

THE  
NEWSLETTER  
OF THE COMMITTEE  
ON  
MASONIC  
EDUCATION

“Each Mason is enjoined to make a  
daily advancement in Masonic knowledge!”

GRAND LODGE, A.F. & A.M., OF CANADA  
IN THE PROVINCE OF ONTARIO

FALL 1990

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## **Table of Contents**

<b>COLLEGE OF FREEMASONRY GRADUATES (1990 ADDITIONS) .....</b>	<b>7</b>
<b>PRIME MINISTERS OF CANADA WHO WERE FREEMASONS AND THEIR MASONIC RECORDS.....</b>	<b>8</b>
SIR JOHN ALEXANDER MACDONALD (1818-1891) .....	8
SIR JOHN JOSEPH CALDWELL ABBOTT.....	9
SIR MACKENZIE BOWELL .....	9
SIR ROBERT LAIRD BORDEN.....	10
VISCOUNT RICHARD REDFORD BENNETT .....	10
JOHN GEORGE DIEFENBAKER .....	11
<b>THE HIRAMIC LEGEND.....</b>	<b>12</b>
<b>THE SECT OF THE ESSENES AND THE FREEMASONS.....</b>	<b>15</b>
THE ESSENES.....	16
STAGES TOWARDS MEMBERSHIP UNDERGONE BY NEW ADHERENTS .....	19
OTHER CUSTOMS OBSERVED BY THE SECT.....	20
<b>FREEMASONRY AND THE TELEPHONE A NEARLY FORGOTTEN CONNECTION .....</b>	<b>23</b>
<b>NOTEWORTHY CANADIAN FREEMASONS .....</b>	<b>25</b>
ISRAEL WOOD POWELL (1836-1915).....	25
JOHN HAMILTON GRAHAM (1825-1899) .....	26
R. W. BRO. JOHN NETTLETON .....	27
<b>QUESTIONS &amp; ANSWERS .....</b>	<b>31</b>
<b>A FITTING TRIBUTE (LODGE SECRETARIES ASSOCIATION - OTTAWA DISTRICTS) .....</b>	<b>35</b>

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**TO ALL CONTRIBUTORS**

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**Size of Articles:** Material submitted for The Newsletter should reflect consideration of both the physical size of the publication, and the readability of the piece. Our pages run 300-325 words per page, so a maximum of about 1200-1300 words is the limit. Articles can also be one-paragraph notes of interest, or any length in between. Longer articles of special merit could be printed in sections over several issues.

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**An Invitation:** The Newsletter is published by The Grand Lodge Committee on Masonic Education. We welcome responses from all our readers. If any of our contributors or subscribers have access to historical information about their District, or Lodge, or special individuals, please forward it to the editor. Much of our Masonic History is also linked to the history of our country through members who have been community, business, professional, religious or political leaders. Careful research of material made available should provide some interesting information for Newsletter readers. It would also help to educate us all about the contributions of individual members. Lodges. and Districts - to the history of our country, provinces. and our villages, towns and cities. We need to know more about each other and about the part that Canadian Masons have played in our history. Can you help?

## **SUBSCRIPTION EXPIRY DATES**

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**\* \* \* NOTICE \* \* \***

Copies of the latest hardbound editions of THE NEWSLETTER (which contain all four issues of each volume) are available. Some of the earlier hardbound editions are sold out.

### **ANNUAL HARDBOUND EDITIONS**

There are a few copies of the Hardbound Volume 4 still remaining. Also – copies of Hardbound Volumes 6 and Volume 7. these earlier volumes are available at \$12.00 each. Volume 8 and the new Volume 9 (hot from the binders shop) are available at \$15.00. Hardbound editions contain each of that Volume's quarterly issues.

**SINGLE COPIES OF THE QUARTERLY BACK ISSUES ARE STILL AVAILABLE.** The supply of some of the single issues is very thin and there are a few that are "sold out".

- All single back issues up to Vol. 4 No. 4, \$1.00 - each
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**\* \* \* NOTICE \* \* \***

**BRETHREN:** The Committee on Masonic Education is still offering its challenging Correspondence Course throughout the Grand Jurisdiction. Because of the interest that continues to be shown, it now is being offered in a new format. That same twinge of excitement, that same challenge, that same desire to delve into and find out more about the Craft is there - all we have done is to separate the four programs so that **YOU** may now choose in which order you wish to complete them. You may choose to complete only one - or you may choose to complete two of the four offered - or all four - you may take as many, or as few, of the programs as you wish and in the order you wish.

Upon the completion of each program a certificate will be awarded, but to become a member of **THE COLLEGE OF FREEMASONRY**, you still must complete all four programs.

The cost for each program is \$20.00 payable in advance to:

Edsel C. Steen, In Trust  
286 Lorne Avenue  
Wallaceburg, Ontario N8A 3Z2

Brethren, a real opportunity - don't miss it - broaden your masonic knowledge **EDUCATION IS THE KEY TO YOUR MASONIC FUTURE.**

A supply of the new Application Form is being forwarded to your District Education Chairman. Be sure to contact him. Good Luck!

**COLLEGE OF FREEMASONRY GRADUATES (1990  
ADDITIONS)**

- \* DAINARD, David R. -The John Ross Robertson Lodge 545 G.R.C. -Toronto 4
- \* FISH, William -The Garden Lodge 641 G.R.C. -Windsor
- FURYK, Frederick W. --The Tweed Lodge 239 G.R.C. -Prince Edward
- SHIELDS, Peter- The Beaver Lodge 234 G.R.C. -Georgian
- SLADE, John -The Erie Lodge 149 G.R.C. -Wilson South

Congratulations to the above Brethren who have completed ALL FOUR PROGRAMS of the Correspondence Course. Those names that are noted (\*) are subscribers to the NEWSLETTER.

## **PRIME MINISTERS OF CANADA WHO WERE FREEMASONS AND THEIR MASONIC RECORDS**

by Marshall S. Loke *Reprinted from the March-April 1989 issue of THE FREEMASON*

All Canadian Masons may be proud of the fact that several of the Prime Ministers of Canada were members of the Craft. A review of their records as Freemasons will be of interest to many who may even wish to preserve the Masonic data.

The first of these outstanding brethren was one of the greatest men in Canadian history, one who was largely responsible for confederation of the provinces in 1867, and one who was always proud of his connection with Freemasonry.

### **SIR JOHN ALEXANDER MACDONALD (1818-1891) Prime Minister 1867-1873 and again 1878-1891.**

Born January 11, 1815 in Glasgow, Scotland. Removed with family to Kingston, in 1820. Educated there. Admitted to the bar in 1836. Established a lucrative practice and was active thereafter in politics, public affairs and governmental posts.

Initiated (age 26), March 14, 1844; passed April 22, 1844; raised June 27, 1844 in St. John's Lodge No.758 (Eng.) (now Ancient St. John's Lodge No.3 G.L. of Canada, Prov. of Ontario), Kingston, Ontario.

He remained a member 47 years until his death June 6, 1891. St. John's Lodge attended his funeral in Kingston in a body.

He affiliated July 23, 1875, demitted May 9, 1884, Zetland Lodge No.326, Toronto.

Life Member, 1888, Dalhousie Lodge No.52, Ottawa. Exalted 1847, Victoria Chapter R.A.M., Montreal (now St. Paul's Chapter).

Affiliated April 27, 1854, remained member until Nov. 9, 1880 Ancient Frontenac Chapter No.1, Kingston.

Honorary Life Member, 1871, Lafayette Chapter No. 5, R.A.M., Washington, D.C.



Knight Templar, 1854, resigned May 9, 1884, Hugh de Payens Encampment No.22 (Eng.)

**SIR JOHN JOSEPH CALDWELL ABBOTT  
(1821-1893)- Third Prime Minister, 1891-1892.**

Born March 12, 1821 at St. Andrews, P.Q. Educated there and at McGill College (now University), Montreal. Was Dean of Faculty at McGill College for 10 years.

Initiated (age 25), Jan. 26, 1847, St. Paul's Lodge No. 374 (Eng. Register), Montreal, P.Q. Passed March 9, 1847; raised age 26, April 13, 1847; retired May 9, 1848; re-joined Jan. 8, 1856; retired April 12, 1859.

Received the degree Doctor of Civil Law and was admitted to the bar also in 1847. Served in the Canadian Assembly, Executive Council for Lower Canada, Dominion Parliament, and the Senate. Was appointed a member of the Queen's privy council 1887. Was knighted in 1892. Died at Montreal, October 30, 1893.

**SIR MACKENZIE BOWELL  
(1823-1917)-Prime Minister 1894-1896.**

Born December 27, 1823 at Rickingham, Suffolk, England of Irish Northern Protestant stock. Removed with parents to Canada in 1833. Engaged in journalism: was editor and proprietor of the Belleville, Ontario "Daily (and weekly) Intelligencer" for a long period.

Failure to be accepted by a Belleville lodge in 1862 because of politics resulted in his joining in another Masonic jurisdiction.

Initiated (age 40), August 2, 1864, St. Lawrence Lodge No.640 (E.R.) (now No.14 G.R.Q.), Montreal, P.Q. Passed Sept. 21, 1864; raised Sept. 28, 1864. Affiliated (age 73), Feb. 5, 1897 Belleville Lodge No.123 (G.L. Canada in Ont.), Belleville, Ontario.

On his 90th birthday the three lodges in Belleville gave a banquet in his honour. He died December 10, 1917 and was buried with Masonic honours.

Served in Parliament at Ottawa 1867 to 1892 when appointed to the Senate. Appointed P.M. of Canada 1894; resigned 1896. Retired to private life 1906.

**SIR ROBERT LAIRD BORDEN**  
**(1854-1937)-Prime Minister 1911-1920.**

Born June 26, 1854 at Grand Pre, Nova Scotia. Educated at Acacia Villa Academy, Horton, N.B. Afterward taught school. Began study of law in 1874; admitted to bar in 1878. Had a large practice in Nova Scotia and in the Supreme Court of Canada.

Initiated (age 25), May 4, 1880, St. Andrew's Lodge No.1, Halifax, Nova Scotia. Passed (age 26), July 27, 1880; raised May 21, 1881; demitted April 3, 1888.

Became member of Queen's Counsel in 1890. Elected to Parliament in 1896. Leader Conservative Party in 1901. Knighted in June, 1914. Represented Canada at Paris Peace Conference, 1919. Served in League of Nations Council. Died June 10, 1937 at Ottawa.

**VISCOUNT RICHARD REDFORD BENNETT**  
**(1870-1947)-Prime Minister 1930-1935.**

Born July 3, 1870 in Hopewell Gap, a small village in southern New Brunswick. Graduated Dalhousie University, Halifax. Went to Chatham, N.B. as a young school teacher and soon began to "read law" with a local lawyer. Admitted to the bar of N.B. in 1893.

Initiated (age 25), Feb. 18, 1896, Miramichi Lodge No.18, Chatham, N.B. Passed March 19, 1896; raised May 19, 1896. Never took a demit but remained in good standing from date of joining until his death. Removed to Calgary, Alberta in 1897. Affiliated April 14, 1910, Ashlar Lodge No.28, Calgary, Alberta.

Served in the local legislature, then became Minister of Justice, Attorney General, Minister of Finance and P.M. Retired to Great Britain in 1939 where he became a member of the House of Lords. Died June 26, 1947, Surrey, England.

**JOHN GEORGE DIEFENBAKER  
(1895-1979)-Prime Minister 1957-1963.**

Born September 18, 1895 in Grey County, Ontario. At age 15 moved with family to Saskatoon. Received B.A. degree at University of Saskatchewan. Served overseas as a lieutenant in World War I until invalided in 1917. Received L.L.B. degree in 1919. Opened office and practiced law in the village of Wakaw.

Initiated (age 26), Sept. 11' 1922, Wakaw Lodge No. 166 A.F. & A.M., Wakaw, Saskatchewan (now Birch Hills-Wakaw Lodge No.127, Birch Hills, Sask.). Passed (age 27), October 9, 1922; raised November 7, 1922. Moved to nearby Prince Albert in 1922. Demitted from Wakaw Lodge No.166 in December 1924.

Affiliated May 7, 1926. Kinistino Lodge No.1, Prince Albert, Saskatchewan. Life member December 27 , 1959.

He was a Shriner and an Honorary member of the Supreme Council, being coroneted a 33° at Windsor, ant. in September. 1959.

Our thanks to R.W. Bro. Wallace McLeod who provided a copy of this article in response to a request to review another article on the same subject from another publication. He observed that this work as published in *The Freemason* (1969) predated the latter (1977) by eight years and that Marshall S. Locke should be recognized as the original researcher for this piece. We also thank Steven Maizels (editor) for his permission to reprint articles from issues of *The Freemason*.

## **THE HIRAMIC LEGEND**

**by George S. Draffen**

*George S. Draffen, of Fife, served in 1975 as Deputy Grand Master of the Grand Lodge of Scotland. He is a Past Master of Quatuor Coronati Lodge No.2076, London, and Past Grand Deacon of the United Grand Lodge of England.*

During the ceremony of the Third Degree which is so well named the Sublime Degree, you can hardly fail to have been deeply impressed by the tragedy of Hiram Abiff. To understand it, and to appreciate to the full its profound richness of meaning, is something that will remain with you as long as you live.

It is first of all important to understand that the drama of Hiram Abiff is a ritualistic drama. We all know what a drama is. It is a conflict between a man and other men or between a man and other forces, resulting in a crisis in which his fate or fortune lies at stake. The crisis, or problem, is followed by a solution or resolution. If it turns out in favor of the man the drama is a comedy, in the true and original meaning of that word as a happy ending. If it turns against him, and as a result he becomes a victim or a sufferer, it means that the drama is a tragedy.

By drama in either sense I do not refer to plays as they are acted on the stage, which are not dramas at all, but representations of dramas. I refer to drama as it occurs in our own lives, to every one of us, and in our daily experience. The only reason for our interest in reading or seeing stage plays is because they mirror the drama in which in real life we ourselves are the actors.

But the ceremony of Hiram Abiff is not only a drama, it is a *ritualistic* drama, and the major emphasis should be placed on the word "ritualistic."

What is a ritual? It is a set of fixed ceremonies which address themselves to the human spirit solely through the imagination. A play in the theatre may be built round some historical figure or some historical event, as in the case of Shakespeare's plays about the English kings and about Macbeth or Hamlet. And if the figures and events are not actually historical, they are supposed to be, so that the facts of time, place and individual identity are of some importance to it.

A ritualistic drama, on the other hand, does not pay any heed to historical individuals, times or places. It moves wholly in the realms of the spirit, where time, space and particular individuals are ignored. The clash of forces, and crises

and fates of the human spirit alone enter into it, and they hold true of all men, everywhere, regardless of who they are, or where and when they are.

Since the drama of Hiram Abiff is ritualistic, it is a mistake to accept it as history. There was a Hiram Abiff in history, but our Third Degree is not interested in him. Its sole concern is with a Hiram Abiff who is a symbol of the human soul, that is, its own Hiram Abiff. If, therefore, you have been troubled with the thought that some of the events of this drama could not possibly have ever happened you can cease to be troubled. It is not meant that they ever happened in ancient history, but that they are symbols of what is happening in the life of every man. For the same reason it is an inexcusable blunder to treat it as a mere mock tragedy. Savage peoples employ initiation ceremonies as an ordeal to test the nerve and courage of their young men, but Freemasonry is not savage. Boys in school often employ ragging, which is horseplay caricature of the savage ceremonial ordeals, but Freemasonry is not juvenile. The exemplification of our ritualistic drama is sincere, solemn, and earnest. He who takes it trivially betrays a shallowness of soul which makes him unfit ever to become a Mason.

Hiram Abiff is the acted symbol of the human soul, yours, mine, any man's. The work he was engaged to supervise is the symbol of the work you and I have in the supervision, organization, and direction of our lives from birth to death.

The enemies he met are none other than the symbols of those lusts and passions which in our own breasts, or in the breasts of others, make war on our characters and our lives.

His fate is the same fate that befalls every man who becomes a victim to those enemies, to be interrupted in one's work, to be made outcast from the lordship (or mastership) over one's own self, and, at the end, to become buried under all manner of rubbish-which means defeat, disgrace, misery and scorn. The manner in which he was raised from that dead level to that living perpendicular again is the same manner by which any man, if it happens at all, rises from self-defeat to self-mastery. And the Sovereign Great Architect, by the power of whose word Hiram Abiff was raised, is that same God in whose arms we ourselves forever lie, and whose mighty help we also need to raise us out of the graves of defeat, or evil, and death itself.

Did you wonder, while taking part in that drama, why you were personally made to participate in it? Why you were not permitted to sit as a spectator?

You were made to participate in order to impress upon you that it was your drama, not another's being exemplified. No man can be a mere spectator of that drama, because it takes place in his own soul. Likewise because it was intended that your participation should itself be an experience to prepare you for becoming a Master Mason, by teaching you the secret of a Master Mason, which is, that the soul must rise above its own internal enemies if ever a man is to be a Mason in reality as well as in name. The reality of being a Master Mason is nothing other than to be a Master of one's self.

Did you wonder why it was that the three enemies of Hiram Abiff came from his own circle and not from outside? It is because the enemies to be feared by the soul are always from within, and are nothing other than its own ignorance, lust, passions, and sins. As the Volume of Sacred Law reminds us, it is not that which has power to kill the body that we need most to shun, but that which has power to destroy the spirit.

Did you wonder why it was that, after Hiram Abiff was slain, there was so much confusion in the Temple? It was because the Temple is the symbol of a man's character, and therefore breaks and falls when the soul, its architect, is rendered helpless. The Craftsmen are symbols of our powers and faculties and they fall into anarchy when not directed and commanded by the soul at the centre of our being.

And did you wonder why the lodge appeared to neglect to explain this ritualistic drama to you at the end of the degree? It was because it is impossible for one man to explain the tragedy of Hiram Abiff to another. Each must learn it for himself; and the most we can obtain from others is just such hints and scattered suggestions as these I have given you. Print the story of Hiram Abiff indelibly upon your mind; ponder upon it; when you yourself are at grips with your enemies recall it and act accordingly to the light you find in it. By so doing you will find that your inner self will give in the form of first-hand experience that which the drama gave you in the form of ritual. You will be wiser and stronger for having the guidance and the light the drama can give you.

Reprinted from 'The Short Talk Bulletin'-Vol. 67 No. 10-October 1989-a publication of The Masonic Service Association of The United States.

Our thanks to R. W. Bro. Robert J. Runciman for forwarding this information for use in the NEWSLETTER.

## **THE SECT OF THE ESSENES AND THE FREEMASONS**

by Brother Yehuda Adler King Solomon Lodge No.48, Haifa, Israel (*reprinted by permission of the Grand Lodge of Israel*)

By its nature, Freemasonry seeks its ancestry, and by examining the beliefs and rituals of ancient sects, the Masonic Order searches for roots of those ceremonials observed to this day, by its own members.

One of the most intriguing orders whose tradition is worth examining is that of the ESSENES, a sect originating in the desert of Judea, whose members might be regarded as Masons, "par excellence."

The Essenes are mentioned for the first time during the reign of Hasmonean rulers, Yochanan Horkenos and Alexander Yannai, in the beginning of the 2nd century, b.c.e. Apparently, the sect ceased to exist in the Desert of Judea with the destruction of the Second Temple, in 70 c.e.

The most significant source attesting to the existence of the Essenes, is the brilliant Jewish historian, Josephus Flavius (Joseph ben Matityahu), who was well acquainted with them, and described them in his work, "The War of the Jews Against the Romans." But Flavius' descriptions, however accurate, are merely those of an onlooker. Today we are in possession of sources of first-hand experience, i.e., documents written by members of the sect.

In 1947, Prof. Sukenik of the Hebrew University, Jerusalem (father of Prof. Yigael Yadin) learned that two Bedouin had discovered, close to the northwestern shore of the dead Sea- a cave containing a number of jugs and several parchment scrolls. Of the latter, three were purchased by the Assyrian Metropolitan (Bishop) of Jerusalem, and four, by Prof. Sukenik.

The negotiations for the remaining scrolls ceased with the declaration of the War of Independence, in 1948. Only in 1954 did Prof. Yadin acquire the other scrolls, which had meantime been smuggled into the United States.

Among the seven scrolls, several deal specifically with a sect inhabiting the Desert of Judea, identified by most scientists as being that of the Essenes.

They are as follows:

1. "The Canon of the Individual" i.e., the standing order relating to rules of self-conduct within the sect (the regulations).
2. "The Canon of the Sect" -including the sect's rituals, to be performed on the "Day of Reckoning."
3. "The Canon of the Benedictions," to be uttered at the End of Days.
4. "The Scrolls of the Sons of Light and the Sons of Darkness," on the struggle between the members of the sect who identified themselves as the "Sons of Light," and the rest of mankind, who had yet to see the Light.

We own, as well, the "Damascan Scroll," discovered in 1896 in the Geniza - which is the last resting place for holy writings, situated in the Great Synagogue of Cairo. It had been reproduced from ancient writings, circa 1000, c.e. It seems that the original author was one of Alexander Yannai's contemporaries, who lived in the period in which the members of the sect had presumably been forced to leave Judea and seek refuge in Damascus. There they resumed their normal life and customs. A great similarity can be noted between the "Canon of the Individual" and the "Damascan Scroll."

Comparing the writings of Josephus Flavius (the external source) with the contents of the scrolls (inner source), one marvels at the accuracy and the overwhelming veracity, in the brilliant description given by the historian.

## **THE ESSENES**

Let us, therefore, examine the ESSENES: their rituals and concepts of life, while being in mind our own ceremonials, as well as the Masonic views on the world, attempting to draw a parallel between the two Orders.

1. The ESSENES lived in the seclusion of the desert (far from the people of sin) and their conduct was exemplary and virtuous.
2. The members of the sect were to love one another as blood brothers
3. The sect preached humility and the refrain from passion.



4. Most of the members were to be celibate, in order to prevent possible deception, as women were presumed incapable of being faithful to one man, alone. A small number of members did marry, but only for the distinct purpose of bringing children into the world. These children were to be reared strictly according to the precepts of the Order. After having propagated a new life, they resumed their ascetic existence.
5. Give the fact that the ESSENES were celibate, they 'adopted' (gathered about them) small children whom they raised according to the precepts of the sect. We see, therefore, that where the ESSENES willingly gave up sexual life, they could not give up education.
6. Properties of the sect were shared by all (there being neither rich nor poor) and administered by members elected by ballot. Public position were not awarded by appointment. In this way, many forms of abuse were avoided.
7. Even though the ESSENES were known as inhabiting Judea, they were found in almost every settlement. We see, therefore, that they did not show preference for a particular geographical area, but rather for a particular concept of life.
8. On meeting or being hosted by a brother Essene, he would behave as a close friend (though they might not have met, previously). Therefore, an Essene would not carry any luggage, for, wherever he would arrive, other members would host him, offering food, shelter and clothing. ("The Mystic Tie").
9. All forms of trade between members of the sect was strictly forbidden, since each was to see to the material needs of the other.
10. The Essenes were strictly observant of the biblical precepts and they feared sin.
11. They were forbidden to utter profane (secular) words before sunrise, but would offer up prayers, as if entreating the Sun to rise. These prayers were handed down orally from one generation to the next.

This ritual is completely foreign to Judaism, and, bearing in mind that the Essenes lived in awe of the Holy Precepts, one might wonder how such a deviation as the idolatry of the Sun could have taken place.

One possible answer could be that, for the Essenes, the Sun was not a deity, or a divine symbol. However, in praising the Sun, they were turning their prayers towards the East, which stood for their concept of Life, the fact that they saw themselves as the Sons of Light, having already been mentioned.

Perhaps this ritual has its roots in the remote past of this Masonic sect. The Roman geographer, Plinius, at one time hosted by the Essenes, tells us that they are "the most wonderful sect in the world -a sect which has existed for thousands of generations and one which will last for eternity."

If Plinius' view was correct, then the Essenes' traditions have their roots in the remotest past, and the invocation of the Sun (in turning their prayers towards the Light of the East) could be a Masonic ritual of ancient times, going back beyond the reach of memory.

12. Following the Invocations, the Essenes would work until noon, performing the tasks given by their superiors. At noon, they gathered, bathed in cold water (regardless of the season), wrapped their bodies in a white drape, and thus purified, they would head towards a special refectory (access to which was strictly forbidden to non-members).
13. They would sit motionless while food was being served, then they would eat and pray in complete silence. The noontime meal over, they would shed the holy gowns, This ritual was repeated at the evening meal, when they returned from work. For the outsider, the stillness in the House of the Essenes is an infathomable mystery.

At their gatherings, they would sit in rows, the old preceding the young, commenting on the Torah, giving philosophical and rational interpretations of the Love of God, and praising their ethics and Brotherhood.

14. In all their actions, they were to follow the instructions given by their superiors. Permission was not needed for acts of charity and for rendering assistance. However, philanthropy towards one's kin required special permission, to avoid partiality.

15. The ESSENES were strictly forbidden to take an oath! Their word was to bear more weight and sternness than any oath, except for the Solemn Oath taken by new adherents.

## **STAGES TOWARDS MEMBERSHIP UNDERGONE BY NEW ADHERENTS**

The candidates for membership had to live outside the community for one year, though within its vicinity, the closeness to its members enabling the novice to adjust to the spirit of the sect.

The candidate, once accepted for a trial period, was handed a small hoe, the main tool for working the land, and symbol of purification (it being used to bury waste and human discharge). The novice was also given a shawl and a gown, both white, it being the symbolic dress of the sect.

After one year, provided the new candidate was able to govern his own mind, and to understand the spirit of the sect, he was accepted into a second trial period and was now allowed to enter the ritual bath. However, he was not as yet regarded as a member and was not, as yet, permitted to join the gathering at the dining-table in the Secret Hal,. This stage lasted for two years.

Having successfully concluded this second stage, the candidate would take "The Terrible Oath Of Commitment for Eternity."

Following are some of its dicta:

"The members will:

1. faithfully serve God
2. honour all men
3. defend justice and the just
4. show loyalty to the leader
5. hold nothing back from other members of the sect
6. betray no secret of the sect even if tortured to death

7. teach the Wisdom (upon being called to do so) without any alteration in the teaching he, himself, received. (Perhaps this is the reason the secrets were never written but had to be learned by heart.)
8. strictly preserve the Books of the sect and the names of the angels. (We know from "The Sons of the Light," that their shields had the names of the angels carved on them).
9. refrain from eating or touching food that had not been prepared by a member of the sect (except for the plants of the field).

Perhaps this last vow was the most severe of all, by its implications, for those who violated the laws of the sect were banished, once the vow was taken. Banishment became a terrible sentence, meaning that the sinner, for the rest of his life, would eat only plants of the fields and that "his flesh would dry out from hunger and suffering."

Josephus Flavius recounts instances in which the ESSENES, taking pity on the banished would open their arms to them "while there was still a breath of life left in them, for the agony makes them repent."

We can see, therefore, how terrible, indeed, the Oath of Commitment was.

### **OTHER CUSTOMS OBSERVED BY THE SECT**

1. The sentence following a trial of a member in a forum of 100 people, is irrevocable. There is no appeal from such sentence.
2. After God, the most venerated figure is that of Moses; profanation of whose name was punishable by death.
3. The aged deserve great respect and obedience. This is considered to be a great virtue.
4. The passing of judgment upon a brother had to be done in modesty and in truthfulness, bearing no grudge, for the member did not know when he, himself, might have to stand to be judged.
5. Gossip was strictly forbidden.

6. At gatherings, the honour of speaking first was awarded to the eldest, to be followed in order of rank, all present having the right to speak.
7. He who "cuts with his words the speech of others will be severely punished."
8. The members of the sect were strictly to keep the Shabbat.
9. Josephus Flavius recounts the fact that the Essenes had "four steps." We have already mentioned the first two steps in becoming a member (the second being the ritual bath). The third might have been the status (rank) bestowed upon the new member after having taken the Oath. Yet nothing is known of a fourth "step." Perhaps we, the Freemasons will be able to elucidate this secret.
10. Each member of the sect wears some means of recognition indicating his rank in the Order.
11. Josephus Flavius tells us about the longevity of the Essenes: "Most live to be 100 and I presume this is due to the simplicity of their lives and admirable customs."
12. Josephus Flavius further informs us that the Essenes "bravely endure pain and distress, choosing death in honour and glory rather than life on this earth."

He describes the brave conduct of the Essenes when tortured by the Romans "Even with their limbs outstretched on the wheel, their ribs broken and their flesh burning, when all the tools of death have been used on them; even then, when their torturers ordered them to curse the name of Moses or to eat forbidden food, they would not obey, would not beg for mercy, nor would they shed tears. They would bear their suffering in the light of their eyes, by showing contempt for the men who tortured them. They should give their souls with joy, to the Lord, for they knew that He would return their souls at the "end of days."

We have to bear in mind that Josephus Flavius wrote the foregoing while in Rome, under the protection of the Roman Emperor, and he would have had to be very circumspect when speaking against his hosts. Yet, if he took the liberty to recall the contempt shown by the Essenes towards their

torturers, it must be acknowledged that his descriptions are of great accuracy.

Thus, we arrive at the last point of Flavius' writings on the Essenes, and their belief in the immortality of the soul. .

They believed that the flesh is subject to decay while the "soul is everlasting, being created by the Supreme Light. In Nature's impetus the Soul flees towards freedom, as if after a long enchainment, and enters the Eternity of Heaven."

This belief is also shared by the Greek philosophers (Plato) and by Pythagoras (whom we regard as a Masonic thinker).

However, even the Law of Conservation of Energy might lead us to a better understanding of the immortality of the soul.

Their strong belief in the immortal soul explains why the Essenes had such contempt for the torments of the flesh, bearing in mind that they were raised in the concept of the superiority of the spirit over the material.

Perhaps the thorough study of this ideology had an important role in their activities in the Secret Hall.

We encountered here a sect whose concept of life and rituals bear resemblance, sometimes surprisingly so, with the ideology and ceremonials of Freemasonry.

Perhaps this comprehensive description of this sect may throw a new light on the meaning of one of the Masonic landmarks in our Order's journey from time immemorial.

*Re-printed from information published by The Southern California Research Lodge, F. & A.M.*

## **FREEMASONRY AND THE TELEPHONE A NEARLY FORGOTTEN CONNECTION**

by **Christopher L. Murphy**

*(Quoted with permission from the September 1989 Masonic Philatelist, publication of the Masonic Stamp Club of New York)*

Strange as it may seem, the word "telephone" actually preceded the invention as we know it. The word, which means "far sound," was used to describe any apparatus for conveying sound and dates back to 1796. The discovery of electronic sound transmission in 1837 sparked all sorts of speculation on the transmitting of voices and music by this method. This started a race to invent a practical "telephone" instrument, and brought to the forefront several notable inventors.

Among these inventors was the Freemason, Antonio Meucci (b.1808), an Italian, who immigrated to Havana, Cuba. There, between 1837 and 1841, Meucci invented a device which electronically carried the human voice through a wire. This device he apparently used to communicate with his invalid wife from the basement to the third floor of his home.

Meucci subsequently moved to Long Island, New York, making a living as a candlemaker. Here, he extended his fraternal friendship to Giuseppe Garibaldi (also a Freemason), who had taken refuge in the United States. Meucci took Garibaldi into his own home and gave him work in his candle factory (1850-1853).

From 1860 to 1870 Meucci searched in vain for investors to further develop and market his invention. He filed a provisional patent for his device in 1871 and presented his ideas and documents to the Western Telegraph Company. It is from this point on that a series of "mysteries" develop. Western Telegraph did not reply to Meucci and when he asked for his documents back, they told him the files had been lost.

Meucci, apparently disillusioned, did not renew his patent. Five years later (February 6, 1876), another inventor, Alexander Graham Bell, filed his historic

patent and the Bell organization grew rapidly in power and stature. Meucci subsequently challenged Bell on his patent and, in fact, sued him for fraud.

In the proceedings, the account states that Bell "conscientiously swore falsely under oath" ( exact issue not stated). The matter escalated and the U.S. government initiated an inquest. This was appealed by the Bell Company and the resulting turmoil forced President Cleveland to suspend his campaign.

The case is pursued further and the issue of Meucci's missing documents becomes public knowledge. Also, it is disclosed that Bell had heavy involvement with Western Telegraph, apparently agreeing to give Western 20% of the benefits of his invention. This amounted to \$2 million between 1881 and 1885.

The case dragged on and eventually the court declared that Meucci's original patent had priority. However, as Meucci's patent had expired in 1873, and as he had achieved no practical results with his invention, Bell was allowed to proceed. Italy, however, has never forgotten their native son, and the Encyclopedia Italiana still lists Meucci as "inventor of the telephone." What actually became of Antonio Meucci? The Encyclopedia Italiana concludes their account as follows:

"In 1882, after Garibaldi's death, the owner of the house in Long Island, F. Bachmann, donated it to the Italians under the conditions that Meucci could stay there for the remainder of his life; and the inventor spent the last seven years in peaceful poverty."

Meucci died in 1889. From this statement it is apparent he rented the house in which he lived. The "Italians" referred to was a group of individuals that assisted Meucci in his battle against the Bell Corporation.

Meucci's actual lodge is not known. There is, however, evidence to support that he was a 33rd Degree Scottish Rite Mason. The Italian stamp he is pictured on is Scott #909. All U.S. and Canadian stamps, of course, commemorate the life or inventions of Alexander Graham Bell. Nevertheless, the Masonic connection will continue to "ring" as a footnote in history until the last telephone is answered.

***Editor's Note:*** This article is re-printed from work published by The Southern California Research Lodge. The Editor, Ralph A. Herbold, added this note which may be of interest to our readers.



The Masonic Stamp Club of New York, Inc., Masonic Hall -Box 10, 46 West 24th Street, New York, N.Y. 10010, was organized in 1934 for the purpose of encouraging research and study in Masonic Philately and to establish bonds of good fellowship among Masons who are stamp collectors. Membership is open to all Master Masons who are in good standing in a Lodge and Jurisdiction recognized by the Grand Lodge of New York.

It should be added that stamp collectors, and I am one, are just as serious in their research as are Freemasons, and have come up with much of the information we have on famous persons who are Freemasons.

R.A.H.

## **NOTEWORTHY CANADIAN FREEMASONS**

Articles for this section are researched and prepared by R. W. Bro. Wallace McLeod -and we appreciate his continued efforts on behalf of The Newsletter.

### **ISRAEL WOOD POWELL (1836-1915)**

Israel Wood Powell, Jr., was born in Colbourne, Norfolk County, Upper Canada, to an old United Empire Loyalist family that had come over from the United States at the time of the American Revolution. He attended McGill University in Montreal, and graduated as a medical doctor in 1860. In 1862, at the time of the Cariboo Gold Rush, he moved west and settled in Victoria, in what is now British Columbia. Soon he was elected to the legislature of Vancouver Island, and became head of the Canada Party. He was very much in favour of joining with the other British colonies in North America, but was defeated by the anti-confederation forces. Finally, in 1871, after the colony had become part of Canada, Prime Minister Sir John A. Macdonald appointed Dr. Powell as Superintendent of Indian Affairs for British Columbia. He held the position for seventeen years, travelling a good deal in the interior of the province, and maintaining a good relationship with the "first people.". In fact, Powell River and Powell Lake in British Columbia take their names from him. In 1890, when the new University of British Columbia was chartered, he was designated as its first Chancellor.

Israel Powell was initiated into Masonry in The Elgin Lodge, No.384, under the Scottish Constitution, in Montreal, while he was a student at McGill, in 1858. After he returned home to Upper Canada, he was the Charter W.M. of Erie Lodge, No.149, Port Dover, in 1861, being installed by M. W. Bro. William Mercer

Wilson. When Dr. Powell went west, he affiliated with the newly formed Vancouver Lodge, No.421, S.C., in 1862, and later that same year he became its Master. In 1867 he was named Provincial Grand Master of British Columbia under the Grand Lodge of Scotland. When the independent Grand Lodge of British Columbia was formed in October 1871, he was elected as its first Grand Master. Dr. Powell died in 1915.

**Sources of Information:** J. Lawrence Runnalls, "Lt. Col. Israel Wood Powell, M.D., C.M., Physician, Statesman, Freemason, 1836-1915," *Papers of the Canadian Masonic Research Association*, No.110 (1974) = Collected Papers (Cambridge, Ontario, 1986), 1915-1928.

### **JOHN HAMILTON GRAHAM (1825-1899)**

John Hamilton Graham was born in Renfrewshire, Scotland, in 1825. In 1840 his family emigrated to American settling in Vermont. After completing his education (at Brown University), and teaching at several schools in the States, he settled in Richmond, Lower Canada; he became Principal of St. Francis College there in 1860. He was a notable educator and was given honorary degrees by three universities.

He was initiated in De Witt Clinton Lodge, No.15, Northfield, Vermont, in 1855. He affiliated with St. Francis Lodge, No.67 , G.R.C., in 1859, and served as its Master for four years, 1863-1866. He was elected Grand Registrar of the Grand Lodge of Canada in 1863, and was District Deputy Grand Master of the Eastern Townships District in 1866, 1867, and 1868. During his term of office, the Confederation of Canada took place. From the time that Quebec became a separate province, Graham campaigned tirelessly, urging the lodges in the district which he was supervising to withdraw their allegiance from the Grand Lodge of Canada and to strive for autonomy. When the sovereign Grand Lodge of Quebec was founded on 20 October 1869, Bro. Graham was chosen as its first Grand Master. This declaration of independence created tremendous bad feeling in Ontario, and it was nearly five years before the two grand lodges were restored to amity. M. W. Bro. Graham was Grand Master for nine terms (1869-1873, 1875, 1879-1881). In 1892 he published his *Outlines of the History of Freemasonry in the Province of Quebec*, a useful account but one which is at some pains to justify his own treasonable activities. He died at Hartford, Connecticut, on 12 August, 1899. He was a man of tremendous accomplishment, but one whom many of us find it hard to admire.

**Sources of Information:** A. J. B. Milborne, **Freemasonry in the Province of Quebec 1759-1959** (Montreal, 1960); Wallace McLeod, **Editor, Whence Come We? Freemasonry in Ontario 1764-1980** (Hamilton, 1980). Hereward Senior, **Dictionary of Canadian Biography** volume 12 (Toronto, 1990) 384-386.

**Note:** Readers of The Newsletter are invited to contribute to this series. All you have to do is find some Canadian Freemason who made a name for himself in the history of our country, and tell briefly why he was important, and what his Masonic connection was. The amount you write should be quite short, no more than 300 words (about a page of typing). If you know of somebody who should be included, but don't have time to compose a note on him, by all means send his name, together with a bit of information about him, to the Editor. W.M.

**Editor's Note:** *The following article is a fine example of information for The Newsletter and we thank V. W. Bro. Hodson for his work. Any other lodge historians have some stories to tell about their early members? We would like to hear from you if you do. R.A.B.*

## **R. W. BRO. JOHN NETTLETON**

In the history of every Masonic Lodge there have always been men of quality who exceed others in loyalty and dedication, not only to their own lodge, but to the Craft in general. Manito Lodge has been fortunate in having a number of such brethren. They had in fact, 3 members who attained the highest rank of Grand Master, M. W. Bro. Henry Robertson, G.M. of the Grand Lodge of Ontario, 1886-87; M.W. Bro. James A. Ovas, G.M. of the Grand Lodge of Manitoba, 1890 and Grand Secretary of the province from 1905 to 1935, and M.W. Bro. George Gillson, G.M. of the Grand Lodge of Nevada, 1904-05. All were initiated in Manito Lodge.

However, there remains one brother, who although not of that high rank, might possibly have exceeded them all. For this brother, one has to refer to R.W. Bro. John Nettleton, the first D.D.G.M. of Georgian District.

John Nettleton was born at Lofthouse, Yorkshire, England on the 12th day of November 1832. His father William Nettleton and grandfather before him carrying on the business of merchant tailors in that village. After learning the

business with his father, he worked at the trade in Leeds, London, Manchester and Liverpool. At the latter place he was married to Elizabeth Boardman Womersley on May 9th, 1853 in St. Peter's Anglican Church.

On April 4th, 1857 he and his wife and one child emigrated to Canada, arriving in Toronto on the 23rd day of the same month, following a hectic 19 day journey. After staying there and at Markham village for a short time, he finally settled down in Collingwood in 1867, then a town in its infancy. He immediately set himself up in the tailoring business in a shop in the fourth building on the east side of the main street. He was located there until the great fire of Collingwood in 1881, which destroyed a complete block. He then set up business again across the road at the corner of First Street.

In his very first year in Collingwood, he started to prove his ambitions by being elected town councillor for the Centre Ward and for sixteen years he held the position of either councillor or deputy reeve. He was elected mayor in 1886 and re-elected in 1887. He was connected with and took an active part in almost everything pertaining to the improvement of the town.

In 1888 he was listed in the Cyclopaedia of Canadian Biography in which it was recorded that besides his many activities in local affairs, he was very active in every other political movement that had taken place in the country and had always worked for and voted with the Liberal-Conservative Party. He is also listed as being mainly instrumental in organizing the Ancient Order of United Workmen, the Select Knights and also the Sons of England Benevolent Society. In all of which, he was their first Master.

During all this busy time, he was able to build a nice home, which still stands today directly north of the present United Church on Maple Street. He was a devout member of All Saint's Anglican Church and held the position of Church Warden for many years. He and his wife emigrated to Canada with one son. His family subsequently increased to eight, six boys and two girls. As his tailoring business flourished and in order to be able to devote even more time to his many activities, he hired more seamstresses to carry on the business in his absence.

With such an active and busy lifestyle, one would think that there just wasn't enough time for any further activities. However, the main love of his life outside of his church was his true devotion to Masonry. He was initiated into Mantito Lodge No.90 on February 19th, 1862, aged 29 years. He was elected Worshipful Master

in 1867 and 1868. Re-elected in 1871 and 1872 and once more in 1874. He had the distinction of initiating 47 members in his five years of serving in that office.

In the years 1869 and 1870, when not in the chair, he was responsible for instituting Caledonia Lodge No. 246 in Angus on July 13th, 1871 and served as their first Worshipful Master in 1871-72.

In 1873 and 1874 he was elected Grand registrar. Not content with the institution of one lodge, this busy Mason commenced further preparations in order to establish another in Parry Sound and on November 8th, 1876 was installed the first Worshipful Master of Granite Lodge No.352 of that town. It is of interest to know that for this special event, he travelled all the way by horse and cutter. A long four day journey in those days. This he did on more than one occasion. At other times of the season, he would travel by steamer across the bay. In the two cases when he was installed as the first Worshipful Master of both Caledonia and Granite Lodges, he was presented by each lodge with a full set of Grand Lodge regalia in recognition of his services.

In 1879 he made history by being elected the first D.D.G.M. of the newly formed Georgian District, which consisted of the counties of Simcoe, Grey and Cardwell, the Algoma and Parry Sound Districts and the Northwest Territories. He no doubt, made use of many modes of transportation where train travel was not available when making his visits during his two years in office.

His first report to the M.W. the Grand Master at the Annual Communication of Grand Lodge held at Guelph reads as follows:

Grand Lodge of Canada, Annual Communication  
Guelph 5880  
GEORGIAN DISTRICT

To the Most Worshipful the Grand Master and the Grand Lodge of A.F. & A.M. of Canada:

Most Worshipful Sir and Brethren, In accordance with the requirements of the Constitution, I beg to submit the first report of the Georgian District.

I regret that my business engagements have prevented me from visiting every lodge in the District, but I have visited all of those where I thought my services were required.

In February last, I visited all the Lodges in the district of Muskoka and Parry Sound, and in each Lodge I had the W.M. and officers exemplify the work in the three degrees, and I am pleased to report that the work was well and satisfactorily done.

A dispensation has been granted by the W.M. the Grand Master for a new Lodge, to be held at Beeton, to be called Spry Lodge; I am not aware whether it has been opened yet or not. I entrusted the Dispensation to R.W. Bro. Spry, who promised to see the Lodge opened in proper form.

I regret to report that there are two Lodges in the District which are not in a prosperous condition: Kerr Lodge No.230, at Belle Ewart, and Caledonia Lodge, No.249, Angus. In the case of Kerr Lodge, Belle Ewart has ceased to be a Village, in consequence of the mills having been burnt down, and the railway track removed. There is only one member of the Lodge left in the place,

The Brethren built a new Masonic Hall there a few years ago, and I regret to report that several of the Brethren are involved financially with the building which is now rendered valueless. Caledonia Lodge is almost in as bad a position, there are not enough members left in the village to make a quorum -in both cases I have suggested the removal of the Lodges to some more prosperous Villages within the District.

It gives me great pleasure to report that I have had no Masonic complaints laid before me during the year, and with the exceptions above mentioned, the whole of the Lodges in the District are working well and harmoniously.

In conclusion, I desire to express my thanks to the Brethren of the District for the kindness and courtesy extended to me on every occasion.

All of which is fraternally submitted.

John Nettleton

D.D.G.M. Georgian District

Collingwood, 27th June, 1880

His great activity in what was then known as the "Blue Lodge" did not hinder him taking the same keen interest in the Royal Arch and it would be amiss not to mention that in 1866 he joined Manitou Chapter No.27 and in 1868 was elected First Principal and held that office on and off for a total of eleven years. He was also Past Eminent Commander of Hurontario Encampment of Knights Templars and was elected honorary member of Mount Calvary Preceptory No.12, G.R.C. Barrie.

This valued member of our order continued his dedication to the Craft for many years to come, always helpful to his fellow brethren, even to the time when he wasn't able to attend lodge regularly. Finally, on January 9th, 1916 he passed to the Grand Lodge Above and was befittingly buried with Masonic Honours.

R.W. Bro. John Nettleton must have set a good example to those who followed in his footsteps as D.D.G.M. because Georgian District has always been noted as having very qualified and dedicated members as representatives of the Most Worshipful the Grand Master and now as the district separates, this will no doubt continue in the future and we will now have two members to carry on in the same qualified manner.

Nick Hodson, P.G.S.  
Historian, Manito Lodge No.90

## **QUESTIONS & ANSWERS**

*The Questions & Answers section includes excerpts from a list of over 100 compiled and prepared by R. W. Bro. Frank J. Bruce. These questions were collected by the Education Committee of Toronto District #3 from 1976 through 1978. The answers were supplied by W. Bro. Harry Carr (past secretary and editor of Quator Coronati Lodge #2076 U.K.) Our thanks to R. W. Bro. Frank Bruce for making them available for use in the NEWSLETTER.*

**Question 25:** What is veiled allegory?

**Answer 25:** There is an error in this question; with us, it is not the allegory that is veiled. We use the allegory to veil our teachings. The best simple definition will explain my meaning:

Allegory: to describe one subject in the guise of another. Thus -'veiled *in* allegory.



**Question 26:** What do the references to the Golden Fleece and Roman Eagle mean in our Apron Charge?

**Answer 26:** The Order of the Golden Fleece was one of the most Illustrious Orders of Knighthood in Austria, Spain and Flanders, founded by Philip the Good, Duke of Burgundy and the Netherlands, in 1429. The insignia, or Jewel of the Order is a golden sheepskin with head and feet, resembling a whole sheep hanging by the middle from a gold and blue fiintstone emitting flames.

The Eagle was to the Romans the ensign of Imperial Power. In battle it was borne on the right wing of each Roman legion. It was held in veneration by the soldiers and regarded as affording sanctuary.

We cite the Golden Fleece and Roman Eagle to illustrate the respect and veneration that we owe to the simple white lambskin Apron.

**Question 27:** What is the significance of the Wardens Columns being raised and lowered?

**Answer 27:** In *Three Distinct Knocks*, 1760 we find 'Calling Off' and 'Calling On'. It begins with a series of whispered questions, carried by the Deacons, from the W.M. to the S.W. and J.W., after which the J.W. 'declares with a loud voice' that 'this lodge is called from Work to Refreshment'; then he sets up his Column, and the senior lays his down; for the Care of the Lodge is in the Hands of the junior Warden while they are at Refreshment!

Here we have the earliest details relating to the raising and lowering of the Columns and the reasons for those procedures, showing that they were designed to draw a readily noticeable distinction between the Lodge when open and when 'Galled Off'. This would have been an important matter in those days, when 'Work and Refreshment' (ie, ceremony, drinking and dining) all took place in the same Lodge room.

The raising and lowering of the Columns is standard usage today but the whispered instructions have been replaced by a brief catechism, spoken aloud.

**Question 28:** Why is the Sun over the J.W.'s chair and the Moon over the S.W.'s chair if the S.W. is in charge during the work of the Lodge and the J. W. in charge during Refreshment, or not at work?

**Answer 28:** Two unrelated problems are linked here, which were not designed to fit logically with each other, though they are not really incompatible. Perhaps the best explanation will appear if we trace how the Sun and Moon J.W. and S.W. got into those positions.

In our earliest ritual documents, we read frequently of 'three lights' candles, standing in various indeterminate positions. An early exposure said that they stood 'Right, East, South and West', (clearly implying the course of the sun at sunrise, at meridian and at sunset, though this was not mentioned in the text.)

In *Masonry Dissected*, 1730, the 'Three Lights' are still -situated 'East, South and West' and they represent Sun, Moon, and Master-Mason, and the same text says that *both Wardens stand in the West*.

In operative times, when the masons worked with hammer and chisel, there was only one Warden in charge of the craftsmen; he was a progress-chaser" and it was his duty to ensure that nothing disturbed the progress of the work.

In non-operative Lodges, certainly before 1730, there were two Wardens and some time between 1730 and 1760, when- for ritual purposes- it was deemed advisable to allocate specific duties to each, the S.W. remained in charge of the Lodge at labour, and the J.W. was placed in charge of the Lodge at Refreshment.

The earliest ritual text that describes this is *Three Distinct Knocks*, 1760, where the W.M. is in the East, *and for the first time, the J. W. is in the South* and the S.W. as before in the West. In the Opening ceremony the J.W.'s duty is: The better to observe the Sun, at high Meridian to call the Men off from Work to Refreshment and to see that they come on in due time. Notice the J.W. only called the Lodge to Refreshment at the mid-day break and it seems to me that the points raised by the Question are not incompatible.

In the course of this lengthy answer I have tried to show:

1. How the three lights, E.S. and W. came to represent the daily course of the Sun.
2. How the J.W. and S.W. arrived at S. and W. and acquired the Sun and Moon emblems on their Chairs.
3. How the J.W. duties came to be allocated.

The real problem is how to reconcile the E., S. and W. with the 'Sun, Moot) and Master,' the traditional reply which still appears in our modern ritual. After much study, I am convinced that if we said 'South, West and East,' that problem would disappear as well!

**Question 29:** Do the Tassels have to have lights in them, and why?

**Answer 29:** Sorry, I have never heard of lights in Tassels. Please explain.

**\*Note: Fire Hazard, Danger??** (*There are lodge rooms on Ontario where the tassels each surround a light bulb*).

**Question 30:** (a) Are there any Lodges that use the Tracing Board?  
(b) Did they have one in the olden days of Masonry, say 1700-1800?

**Answer 30:** (a) Yes. About 7 ,500 in England alone and in most Lodges in overseas jurisdictions that follow English usage.  
(b) Yes, with ample evidence from 1735 onwards. (See Q, 1) But we only use them in the speculative sense, to explain the symbols of Masonry,

### **A FITTING TRIBUTE (LODGE SECRETARIES ASSOCIATION -OTTAWA DISTRICTS)**

On December 3, 1990, a number of members of the Lodge Secretaries Association, Ottawa Districts, and their wives, gathered at a local Ottawa restaurant to honour Bro. Nicholas S. Mahara, on his retirement as Charter President of the Ottawa Association.

Bro. Mahara has held the office of President of the Ottawa Association since it was formed in early 1980, and has been the driving force behind our Association, as well as encouraging and assisting sister Associations in other parts of the Province.

After a delicious meal, the newly elected President of our Association, W. Bro. Dudley Fraser, presented a beautifully engraved, solid walnut, plaque to Bro. Mahara on behalf of the Association. A copy of the inscription is attached.

Bro. Mahara in his response, reflected upon the past ten years as President, as a labor of love, joy, and encouragement to others, in being able to assist his brother Masons in the performance of their Masonic duties as Secretaries of their respective lodges. He went on to say that these aims will continue as his primary goal as long as he can perform them.

Tribute was paid to the Grand Secretary and his Staff at Grand Lodge, for his/their encouragement, advice and assistance at any time.

In closing, Bro. Mahara thanked the members for their support over the past ten years and accepted the newly created position of Vice President, Communication, in the Association, emphasizing that in his new position, he will endeavour to maintain his close ties with Grand Lodge and Sister Associations.

Sincerely and Fraternaly,  
James A. Ham, Sec./Treas.

**EDITORIAL COMMENT:** Tributes of this kind are usually placed with the Grand Lodge "Bulletin" or "The Freemason" for much deserved wider coverage. It appears here for two reasons, First -so that your editor may add his thanks to Bro. Nick Mahara for his support and steady correspondence since my taking on the task as editor of the NEWSLETTER in 1987. Second -so that I may quietly use this opportunity to strongly endorse the very successful March 1980 establishment of the Ottawa District Lodge Secretaries Association -and urge all lodge secretaries to work toward forming a similar association within their own district or with sister districts.

There is hardly a district in our jurisdiction that does not have at least one new lodge secretary coming on stream each year. The strength of each lodge -and that of the district is helped when there is an organized support group of these very dedicated and key lodge officers. The Grand Secretary is most happy to assist with these lodge secretary associations and recognizes the great benefits that can be derived from a successful association such as this one in the Ottawa districts.

R.A.B.

**\*\*\* NOTICE \*\*\***

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