakfasts. A private bus and professional Trafalgar Tours guide will be included. Call 1-866-531-2775 or email [ssheppard@thomas-cook.ca](mailto:ssheppard@thomas-cook.ca) for details and reservations.

## What we stand for

*W Bro. Dieter H. Wagner, Kitimat Lodge No. 169*

In the hope of provoking some healthy debate and initiating some soul-searching,



## GRAND MASTER'S ITINERARY MARCH, 2005

3	Tue	<b>District No. 17</b>	District Meeting	West Vancouver
5	Sat	<b>District No. 14</b>	Progress Lodge No. 87	Vancouver
7	Mon	50th Anniversary	Kalamalka lodge No. 160	Vernon
9	Wed	Grand Lodge Board of General Purposes		Vancouver
10	Thu	Grand Lodge Line Officers meeting		Vancouver
11	Fri	<b>District No. 22</b>	Hiram Lodge No. 14	Courtney
12	Sat	<b>District No. 5</b>	Manoah Lodge No. 141	Tofino
16	Wed	<b>District No. 1</b>	Vancouver-Quadra No. 2	Victoria
19	Sat	<b>District No. 3</b>	Kamloops No. 10	Kamloops
20	Sun	Installation	Daughters of the Nile	Richmond
24	Thu	Maundy Thursday	Scottish Rite	Vancouver
23-31	Thu	Grand Session	Grand Lodge of Cuba	la Habana

I offer the following comments.

In the last few *Masonic Bulletins* there was a lot being said about our charities; how we should get involved in more, and advertise the good we do, mostly in order to increase our visibility and thereby our membership.

I believe that this flies in the face of what we and the lodges stand for.

To quote the *Address to the Brethren*: "...freemasonry directed to the cultivation and improvement of the human mind." Meaning, to help make better persons out of me and my fellow freemasons. No word about lodge charity.

It does go on in a later paragraph: "...about our practices with the theological virtues of hope, faith and charity." But here the emphasis is on what the individual is to do, not the lodge.

The *Address to the Brethren* goes on pointing out what the ideal of a freemason ought to be: "The man to whom faith, hope and charity are not mere words without any meaning..." The emphasis here again is clearly on the individual, not the lodges.

We have within our fraternal family, organizations dedicated to charity, the most visible by the public being the Shrine. The Cancer Car Project is a good one and has raised a lot of awareness about our fraternity.

Let us support these existing charities to the best of our ability. We benefit from this now and can benefit even more. But let us be cautious and not get the lodges involved in more charities.

If we make a big deal out of lodge charities we turn into service clubs, and we will, in my opinion, totally destroy the basic idea behind Freemasonry in more ways than one.

## Trivium

We have received correspondence advising us that **Prince of Wales Lodge No. 100**, Vancouver, lays claim to having the distinction of the unique masonic "bookends" of the list of members in this jurisdiction, alphabetically and otherwise: W Bro. William S. Aaroe, the Immediate Past Master, and Bro. Charles V. Zwirewich, most recent Entered Apprentice.