

WHERE DID THE  
HORNS GO?



FREE GARDENERS



MOVING ON UP TO  
ADVENTURE



NEW JEWEL



# RESURGO



## The Songs Of Summer

Summer is officially here and with it a much needed break from a very busy year of meetings and participating in Craft and York Rite Masonry. Our annual convocation recently concluded in St. George where we were honoured to have distinguished visitors from Ontario, Maine and as far away as Oklahoma! In addition to relaxation many of us are finding the time to read, and learn interesting new things about York Rite Masonry. Summer being a busy time for other things, we decided to shorten this issue a bit. Therefore comments from the Grand Z and Grand E and upcoming events will be included in the fall issue. Hopefully you will find something interesting in this issue of Resurgo.

As requested before, please contribute some ideas, want's needs and even some articles to your quarterly newsletter and take your place in history. Someday your great grandchildren may find something you contributed and sing your praises!

Larry

## And The Winner Is!

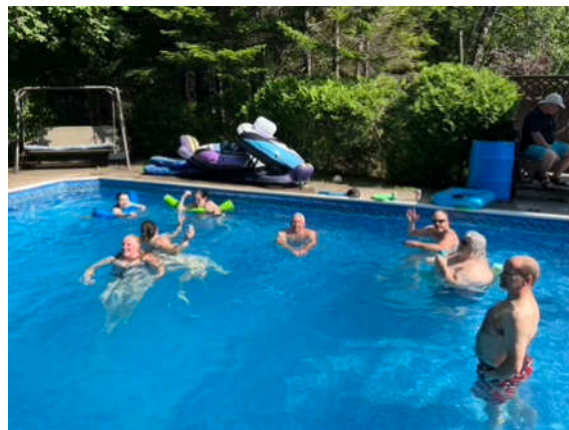
The annual “Eagles Trophy” for the best Chapter in the province is awarded to the Chapter receiving the most points from a variety of criteria related to administration, degrees conducted etc. Every year each Chapter is required to submit a written report to the Grand Scribe E so it can be reviewed and points tabulated. This year Carleton Chapter received the trophy based on two factors: accumulating the highest score of 513 points and the fact that they were the only Chapter who submitted their report to the Grand Scribe E.

Humbly accepting the trophy this year was the 1st Principal of Carlton Chapter and the Grand Scribe E himself, the Most Excellent Companion Eric. Johnson. Hopefully next year the referees won't be from the National Hockey League!



## Summer BBQ

This years annual York Rite summer BBQ was a roaring success again. With over 50 participants, from New Brunswick York Rite bodies, Blue Lodges, non Masons, spouses and children. A very big “Thank You” is in order for our 3rd Grand Principal Mark Walsh and his lovely wife Monique for hosting this event again this year at their home in Quispamsis. The weather was perfect, the food was amazing and the friendship was spectacular!



## Where Did The Horns Go?

The design of the altar in a Royal Arch Chapter is different than the altar in Craft Lodges but over the years it disappeared due to ignorance of ritual tradition and convenience because very few knew that the altar was supposed to be different or why.

Part of the misunderstanding rests in the fact that a Chapter is not a Craft Lodge and its design is supposed to be different because it is representative of the inside of the Holy Tabernacle. Therefore the altar is one of the only three pieces of furniture in the Holy place of Gods Sanctuary. Although it is an altar, it is not a regular one, but instead the "Altar of Incense".

We are taught in Hebrews 9:3-4 that the Holy of Holies (The Most Holy Place) contained the golden altar of incense and the ark of the covenant. The Holy of Holies was only entered once a year on the Day of Atonement by the High Priest (Her 9:7; & Lev 16). God's instructions for the altar of incense, required that the altar of incense be placed outside of the Holy of Holies, separated by a curtain (Exod 30:6; 40:5).

This altar also known as the Golden Altar was made of acacia wood and covered with gold, measuring a cubit (distance from the elbow to the tip of the middle finger accepted as 54 cm (21½ in)) in length and width, and two cubits in height. It had horns on its four corners, overlaid with gold, and a gold molding around it. Two gold rings were attached under the molding on opposite sides to hold poles for carrying the altar. The poles were also made of acacia wood and overlaid with gold.



The High Priest each morning and evening would conduct prayers for the people and would place hot coals from the brazen altar along with sweet smelling incense and the smell and smoke would fill both of the compartments in the tabernacle.

The coals from the brazen altar were unique in the they came from a separate altar used for sacrificing animals for the forgiveness of sins. These coals had been covered with the blood of the sin offering and prayers were believed to be only acceptable to God when our sins are covered with the blood of the Messiah. King David had

said, *"If I regard iniquity in my heart, the Lord will not hear me."* Meaning no matter how many good deeds we try to do on our own, it will not earn us forgiveness.

When King Solomon built the Temple in Jerusalem, the Altar of Incense was included in the design, as recorded in 1 Kings 7:48 and 2 Chronicles 4:19. There it continued to serve its purpose in the Temple, maintaining its role in the daily worship and sacrificial system until the Temple was destroyed.

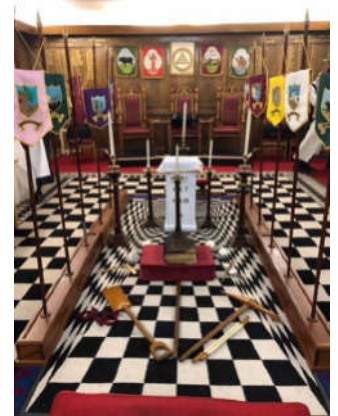




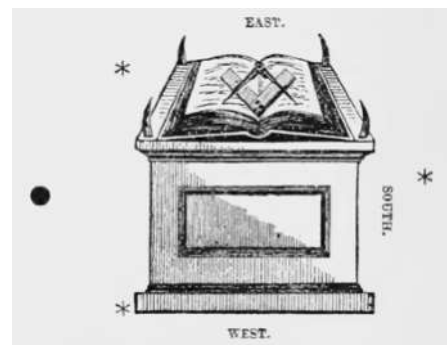
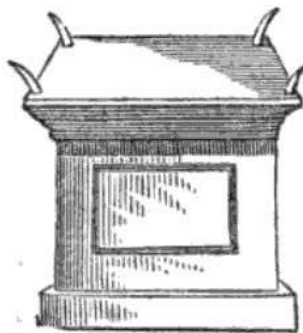
In the paper “THE ALTAR OF FREEMASONRY” by William Harvey, Provincial Grand Master of Forfarshire 1934-36 he wrote:

*“The original purpose of an altar was to provide a place where sacrifices could be made. After the erection of the Tabernacle, there was added the Altar of incense which is described as square in section, one cubit each way, and two cubits in height, with projecting horns; and authorities insist that that is the proper form of a Masonic Altar. In the Jewish ritual the Altar had a three-fold significance: it was the place where sacrifices were made, where incense was offered, and at its horns certain classes of offenders found sanctuary. In modern Freemasonry, the whole may be moralized as the spot at which the fervent Craftsman offers the incense of Brotherly Love, Relieve, and Truth, on which he lays unruly passions and worldly appetites as a fitting sacrifice to the genius of the Order, and under the shadow of which he finds sanctuary from greed, and avarice, and other lusts that would devour him.”*

Today the layout of most Royal Arch Chapters contain an altar but for purposes of practicality it is not separated by a curtain from the Ark of the Covenant or other significant furnishings. And for practical purposes they use the existing Masonic Altar. Very few communities have bothered to have an altar based on the proper design of the Altar of Incense with its horns simply because they never knew it was proper.



For those who question whether the horned altar was ever a part of the Royal Arch ritual they can refer to page 109 of Albert Mackey's book “The Book of the Chapter: or, Monitorial Instructions, in the Degrees of Mark ...” and page 60 of Albert G. MacKey's - “Encyclopedia of Freemasonry And Its Kindred sciences v1&v2” where the horned altar of incense is depicted.



Too often the understanding of our rituals is watered down or lost completely because of expedience or ignorance resulting in missed opportunities for understanding the symbols nature of our degrees. The horns may be gone in most Chapters, but that doesn't mean we can't bring them back to their rightful place in our ritual.

## All The Way From Oklahoma



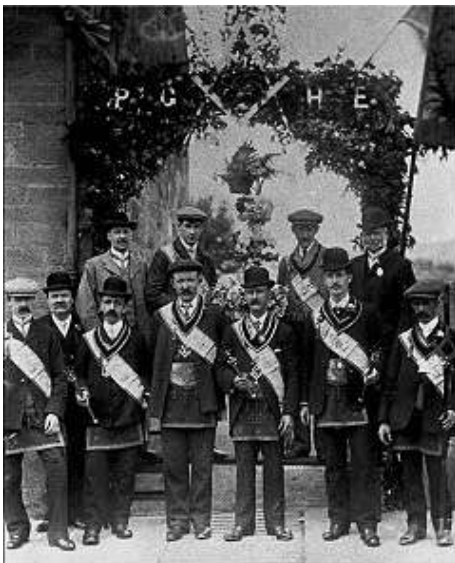
The Most Excellent Companion Frank J. Belluardo, Jr., the Grand High Priest of the Grand Chapter of Royal Arch Masons of Oklahoma honoured us with a visit to New Brunswick. The 136 year old GCRAM has eight Districts comprised of 18 chapters with a membership of 981 companions.

This was MEC Belluardo's first visit to this region of Canada, coming from the flat lands of Oklahoma, and he not only enjoyed the fellowship of New Brunswicker's, but the scenery of our hills and trees as well.

In addressing our council he spoke eloquently about the greatest aspect of Masonry being the fact that if it wasn't for being Freemasons, we would never have met each other and had to opportunity to build and grow friendships we otherwise likely would never have had.



## Who's Who - Mistaken Masonic Symbols



For hundreds of years people have mistaken other fraternal organizations for being Freemasons because they used symbolism and regalia that was the same or close to that which is used in Freemasonry and concordant masonic organizations. Beginning with this article we will look at some of them and see if we can help clear up any confusion to their identity and what those other groups were about. There are many cultures around the world that have "masonic-like" groups and symbols but we will only examine those in two cultures; British (Commonwealth) and American.

# The Ancient Order of the Free Gardeners

Modern Freemasonry spread throughout the British Empire and beyond in the early 1700's and following that, other fraternal societies began appearing and modelling themselves after the Freemasons, in some cases due to their founders being Freemasons themselves.

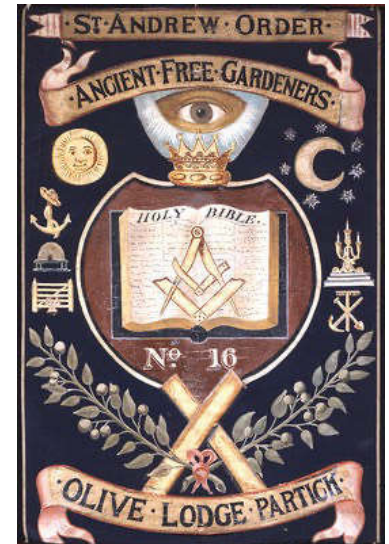
In the United Kingdom one of the earliest fraternities to form and mimic Craft Masonry was the the Ancient Order of the Free Gardeners which, was founded in Scotland in 1849. The creation of this order like the Freemasons began much earlier by landowners and farmers who enjoyed gardening for pleasure and were not practicing professionals and therefore could not form an incorporation or guild.

In 1676 Haddinton Lodge was organized with fifteen rules called "*Interjunctions for ye Fraternity of Gardiners of East Lothiaan*" with the goal of providing cooperation between its members, practical training and ethical development, and to provide support to the poor, widows, and orphans. These gardeners were the first to organize regional floral exhibitions. By 1715 a similar lodge was formed in Dunfermline, Scotland with the support of two members of the aristocracy; the Earl of Moray, and the Marquess of Tweeddale and began admitting numerous non-gardeners. The new lodge created a charitable society to support the poor, widowed and orphaned members of the lodge and eventually evolved into a mutual Aid Society.

By 1796 the organization had grown to five lodges and by 1849 they had increased to over one hundred including three in the United States of America and it was decided to create a Grand Lodge in Edinburgh to manage the large number of members. The success of the Free Gardener's was evident by the increasing number other horticultural societies that were formed during the 19th century, but unlike the Free Gardeners, those groups did not have a charitable role, provide mutual help, or have rituals, and they accepted anyone who paid their dues, male or female.

Unlike the Freemasons the establishment of a Grand Lodge didn't result in harmony and many Free Gardener lodges drifted away.

Ritual was very similar to 19th century Freemasonry with 'Signs, Secrets and Grips' based on the cultivation of the soil and referencing the Garden of Eden, verses the building of a temple, as the symbol of the nurturing of the spirit in intelligence and virtue. Like the Freemasons they had three degrees or grades to become a "Master Gardener".





The first degree was the Entered Apprentice, the candidate represented the biblical character of “Adam” the first gardener (Genesis Chapter 2 verse 15 – “And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.”). Adam was therefore the first Gardener. The working tool of the degree is the pruning knife, given as 'the simplest tool of gardening', thereby enabling the 'pruning of vices and propagating virtues by cuttings'.

The second degree, the Journeyman, was based on the second gardener “Noah”, the first remaining head gardener after the flood and a symbolical voyage that led him from the Garden of Eden then onward toward the Garden of Gethsemane at the Mount of Olives.

The third degree the Master Gardener focused on the third gardener, “King Solomon”, and the symbol of the Olive tree. King Solomon was considered by the Free Gardeners to be most knowledgeable of all trees, shrubs and plants and he was credited with providing to the building of the Temple; cedars to strengthen the walls, ivy to adorn them and hyssop for sprinkling and purification. Thus the Free Gardeners claimed that although the stonemasons may have built the temple, it was the Gardeners who finished the job. As well they believed that they were associated with it for a longer period due to their tending the gardens and providing the olive branch for the high priest to take into the holy of holies which they did on a regular basis.

Their badge was comprised of the Square and Compasses with a grafting knife in the centre. The compasses represented submission to the rules, the square for squaring moral actions and the knife the cultivation of one's mind and the embrace of brotherly affection.



Members wore regalia that were initially long splendidly embroidered aprons but in the early 1900's they adopted Masonic style shorter aprons that are nearly identical to that of the Scottish Freemasons rounded bibs. The letters P.G.H. and E., embroidered on the apron are code for the four rivers (Pishon, Euphrates, Gihon and Hiddekel) that flow through the Garden of Eden. The letters A.N.S. and O., refer to the three Grand Master Gardeners, Adam, Noah and Solomon and the Olive sign and grip of a Master Gardener.





Different jewels, collars and sashes included gardening tools and plants.

The twentieth-century was not kind to the Free Gardeners. Social protection laws and the National Insurance Act of 1946 undermined the need and purpose for mutual aid societies.

The two world wars, called up most of their members and many never returned and the economic depression of

1929 severely hampered the charitable fundraising and investments. By the 1950's the mother lodge at Haddington was dissolved and by 1980 the Dunfermline Lodge was gone as well. The societal events of the 20th century were not restricted to the Free Gardeners alone, there were nearly 30,000 Friendly Societies in the United Kingdom in 1950 and by 2000 there were fewer than 150. Today the Ancient Order of Free Gardeners is reduced to a few lodges in the UK and a lodge in Victoria, Australia while others are trying to be rebuilt with varying degrees of success.

Today the Free Gardners is nearly a forgotten thing of the past but its regalia and accessories are regularly mistakenly sold online as Masonic when they are not.





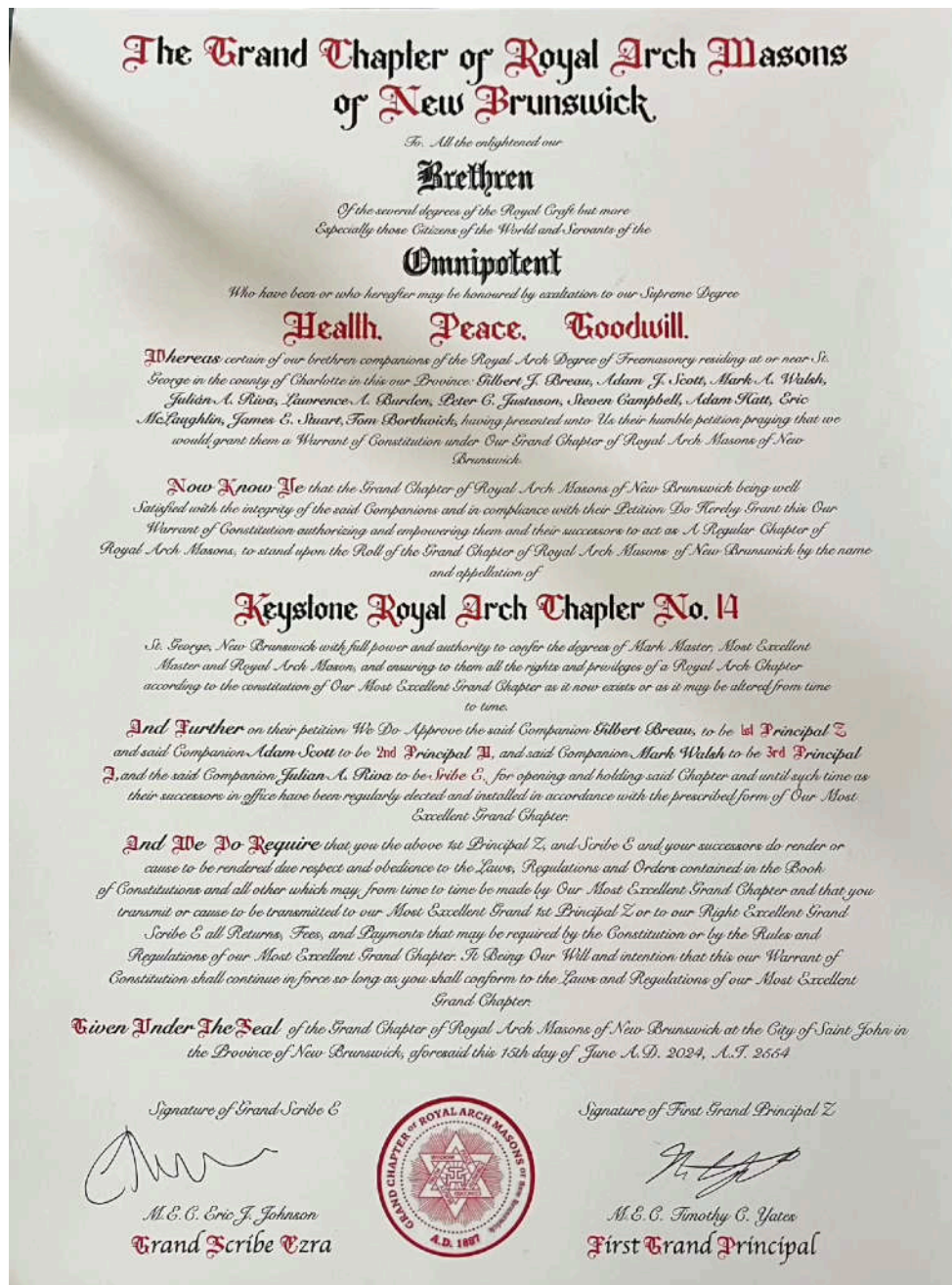
## History Made

History was made in St. George, NB on Saturday June 14th when Keystone No. 14, Canadas newest Chapter was consecrated. The last time a new Chapter was consecrated in New Brunswick was in the 1960s. So long ago, the planning team was faced with the challenge of designing a brand new Charter for Keystone Chapter. The task was more than simply reproducing a Charter from a pervious charter examples by the Grand Chapter of Royal Arch Masons of New Brunswick, because heretofore no such charter existed! For reasons that are lost to the mystery of time every Chapter in existence in 1887 when the Grand Chapter was created, never turned in their original charters issued by Scotland, Ireland and Canada and they were never replaced with a charter from New Brunswick. Fortunately Sussex Chapter No. 9 that was consecrated in August 1900 as a New Brunswick Chapter received a Charter from then named “Grand Royal Arch Chapter of New Brunswick”.

After several months of research, writing, numerous attempts at proof reading and finding a printer who could manufacture the charter on museum quality paper, designer V.E.C. Larry Burden submitted it to InColor Inc. in Moncton for production. In addition a second true copy was produced in case it should the original ever be need to be replaced.

As part of the consecration ceremony, the Charter was signed by the Immediate Past 1st Grand Principal MEC Tim Yates who was 1st Grand Principal when Keystone Chapter was created and by MEC Eric Johnstone the Grand Scribe E. In addition all of the founding members of Keystone Chapter led by the founding 1st Principal VEC Gil Breau put their signatures on the back of the charter, sealing their place in Canadian Royal Arch history.





MEC Tim Yates



MEC Eric Johnson



VEC Gil Breau



VEC Larry Burden



## Moving On Up

The York Rite in New Brunswick is the place to be! Despite being small in numbers compared to other jurisdictions, New Brunswick is a happening place. Its unfortunate that so many Freemasons only participate in their Craft Lodges under the mistaken belief that although the Master Mason degree is the “highest degree” he can achieve in Masonry, it is not the completion of the Hiramic legend.

To truly appreciate Freemasonry in its entirety men should considered the other York Rite bodies such as the Holy Royal Arch, the actual completion of the Masonic degrees and where they can complete the story that began in the Craft degrees. After the Royal Arch degrees, you can venture into the Cryptic Rite degrees of the Royal And Select Masters. Interestingly the various degrees in the Hiramic legend do not follow chronological order much like many popular movies and books that flip back and forth culminating in you having an understanding of the entire story.

Beyond the Royal Arch and the Cryptic degrees, you can continue the adventure in the Royal Ark Mariner Degree and the degrees to become a Masonic Knight Templar.

Yes the Master Mason degree in Craft Masonry is the highest degree along with the Holy Royal Arch it is not the end of the journey, it is the key to much more adventure deeply rich in atmosphere, history and ceremony. Unlike becoming a member of the Craft you don’t have to seek us out, your future companions are sitting beside you in Lodge and are free to invite you in, so why not check us out, we are sure you will enjoy it.





## Hot Off The Press

Earlier this year author VEC Larry Burden published a research paper on the Canadian Companions Jewel and how and why it was changed by the Grand Chapter of Canada (Ontario) in 1937 to become a meaningless jewel void of traditional content. Since then the Companions jewel had been subjected to even more degradation including parts of the wording on one of the designs being incorrect. As a result of the research, several Grand Chapters in Canada have recognized the need to have a correct “English design” double sided jewel created for use to better represent our ritual. Canadian Masonic Supply in High River Alberta, this countries only remaining Canadian supplier stepped up to the plate and designed a new jewel that is true to the English jewel and our ritual. Not only did they design a new jewel but “Canadianized” it by adding the traditional Canadian beaver to the top of the jewel, in homage to the very rare 1925 Companions Jewel discovered in Sussex, NB. On a personal note the very first such jewel to be released by Canadian Masonic Supply was presented to this author in recognition of his research and assistance in its design.

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### Did You Know?

We have brand new web site for all the York Rite bodies here in New Brunswick and you can find previous issues of Resurgo there along with much more.

**CHECK IT OUT AT: [HTTPS://YORKRITENB.CA/](https://yorkritenb.ca/)**