

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

SPRING 1991

VOL. 10 NO. 4

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Hardbound Edition: \$15.00  
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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?

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

## **HISTORY OF FREEMASONRY IN ONTARIO (1926 -1935) THE DEPRESSION YEARS**

The early part of the decade 1926-1935 marked the end of the post World War I economic boom and the beginning of the Great Depression. This was evidenced in Masonry by a period of great numbers of initiations into the Craft, and was followed by a sudden drop off starting in 1931.

In 1924, the average number of initiations per lodge was 10.1 with this figure gradually declining to 7.0 in 1930 and then there was a marked fall in initiations to 4.75 in 1931. The large number of initiations up to 1930 was reflected by a proportionately larger number of initiations in several individual lodges. For example, in 1924, 92 lodges representing 17% of the lodges in the Grand Lodge of Canada, each initiated over 17 candidates and one lodge in this group initiated forty-nine candidates. The number of Lodges initiating over seventeen candidates each year also dropped gradually from the ninety-two in 1924 to thirty-seven in 1930. During this same period seven lodges initiated a total of 1257 candidates or an average of more than twenty-five candidates per year with several years marked by more than forty initiations in a single lodge.

This period of tremendous growth in Masonic numbers resulted from the affluent society of the time and the desire on the part of many individuals to join Masonry, some perhaps for the sake of joining, and not because they were truly interested in the Craft. As a result, although membership numbers were large, average attendance at the regular meetings of the lodges appeared to be falling off. Part of this shrinkage in attendance was laid at the door of the motor car which at first thought would logically be credited with making it easier for members to attend. However, on the other hand, it brought many other attractions within reach which would not have been accessible with horse drawn vehicles. In summing up the views of the District Deputy Grand Masters reporting to Grand Lodge of 1927, the low attendance "is almost entirely due to the fact that the lodge does not present sufficient attractions to draw the members out and that the remedy lies in making the proceedings at lodge meetings more interesting and attractive".

Consequently, the lodges were enjoined to make the work as impressive as possible without innovations to detract from its beauty; to make use of the musical ritual, and to introduce Masonic Education into the program on a regular basis. It was also noted in the 1927 Proceedings, that "some lodges have quite successfully

adopted the plan of summoning the brethren to meet at the hour of the regular evening meal and a social hour is spent around the table before opening lodge. It possesses the redeeming feature of enabling the lodge to close at a much earlier hour than would be possible if refreshments are served after the closing of the Lodge".

A question that was frequently raised during this period, but not debated on the floor of Grand Lodge, was whether or not a numerical limit should be placed upon the membership of a lodge. When the membership of a lodge runs well into the hundreds it is impossible to create and maintain that close fellowship and brotherly love that should exist among the members of the lodge. It was suggested that the exercise of a little more care in recommending candidates and a closer scrutiny into the real motives of those who seek admission to our order might result in securing members who would not have so many pressing emergent calls from their public and private life.

During the latter part of the decade, as the economic boom subsided, many lodges found themselves faced with brethren unable to pay their dues and initiations 'dropping to zero'. In fact, as the depression set in, one lodge found itself without any candidates for four consecutive years. Having passed through a considerable period of economic expansion where financial considerations were not a concern, the lodges found themselves suddenly faced with sharp reductions in income. Many lodges were poorly organized with very lax accounting procedures and little if any thought given to budgeting. In one lodge, monies were not deposited in a bank for safe keeping. As the seriousness of these financial difficulties became evident, the District Deputy Grand Masters throughout the jurisdiction recommended firstly that expenses of the lodges be kept to a minimum and particularly that the lavish banquet hour following the Official Visit, so prevalent during the boom period, be replaced with a modest repast. At the same time, the lodges were encouraged to prepare a budget at the beginning of each Masonic year, SO that they would not find themselves in financial difficulties at the end of the year. Although suggestions were made to lower initiation fees so as to encourage more applications for membership, this was discouraged as it was thought that this would only reduce the calibre of the membership, and lodges would be stronger in the long run with a smaller membership of truly interested and active Masons.

A major concern during the years of depression was the inability of brethren to maintain their membership dues and the large numbers of members suspended for non payment of dues. In 1931 one District reported lodges with up to fifty-three



members in arrears. This resulted from not only the depressed economic conditions but also by members moving to other areas in search of employment. In many cases the numbers in arrears were reduced by more diligent collection of dues, and in some lodges measures were taken by the brethren to assist those in financial need. Copestone Lodge No.373 at Welland had the dues of any brother out of work taken care of by other members in the lodge, and they had not suspended a single member up until 1932 when this was reported. In another lodge, an employment committee was formed to assist unemployed brethren to find employment. Many lodges remitted the dues of unemployed brethren.

A superficial view of Masonry during the years of the depression might indicate a serious loss in membership, and financial difficulties in lodges through reduction in numbers of candidates and increase in numbers of suspensions for non payment of dues. In fact, membership did suffer a drop from a peak of almost 117,000 in 1930 to a low of 101,000 in 1935. However, the spirit of optimism prevailed throughout the jurisdiction and although comments in District Deputy Grand Master's reports were frequently on the worsening of the country's economic condition, the serious problem of unemployment and the serious financial difficulties experienced by the lodges, there were also comments that the depression was a "blessing", not a "curse" for the fraternity, and that it was more talk than reality and the less said the better.

Much of the dramatic increase in membership during the late 20's did not reinforce the fraternity and much of this membership was lost through non payment of dues as soon as the depression set in. In the 1930 Proceedings, the Report of the Condition on Masonry said "there are of course, circumstances which call for leniency, but in many instances, the brethren in arrears have no real interest in the lodge or the Craft and no good purpose is served by keeping such brethren as nominal members. Better a small lodge with a clean list of members who believe in the Order and are prompt to fulfil its obligations, than one with a large nominal membership, half of which is neither active in its support nor sympathetic toward its objectives." "One fears that these essential precautions (ie. proper investigation, education of candidates as to what Masonry is and stands for) are not always taken: and that the all too many demits and suspensions are the result of admission of candidates who would never have entered if they or their brethren had taken heed on what they were entering, or that their initial interest in Masonry was not nurtured sufficiently by information and education to ensure that it was sustained and strengthened and not allowed to diminish.

M. W. Bro. R. B. Dargavel in his address in 1931 said "It is true we are assembling in disturbing and perplexing times, when the whole world is struggling with a great economic depression It is however, gratifying to note that notwithstanding this continued commercial depression, affecting as it has all classes of the community, our Masonic year just ended has contributed largely to the marked prosperity which has uniformly attended our Grand Lodge". It is also true. that due to the depressed business conditions, there had not been as many candidates coming forward as in the past. However, this worked out to the benefit of Masonry in general because more time was spent making real Masons from among the members already within the ranks, as well as greater care taken in the investigation and acceptance for candidates for Masonry. One would naturally expect that an organization with a voluntary membership and more or less exacting demands upon the time, energy and resources of its members would suffer from the economic conditions prevailing in the early 30's. Such was not the case. As far as Masonry was concerned. there were some compensating results flowing from these troubled times. The better part of our frail human nature was developed, sympathy for those in distress was quickened and a heightened awareness of a duty well performed brought comfort and satisfaction. The difficulties of the times brought about more of these salutary results.

As the depressed economic conditions began to improve, M. W. Bro. Frank A. Coppus expressed concern for the planting in the body politic of the cancer of class hatred. He continued: "The danger is real. A period of economic distress has always provided a happy hunting ground for cranks and agitators and demagogues -and never more so than today. Believe me my Brethren, these matters have long since progressed beyond the stage of purely academic questions. They trouble all men in the light of the happenings of the last few years. Surely it is for you and me as good citizens to realize that these and kindred problems are worthy of our closest attention, that they deeply concern each of us and that even more they deeply concern your children and mine for whom we hope to build a better world." Surely the past years of disappointment have witnessed a gradual crystallization of mens' thoughts as to what must be done and the development of a more definite sense of the need for a new system of social justice and for a readjustment of our conception of life's true values.

It cannot be denied that lodges felt the effect of the depression through loss in membership and the resultant reduction in dues income. Fewer petitions for membership were received and consequently little opportunity was offered for exemplifying the work of the several degrees. In order to keep lodge meetings interesting, the brethren throughout the jurisdiction resorted to alternative methods

of employing the time of the lodge. Masonic Education discussions and debates took up the time of the lodge ordinarily devoted to ceremonial work. The attention of the brethren was thus profitably directed to the deeper things in Masonry and the place it held in the steadying and strengthening of the morale of the brethren so sorely needed under the conditions which had prevailed during the recent years of adversity.

The effect of the depression is summed up from excerpts from Fraternal Correspondence from Saskatchewan. "Masonry, like trade and commerce has its ups and downs, but it does not follow that the period of depression in trade is a period of discouragement in Masonry. Well organized business, in prosperous times, stores up reserves against periods of poor trade.

In times when the current of life and affairs run smoothly, the Mason trains and strengthens his faculties to be ready for periods of stress".

*Masonic Education presented by W. Bro. W. Hardy Craig ( Lodge Secretary ) at Harmony Lodge No.370 G.R.C.. Philidsville, Ont., October 11, 1989.*

## **HISTORY LORNE LODGE #404**

### **G.R.C. T AMWORTH, ONTARIO FRONTENAC MASONIC DISTRICT**

The development of Lorne Lodge from dispensation to institution took some time. In 1883 nine members of Victoria Lodge #299 G.R.C., Centreville; Ont. and six other Masons applied for authority to organize a Lodge in Tamworth. That was in February. In early March a dispensation was received but the following July, Grand Lodge only extended the dispensation for another year. The same thing happened again at Grand Lodge in 1884. The D.D.G.M.'s report indicated that after 16 months no proper place of meeting had been arranged. This must have been discouraging because with the report went a message that if a Warrant were to be issued, it would be only on the understanding that the Lodge be removed to Yarker. However, by 1885 they must have overcome objections because they had a membership of 24 and a new Lodge in Tamworth, constituted in December.

The next year the Lodge had 14 initiates, 38 members, and was on its way. Reports of visiting D.D.G.M.'s from now on indicated better than average work. Finances were always in good shape. One Master had removed to Toronto Junction

(?) but came back for meetings and did excellent work. He was Bro. J. M. Smith, later to be the 1902 District Deputy and although non-resident, continued to support his home Lodge. The Secretary, Bro. James Aylesworth P.M., gave long and faithful service and was credited with much of the reason why the Lodge was successful. Membership of the Lodge peaked at 95 in the 1954/61 period. It continues to indicate, by its membership, a stable but slightly dropping total.

The trends in most Districts in their Lodge Membership totals are the result of several usual influences. Generally the approach to war and the settlement afterward are times of heavier growth. Economic stringencies reduce that growth. Changes in urban and rural employment have a marked effect. These are causes that apply to all Lodges in the District.

The Masonic hall record for this Lodge is not always clear. Reference has already been made to the Grand Lodge objection to constituting a Lodge which had not obtained a place to meet after 16 months. Then there was the qualification that a Warrant would be issued only if they removed to Yarker.

There was, after seven years some hint of minor dissention. Perhaps it was about the Lodge location. In 1886 the D.D.G.M. visited both Victoria and Lorne Lodges and installed them at a hall "in a grove at Enterprise". There is no other identification of this building. It would seem that such a building might be known to local residents if it has not been removed or have burned down. By 1904 they were complimented on using one of the neatest halls in the District -incidentally, members from Marlbank 7 miles away were very regular attenders. By 1910 the Lodge was recorded as owning a well located lot and hoping to build a new hall before long. The next year a report on the advisability of building a new hall was noted during the D.D.G.M.'s visit. In 1964 new premises are noted. This is the building presently (1989) occupied. Bro. K. McIntyre P.D.D.G.M. has described to the author the trials of getting this building to meet Grand Lodge specifications.

Any of the District Masons who have visited this Lodge in recent years are well aware of the calibre of the membership and the quality of work and Masonic service which they have rendered to Ontario Craft Masonry.

*Research by w. Bro. N. H. Ducette (1975) Reprinted from the summons of Limestone Daylight Lodge #739 G.R.C. Harrowsmith (Frontenac District)*

## **RUSSIAN FREEMASONRY 1731-1979, PART 1**

by C.N. Batham, Master Mason *Reprinted from the Transactions  
Lodge of Research #2429 (E.C.), Leicester, England*

At the outset, I want to emphasize that there is no Freemasonry in Russia today. It exists only in exile, and let there be no misunderstanding about that. What I propose doing, therefore, is to detail the times when there was Freemasonry there and afterwards, to give a brief description of its continuance in exile.

In Russia, as in other countries where Freemasonry exists or existed, there are romantic stories about the early days. There are stories of how Peter the Great was initiated in a London Lodge by Sir Christopher Wren, presumably in what is now the Lodge of Antiquity#2, of which Wren was supposed to have been Master.

After his return to Russia, Peter the Great is said to have introduced Freemasonry into that country, and, so the story goes, there was a Lodge in St. Petersburg of which he was Junior Warden!

I have been in a Lodge in which the Senior Warden was a Bishop, but I have never known one in which the Junior Warden was a reigning monarch. It must have given the Master quite a thrill. Fancy being able to tell Peter the Great what to do!

There are stories that Peter III was Worshipful Master of a Lodge in Oranienbaum and that he presented it with a house to be used as a Masonic Hall.

There are anecdotes of how Catherine the Great would manifest chagrin on finding there was but one chamberlain in attendance on her because the others had gone to a Lodge meeting. Can you really imagine that happening to Catherine the Great?

Nevertheless, so the story goes, she remained well enough disposed towards the Craft to have her son, Paull, Initiated as soon as he became of age, and some reports say that she actually witnessed the ceremony.

In spite of this, Paul outlawed Freemasonry when he ascended the throne, but this, we are assured, was only because he allowed himself to be influenced by some dastardly schemers.

His successor, Alexander I, renewed the ban but, after ordering an enquiry into the nature of the Craft, he cancelled it and, supposedly, was himself Initiated.

It would be nice to think that at least some of these stories were fact, but there is not a word of truth in any of them.

The first authentic record we have of anything connected with Russia (and it is far more mundane) is in the minutes for 24th June 1731 of the Premier Grand Lodge of England, where it is recorded: Then the Grand Master ( Lord Lovel of Minster Lovel, created Earl of Leicester, 1721) and his General Officers signed a Deputation for our R. W. Bro. John Phillips Esqr. to be Grand Master of free and accepted Masons within the Empires of Russia and Germany and Dominions and Territories thereunto belonging, and his health was drank wishing Prosperity to the Craft in those parts.

The appointment in those days of a Provincial Grand Master (for that is what he was, in spite of the reference to "Grand Master") did not necessarily indicate the existence of a Provincial Grand Lodge, or even the existence of a single Lodge within the Province. Indeed, we have no reason to think that Brother Phillips had any Lodge in his Province, gigantic as it was. Certainly there is a record of a Lodge constituted in the free city of Hamburg in 1733, but there is no certainty that John Phillips was in any way concerned with it, or even that it was within his jurisdiction.

No other Lodge is recorded during his term of office, either in Germany or Russia, though that is by no means conclusive as continental Provincial Grand Masters at that time did not always report events to Grand Lodge. Further, it is known that Lodges were formed on occasions, without any authority whatsoever, Lodges that did not report their existence or delayed applying for recognition, sometimes for many years. An obvious example of this is the English Lodge at Bordeaux that was formed in 1732 but did not apply for a Warrant until 1766.

The identity of this John Phillips is a mystery. In the list included in the minutes at the Quarterly Communication of Grand Lodge on 27th November 1725, a John Phillips is shown as a member of the Lodge meeting at the Sun Tavern, near St. Paul's, and also of the Lodge meeting at the Three Turns in Newgate Street.

On the other hand, in the 1738 edition of his Constitutions, Dr. Anderson refers to him as Captain John Phillips, and records his appointment as being Provincial Grand Master for Russia only.

In the list I have previously mentioned, there is a Captain Phillips shown as being a member of the Lodge meeting in the Rummer Tavern at Charing Cross, and he is also included as a member of this Lodge in an earlier list of 1723, the year in which Grand Lodge records commence.

Whether these two were one and the same person, what was the reason for his appointment, and what connection, if any, he had with Russia are matters of conjecture. Certainly there is no record of his presence in that country, nor of any activity on behalf of Freemasonry there.

When we come to 1740, however, we are on somewhat firmer ground. At the Quarterly Communication of 28th March 1740, John, 3rd Earl of Kintore, was proposed for election as Grand Master, and among those present at this meeting was his cousin, James Keith, "a Lt. General in the service of the Empress of Russia."

Although there is no reference to it in the minutes, the Grand Master appointed him Provincial Grand Master of Russia, though what had happened to his predecessor, Captain Phillips, is unknown.

James Keith came of a noble Scottish family and, from an early age, exhibited outstanding military talents. He fought for the Pretender in the 1715 Stuart uprising and, after its collapse, he fled to Spain where he entered the service of Philip V.

In 1728, he moved to Russia, where he had an outstanding military career. Numerous victories on both land and sea were due to his leadership, and in 1740, the year in which he became Provincial Grand Master, the Empress Anna appointed him as her ruler in the Ukraine.

As so often happens in such cases, his outstanding success in these various fields aroused the enmity of some of the Russian generals and also of some influential courtiers. Their schemings caused him to leave Russia in 1747 and transfer his allegiance to Frederick the Great.

His military career in Prussia was probably more outstanding than in Spain or Russia, not only in the field, but as adviser to the king. He was appointed General Field-Marshal and, finally, on 14th October 1758, at the age of 62, was

killed in the battle of Hockirchen when the Prussians were defeated by the Austrians.

It is said that Keith was Master of a Lodge in St. Petersburg in 1732-341 several years prior to his appointment as Provincial Grand Master, but there is no proof of this. The first Russian Lodge to be mentioned in the English records was certainly at St. Petersburg, the Lodge of Perfect Union, but it was not Warranted until nearly forty years later, on 1st June 1771.

What seems to be certain is that the early Lodges in Russia were founded by foreigners, mainly from the British Isles and from Germany, though obviously it would have been necessary for them to work in complete secrecy, by reason of the uncertainty as to the attitude of court and government. Thus there are no records of these Lodges, only reminiscences.

Russian Lodges that appear in the English register are eight in number and are as follows:

1. Lodge of Peace and Union, #414, St. Petersburg, 1st June 1771.
2. Lodge of the nine Muses, #466, St. Petersburg, 1st June 1774.
3. Lodge of the Muse Urania, #467, St. Petersburg, 1st June 1774.
4. Lodge of Ballona, #468, St. Petersburg, 1st June 1774.
5. Lodge of Mars, #469, Yasay, 1774.
6. Lodge of the Muse Clio, #470, Moscow, 1774.
7. Phoenix Lodge, #451, Helsinfors (Finland), 1777. (Warranted 9th November 1767 -Finland incorporated in Russia, 1777).
8. Lodge Astrea, #504, Riga, 21st August 1787.

In addition, the Lodge in Integrity, a military Lodge in the Fourteenth Regiment of Foot, worked in both Sebastopol and Balaclava in 1856, but this, of course, was a travelling Lodge and met wherever the regiment was stationed, being directly under the authority of the United Grand Lodge of England.

That five Lodges, three in St. Petersburg, one in Yasay and one in Moscow, were all Warranted in 1774 could mean that they had been in existence prior to that date and were only then seeking official recognition.



The Freemasons' calendar (1777-78) reported on Russian Freemasonry as follows:

The first regular Lodge which was established in the vast Empire of Russia was Lodge Peace and Union #414 constituted 1771 in Petersburg. The chairman and most of the members were English merchants residing there, who conducted this new institution with great regularity and activity.

As many Russian nobles were Masons at the period of the establishment of this Lodge, at their request they received from the Grand Lodge of England in 1772 a Warrant for his Excellency John Yelaguin (Senator) to become Provincial Grand Master in the Russian Empire. *This gentleman exercised his office with such success that many excellent Lodges were erected in Petersburg and other places.*

John (or Ivan) Yelaguin, who was an intelligent and learned person, came of an ancient noble Russian Family, and for many years enjoyed the friendship and confidence of Catherine the Great. Apart from being her adviser, he was also tutor to the heir to the throne.

The Grand Lodge minutes of 28th February 1772 confirm this appointment.

*The Grand Secretary informed the Grand Lodge that the Grand Master had been pleased to appoint His Excellency John Yelaguin, Senator, Privy-Counsellor, Member of the Cabinet, etc., to Her Imperial Majesty the Empress of Russia, and Knight of the Polish Order of the White Eagle and of St. Stanislaus, to be Provincial Grand Master of the Empire of Russia.*

Thus, after a lapse of fourteen years, there was once again a Provincial Grand Master of Russia, and Yelaguin certainly accomplished *more* than either of his predecessors. Only two years after his appointment there is, for the first time, a record of a Provincial Grand Lodge and its officers. From then onwards, Freemasonry in Russia assumed a more serious and responsible role.

Their ceremonies also, while remaining basically those of the Grand Lodge of England, had dramatic incidents added to them. For instance, the Candidate was called upon to make three "journeys" around the Lodge, during which he underwent various tests and trials. Naked swords were turned towards him, and he was shown a "corpse" covered with a blood-stained cloth, to indicate what would be his fate if he betrayed his oath. He was called upon to seal his oath with his own blood, though he was spared this ordeal at the last moment.

There is also a record in the Grand Lodge of England archives of five of the first six Lodges in the list I have mentioned together with details of their members, varying in number from 21 to 68. What is important, however, is that Lodge membership, drawn from the leading and most influential families, was almost entirely Russian.

The one exception was the first Lodge on the list, the Lodge of Peace and Union at St. Petersburg, which consisted mainly of English Freemasons and which, in spite of its name, Peace and Union, apparently sought neither peace nor union with the Provincial Grand Lodge.

On being advised officially by England of the appointment of Yelaguin as Provincial Grand Master, the members passed a resolution congratulating him on the honor, saying that it could not possibly have been in better hands, but denying that he had any authority over their Lodge. Rather understandably, Yelaguin could not accept this and wrote to say so in no uncertain terms, but the members maintained their attitude until eventually, on 28th October 1772, they were instructed by England to submit to his authority.

It is interesting to note that in addition to the three Craft Degrees, this Lodge also practiced the Scotch Master and Elect Master Degrees. Yelaguin, however, introduced or at least authorized the introduction of other Degrees, seven in all, the three Craft Degrees, followed by:

- 4° -The Dark Vault
- 5° -The Scotch Master
- 6° -The Philosopher's Degree
- 7° -Spiritual Knighthood.

In addition, there was a Chapter in St. Petersburg that practiced the Strict Observance Rite, a system of Knight Templar Masonry imposed on the three Craft Degrees, viz:

- 4° -Scottish Master
- 5° -Novice
- 6° -Templar
- 7° -Professed Knight.

These Degrees are based on the legend of the martyred Grand Master of the Templars, Jacques DeMolay, and Provincial Grand Master of Auvergne. Pierre d'Aumont, who, with a small band of Knights, fled to Scotland in the guise of operative Masons and re-established the Order of Knights Templar there. D'Aumont was elected Grand Master on St. John's Day, 1314, and, in 1361, established the headquarters of the Order at Old Aberdeen, and from there it spread to all the principal continental countries.

That, as I said, is the legend behind the Order, but the facts are difficult to ascertain. It seems to have been introduced or at least established in Germany, somewhere about the year 1755, by Carl Gotthelf Baron Von Hund and soon spread to Russia and other European countries. For a time, it was quite a powerful Order, but it began to die out with the discrediting of Van Hund and his ultimate death in 1776.

The position of Freemasonry in Russia became even more complicated in 1771 with the introduction from Germany of the Zinnendorf system, a Christian order of Masonry, and once again a mixture of the three Craft Degrees and various Knightly Degrees, and with the later introduction of the Martinist system. Velaguin fought against these foreign importations, but the opposition was too strong for him. It consisted of the opposition of influential Russian Freemasons who were not satisfied with the English system of three Craft Degrees, ending with the loss of a secret. They were seeking deeper mysteries and more secret and mysterious knowledge about the transmutation of metals and the making of "philosophical gold" and of "the elixir of life".

The outcome was the formation in 1776 of the National Grand Lodge of Russia, created for the purpose of working a Rite of seven Degrees.

Freemasonry had thus become firmly established in Russia, even though not of the orthodox type and it enjoyed the support of members of all the important families, but the situation was confused by the practicing of various Rites and the introduction of even more, and not only had the original connection with England been virtually severed, but the seat of Russian Freemasonry had been transferred from St. Petersburg to Moscow.

It spread to the remote parts of Russia, but again it changed in character. The Rite of Strict Observance had become the dominant Rite, but gradually it became permeated with Rosicrucian ideas, essentially those of self-knowledge and the attainment of moral perfection.

The position became even more complicated in 1779 on the establishment of a Swedish Provincial Grand Master of Russia, with Prince Gagarin at its head, to work the Swedish Rite. This followed a visit to St. Petersburg two years earlier by the King of Sweden, as head of Swedish Freemasonry, for the purpose of Initiating the Grand Duke Paul, while in 1785 a famous Russian patriot and historian was initiated, and his example was soon followed by many prominent intellectuals and aristocrats.

Unfortunately for the Craft, the Empress Catherine viewed this growing power with some concern. She had always been opposed to secret societies, which had been outlawed in 1782, though Freemasonry had been exempted. However, she remained suspicious of anything the late Emperor, Peter the Third (who she had skilfully removed from the throne) had favored, and it was widely known he had been favorably disposed towards Freemasonry.

Equally, her political rival and personal enemy, the Grand Duke Paul, was a prominent Freemason. Further, since the break with England, Russian Freemasonry had come under the influence of German Freemasonry, of which Frederick the Great, the archenemy of Catherine, was a dominant figure. To Catherine, it must have seemed that everyone she disliked intensely was a Freemason.

Russian Freemasons had been active in acts of charity and benevolence. They had established schools and hospitals, and they were quick to aid the stricken population in the terrible famine of 1878. Nevertheless, in 1794 Catherine made it known that she wished the Secret Societies Decree to apply to Freemasonry. Yelaguin issued an order, closing all Lodges immediately, and General Prosorovsky, Governor of Moscow, undertook to be responsible for the complete suppression of all Masonic activities. However, although abolished officially, Freemasonry must have continued in existence secretly as otherwise it could not later have revived so quickly or so completely.

("Russian Freemasonry, 1731-1979" is reprinted from *The Transactions of the Lodge of Research*, Leicester, #2429 (English Constitution), to whom acknowledgement is made. (This article will be concluded in the next issue).

## **NOTEWORTHY CANADIAN FREEMASONS**

Once again we thank R. W. Bro. Wallace McLeod for his continuing efforts to provide profiles of prominent Canadian Freemasons for this section of The Newsletter.

### **HERBERT ALEXANDER BRUCE (1868-1963)**

Herbert A. Bruce was born at Blackstock, Ontario, on 28 September 1868. He went to school in Port Perry, and then attended the Toronto School of Medicine, from which he graduated in 1892 with the degree of M.D. He went on to more advanced study in Paris, Berlin, and Vienna. In due course he became Professor of Clinical Surgery at the University of Toronto, and consulting Surgeon at the Toronto General Hospital. In 1912 he founded the Wellesley Hospital. During the First World War, he served with the Canadian Army Medical Corps, and was twice mentioned in despatches. In 1916 he was named Inspector-General of Medical Services overseas. He was not particularly tactful in his criticism of certain aspects, and because of his outspokenness he managed to antagonize the top brass, and got himself fired. He was then assigned as a consulting surgeon to the British forces in France. After the War he returned to practice, and to teaching. In 1932 he was appointed the fifteenth Lieutenant-Governor of Ontario, and served until 1937. He was the last Lieutenant-Governor to reside in the Government House at Chorley Park; it was an expensive luxury, and was closed down at the end of his term of office. He was a Member of Parliament from 1940 to 1946.

Dr. Bruce was initiated into Masonry in Cascade Lodge #12, B.C.R., Vancouver, in 1894; on his return to Toronto he affiliated with Ionic Lodge, #25, in 1898. He died on 23 June 1963, and is buried in Mount Pleasant Cemetery, in Plot Q, Lot 143.

***Sources of Information:*** W. Stewart Wallace, **The Macmillan Dictionary of Canadian Biography**, (4th edition, revised by W. A. McKay; Toronto, 1978), 102- 103; Wallace McLeod, editor, **Whence Come We?** (Hamilton, 1980), 251; **Proceedings of the Grand Lodge A.F. & A.M. of Canada in the Province of Ontario** 1982, 3A; Mike Filey, **Mount Pleasant Cemetery: An Illustrated Guide** (Toronto, 1990), 81-82.

## **JOHN KEILLER MACKAY (1888-1970)**

J. Keiller MacKay was born in Plainfield, Pictou County, Nova Scotia, on 11 July 1888. He was educated at Pictou Academy and then attended Saint Francis Xavier University, from which he graduated with a Bachelor's degree in 1912. When the First World War broke out, he enlisted in the Canadian Field Artillery, and went overseas with the 6th Brigade. He was mentioned in despatches three times, and was seriously wounded at Vimy Ridge, being awarded the Distinguished Service Cross. On his return home, he began the study of law, and graduated from Dalhousie University with the degree of Bachelor of Laws in 1922. He was called to the bar in Nova Scotia that same year, and a year later in Ontario. After practising law in Toronto, in the firm MacKay, Matheson and Martin, for a number of years, he was named a Justice of the Supreme Court of Ontario in 1935, and a Justice of the Court of Appeal in 1950. In 1957 he became the nineteenth Lieutenant-Governor of Ontario, and served until 1963. He was a director of several large business corporations and was the First Chairman of the Ontario Council for the Arts.

Keiller MacKay was initiated into Masonry in Ionic Lodge #25, Toronto, in 1925. He died in Toronto on 12 June 1970. He is buried in Mount Pleasant Cemetery, in Plot a, Lot 154.

*Sources of Information:* W. Stewart Wallace, **The Macmillan Dictionary of Canadian Biography**, (4th edition, revised by W. A. McKay; Toronto, 1978), 520; Wallace McLeod, editor, **Whence Come We? (Hamilton, 1980), 251; Proceedings of the Grand Lodge A.F. & A.M. of Canada In the Province of Ontario** 1982, 3A; Mike Filey, **Mount Pleasant Cemetery: An Illustrated Guide** (Toronto, 1900), 80.

## **ROBERT HOOD SAUNDERS (1903-1955)**

Robert H. Saunders was born in Toronto on 30 May 1903. He was educated in the Toronto school system, and then proceeded to study law at Osgoode Hall. He was called to the bar of Ontario in 1927. In his early thirties he entered municipal politics in Toronto, and was Alderman of Ward Four for several years between 1935 and 1940, and Controller for 1941 to 1945. He was elected Mayor of Toronto in 1945, and served until 1948, when he resigned to become Chairman of the Ontario Hydro-Electric Power Commission, This position he held until his death, He had assumed office at a time when power was in short supply, and

during his seven years with the Commission, he succeeded in doubling the output of power. He was largely responsible for Ontario Hydro's Niagara River power development at Queenston, and he worked hard to see that the St. Lawrence Seaway and Power project was implemented.

Robert Saunders became a Mason in Coronati Lodge, #520, Toronto, in 1933, and served as its Master in 1944. He was named Grand Director of Ceremonies in 1949, and was appointed to the Board of General Purposes for a two year term in 1953. He was killed in the line of duty for Ontario Hydro, when the airplane in which he was riding crashed in London, Ontario. He died the next day, on 16 January 1956. He is buried in Mount Pleasant Cemetery in Plot a. Lot 207.

*The three notable Masonic brethren discussed in this column are all buried very close to each other, in the same fairly small plot of land. If you are an old cemetery visitor, it might be worth your while to look them up.*

**Sources of Information:** **Proceedings of the Grand Lodge A.F. & A.M. of Canada in the Province of Ontario** 1955, 57, 201; **Encyclopedia Canadiana** (Toronto, 1975 edition), volume 9. 237; Wallace McLeod, editor, **Whence Come We?** (Hamilton, 1980), 256; Mike Filey, **Mount Pleasant Cemetery: An Illustrated Guide** (Toronto, 1900), 83-84.

## **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 43:** What effect did the 'Papal Bulls' have on Masonry?

**Answer 43:** The whole story would require a very long answer and I must be brief. In the 240 years or so since the first Bull against the Masons was promulgated in 1738 by Pope Clement XII and re-issued by many of his successors, in various forms during the next 150 years, they have prevented millions of good and respectable Roman Catholics from joining the Craft.

Throughout the centuries no real attempt was made to bridge the gulf that separated the Freemasons from the Church of Rome, until after the Second Ecumenical Council. Some of the more liberal ideas that emerged from the Council, began to spill over into other fields and within a few years, spontaneous efforts were being started among sympathizers in France, Germany and the U.S.A., all working in their own fashion in the hope of reaching an accord between the Craft and the Roman Catholic Church. I myself was deeply concerned in the work, writing and lecturing on the subject and I had several important interviews with the Late Cardinal Heenan, who helped the cause very considerably in his approaches to the Papal authorities.

The full story covering the public efforts and private negotiations has not yet been published. Suffice to say that in July 1974 Cardinal Heenan received a communication from the Holy See announcing that the Papal ban had been lifted. Roman Catholics everywhere (but not Officers of the Church of Rome) are now able to join the Craft without the penalty of excommunication and already a number of excellent R.C. Candidates have joined the Craft in England. (*See Carr's. The Freemason at Work pp 277-281*).



**Question 44:** What is the limit of a Mason's charity?

**Answer 44:** In its pure original sense, e.g. man's love of his neighbour, kindness, affection, with some notion of generous or spontaneous goodness (O.E.D.) there is no limit to a Mason's charity. In its more common sense of alms, or more substantial gifts to the poor or to institutions, the English ritual specifies the limit, ie, 'without detriment to yourself or connections.' (dependants).

**Question 45:** What is the exact meaning of the word Cowan?

**Answer 45:** *The Oxford English Dictionary* says

Derivation unknown', and defines it as 'One who builds dry stone walls (ie, without mortar) -applied derogatorily to one who does the work of a mason, but who has not yet been regularly apprenticed or bred to the trade'.

The word is probably of Scottish origin, and it appears, in that sense, in a large number of Scottish Masonic documents from 1598 onwards. (*For further details see Carr, 'The Freemason at Work', pp 86-89*).

**Question 46:** During the M.M. Degree, the Chaplain recited 'Or ever the silver cord be loosed...' What is meant by the 'silver cord'?

**Answer 46:** The words are from Ecclesiastes XII which describes, in great detail, the decline of man in old age, and the failure of his senses, limbs and faculties.

I would quote from my annotated Geneva Bible, which says that the 'silver cord' is 'the marrow of the backbone and sinews'. It may be pure coincidence. but I am forcibly reminded of a passage in the *Graham MS.*, 1726, which, after describing the earliest raising within a Masonic context, contains the word 'Here is yet marrow in this bone'

**Question 47:** Distinguished between Hiram, King of Tyre and Hiram Abif? The Bible refers to only one.

**Answer 47:** The question is wrong. Both are mentioned several times in the course of the two Old Testament versions of the building of KST. H.K.T. appears in I Kings V, 1, as Hiram, King of Tyre and several times in the same chapter as Hiram.

H.A., the 'widow's son' appears first in I Kings VII, 13, and again in the same chapter in verse 40, where the name appears with two slightly different Hebrew spellings. This has given rise to a theory that there were two *craftsmen* named *Hiram* (Quite apart from H.K.T.)

HKT appears in the Chronicles version (in II Chron. II, 3) and he appears again as Hiram, King of Tyre in the same chapter, verse 11. In verse 13 he writes to Solomon saying that he has sent him a skilled craftsman, 'a cunning man, endowed with understanding, *of Hiram my Father's*.. These last 4 words in English are the translation of the Hebrew words 'Leo Haram Aviv' and this sentence is the source of our words 'Hiram Abif. It was Luther who first used this name (H.A.) because he could not make sense of the Hebrew 'of Haram *my* father's.

Note: In II Chron, IV, 11, we find the name of Hiram, the craftsman, again with two different Hebrew spellings, suggesting that there were two craftsmen of the same name, a father and a son. It is impossible to solve this problem more especially because, unlike our Hiramic legend -which is pure legend -there is no Biblical record of the death of Hiram, the marvellous craftsman.

\*Footnote: More correctly 'of Hiram his father'

## **BOOK REVIEWS**

BOOKS AVAILABLE FOR LENDING FROM THE GRAND LODGE  
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**A LIST OF BOOK REVIEWS**  
by  
**R. W. BRO. WALLACE McLEOD**

### **THE FREEMASON AT WORK**

*by Harry Garr.*

Harry Carr is the best known Masonic scholar in the world today. For twenty years he was secretary of Quatuor Coronati, the great English research lodge, edited its proceedings. During that time he answered dozens of questions about nearly every aspect of the Craft. Now he has re-edited two hundred of his answers. His admirers will be looking for another book, and they will not be disappointed.

Bro. Carr's approach is historical; that is, whatever custom he is asked about, he gets down to original early records, and traces it back to its source. Raising and lowering the Wardens' columns; the points of entrance; improper solicitation; working tools; landmarks; Roman Catholicism; Installation Ceremony-all receive their just due. If you are a student of Masonry, or if you are involved in Masonic Education, neglect this book at your peril.

### **THE LANDMARKS OF FREEMASONRY**

*by Elbert Bede*

Nearly every Mason has heard of the Landmarks, yet practically no one has a clear idea of what they are. The Late W. Bro. Bede, of Orgon, provides a readable introduction to this knotty problem, He summarizes previous discussions, and comments sensibly on the views of others. He notes that many of the so-called Landmarks listed by Mackey and others are in fact innovations; but even so, he sees no impediment to their being landmarks, provided that (1) the innovation is almost universal; (2) it has been observed for a long time; (3) it does not interfere with the essential nature of Masonry.

Even without a list, he says, one may know a landmark at sight. 'It is something that I feel, without stopping to analyze why I should feel that way, could not be removed without seeming to me to alter the fabric of Freemasonry' (page '54), This is less helpful than it seems, for it is totally subjective. There is no guarantee that all of us will recognize the same features as essential to 'the fabric of Freemasonry', A Past Master's opinion, perhaps, should count for more than the newest Entered Apprentice's, But what if Past Masters disagree?

Generally however, a thoughtful booklet which may clarify things in our own mind,

## **KEY TO FREEMASONRY'S GROWTH**

*by Allen E. Roberts*

The author, who is an administrator in the Virginia State Correctional System, is a Past Master of his lodge. He has written several books on Masonry, as well as an instructional programme designed to produce better leaders. In his book, after an introductory sketch of Masonry's debt to the past, he proceeds to consider the opinions and theories of men recognized as leaders in modern methods of administration. These alternative approaches to leadership, already proven in the business world, are largely untried in Freemasonry. They could be used, says Roberts, to make a lodge more interesting and attractive to its members. In short, good planning, organization, and communication will produce happier and better Masons.

Key ideas are given in tabular summaries, which compare such things as styles of leadership, goals and objectives, and communication patterns. The writing is pleasant and jaunty; the many cartoons will make you smile, but they will also prick the conscience of every officer. Every potential Master should read this book at least two or three years before he reaches the East. It would be a splendid gift to give the newest officer of the lodge. (*Reviewed by C.E.B. LeGresley.*)

## **FACTS FOR FREEMASONS**

*by Harold V. a. Voorhis*

Bro. Voorhis is a distinguished Masonic researcher from New Jersey. His book has twenty-five chapters, each one dealing with a particular aspect of the Craft- such as history and traditions, symbolism, concordant orders, negro Freemasonry, the Eastern Star, and many others.

There are concise and generally accurate answers to over 900 questions; and also a brief biographical dictionary of one hundred and thirty-eight famous Masons. Naturally many of the procedures alluded to are specifically American, but the compiler has not neglected Canada. Here is one example. 'What is the largest number of blood brothers being 'Aaster Masons? In 1947. eleven Cladwell brothers made a twelfth Master Mason in Corinthian Lodge #00, Barrie. Ontario, Canada'. Generally, fun to browse through.

## **LITTLE MASONIC LIBRARY:**

*by Carl H. Claudy*

The *Little Masonic Library* was first published by the Masonic Service Association of the United States in 1924. Like virtually everything to which M.W. Bro. Claudy sets his hand, it is first-rate. It actually consists of twenty books by various authors, bound together into five volumes.

There is a facsimile reprint of 'Anderson's Constitutions of 1723', with an introduction by the British scholar Lionel Vibert. There are two collections of essays by Claudy himself ('A Master's Wages' and 'The Old Past Master'), and two books by the beloved minister Joseph Fort Newton (an outline history of 'Modern Masonry', and 'The Great Light of Masonry'). Masonic law receives its due, for here are Roscoe Pound's 'Lectures on Masonic Jurisprudence'. Here also Silas H. Sheppard discusses 'The Landmarks of Masonry' as they are listed by various scholars or adopted by various grand lodges (this was the only section revised for the 1964 edition).

History inevitably plays a major role in the collection. W. Ravenscroft tells all that is known-nay, even more than is known-about 'The Comacines'. John C. Palmer recounts the background of 'The Morgan Affair and Anti-Masonry'. S.H. Goodwin, P.G.M. of Utah, reveals the astonishing connection between 'Mormonism and Masonry'. Henry R. Evans summarizes 'The History of the York

and Scottish Rites.' Sidney Morse relates the part played by 'Freemasonry in the American Revolution'. George W. Baird gives brief biographies of thirty-four 'Great American Masons', chiefly soldiers and statesmen. Perhaps of less interest to Canadian Masons are two studies of 'Masonry and the Flag' and 'Masonry and Americanism'.

There is an interpretation of 'The Three Degrees and Great Symbols of Freemasonry'. Dudley Wright outlines 'The Ethics of Freemasonry'. There is even a lecture on 'The Meaning of Freemasonry', originally delivered by the great General Albert Pike before the Grand Lodge of Louisiana in 1858. The final volume concludes with about ninety Masonic poems, including Rob Morris' immortal 'We meet upon the level and we part on the square'.

Altogether then, even though the *Little Masonic Library* is fifty years old, and even though it has a heavy American bias, it is still an extremely interesting collection. It has something for everyone. And considering the cost of books these days, it is good value.

## **TIES TO MASONIC APRON STRINGS: HUMOROUS EVENTS CONNECTED WITH MASONRY**

*by Stewart M.L. Pollard*

This is a collection of funny jokes and anecdotes, interspersed with brief inspirational 'fillers' and bits of poetry. There aren't many real guffaws in it, but there are quite a few smiles. You'll hear a fair number of them making the rounds of the banquet circuit, under the guise of 'A funny thing happened to me the other day'. If you want a light moment or two, or if you need something to brighten up a talk, try this.

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