

THE
NEWSLETTER

OF THE COMMITTEE

ON
MASONIC
EDUCATION

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c/o Robert A. Barnett—Editor

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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 Districtsto 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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•••NOTICE•••
THE COLLEGE OF FREEMASONRY

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:

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363 King Street W.
Hamilton, Ontario L8P 1B4

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

COL. WILLIAM JAMES BURY MACLEOD MOORE

Bro. Robert Proctor
Lebanon Lodge #139 G.R.C.

Col. Moore was born on January 14th, 1810, in Kildare, Ireland, the eldest son of Captain N. J. Moore. Col. Moore received his early education in Aberdeen, Scotland, graduated in 1825 and attended the Military School at Sandhurst. On his graduation in 1831, he received an Ensign's commission in the 69th Regiment of Foot, in which he served for twenty years. In 1852 Col. Moore was appointed a staff officer of Out-Pensioners and transferred to Canada, arriving in August of that year. His first place of residence was Kingston, where he remained until December of 1856. He then moved to Ottawa, and in 1872 moved to Laprarie, Quebec. He then moved and took up residence at St. John's East, Quebec, and in 1884 we find him in Prioral House, Prescott, Ontario where he lived until his death in 1880.

Col. Moore first saw the light in freemasonry on the 17th of August 1827, when only seventeen years old. He was also passed and raised at the same time. This was a special meeting of Glenkindel Lodge #333, held in the house of the Master, Major General Sir Alexander Leith, K. C. B. at Aberdeen, Scotland.

In 1831, Moore was exalted to the Holy Royal Arch degree and made a Mark Master in St. Macher's Chapter #37 in Aberdeen, Scotland. In 1834, when his regiment was in Dublin, he joined St. Patrick's Lodge and Chapter #50 and also Victoria Mark Lodge #4. On October 29, 1844, he was installed High Knight Templar and Knight Malta in the Encampment attached to Lodge #242 in the old town of Boyle, County Roscommon, in Ireland, in which Lodge he served as Senior Warden.

In 1847, he was transferred to Malta, with the 69th Regiment. He affiliated with St. John and St. Paul Lodge #349 in Valetta and in 1849 was installed as its W. M. He joined Union of Melita Lodge and became the Third Principal of its Royal Arch Chapter. But it was in the field of Knights Templar that Col. Moore established his great reputation as an authority on Christian and Chivalier Masonry. Malta was teaming with the history of crusading Knights of St. John, a spot sacred as being their last refuge. He established the Malta Encampment, not attached to a Craft Lodge, but separately under a warrant from the Supreme Grand

Conclave of England and Wales. This was warrant # 37, dated May 10' 1850, in which he was named as Eminent Commander. This Preceptory still meets at the Masonic Hall, Valetta.

In 1851, Capt. Moore's regiment was transferred to Chichester Barracks and there is a record of a meeting held at Portsmouth, England, under the warrant of #2 Royal Naval Encampment, Sept. 10, 1851, at which Capt. Moore was installed as Eminent Commander of Melita Encampment.

When Capt. Moore arrived in Canada in 1852, he at once identified himself with Freemasonry, joining Ancient St. John's Lodge #2 and Ancient Frontenac Royal Arch Chapter, both of Kingston. Having learned that there were historical records of an old Encampment at Kingston, he set out to find them, and on March 10, 1854, the Supreme Grand Conclave of England and Wales issued a warrant for Hugh de Payens Encampment, naming him as Eminent Commander. This warrant was the cornerstone of all his great constructive work for the Orders over the next thirty-five years.

In July of 1854, he received a patent appointing him Provincial Grand Commander for the Province Canada Armed with this important document, he set about forming Encampments at Toronto and Quebec. He convened the first meeting of the Provincial Grand Conclave of Canada at Kingston on October 7th, 1855. One of the first acts of the new Provincial Grand Conclave was the adoption of a seal for the new body. This seal was designed as follows: The shield displayed in the first and fourth quarters, the Red Cross of a Knight Templar or Cross Patee. In the second a silver Maltese Cross on a sable ground. In the third, the Arms of St. John, a White Cross on a red field. On the center of the shield was an inescutcheon of pretence, displaying the family Arms of the Grand Prior. Behind the shield and above, scrolls, embellishments and various legends. While the Coat of Arms has since been changed, the Family Arms of Col. Moore still form a part of the Arms of Sovereign Great Priory.

In 1886 and 1887, believing that Australia was unoccupied territory, he granted dispensation for Pories to be set up at Melbourne, Victoria. This led to conflict with the Parent Body in England and after much protesting, the Great Priory was faced with an edict of non-intercourse with England. On his death in 1890, the Great Priory lost no time in dealing with the situation by withdrawing the Australian Warrants and restoring amicable relations with England. It also took steps toward the same with Scotland. It likewise made the Order of Red Cross

one of the recognized Orders of this Jurisdiction, in order to promote closer relations with the United States.

He closed his earthly career at Prescott, Ontario, on September 10, 1890, in his 80th year, having served a total of more than thirty-six years as head of the Templar Order in Canada. Assisted by the Ogdensburg Encampment of Knights Templar, a funeral service was held at Prescott. His remains were laid to rest in Mount Royal Cemetery, Montreal. The Templars of Coeur de Lion Preceptory paid the last tribute of respect. On September 1st, 1921, an appropriate ceremony took place at the grave of Col. Moore. After a brief service, a floral Triple Cross was placed on his grave. In 1922, Sovereign Great Priory appropriated the sum of \$100.00 to make certain necessary repairs to the monument over the grave of Col. Moore and entered a contract for the upkeep of this site. On September 1st, 1923, the Preceptories of Montreal visited Mount Royal Cemetery and placed floral Triple Crosses on the graves of five Past Grand Masters, namely, Moore, Tressider, Whyte, Stevens and Gordon. Col. Moore did not neglect, by any means, the Craft or other branches of Freemasonry. In 1854 he was elected Grand Senior Warden of the Provincial Grand Lodge of Canada and in the same year he founded Corinthian Lodge in Ottawa and was its first Master. At the Convocation of Grand Chapter in 1863, he was elected to the chair of Grand H. The establishment of the Ancient and Accepted Scottish Rite in Canada is also to be attributed to Col. Moore's indefatigable zeal.

While on a visit to the United States in 1863, he visited New York and there received the degrees of the Rite and Hon. Membership in the Supreme Council. On May 6th, 1868, a dispensation was granted, and confirmed by a patent issued later, but of the same date, authorizing him to establish Chapters and Consistories at London, Hamilton and Toronto: July 1868 -London Sov. Chapter Rose Croix, Toronto Sov. Chapter Rose Croix, Moore Sov. Consistory. This was issued by the Supreme Council of England and Wales. In 1868, he was made an active member of the Supreme Council for England and Wales, and was appointed as its Deputy for the Province of Ontario and Quebec. At the same time authority was also given to Robert Marshall of St. John, N.B. in association with Col. Moore and Thos. Douglas Harington to establish the Rite in the Maritime Provinces. Col. Moore and his associates moved toward the establishment of a Supreme Council for Canada, under the direction of T. Douglas Harington as Sovereign Grand Commander. In 1874 Col. Moore was appointed the representative of the Supreme Council of England and Wales, and also the Supreme Council of Greece.

To Moore, may also be credited the establishment of the Order of the Red Cross of Rome and Constantine, the degree of Royal Ark Mariner and three minor rites. He was a Past Grand Master of the Cryptic Rite and a member of the Royal Order of Scotland. In 1875 he founded a Canadian College of Rosicrucian Society, deriving his authority from H. I. Highness, Prince Rhodocanakis Chevalier of the Civil Order of St. John of Jerusalem in England.

It should be said here that Col. Moore, in his writings from 1860 to 1890, a period of thirty years, evidenced a wide reading and deep knowledge of Templar History, ritual and doctrine, and made himself an outstanding figure throughout the Templar world. In this way he strengthened the importance of the Canadian body in the eyes of the world and made it difficult to deny him or the Great Priory of Canada their petitions and requests. Col. Moore was twice married. His first wife was Mary Munro and his second wife was Emily Susan Barber. Of his four children, a son William and a daughter Mary survived two girls who died early. Mary was well known for many years as a writer and contributor to Canadian and English periodicals, and later as the wife of Leonard Rees of London, England. In April 1919, Captain William MacLeod Moore was accidentally killed in Belgium, and his death broke a line of family soldiers going back almost two hundred and sixty years.

Hon. John V. Ellis, Sovereign Grand Commander of the Supreme Council said, and I quote, *"Brother Moore was known as a warm-hearted courteous gentleman of a kindly, loving disposition by all those who were privileged to come in contact with him."* He ever manifested the genuineness of his Masonic principles and his undying devotion to the Order. His name will belong remembered as one of the most cultured Masons of his day. Albert Pike, his life-long friend wrote of him, *"He had the air and manner of a soldier, always free from arrogance, or self-sufficiency, being invariably a dignified and courteous gentleman, vera simplicitate bonus. Candid, frank and sincere, altogether a man of the old pattern and withal a most kindly, lovable man. Not smiled upon by fortune in the later years of life, not free from vexations, annoyance and heavy-crosses, yet he bore his disabilities of old age with equanimity as a wise man should, and to the last, stoutly resisted any innovations of the Knights Templar Order of Canada, these seeming to him, deprivations that would vulgarize it"*

"FOREVER CONCEAL, AND NEVER REVEAL "

The "secrets" of Freemasonry
By: Eugene L. Goldman, P.M.

Brother Goldman is a member of Blackmer Lodge #442, Free and Accepted Masons, State of California. He served his Lodge as Master in 1993 and currently serves as Chairman of it's Masonic Education Committee.

While serving my Lodge, I had occasion to call on one of our Entered Apprentices to ask about the reasons for his long absence from the Work. Like all too many men who join our Fraternity, he completed his initiation and then disappeared. He had several reasons; the demands of his business had picked up, some personal issues requiring his attention at home, scheduling problems with his Coach, etc. All these were valid, but there appeared more to this than he was letting on. After some more conversation the truth was revealed... he was concerned about his obligation, particularly about the penalties for revealing our secrets.

Our Brother is a man who is very interested in Symbolism, Metaphysics, and (what we call our) Esoteric Work. The reason he sought out a Lodge to join was to write some papers on our Symbolism! He explained that he became alarmed when taking the obligation. We never informed him of what "secrets" he had just vowed to protect! We simply advised him of grave penalties for failing to protect them. This caused him concern, as it was his goal to bring some light to non-initiates in his writings. Being a man of much honor, he felt it better to go no further in our mysteries to be free to explain some of our symbolism to non-masons.

SYMBOLIC VS. PRAGMATIC

We entered a discussion of the penalties. The need for protection of our secrets was, and is, self-evident... if everyone knows our secrets, we have none. Having none, we are no longer unique, or even special. Nothing then remains to induce men of good moral character to want to associate with us. We discussed the historic nature of the penalties. Without addressing the accuracy of our alleged

descent from the Knights Templar, there have been other times in history when Masons have faced death simply for being Masons, and living according to Masonic principles. Hitler, Franco, Khomeni, and others have issued death sentences for freethinkers by the nature of our ceremonies. He was surprised to learn, that, under Masonic Law, the strongest penalty a Lodge can impose on a member is simply expulsion from the fraternity! Although to most Masons, separation from the Craft would be far worse than the grisly acts described in our Ritual! The term "no less a penalty" applies here, in great measure. The thought of revealing our secrets to the unentitled should cause revulsion in the minds of our membership.

THE SECRETS THEMSELVES

What are our secrets? Today, in this country, our existence is well known. Published phone numbers and meeting times. even the jewelry openly and proudly worn by many Masons is evidence of this. That we use mystic ceremonies. embedded with symbolism to impart moral and ethical lessons to our novitiates is almost as well documented. Any interested person could enter a specialty bookstore, purchase a book or two and learn the essence of our ceremonies. At the Local Masonic Center in my area there is a bookstore, well stocked with books on and about Masonry, and writings by many Masons. Many of these books clearly explain our ceremonies and the reasons for the manner in which we exemplify them. Within the same building there is a library containing hundreds of volumes of writings by countless Masonic scholars.

Most of these books discuss either the history of our Craft, or the Ceremonies and symbolism we employ in our Work. Who we are, what we do, and how we do it are clearly not secret. We proudly refer to our modes of recognition as the only secrets in our craft today. In my library at home, I have books describing our ritual in detail. These books have clear English text and include our cherished modes of recognition (complete with diagrams). These books were purchased at a wonderful little bookstore in the Business district in my neighborhood. Any interested person, with a few dollars, can do the same. Though Masons treat the modes of recognition as secret, they could not be considered unknown outside the Craft.

SECRETS DEFINED

Well, what does that leave? It sounds like it's all out in the open. Our existence, methods, ritual, even the ways we recognize each other are known to any expressing an interest. The real secret of our Craft is the spiritual and emotional growth we encountered because of the experiences we shared. The true Mysteries of Freemasonry are contained within the acts of being conducted around the Lodge Room, kneeling at the Altar, first learning the Grips and Words of the several Degrees and participating in the Third Degree Ritual.

Experiencing this as we do (first hand) cannot be described in words. As with many other life experiences "you have to be there" to really understand it. Words could only confuse the issue, never explain it.

WHAT THIS MEANS TO US, MY BROTHER

What does it mean that we are required to keep all this secret? The prohibition against unlawful disclosure of these secrets is meant to protect our ritual from corruption. It is not prohibited to instruct a candidate in the Work. Proper instruction of Candidates is strongly encouraged by Lodges.

Candidates Coaches (the unsung warriors of our Fraternity) spend hour after hour personally instructing candidates in a myriad of areas. The Ritual Work, the history of Freemasonry, even proper Lodge etiquette are topics of much discussion. They spend many additional hours sharpening their proficiency in the Work to do this more effectively. They patiently answer the hundreds of questions posed by Candidates. Officers spend evenings away from their families to attend practices to improve their Work. In California, Coaches and Officers are required to attend District Schools of Instruction, and when proficient, they are certified by District Inspectors. Inspectors are supervised by Assistant Grand Lecturers. These men come under the oversight of the Grand Lecturer. The Grand Lodge of California, and most of its constituent Lodges, have active committees on Masonic Education. This elaborate system exists to insure that Candidates receive proper instruction.

Work is done only in a tyled Lodge, by qualified Officers. Coaching is done in private settings, by skilled and dedicated men. In this way the Ancient Landmarks are preserved. If Degrees were to be conducted by the unqualified,

errors would begin to seep in and Keystones would begin to change or disappear. The essence of the Work would change and those elements that make it what it is would be lost. Thus, it is easy to see why the admonition against unlawful disclosure of our Work exists.

THE "FLIP SIDE"

"That is it? All I have to do is leave things to the Officers and Coaches and I have fulfilled my Obligation?" Not at all! Remember promising never to reveal these secrets unlawfully? That promise contains a hidden injunction to reveal lawfully. Relate the emotions you feel in Lodge to your family and friends, and to the way in which you conduct your life. Share what Masonry means to you by your conduct out of the Lodge. Remind yourself why you are a Mason. Let the world see, by your actions, evidence of the growth you experienced. Promote your Lodge's activities and invite non-Masons to social activities. They just might get caught up in the spirit of Brotherhood and ask, 'How may I become a Mason?' Then discuss the membership and degree processes with him. If he asks for a petition, help him fill it out. Introduce him to other members of your Lodge.

LAWFUL DISCLOSURE OF OUR SECRETS

Signing a petition also carries with it a moral obligation. It obliges you to support our new Brother through his Masonic travels. Be present at his Degrees and Proficiency examinations. Patiently answer his questions, or refer him to his Coach. Sit with him at Lodge dinners and in Lodge. Be to him the friend you told your Lodge he was to you. Being a member of a Lodge enjoins you to attend whenever you can, even if you are not an officer. A full Lodge room for an initiation expresses the love of the fraternity to the Candidate and encourages him to become more active himself.

Doing these things will go a long way to fulfilling your "unstated" obligation to lawfully communicate the secrets of Freemasonry. Become a True and faithful Brother and encourage others by your example.

MEANWHILE BACK AT THE COACHING ROOM

Remember our Candidate? As this paper is being written, he has actively resumed meeting with his Coach. He is looking forward to completing his Degrees, and writing many excellent articles on our Craft. I know he will be happy as he *forever reveals, and never conceals* much of the non-secret information about our Fraternity. He will be happier still as he lawfully communicates many of our secrets.

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TOLERANCE AND BROTHERHOOD

What Masonry Means To Me

An Entered Apprentice Degree in Germany demonstrates the Masonic ideals of tolerance and brotherhood.

Lt. Col. David T. Zabecki, 32
Guenterstal Strasse 86
D-79100 Freiburg, Germany

When I recently moved to Freiburg, Germany, I affiliated with the nearest Lodge of the American-Canadian Grand Lodge {ACGL}, under the United Grand Lodges of Germany {VGLvD). With the recent drawdown of Canadian forces in Germany. Black Forest Lodge No. 901 in the town of Lahr is the sole remaining Lodge in the {ACGL) that maintains a Canadian character. Black Forest meets in an historic old building that has been a Masonic Lodge for over 100 years.

During the period of the Third Reich, the building was confiscated and became Nazi party headquarters in Lahr. After World War II, the building was returned and is today the home of Black Forest Lodge and *Allvater z. zfrein Gedanken*, a Lodge of the *Grossloge A.F.u.A.M. von Deutschland* (also under the {VGLvD).

On the night of 1 March, 1994, Black Forest initiated two candidates into the Craft, I was looking forward to seeing this because Black Forest uses the

Ontario Ritual, which I had never seen worked. What I saw that night was impressive, but it went far beyond just seeing a new Ritual for the first time.

According to Rudyard Kipling's famous account of his own entry into the Craft, he was initiated by a Hindu, passed by a Muslim, and raised by an Englishman. In Black Forest Lodge the night I attended, one of the candidates was a German and one was a Turk. The Master of the Lodge, W. Bro. Roger Solomon, is a Canadian Jew. Think about it. The symbolism is almost overpowering. In today's world of insane sectarian violence and hatred, a German and a Turk stood side by side as Brothers before the altar of Freemasonry. A Jewish Master administered the obligation to the German on the Christian Bible and to the Muslim Turk on the Koran, making them Brothers in Freemasonry with both himself and the assembled Canadian, American and German Brethren present. In many places of the world today such an event would be unthinkable. What made it even more poignant was that it took place in a building formerly under the control of one of history's premier organizations dedicated to hatred and intolerance.

With the possible exception of the International Scouting Movement, no other organization in the world today is capable of bringing together as Brothers men that some distorted minds would classify as "natural enemies". Tolerance and Brotherhood is what Freemasonry means to me.

David T. Zabeckl is a writer living in Germany. A Lt. Col. in the US Army Reserve, he has over 28 years combined active and reserve service, including duty in Vietnam. He is the editor of the upcoming Encyclopedia of World War II in Europe and the author of Steel Wing: Colonel Georg Bruchmuller and the Birth of Modern Artillery. He is a member of Black Forest Lodge No. 901, Lahr, Germany.

Keep your good humor. You should always be able to laugh at life. To be genial is to be in harmony-with yourself, your job, your friends and your family. I've known many people living with tremendous stress who always come out smiling... and I've known too many non-genial people, and they always seem to be going to doctors... and hospitals... and taking pills... and more pills."

Dr. Norman Vincent Peale, 33', G.C.

Reprinted from The Scottish Rite Journal, Southern Jurisdiction, USA

"GERMAN FREEMASONRY"

Yesterday And Today In The United Germany

West German Freemasons are now bringing the Masonic values of humanity, tolerance, and brotherhood to all the people of the United Germany.

Gunter Miinzberg, ~ , Sovereign Grand Commander
Supreme Council, 33", of Germany
Rembrandtstrasse 18, 6000 Frankfurt am Main 70, Germany

Thousands of people, many of them total strangers, embraced each other weeping tears of joy at the downfall of the Berlin Wall. For the citizens of East Germany, decades of dictatorship came to an end. Thanks to the uncompromising attitude of the West, especially the United States, the impossible had come true: communism with its despotic and contemptuous disregard of the dignity of man was sent to the rubbish heap of history by the demonating power of a better system, all without a single shot being fired.

Everything seemed to be so easy and simple. "We will manage that" was a common opinion, but very soon harsh reality intruded. City centers were decayed and deserted. Under communist domination most former inhabitants lived in concrete slab buildings outside the cities where they could be kept under strong surveillance. Any visitors staying overnight had to be registered in so-called "house books." That was the best method for a perfect control of the whole population.

Now we find that industrial development lays decades behind as everywhere the old-fashioned pre-World War II machinery was still in use. The environment was extremely damaged by contaminated water, and by a disintegrated infrastructure. Worst of all, due to indoctrination and control, people had lost the ability to make responsible decisions, think independently, and show self-confidence. That was the situation when German Freemasons started their first visits to areas of what was previously East Germany. The old Lodges, having survived World War I and the post-war period, had already been expropriated at the time of the National Socialism and were used for other purposes. The communist state, a declared enemy of Freemasonry, found more possibilities to misuse the old and impressive Lodge buildings. The people themselves had never

heard anything positive about Freemasonry, only negative and defamatory reports. We had to start from the beginning. Brothers of many Lodges of Western Germany went to former Eastern German areas in order to instill the ideas of the Fraternity into the people. Humanity, tolerance, brotherhood-the values of our western lifestyle-had to be brought to men who were experiencing freedom for the first time. Soon we noticed our first success. The Lodge *Minvera zu den drei Palmen* was one of the first traditional Lodges revived.

Nobody who met with the first new Brethren from the area of Sachsen in order to celebrate the Ritual and the following dinner in the Gohliser Castle in Leipzig will ever forget that significant hour. When our national anthem was heard and the Brethren enthusiastically sang that song, which had been forbidden under threat of severe punishment, you could see tears of happiness in the eyes of many. From then on the situation received a fresh impetus. In many places Masonic life came into existence, and now there are Lodges in Chemnitz, Dresden, Erfurt, Illmenau, Halle, Jena, Leipzig, Muhlhausen, Nordhausen, Plauen, Potsdam and Weimar, just to mention some of the most important areas.

The Lodge of Frederick the Great in Potsdam, for instance, was revived. German Freemasonry owes much gratitude to this most important monarch of the Enlightenment. Upon his joining the Fraternity, German Lodges began to become meeting places for poets, philosophers, musicians, statesmen, intellectuals, persons of high military ranks, and other personalities interested in the ideas of the Age of Reason and in the new democratic thinking. In this connection it should be pointed out that Friedreich Wilhelm Baron of Steuben, also a Mason who was the aide-de-camp of Frederick the Great, later became an important figure in the newborn United States of America.

Nearly all the famous names of this important 18th century era can be found in German Freemasonry. Goethe was a Brother in the Lodge *Amalia zu den drei Rosen* in Weimar. Fichte was a Brother in Rudolstadt/Thuringen. The Prussian reformers Hardenberg, von Stein, and Scharnhorst were also Freemasons. They first discussed their reformist ideas with the Brethren of their Lodges but not in their Lodges.

The great patriotic tradition of German Freemasonry, had its first highlight in the war of liberation which was fought by the European countries against Napoleon, Blucher, Gneisenau, Nollendprf, Korner, von Schenkendord, and also von Hippel were Freemasons and fought bravely for the freedom of Europe and

the German countries. The Congress of Weimar in 1815 marked the beginning of a hard and difficult time for German Freemasonry. Under the dictatorship of Metternich, the German sovereigns were instructed to suppress the idea of freedom wherever it emerged. Nevertheless, there was a ray of hope.

In 1840 the German Emperor Wilhelm the First of Prussia became a Freemason. His son, the unhappy ruler for only 99 days, was also a member of our Fraternity. Only the last German Emperor, Wilhelm, refused to become a Freemason. With the words "a German Emperor can never be an apprentice", he refused Masonic membership. As well, World War I and its end did not leave Freemasonry unscathed, yet there were new, excellent names in Freemasonry such as Stresemann, the most popular Foreign Minister of the Weimar Republic (1919), who, together with Mr. Briand, tried to bring Germany and France closer together. But Masonry disintegrated everywhere when the National Socialists prohibited Freemasonry in Germany and confiscated the holding of all Lodges.

The ill-reputed Adolph Eichmann kept an index with the names of all Freemasons who supported humanity, tolerance, and brotherhood. Most of them were persecuted, arrested, and many of them did not survive the Third Reich. Despite this danger, there were Brethren who did not give up. With a small bunch of forget-me-nots in the lapels of their suits, they revealed themselves to other Brethren. In memory of these brave German Brethren, an American Military Lodge was named "Forget-me-not".

When World War II was over, Freemasonry began with gatherings of the still-existing Brethren. With the help of the American military government, the first Lodges could start to work in the south of Germany. This was the first phase of the new foundation of German Freemasonry, and again important men found their way to the Brotherhood. Reinhold Maier, the Minister-President of Baden-Wurttemberg, and Thomas Dehler were Freemasons. Shortly after the war, the Scottish Rite took up its work again. Today everywhere in the former German Federal Republic there are Lodges of Perfection, Chapters, and Areopages (Councils).

The Scottish Rite in Germany is not by far as large as that in America. Actually we are about 1,800 members, belonging to Lodges of humanitarian Freemasonry, which are part of our Grand Lodge A.F.& A.M. Appropriately, the Supreme Council consists only of the maximum 33 members. In monthly sessions we work in the 4th and 5th Degrees in the Lodges of Perfection, in the 18th

Degree in Chapters, in the 30th Degree in Areopages, and in the 31st and 32nd Degrees in Consistories. Unlike in the United States, advancement through the Degrees takes much more time.

In the meantime, the Brother of the Scottish Rite has to contribute intellectually in the last Degree he advanced to and has to give documentary evidence in an essay of his new understanding of Freemasonry. By doing so we mean to use the existing intellectual potential for our purposes and to convince the Brethren according to the motto "From Symbolism to Activism" of a corresponding behavior in the life of our society. It is a duty to be present at the monthly working sessions.

We are in contact with many Lodges of the Scottish Rite in adjoining states like Australia, Switzerland, France, Belgium, and The Netherlands. Due to the structure of Europe, that means the coming together of many different cultures, a multitude of languages, and different ways of thinking, Freemasonry is not yet as unified as we would wish. We have both, irregular and regular, but not accepted parallel organizations, a condition that also exists in the Scottish Rite. We would like greater unity in order to become more effective and succeed with our ideals. Therefore we need understanding by American Brethren for our problem, and we ask for help in creating beneficial integration of Masonic Bodies throughout the now united Germany.

In the German Scottish Rite the social factor is much less important than in the United States. Originally founded as an organization to fight against the absolutistic church and state, to fight for freedom of thought and living conditions, we concentrate on intellectual work and philosophical reflection. Our goal in the Scottish Rite especially is for individual members to strive for leadership in public life in order to form the cultural and intellectual life of our country. Our efforts aim at a better and more humane world tomorrow, and this pursuit is of special value for the areas of the former eastern parts of our country, recently liberated from communism and a totalitarian political system. Concerning those new areas of our Federal Republic, the first Lodges of Perfection will be founded not later than in 1993 or 1994.

But until that time a lot must be done. Masonic Brethren from the United States visiting Europe and Germany are cordially welcomed to visit the newly founded Lodges in the old, but especially in the new, areas of our country. Thus they will show that the chain of Masonic Brotherhood embraces the whole world.

Gunter Mlinzberg was raised in the Lodge Zu den drei Cedern, No. 328 in Stuttgart, in 1963. Since 1983 he has been an Active Member and Grand Secretary General of the Supreme Council of Germany, and was recently elected Grand Commander. For five years he has been General Manager of the German sales subsidiary of DANA, Toledo, Ohio.

THE COLLAR

A daughter recollects her father's experiences as a Freemason during the Nazis occupation of France in World War II.

*Jacqueline Dupanloup Williams
2909 Stage Coach Drive
Memphis, Tennessee 38134*



When I left home in 1946, right after World War II, to emigrate to America from Casablanca, Morocco, my mother handed me a small bundle sewn in a white piece of cloth. She said: "*Here, take this to the United States and safeguard it. Your father was a Freemason until Hitler and the Vichy government banned the Order in 1940. Your father was stationed in Syria at that time. One day he sent me word to burn everything in his office pertaining to the Masonic Lodges because the authorities had found out he was a Mason and our house might be searched. He, along with the Masons on the lists, would be arrested and sent to a concentration camp or shot. That evening I started to burn everything. This collar was the last item, but I just could not bring myself to throw it in the fire. To me it*

was sacred, so I sewed it in a piece of cloth and hid it on the top of a high beam in a barn. I don't believe you will have any trouble if anyone sees this collar as America is a free country. "

"The Vichy government broke your father's career by excluding him from the Army. You and your sisters were still in France at that time. Your father had a chance to go to London and join General de Gaulle; however, he wanted to go into France and get you girls out first. He then joined La Resistance. This is the only thing left that belonged to him. Take care of it, always."

I could feel the apprehension in her voice as she mentioned the Masonic Lodge. Even in 1946, people were still afraid to talk about it. I think that is why, once in the United States, I put the little bundle in a drawer and left it there for more than forty years. From time to time I would take the collar out, admire its beauty, thinking sadly, "If only you could talk, tell me where you have been, what you've seen and heard." I would think back to the two years my two sisters and I were separated from our parents by the hostilities. I was ten years old then. We were in France, mother was in Morocco, and father was in the Army in Syria. I had vaguely heard the word Francs-Macons in our home before the war. I knew that my father attended meetings, that he had many friends with whom we often went out on special occasions, but I really didn't know anything about Masonry.

One day, in 1989, I decided to show the collar to my friend, Alice Edwards Harrington, who is Grand Deputy of Rainbow for Girls in the state of Tennessee. I said, "Look, Alice, this used to belong to my father." She looked surprised and replied, "But, Jackie, this is a Masonic collar, it belongs to the Lodge of France. I am not telling you what to do, but by rights it should be returned to the Grand Lodge of France.

I had noticed an address inside the collar, "8 Rue Cadet, Paris". That night I started reading a book titled, *Les France-Macons* sent to me recently by my sister, Huguette. I read that even though Masonic meetings were forbidden in WW II, a few Brothers were trying to regroup in order to continue their work. This was the birth of "*Mouvements de la Resistance*". The Germans began to employ more direct methods towards Freemasons than used by the Vichy government. The chase had begun.

More than 60,000 masons were identified. Some were arrested by the Gestapo and sent to Auschwitz, Buchenwald, and other camps where they were tortured and murdered.

A group of Masons began the movement *Patriam Recuperare*. One of the members of this group went to London, another to Algiers, to represent General DeGaulle's movement. He later restored the legality of the Masonic Lodge.

I hope someday to return the collar to the Masons in Paris so that it can take its rightful place, under glass beside other Masonic collars. It will be donated in memory of my father, Henri Pierre Maurice Dupanloup.

Jacqueline Williams is a freelance translator in Memphis TN. She was born in France, and lived in Morocco where her father was stationed, and she attended the Lycee de Fez. She came to America after marrying Air Force T/Sgt. Bernard Williams in Casablanca. She has a B. A. degree in French from the Memphis State University and has worked with the Memphis Board of education to upgrade secondary school instruction in French.

INTERNATIONAL FREEMASONRY IN WASHINGTON, DC

International Lodges in the District of Columbia offer a variety of unique Masonic experiences.

Charles S. Iversen, 33°
Sovereign Grand Inspector General
The District of Columbia
2800 Sixteenth Street, N. W.
Washington, DC 21009-4297

The nation's capital is the international center of the United States. Thus Washington, DC, hosts numerous embassies, agencies, commissions, associations and other organizations, both governmental and private, of an international nature. They are manned by many foreign nationals, some of whom are Masons. Many of these men want to be active in Masonry while sojourning here. Their numbers are supplemented by other Masons who are exiles from their countries or prefer Masonic Ritual performed in their native language.

Freemasonry is universal, with Lodges and affiliated Masonic Bodies located throughout the world. Masonry, in fact, came to North America from England and Europe. The Craft was introduced into the colonies through the Military Lodges prior to the American Revolution. These Lodges operated under the Grand Lodges of England, Scotland, and Ireland. Also, York Rite had its origin in England, and our Scottish Rite had its beginning in France, traveling here via the West Indies.

The Grand Lodge of the District of Columbia and its Grand Masters of recent years have recognized that international organizations have burgeoned within the metropolitan area of Washington and have taken steps to accommodate the foreign Masons who wish to be active in our Fraternity while sojourning in the Capital area. Since 1990, the District of Columbia's Grand Masters have issued dispensations, and the Grand Lodge has granted Charters to four new Lodges, each with a predominately foreign membership.

1. Mehr Lodge No. 90, chartered in 1990 and dedicated in 1991, uses the Farsi language and the Masonic Ritual in effect in pre-revolutionary Iran.
2. Sojourner-Kilwinning Lodge No. 1798, chartered and dedicated in 1992, uses the English language with the Ritual now in effect in Scotland. It is limited to four conferrals each year.
3. Alianza Fraternal Americana Lodge No. 92, chartered in 1992 and dedicated in 1993, uses the Spanish language with the Ritual in effect in the District of Columbia.
4. La France Lodge No. 93, chartered in 1992 and dedicated in 1993, uses the French language with Ritual in effect in France (Grande Loge Nationale Francais). The Grand Lodge of France has reciprocated by forming in Paris the Star-Spangled Banner Lodge to be conducted in English with District of Columbia Ritual.

The Charters of three of these Lodges permit the conferral of Degrees in accordance with the Masonic Ritual of the Grand Lodge of their respective homelands and in their native language, and all require the opening and closing Ritual be in English pursuant to the Ritual required in the District of Columbia. They, of course, pay allegiance to the Grand Lodge of the District of Columbia and its Code.

These four Lodges, authorized to meet in Washington, DC, are in addition to Arminius Lodge No. 25 which was chartered by the Grand Lodge of the District of Columbia in 1876 and has always conducted its Degrees and affairs in the German language, but entirely in accord with the Ritual and procedures used in the Grand Lodge of the District of Columbia. Most of the members of this German-speaking Lodge are citizens of the United States and, generally, have no intention of returning to live in Germany.

In addition, the District of Columbia Grand Lodge has created an International Relations Committee, some of its members being linguists. This committee is charged with assisting and hosting visiting Brethren and with working with those Brethren who may wish to apply for a dispensation and charter as a Lodge. The committee has been of inestimable value to the Grand Master. The meetings of these Lodges have been well attended and interesting, usually followed by a table Lodge in a nearby restaurant. All are growing in membership and popularity. They are regular Lodges, raise Masons, and have the same votes in Grand Lodge as do all other regular Lodges. Also, the members of these Lodges have been applying for membership in the affiliated Bodies of Masonry in the District of Columbia. The trend toward creation of international Lodges is continuing in Washington. In December 1993, the then Grand Master of Masons in the District of Columbia, M. W. George R. Adams, 33°, issued a dispensation for the establishment of yet another international Lodge, namely, Hayastan Lodge, U. D. Permission was granted to enable the Lodge to initiate, pass, and raise Master Masons in the Armenian language according to the Ritual practices in the United Grand Lodge of England.

This matter may come before the Grand Lodge of the District of Columbia in December 1994 to determine whether a Charter will be issued to Hayastan Lodge, thus making it a regular Lodge in this Jurisdiction. Each of the foregoing Lodges, it appears, will be successful, and together they will help to bring to the Grand Lodge of the District of Columbia the same pattern of growth now being experienced by European Freemasonry. This action taken in our nation's capital complements locally the determined effort that Sovereign Grand Commander, III. C. Fred Kleinknecht, 33° has undertaken for the reinstatement of Freemasonry in Eastern Europe.

Charles S. Iversen served as Grand Master of Masons in the District of Columbia in 1990. He has been active for many years in the Scottish Rite and was appointed

S.G.I.G. in the District of Columbia in 1991. Until recently, he was a practicing attorney in the District of Maryland.

QUESTIONS & ANSWERS

The Questions & Answers section includes excerpts from a list of over 100 Q. & A. 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 Quatuor Coronati Lodge #2076 UK). Our thanks to R. W. Bro. Frank Bruce for making them available for use in the NEWSLETTER.

Question 80: Our ritual says that H. A. retired for prayers 'at the hour of high twelve'; do we mean noon or midnight?

Answer 80: 'High Twelve' means 'high noon', i.e. 'when the sun is at the meridian'. The York Minster regulations for craftsmen, in 1352, show that there was a break for dinner at twelve noon and the York Ordinances for c. 1370 ordered that when a holiday was to begin at noon, they were to work "till itte be hegh none smytyn by ye clocke" (until the clock has struck twelve).

For operative masons, 'High twelve' or 'High noon' meant that work was ended for the time being, and that idea was carried over into our ritual documents. At the end of the 'Enter'd Prentice's Part' in *Masonry Dissected*, 1730, there is a question:

Q. What O'clock?

A. High Twelve.

The same Q. & A. appears in the Wilkinson MS. c. 1730.

Question 81: Why is it that "the want on plans and designs were the first indication" that H. A. was missing? Were there no friends or work mates who would notice his absence?

Answer 81: There must have been hundreds of workmen who might have noticed his absence, but I must emphasize that the story of his death is a legend, a lesson 'veiled in allegory'.

The words you have quoted are mere 'padding', and the efforts of those well-meaning later Brethren who insist on adding details at every opportunity. Our ritual has suffered greatly at their hands. The earliest version of the legend, in *Masonry Dissected*, 1730, says:

Ex. When was he missed?

R. The same day

Ex. When was he found?

R. Fifteen days afterwards.

Ex. Who found him?

R. Fifteen loving brothers ...etc.

Question 82: Our floor chart in Lodge shows the outline of a coffin with three numbers 5, 5 and 5, yet the work book says "3 feet east, 3 feet west, 3 feet between N and S, and 5 feet or more perpendicular"; do the three five's mean something else?

Answer 82: The first set of figures '3 feet east, etc.' are the dimensions of the grave, and in most rituals you will find those measurements are preceded by the words "from the center, 3 feet east, etc." Thus the grave would have been 6 feet long, 3 feet wide, and 5 feet or more perpendicular.

The three five's refer to the 'fifteen trusty fellow crafts' who were sent by King Solomon to search for the body of our Master. Your ritual probably says that they formed themselves into 'three Fellow craft Lodges' (i.e. five in each, because 'five hold a lodge').

In many of our English floor-cloths or Tracing Boards, we use the Hebrew letter (Hay) which is the Hebrew numeral 'five like the Latin V. It may be pure coincidence, but I mention it as a matter of interest, that the same Hebrew letter (English h) is a customary abbreviation for the Hebrew word Ha-Shem which means 'The Name', i.e. The Name of God.

**Grand Lodge, A.F. & A.M. of Canada
in the Province of Ontario**

April 14, 1995

Dear Sir and Brother: By command of the Most Worshipful the Grand Master, I beg to notify you that the One Hundred and Fortieth Annual Communication of the Grand Lodge of A.F. & A.M. of Canada in the Province of Ontario will be held in the Canadian Room, Royal York Hotel, Toronto, on **WEDNESDAY, JULY 19, 1995**, at 8:45 a.m. (DST). Representatives will take their seats before 8:30 a.m. All Master Masons desirous of attending will be officially welcomed following the opening of Grand Lodge.

**GRAND REPRESENTATIVES SPECIAL SEATS ARE AVAILABLE FOR YOU
IMMEDIATELY BEHIND THE GRAND SENIOR WARDEN**

REGISTRATION

The Credentials Committee will register delegates in the Concert Hall, Royal York Hotel, on Tuesday evening from 7:00 p.m. to 9:00 p.m., Wednesday from 9:00 a.m. to 3:00 p.m. Local members are urged to register Tuesday evening. NOTE-members will receive their ballot on registration in the Concert Hall, Convention Floor.

1st ballot for the office of G.M. and D.G.M. shall take place at the time of registration. All additional balloting shall be done in the District Meeting Rooms- the district elections will commence at 4:00 p.m. and 5:00 p.m. on Wednesday, July 19th. District meeting schedule shows time and rooms.

**REGISTRATION OF VOTING DELEGATES CLOSSES
WEDNESDAY, JULY 19, at 3:00 p.m. SHARP**

PROXIES

The rules relating to the issue and use of proxies are defined in Sections 56 and 57 of the Constitution. Please read carefully.

THURSDAY, JULY 20th

Grand Lodge will reassemble at 8:45 a.m., in the Canadian Room, Convention Floor, Royal York Hotel.

Robert E. Davies, Grand Secretary

INFORMATION COMMITTEE

Representatives of the committee will be on duty in the lobby of the Royal York Hotel to supply information.

HOTEL ACCOMMODATION DO NOT DELAY IN APPL YING TO HOTEL OR IT MAY BE TOO LATE.

700 rooms are available but your reservation must be made by June 1st. All delegates are very strongly urged to take early action to secure accommodation. Confirmation from hotel should be obtained and presented on arrival.

ROYAL YORK HOTEL -Front and York Streets Telephone 1-416-368-2511
Single -'\$110.00 Double -'\$126.00 *plus all applicable taxes*

ANNOUNCEMENTS

SEMINARS: Tuesday, July 18th, 1:30 p.m. and 3:00 p.m.

Discussion and participation seminars for all brethren. Preregistration not required. (All four seminars presented TWICE: 1 :30 to 2:45 p.m. and 3:00 to 4:15 p.m.)

TOPICS

D.D.G.M. & District Secretary	Territories Room
Lodge Finances- geared to the lodge	British Columbia Room
Is your lodge ready for a computer?	Manitoba Room
The Masonic Foundation of Ontario	Quebec Room

GRAND MASTER'S BANQUET

Wednesday, July 19, 1995, 6:30 p.m.
CANADIAN ROOM, ROY AL YORK HOTEL
M. W. Bro. W. Don Rougher
P. G.M. - Grand Lodge of Michigan Guest Speaker

Doors open at 6 p.m. Special entertainment. Tickets \$32 -\$30 if purchased by May 31, 1995. Tickets available from the D.D.G.M.s Cash sales only. Exchange table will be available in the foyer on the Convention Floor of the Royal York Hotel, Wednesday, July 19.

AGENDA

MONDAY, JULY 17th

The Board of General Purposes will meet in the Ontario Room, on the Convention floor of the Royal York Hotel, at 9:30 a.m. and 2:00 p.m. R. W. Bro. D. I. Greenwood, Deputy Grand Master and President of the Board, will preside.

TUESDAY, JULY 18th

The Board of General Purposes will meet at 10:00 a.m. in the Ontario Room, Royal York Hotel.

WEDNESDAY, JULY 19th

Grand Lodge will assemble in the Canadian Room, Royal York Hotel, at 8:45 a.m.; M. W. Bro. C. E. Drew presiding. Brethren are earnestly requested to bring their own aprons and to be in their seats in Grand Lodge before 8:30 a.m. on Wednesday. Distinguished visitors, representing other Grand Jurisdictions, will be received and welcomed.

An Address of Welcome will be tendered Grand Lodge by the Masters of the District Lodges, on behalf of the Masons of the Toronto Districts. Grand Lodge will then proceed with business until 11:30 a.m.

The brethren are asked to reassemble after lunch in the same place at 1:30 p.m.

THURSDAY, JULY 20th

Grand Lodge will reassemble at 8:45 a.m. in the Canadian Room, Royal York Hotel.

The installation and investiture of Grand Lodge officers and the newly-elected D.D.G.M.s will take place on Thursday in the Canadian Room, at such time as the Grand Master shall direct. It is essential that each one be present and that he bring his regalia with him. Every member of Grand Lodge is expected to be present sharp on time.

INSTRUCTION CLASS FOR D.D.G.M.s-ELECT ONLY...The Custodian of the Work will instruct the new D.D.G.M.s on Thursday morning at 8:00 o'clock in the Manitoba Room, Main Mezzanine, Royal York Hotel.

The D.D.G.M.s will see that their successors are in attendance and on time. They will also be present in Grand Lodge with the regalia of new D.D.G.M. and be prepared to invest him at the proper time in the installation ceremonies. The instruction class is for the new D.D.G.M.s only. Others cannot be admitted. The D.D.G.M.-elect will have with him his Past Master's apron so that he can go directly from the class to Grand Lodge. Our time for instruction is very limited-so it is essential that all assemble on time.

REGALIA ROOM - the Ontario Room, Convention Floor, will be available to general membership to change into regalia on Wednesday and Thursday, but must be vacated at 3:00 p.m., Wednesday, 19th, to be used for overflow of Grand Master's Banquet. For safety's sake hats and coats, regalia bags, etc. should be checked in hotel check room as neither the Royal York Hotel nor Grand Lodge will be responsible for loss or theft.

DISTRICT MEETINGS - The District Meetings, for the election of District Deputy Grand Masters and for such business as may properly be brought before them, will be held at 4:00 p.m. and 5:00 p.m., Wednesday, July 19th, in the rooms of the Royal York Hotel. *Refer to District Meeting Schedule for time and room details for each district.*

NOTE: First order of business will be election of District Deputy Grand Masters. Second and last order of business: Election of other Grand Lodge Officers.

*** NOTICE ***

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