

THE
NEWSLETTER
OF THE COMMITTEE
ON
MASONIC
EDUCATION

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

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TABLE OF CONTENTS

QUESTIONS AND ANSWERS	7
BOOK REVIEW	12
THE FOLGER MANUSCRIPTS.....	12
NOTABLE CANADIAN FREEMASONS.....	13
COL., THE HONOURABLE JOHN R. MATHESON.....	13
CANADIAN SUBMISSION TO THE LAUSANNE WORLD CONFERENCE 1995.....	18

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'Masonic Education—Newsletter'

c/o Robert A. Barnett—Editor

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London, Ontario

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To All Contributors

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Size of Articles: Material submitted for The News-letter should reflect consideration of both the physical size of the publication, and the readability of the piece. Our pages

run 300-325 words per page, so a maximum of about 1200-1300 words is the limit. Articles can also be one-paragraph notes of interest, or any length in between. Longer articles of special merit should be printed in sections over several issues.

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An Invitation: The Newsletter is published by The Grand Lodge Committee on Masonic Education. We welcome responses from all our readers. If any of our contributors or subscribers have access to historical information about their District, or Lodge, or special individuals, please forward it to the editor. Much of our Masonic History is also linked to the history of our country through members who have been community business, professional, religious or political leaders. Careful research of material made available should provide some interesting information for newsletter readers.

It would also help to educate us all about the contributions of individual members, Lodges and 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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Your envelope label shows your subscription expiry date. The issue before your actual subscription expiry date will include your renewal notice. Your last issue will also include a friendly reminder.

Your annual subscription rate (\$12.00) includes one each of that masonic year's quarterly issues (July to June), for a total of four (4) issues

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Notice

Copies of the latest hardbound edition of
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ARE AVAILABLE

Some of the earlier hardbound editions are now sold out
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There are a few copies of the Hardbound Volume No. 8 at \$12.00 each. Hardbound volumes No. 9, 10, 11, 12, and 13 and the NEW VOLUME No. 14 are available at \$15.00 each. Each hardbound volume has a quality Buckram cover and contains a copy of each of the 4 quarterly issues from that volume - in a properly stitched and glued binding. These are attractive editions for your home library and they are sturdy enough to withstand the years of use we hope they will get.

SINGLE COPIES OF THE QUARTERLY BACK IS-SUES ARE STILL AVAILABLE. The supply of some of the single issues is very thin and there are a few that are "Sold Out"

- All single back issues up to Vol. 4 No. 4, \$1.00 each (Note re: Vol. #1 - all issues sold out)
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c/o ROBERT A. BARNETT - EDITOR
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LONDON, ONTARIO
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Notice

The College of Freemasonry

BRETHREN: The Committee on Masonic Education is still offering its challenging Correspondence Course throughout this 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 to complete only one - 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:

Masonic Education Course
363 King Street West
Hamilton, Ontario L8P 1B4

Brethren, a real opportunity - don't miss it -broaden your Masonic knowledge - EDUCATION IS THE KEY TO YOUR ENJOYMENT OF YOUR MASONIC FUTURE! (Note: This course requires access to reference material readily available in this jurisdiction and parts of the course pertain specifically to this jurisdiction.)

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

QUESTIONS AND ANSWERS

The Questions & Answers section includes excerpts from a list of over 100 Q. b 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 U.K). Our thanks to R. W Bro. Frank Bruce for making them available for use in the NEWSLETTER.

Question 87: Why do some rituals give the names of the three ruffians in the M.M. degree and others do not?

Answer 87: While the main elements of the M.M. degree are broadly similar in most jurisdictions, there are many variations, notably in the manner of presentation. In England, where we have many well known '*workings*' which differ from each other only in minor details, the legend is solemnly recited, the ruffians are mentioned *but not named*, and the Candidate is '*out of action*' for only a brief moment.

In the USA, Ireland and some other jurisdictions, the main body of the ceremony is played as a drama. The whole of the legend that we recite is en-acted, and the Brethren who play the parts of the ruffians bear the names which are the subject of this question.

The earliest evidence I have been able to trace on the appearance of those names *in the ritual* is an English exposure, '*Three Distinct Knocks*', first published 1760. It was a very popular publication, frequently reprinted, and it claimed to represent the working of the rival Grand Lodge, the '*Antients*', established in England in 1751. In that Text, the story is told in the form of question and answer, with copious notes detailing the parts played by each of the characters, and the three ruffians are named. All the materials are included which would enable that story to be played as a drama, but the text *is not laid out in that form* and I cannot find any evidence to show that the '*drama*' form was ever used in English Lodges.

The '*Antients*' Grand Lodge was established mainly by Irish immigrants and their ritual was probably influenced to some extent by Irish usage. It seems likely that the dramatic presentation, including the named ruffians, was imported into the USA from Ire-land, but the actual origin of that method of presentation had not yet been

proved.

Editor's Note: A recent summons of Q.C.C.C. Ltd., prints the following reply to a question regarding the three ruffians described in the Hiramic Legend:

The Three Murderous Villains

Q. I understand that the names of the three murderous villains mentioned in the Traditional History are known. Can you tell me what they are, please?

A. It is necessary to refer to exposures to answer this question. The earliest reference to them is in Prichard's *Masonry Dissected* (1730) issued only five years after the first recorded performance of a third degree ceremony but no names are given.

Three Distinct Knocks (1760) and *Jachin and Boaz* (1762) give their names as Jubila, Jubilo and Jubilum, as does Browne's *Master Key* (1802). Preston does not mention their names whilst Oliver, without any authority whatsoever, says that their names are not given because King Solomon was '*determined their execrable names should never more be pronounced*'

The names appear elsewhere in slightly varying spellings and are to be found today in American rituals and in the rituals of certain additional degrees.

Question 88: Is it normal, in other jurisdictions, for the Master alone to give the floor-work with the assistance of the J.W. and S.W., or do they pass this part on for another member to do?

Answer 88: On this question, as on most procedural matters in Masonry, customs differ, not only in different jurisdictions, but even between Lodges meeting in the same building. The question sounds as though it relates only to the third degree, but I shall try to answer it as though it applies broadly to all three degrees.

As a general rule, I believe that there is a real advantage in giving encouragement to a Junior Officer, by inviting him to do some part of the work that lies within his ability. I must emphasize, however, that the procedures under discussion may be subject to special rules in your jurisdiction, and you should check with the authorities if there is any doubt what-may or may-not be done.

In my experience, it is widely agreed that a change of voice is always useful in the course of degree work, because it helps to avoid tedium. The Master is usually expected to conduct the ceremony up to the end of the *'Entrusting'*. Apart from that, we often hear the *'Apron Charge'* (in lodges where it is an established part of the work) given by a P.M., and the *'Working Tools'* will often be presented by another.

The Master will probably want to give the Charge to the Initiate at least once during his year of Office, but it is often given by a P.M., or by one of the Officers. In many English Lodges, a relative or friend or the proposer of the Candidate, may be invited to give the *'Charge to the Initiate'* but some Lodges would insist that it can only be given the W.M. or a P.M.

In the second degree, the *'long explanation'* of the *'Working Tools'* and the Lecture on the Tracing Board are often done by Past Masters.

The third degree, more than the other two, lends itself to the distribution of the work among a number of participants. About once a year, in my Mother Lodge, we hold a *'Past Master's Night'*, when the whole of the work (including the Chair-work) for the third degree, is carefully split up and conducted by seven or eight of the Past Masters. After suitable preparation, including the arrangements to have each man in his proper place to avoid unnecessary movements in the course of the work, the results are excellent. If I have understood your question right, this last paragraph should provide the answer.

Question 89: What is the origin of the skirret?

Answer 89: Originally a simple cord or line used for marking ground it eventually became the skirret, a kind of reel of chalked line revolving on a centre-pin, probably used by surveyors, architects, horticulturists or gardeners for the same purpose.

The derivation of the name is one of the un-solved problems of the Masonic terminology. As one of *the 'Working Tools'* it probably came into our ritual around 1813 and its first appearance, in its Masonic sense, was in a letter dated 24 September 1816, in which the writer, Phillip Broadfoot, called it *"The Schivit Line"* He was a leading member of the Lodge of Reconciliation, 1813-1816 which was created to promulgate the ritual approved at the union of the two rival Grand Lodges in 1813. In that position, he should have known the name of the tool and how to spell it! The next appearance of the word was in print, in a collection of *"Masonic Toasts"* etc., in the

"Free Masons' Melody", published in 1818. . . "May a Master Mason never forego the use of the skivet, pencil and compasses"

The great Oxford English Dictionary does not give either of these two spellings. For '*Skirrit*', as a tool, it gives the word '*Freemasonry*' followed by two '*centrepin*' definitions which paraphrases our ritual. There is no mention of its use as a tool in any trade or profession .

As to the derivation of the word, there is nothing definite. One suggestion is that it may be derived from the Old Norse, '*Skytra*', which gives rise to the verb '*to skirt*', to go along, around the edge of . . . as in skirting board or in marking out the ground. An alternative may be '*to skirr*' i.e. to throw with a rapid skimming motion 'as a man hurls a Die or skirrs a Card (1652). But neither of these are given in the O.E.D.. as possible origins of the word skirret.

Apart from its Masonic meaning, the only definition for '*Skirret*' in the O.E.D is a *water-parsnip*. We are all familiar with the ornamental miniature skirret that we explain in Lodge, but the actual tool, consisting of a large ball of cord wound around one end of a pointed spindle, probably resembles a parsnip more than anything else. Since we have no definite root or source for the word '*skirret*' is it possible that the tool took its name from the shape of a vegetable that it resembled?

Question 90: Where did the "*Grand Hailing Sign of Distress*" originate? Why was it included in the Masonic ritual?

Answer 90: I can find no trace of this sign in Biblical sources and have been unable to find it anywhere outside of Freemasonry. In our English rituals we call it the '*Sn. of G. and D.*' and although we demonstrate it to our newly-made M.M., we do not claim it as an English sign. It is, in fact, a European alternative to our Sn. of G. and D. and we say: '*On the continent of Europe, the Sn. of G. and D., is given in a different manner by,*

The reason for this becomes plain when we find that the earliest version of this sign appeared in 1745, in a French exposure, *L'Ordre des Francs-macons Trahi*. The M.M.'s catechism in that book contained a question that had never appeared before:

Q. When a Mason finds himself in danger what must he say and do to call the Brethren to his aid?

For the answer to this question, see *E.F.E*, pp. 266-7 which gives a description

of how the sign was made in those days, and the words which accompanied that sign. (*I cannot comment on the sign in use today*). Why was it included in the Masonic ritual? Because Freemasonry spread very rapidly and strongly after we planted it in France in 1725 and it became necessary to teach English brethren the signs and words that they would be expected to give in Lodge or under examination, when visiting. For the same reason, we have another passage in the ritual in which we teach another sign, which is only given, as we say: *'In Ireland, Scotland and some parts of America.*

Question 91: How did *Tubal-Cain* come into the Ritual?

Answer 91: The historical sections of nearly all our *Old Charges* contain a legend about the four children of Lamech (Gen. IV, 19-22). They were *Jabal*, a tent-dweller and cattle breeder; *Jubal*, founder of the arts of music and musical instruments; *Naamah*, who invented the art of weaving; and *Tubal-Cain*, *'an instructor of every artificer in brass and iron'*.

The story goes that fearing the world was going to be destroyed by fire or flood, they decided to preserve all *'the sciences'* that they had founded, by engraving them on two pillars, one of marble that would not burn, and the other on clay-brick (*lateris*) that would not *'drown'*. And many years after *'Noah's flood'* . . . *'these two pillars were found*

I have told the story as it is recounted in the *Cooke MS, c 1410*, the second oldest versions of the *Old Charges*, and these two pillars, not Solomon's, are the two earliest pillars in the legendary history of the Craft.

It is impossible to say precisely when the name of Tubal-Cain came into Craft ritual but there is no trace of it in ritual documents until 1745. I have no doubt that this name was chosen because Tubal-Cain was the first founder of the craft in which Hiram Abif achieved fame. In fact, the Old Testament (*Gen. IV: 22, and I Kings VII, 14*) uses precisely the same two Hebrew words in describing their craft, *'choreish nechosheth'* a craftsman in brass.

I have been asked *"Why was not a builder chosen?"* Perhaps because Cain, the first builder of a city (Gen. II 4 17), had murdered his brother before he started to build.

BOOK REVIEW

THE FOLGER MANUSCRIPTS

by Brent Morris

The Cryptanalysis and Interpretation of an American Masonic Manuscript. By Brent Morris. Pp. xxxii, 263 46 illustrations. Bloomington, Illinois: The Masonic Book Club. Contact P.O. Box 1563, Bloomington, Illinois 61702-1563.

In 1946 the late Harold V. B. Boorhis found a strange old handwritten notebook that was dated New York, July 12, 1827. Many of the pages were covered with unfamiliar hieroglyphic characters, which turned out to be a code. When the text was deciphered, it could be recognized as a Masonic ritual of the three Craft degrees, though not one that is particularly familiar to us. A generation later, the book came to the attention of the well-known scholar Dr. S. Brent Morris. He has been working at it, on and off, for fifteen years; and here he presents the results of his researches.

The whole thing is a fascinating detective story, about which R. W. Bro. Morris has spoken in more than one lodge. It is good to have the whole thing available in a single volume. He provides a careful demonstration of the way in which the text was deciphered. He gives us a facsimile, and, facing each page, a line-for-line transcription; and since some of the words are abbreviated, and blocks of lines are transposed so that they appear to be out of order, he offers a continuous text. He provides biographies of the man who wrote it all, Dr. Robert Folger (1803-1892), and of several of the brethren who worked with him. He has also ascertained, with a fair measure of certainty, where the ritual came from. His final conclusion is that it is a "Rectified Scottish Rite" Ritual, probably brought over from Copenhagen, Denmark, and translated into English by Dr. Hans Burch Gram (1787-1840), the founder of the homeopathy in the U.S.A. (In the reviewer's opinion, an enthralling educational evening could be built around a demonstration of some parts of this old ritual).

There are a number of exciting byeways. We are reminded that the coded text was written in the *salad days* before the Morgan disaster. We learn that Folger was associated with the so-called Cerneau bodies of the Scottish Rite, which are generally regarded as irregular. We find that he was expelled from regular Masonry in 1841, in 1853, and in 1882. When he was seventy he published an extensive memoir of his forty-seven years in the Craft, which sounds like a real treasure. And

sad to say, there used to be a second handwritten copy of the text, kept in the magnificent Library in the House of the Temple in Washington, but it has altogether vanished.

It is a matter of frustration to see that some of the chapters in the book, originally presented as in-dependent papers, have not been thoroughly revised for publication. This has resulted in a bit more repetition than one would like. Thus, most of Folger's dedicatory letter is quoted on page 16, and again on pages 88-89 (as well as in the transcription, page 115). So too, Folger's petition for restoration (1857) is printed in full on pages 79-80, and again on pages 100-101. Other examples could be added. Even more distressing, there are more misprints than one would wish. But despite these mechanical details, the book is a captivating performance.

In the past, the Masonic Book Club has generally provided copies of old published classics that are out of print. Here, as a change in the pattern, it gives us a facsimile of an *unpublished* work from a century and a half ago. Those brethren who are interested in joining the Masonic Book Club should write to the address given above.

NOTABLE CANADIAN FREEMASONS

COL., THE HONOURABLE JOHN R. MATHESON

In several past issues, 'The NEWSLETTER' has featured various brethren in articles titled "NOTABLE CANADIAN FREEMASONS"- most prepared by our own G.L. historian, R.W. Bro. Wallace McLeod - and some by other contributors including R.W. Bro. Bob Proctor.

A masonic event happened in Kingston, Ontario in September, 1995 - that honoured another "NOTABLE CANADIAN FREEMASON" The Kingston tribute to this brother was a catalogue of his strong faith in his God, and his dedicated service to his country and Freemasonry- and it affords us an excellent personal profile. This brother also represented himself, Canada, and our order in an address to the 1995 Lausanne World Conference of Supreme Councils of the Ancient and Accepted Scottish Rite. His presentation in Lausanne affords us a deeper insight into the spirit and convictions that have driven this brother's determined search for ever more knowledge and strength in order to lay hold and serve his fellow man and

the whole family of Freemasonry. It is a pleasure to add the name of this brother to our NEWSLETTER roster of "NOTABLE CANADIAN FREEMASONS".

The brother referred to is Col., the Honourable John R. Matheson and what follows is the presentation by R.W. Bro. Donald Mumby and the tribute by Sovereign Grand commander Crosby at the one hundred & twenty-first annual communication of the Supreme council of the A. & A. S. R. of Canada. The tribute is followed by the report that he authored and presented in Lausanne.

The printed program for the evening included the following information:

III \Bro. Col. The Honourable John Matheson, 33° was praised on Flag Day. February 15. 1965, by Prime Minister, the Right Honourable Lester B. Pearson, as "the man who had more to do with the creation of the new Canadian flag than any other person."

Bro Matheson played a leading role in drafting the qualifications for membership in and the design of the emblem of the Order of Canada. He was made an officer of the Order in 1994.

Bro. Matheson was initiated in Queen's Lodge, No. 578, Kingston, in 1940, just before being posted overseas with the 1st Regiment R.C.H.A. He served as Most Wise Sovereign of the Rose of Sharon Chapter of Rose Croix, Kingston in 1966, was coroneted 33□ in 1978, and is a member of the Royal Order of Scotland.

As proud Canadians and as Freemasons we join with III.\ Bro. Matheson in his wish, as expressed at the conclusion of his book "Canada's Flag"

GENERAL SESSION

"May the maple leaf, our emblem dear, continue to fly for so long as the wind shall blow. May it be seen by all those on this spaceship Earth, as a signal from a kindly, caring, considerate people. For is it not written that the leaves of the tree were for the healing of the nations?"

When Bros. Matheson and Mumby arrived at the lectern, the SGC then proceeded to cite many of the accomplishments of Bro. Matheson:

"It is my pleasure to honour III.\ Bro. John Ross Matheson, especially in this anniversary year, for his involvement in the institution of the Flag of Canada, in the institution of The Order of Canada, and the creation of The Badge of The Order. He is an Officer of The Order of Canada, whose members, like those of our beloved Scottish Rite, form a fraternity of merit.

He earned Masters Degrees in Arts and Law. He is the recipient of Doctoral Degrees. Honoris Causa, from his Alma Mater, Queen's University, and from the Royal Military College - both located here in Kingston

In the military, he served in the Canadian Army overseas during the Second World War with The First Regiment Royal Canadian Horse Artillery. First Canadian Division. He was wounded in Italy in 1944, and invalided home. He continued service in the military after the war and retired with the rank of Colonel.

In his professional career, he practised law as senior partner in the firm of Matheson, Henderson & Hart in Brockville, and was appointed Queen's Counsel in 1967. The same year, he was named Brockville Citizen of the Year. Appointed to the Bench, he was successively, a Judge of The Judicial District of Ottawa Carlton 1968 - 1978. Judge of The County Court of Lanark 1978-1984, Judge of The District Court of Ontario 1985 - 1990, and a Justice of The Ontario Court (General Division) 1990 until his retirement in 1992.

In his political career, he was elected to The House of Commons as Member for Leeds in the 1961 by-election and re-elected in the general elections of 1962, 1963, and 1965. He was Parliamentary Secretary to Prime Minister Lester B. Pearson 1966 -1968.

Armigerous by Lyon Court, College of Arms and The Canadian Heraldic Authority, he is Honorary President of the Heraldry Society of Canada.

He is Knight of Justice of The Most Venerable Order of St. John of Jerusalem, Knight Commander of Merit of The Order of St. Lazarus.

He was awarded The Centennial Medal, Jubilee Medal, and the 125th Anniversary of Confederation Medal.

In Craft Masonry, Bro. Matheson is a recipient of The William Mercer Wilson Medal for Meritorious Service from The Grand Lodge of Canada in the

Province of Ontario, and in York Rite, he is Past Grand Sovereign of The Red Cross of Constantine.

He is a member of The Royal Order of Scotland and in Scottish Rite Masonry, an Honorary Inspector-General, 33°."

FRIDAY EVENING, SEPTEMBER 15, 1995

The SGC presented III Bro. Matheson a certificate which stated that "Supreme Council acknowledges his outstanding contributions to our Country and our Craft both of which he has served with distinction over many years. Among his many accomplishments, his involvement in the design of our Flag and the design of the emblem of the Order of Canada is appreciated by all Canadians. Supreme Council congratulates and commends III. Bro. John Ross Matheson, 33°, on his remarkable record of service." On accepting the certificate, Bro Matheson replied, "Sovereign Grand Commander, Fraters all and Guests. When my neighbour, at dinner a moment ago, showed me the far too generous tribute to myself appearing on the back page of our program, I was overwhelmed. How may I adequately reply? One evening in 1940 here in Kingston, the day before I entrained at Petawawa for overseas, I was made a Mason. This was the start of a journey of imagination wherein every character and figure and emblem may be seen to bear some moral connotation, where every brother is invited to serve purposes greater than himself. God accomplishes his mighty design in and through men, through ordinary folk like ourselves.

I entered parliament in 1961 representing the riding of Leeds, a little east of here, I had received instructions in Scottish and York Rite Freemasonry and Royal Order of Scotland and the order of Constantine. Production of a flag in '65, founding of the Heraldry Society of Canada in '66, and particularly the development of the Order of Canada in time for the Centennial Celebrations of '67 were really one continuous enterprise to strengthen Canada by bold use of symbolism. My father and grandfather had been lifetime Masons. Barrie Lodge of Perfection was so kind as to invite my father to initiate me in 1948 into the Scottish Rite. Our symbolism must need affirm spiritual values. It conveys a message of noble expectations for humanity, of our Masonic hope for an even 'better country'.

Each of us like the Flag, represents Canada. This nation can be no worthier than what we imagine and will it to be. I thank you for your thoughtfulness to me tonight and to Edith, my loving bride for fifty years, I leave you with imaginary

lines from Kingston's most illustrious and farseeing Freemason, The Right Honourable John Alexander Macdonald. At this moment in our history he might say:

As anxious ghost I hover near
this part of earth I hold so dear,
hopeful that her people see
the grandeur of their destiny
if trust can triumph over fear.

Thank you dear friends with all my heart."

While the piper played "The Maple Leaf Forever', two Canadian Flags were paraded in from each end of the head table. When the four flags were on either side of the lectern, R.W. Bro. Mumby, in R.C.M.P. uniform, stepped forward and repeated the following "Charge to the Flag" which is given each time the R.C.M.P. Team exemplifies a Craft Lodge Degree:

"I present our Flag, our symbol of Unity and Sovereignty,
Between bars of red and on a field of white,
It blazons forth in its full Autumnal glory,
The Canadian Maple Leaf,
Whose points represent the Provinces and Territories,
which comprise our great Dominion;

To Freemasons; the red symbolizes the dauntless courage
of our forefathers, which we strive to emulate,
the white, that blameless purity of life and conduct, to which we aspire,
and the points, the eleven knightly virtues, of which Patriotism is the greatest,
and to which we are ever dedicated,
and finally it inspires in us a reverence to Him, to Whom we fervently pray:
God Save the Queen and Heaven Bless the Maple Leaf Forever.

R.W. Bro. Mumby then invited the audience to join in the National Anthem. It was an impressive ceremony! This was a moment in the history of the Supreme Council that will long be remembered.

CANADIAN SUBMISSION TO THE LAUSANNE WORLD CONFERENCE 1995

**PREPARED BY
ILL. BRO. JOHN ROSS MATHESON, 33°**

This is an effort to express the views of Supreme Council of Canada respecting the Order, its aims, the reasons for its existence. Its purposes. The problems it faces, with proposals for their solution. Scottish Rite is built upon foundations established in Craft lodge. It is a system of morality dependant upon individual responsibility and freedom. But does modern man enjoy freedom? Two determinist theories, Marxist and Freudian have dominated the thinking of this Twentieth Century. Some behaviourists maintain that internal and external forces genetic, psychological, environmental, economic, and military, have reduced the relevance of virtue. Without choice. The word morality has no meaning. Freemasonry, then, contrary to widespread opinion, affirms the principle of human responsibility. Man, as the creation of God, is accountable for his behaviour. He was created to be master of his own destiny. He has the capacity to control himself and the world. This awesome freedom, therefore, is the measure of human dignity, so says Masonry.

And Scottish Rite Freemasonry, in example after ex-ample drawn from Old and New Testament as well as from secular events in history and legend, reiterates this message that man, as God's unique creation, is responsible for his own intellectual, social, and especially moral growth and development. In the time afforded to him in life, whether learned or unlettered, man has a duty to self-improve in order that he become Master of Himself. Man is a social animal. To realize what his Creator expects of him, he must develop in the nourishing companionship of other men of sturdy faith, who hope in the future, and who abound in charity towards mankind. The purpose of the Rite is to provide the setting for this self-improvement.

The Craft will never encroach upon a brother's privacy respecting what he believes or thinks. Rev. Dr. Anderson, in 1723 in the Book of Constitutions, established the rule for English Grand Lodge that men of faith and high moral conduct be eligible for admission to the Craft whatever their religious or political opinions might be. Masonry demands faith in God but intrudes in no wise respecting creed. "Faith in the veiled Isis, the Supplement of Reason. There is no beauty like a firm faith in God, our fellows, and ourself." Any exclusion of a

worthy candidate for reasons of his religious conviction would constitute intolerance similar to that which promoted Masonic persecution by the ecclesiastical and secular authorities in the past. Moreover. It would deny to the brethren of the lodge fresh insight, a point of view other than their own. This great principle must not be abandoned in the Scottish Rite.

Because we prize truth above all things, we aim to develop a climate of liberty and unconstraint in the belief that truth is discovered only through intellectual and spiritual freedom. Freemasonry serves as a bastion of liberty and individual conscience. We do grow fond together as brothers because we are under no compulsion to agree. Nor should we expect all Supreme Councils in Conference to agree.

It should be noted that Freemasons in Canada are drawn largely from members of mainline Protestant denominations. Other Christians including Huguenots and Roman Catholics, Jews, and other believers in a Supreme Being, enrich our fraternal mosaic. Strident attack on Freemasonry for its supposed intrusion into the domain of religion from fundamentalists and other zealots is seldom to be witnessed in Canada. Masonry, like true religion and not superstition, upholds any heartfelt expression of faith in God however unsophisticated it may be. 'We utter no word that can be deemed irreverent by any one of any faith'. Although a valorous Knight Kadosh, the Canadian must exercise tolerance even in the presence of religious intolerance. In our bilingual, multicultural, and multireligious society, the habit of tolerance emerges as a primary virtue. Any expression of bigotry or religious discrimination is condemned straight way as bad manners. Compared to many other people, Canadians appear reticent and devoid of opinion. They try to be uncontroversial. For Canada, this is not the best way but the only way this country can survive. Limits of toleration may require to differ from place to place. Although Canada's population derives from many ethnic strands, the Masonic continency is largely drawn from United Kingdom stock. It would be wrong to suppose this renders it homogeneous. A Canadian carries with him ancestral memories of homeland and race. A perusal of the early minutes of our oldest craft lodges provides proof of the cherished English, Scottish, and Irish traditions. Apparent to Canadian visitors during World War II were differences in attitude on the part of English and Scottish brothers towards the European Craft. While most Canadians feel a strong attachment to the Crown and to Great Britain generally, it is a fact that many take pride in their Scottish or Irish or non-Anglo ancestry. Canadians of Scots parentage, particularly of United Empire Loyalist heritage, are inclined to remember they live in Canada as a consequence of

Culloden and the stern policy of pacification of North Britain. Many Masons are mindful of 'the old alliance' forged by John Balliol of Scotland and Philip of France, an alliance ratified later in a treaty signed by Bruce. The four ancient universities of Scotland promoted intimate relationships with civilized Europe, when England, jealous of her independence from the continent and the Catholic powers, watched an indigenous Anglican scholarship and culture develop and thrive at Oxford and Cambridge.

While recognizing the major leadership role England has played in developing organized Freemasonry, we are much intrigued by European contributions that emerged before the establishment of Grand Lodge in London two years following the suppression of the first Jacobite uprising against George the First. Canongate Kilwinning No. 2, the earliest child of The Ancient Lodge of Scotland, claims an origin on December 20th, 1677. St. John's Kilwinning, later Old Kilwinning St. John No. 6, Inverness, was warranted by The Ancient Grand Lodge of Scotland in that same year. We are mindful of the now persuasive evidence of earlier Masonic activity. The 'Oration in Paris' of the Chevalier Andrew Michael Ramsay in 1737, (or was it first delivered in Epernay in 1736?), does not sound as apocryphal today as it was once thought, nor indeed does the legend of Robert the Bruce in the Royal Order of Scotland. Ironic as it may appear, many of Canada's Masonic leaders are currently discovering new facts about Masonry and the so-called 'higher orders' by reading speculative histories written by European, British, American, and Canadian non-Masonic authors. In the 1992 Proceedings of the Supreme Council, our own Sovereign Grand Commander, Illustrious Brother John V. Lawer, produced an excellent summary and critique of some of this material under the title, 'Whence The Scottish Rite'. Zealous to preserve secrecy, we have extinguished much light on our earliest beginnings. The archives provide cogent reasons for a rigid rule of secrecy in medieval and Jacobite times, but Masonic philosophy compels us to the opinion that we discover truth by communication with all men. Indeed, how can anyone practice real charity without communication? The Rite should focus today on communication and less on secrecy.

Kinship and keen sympathy existed between those followers of Bonnie Prince Charles who, after 'the Risings', escaped from the desolated highlands to the Carolinas and our own Scottish Canadian emigres. The blood of the descendants of these exiles still remains strong. Whatever may emerge as the real facts from our complex beginnings some fraters have been induced to join the Scottish Rite in North America through the appeal of the name. It was providential that Canada's Supreme Council did not attend the first Conference of Supreme Councils at

Lausanne in 1875 when a jurisdictional dispute was aired between England and Scotland. Such confrontations appear inimical to the Masonic ideal of universality and concord. Quarrels between the jurisdictions of ancestral homelands prove particularly distressful to Canadian brethren who feel an attachment to both. The Rite should try to avoid and cur-tail jurisdictional disputes.

We take satisfaction in reviewing the events that combined to bring this international fraternity to Canadian soil. The sequence of the issuance of warrants by Supreme Councils speaks for itself, namely:

- 1804 Southern to France
- 1813 Southern to Northern U.S.A.
- 1824 Southern to Ireland
- 1845 Northern to England and Wales
- 1846 France to Scotland
- 1874 England and Wales to Canada

We are inspired by the internationalism of the Scottish Rite, the input from Europe from brothers such as Count de Grasse-Tilly and Stephen Morin and Louis de Bourbon Count de Clermont, and from America, with massive contribution from that friend of Canada and Masonic statesman Albert Pike. We are happy our warrant was at last received from 'Mother England' from whence has come so many of our treasured fraternal belongings. This conference, which follows a succession of constructive international gatherings, provides the confirmation of the continued universality of the Scottish Rite. We seek in this Rite to advance the idea of brotherhood, a brotherhood of all mankind, that the creature man may at last inhabit his home, planet earth, as was intended by a loving Providence who deigned to create all of His humanity in His own image. The Scottish Rite will be more meaningful everywhere if it speaks internationally.

The Freemason learns that he has entered upon a voyage of discovery in which, in this life, there is no port of arrival, no turning back, no resting place. Some members were attracted by the entertainment and the charitable works of the Shrine and sought the 'hot sands' by the most convenient route. Others were intrigued by promise of a more reflective and scholarly program leading to greater light. They wished to probe Masonic science and philosophy further. Some, without any intellectual pretensions, hunger for a reality at the core of existence. They seek an extended pilgrimage into spiritual imagination with others who are certain the

Author of life made all men brothers, creative, like Himself, and very good. This Architect had purpose in his design with mighty works to be accomplished in and through men. With trust in God and His multispended world, they seek to find through the Scottish Rite or York Rite Masonry, or indeed through the broader enlightenment of both systems, their own surer direction.

This aspiration must prove offensive to any divine of any faith who thinks he holds the keys to the kingdom.

We recognize that men are not all alike. Masonry draws heavily upon spiritual imagination. Bernard Shaw intuited that God speaks to man only through imagination but this, to certain mentalities, is heresy. Experience establishes that not all good men are Masonic material, and not all Masons make successful members of the Scottish Rite. We cannot judge the worth of the Order by studying the statistics of membership. The quality of our fellowship, not the mere quantity of members belonging or attending at any particular time, must remain the cardinal criteria. However, whenever interest diminishes in respect to part or parts of the work, then we owe it to our fraters and to the Order to examine wherein we may have failed. Disillusion and serious disappointment may be avoided if we are discriminating and circumspect concerning whom we admit to the Scottish Rite. We should regularly assess the advantages and disadvantages inherent in the expeditious advancement of candidates through the degrees. How many veteran Scottish Rites, now, would be capable if called upon to deliver an impromptu address upon the lessons taught in the Ineffable Degrees of the Lodge of Perfection or the Historical and Religious Degrees of the Rose Croix, or the Philosophic and the Chivalric Degrees of the Consistory? How many old timers appreciate how these three bodies relate to one another, or why some Degrees are obligatory in each of the bodies and others not? And how does the 15th Degree with emphasis upon duty, and 'liberty, equality and fraternity' harmonize with the 18th Degree in the Rose Croix with its constellations of Faith, Hope and Charity? Is it really fair to our brother, a devout practising Jew, to install him as a Knight of the Rose Croix? With adequate forewarning, may Jesus serve as an exemplar to universal mankind, a Cosmic Christ who always existed? Why does our study draw to a conclusion with the Knight Kadosh and the savage end to Jacques de Molay? Are we, indeed, the spiritual heirs to the Templars as an increasing number of scholars suggest? Again, why does our penultimate degree of the Consistory take the form of a supreme court, a stern reminder of Divine Justice that takes precedence over all the vaunted laws of men. John Ruskin wrote of a Spirit whose laws are everlasting and inexorable so that heaven and earth must indeed pass away if one jot of them failed. Laws which attach to every wrong and

error, a measured and in-avoidable penalty, to every righteous act and prudence an assured reward." All might benefit in the Rite. If small select groups from each Supreme Council endeavoured to prioritize the messages we teach. The conclusion to this extended study of morality, the 32nd Degree or Prince of the Royal Secret, places its final emphasis upon Duty, this again in stark contrast to our indulgent modern society that places the emphasis upon Rights. We conclude with responsibility; the duty of a soldier to protect truth and knowledge, the duty to protect Freedom and the rights of the people, the duty to defend the right to True religion against all tyranny, the solemn duty of a soldier to God, Country, Family, his Brethren, and Himself. Life is warfare over all that is base. The noblest purpose of life and the highest duty of man are to strive incessantly and vigorously to win the mastery of everything, of that which in him is spiritual and divine, over that which is material and sensual; so that in him also, as in the Universe which God governs, Harmony and Beauty may be the result of a just equilibrium." A Scottish Rite focus upon Duty would be an exciting and radical approach to the 21st Century!

But oh, there is so much to be heard and seen in the ritual of the Rite, so much to reflect upon! The frater who becomes active in a degree team may learn a lot about a little part of the work. The Freemason who is skilled in the degree work of the Craft, or in the Royal Arch, or in other areas of higher Masonry, will immediately recognize some features in the Scottish Rite as familiar. What is difficult to communicate and impart is an adequate overview of the entire Scottish Rite system. Perhaps there is place, with skilled tutors in attendance, for companionable and sympathetic chambers of assessment at the conclusion of each series, and for an occasional lecture, independent of ritual, to explain informally the Ineffable, Chapter, Philosophic, and Chivalric Degrees. Books should be made available for those who care to probe further, and reading lists to heighten the general interest. Some faithful and valued fraters have had only modest education. Serious instruction in the Scottish Rite might be comparable to a higher education in the humanities. The Rite should mobilize all its pedagogical expertise and organize serious Masonic education with far less anxiety about secrecy.

Canada's confederation comprises vast territory occupied by sparse population. For many Canadians, an attractive feature of membership in the Scottish Rite, as in the Templar Order, is its nationwide rather than provincial jurisdiction. An active brother fraternises over a passage of years with companions from coast to coast. Canada is in urgent need of that cohesion that only good men provide. We need men to 'match our mountains, our rivers, our plains'. Despite the valiant efforts

of our Sovereign Grand Commander, the Supreme Council and Sovereign Great Priory of Canada have heretofore been unable to coordinate times and place for their annual assemblies. Supreme Council and Sovereign Great Priory each preside over bodies of the size of one to two infantry divisions. Canada and the world has much to gain by leaders of these Rites knowing each other well.

The Ancient and Accepted Scottish Rite was introduced into the Dominion of Canada on July 10, 1868 by virtue of a patent held by the Illustrious Brother Colonel William James Bury MacLeod Moore from the Supreme Council for England and Wales and the Dependencies of the British Crown. Moore was an ardent missionary in the cause of Masonry. He was born in Ireland in 1810, initiated at age 17 in Aberdeen Scotland where he received his Royal Arch Degree. He was installed a Knight Templar in Ireland. He received the degrees of the Ancient and Accepted Scottish Rite in New York in 1863. In 1868, he was made an active member of the Supreme Council for England and in that year began the organisation of the Rite in Canada. Canada's Scottish Rite independence was achieved on July 15, 1874 by way of a Patent issued in London which appointed Thomas Douglas Harington as Sovereign Grand Inspector General of the Thirty-Third Degree with the power to form, organize, and establish a Grand and Supreme Council for the Dominion of Canada and naming him Sovereign Grand Commander ad vitam. Moore however was the powerful driving force.

When MacLeod Moore commenced organisation of the Scottish Rite in Canada in 1868, he was regarded as one of the greatest authorities on Knights Templarism in the world. He arrived in Canada in 1852 as an army Captain, and straight away he identified himself with Masonry, joining the Ancient St. John's Lodge No. 2 at Kingston and the Ancient Royal Arch Chapter. He discovered historic records extant of an old Encampment in Kingston and set about reviving it. On March 10, 1854, the Supreme Grand Conclave of England and Wales issued a Warrant for Hugh de Pavens Encampment, designating Moore as its first Eminent Commander. The Warrant he made the cornerstone of all his great constructive work for the Templar Order in the next thirty-five years. Colonel Moore was a descendant of MacLeod of MacLeod, the highland chief of Dunvegan Castle in Skye. He was educated at Sandhurst in England and then commissioned in 1831 as an Ensign in the 69th Regiment of Foot. He served as a soldier in the West Indies, in Canada, in Ireland, in Malta, and in Portsmouth, England, before accepting a staff appointment in Kingston, Canada. Everywhere he lived, he revelled in his Masonic contacts and connections —throughout all of the United Kingdom, into the Americas, and particularly in Malta between 1847 and 1851. Through his various postings, he experienced Freemasonry as a most vital international phenomena. One may ask,

"What was Moore?" "What was his country?" Where did this brother's Masonic loyalties lie?" The compelling conclusion is that Colonel MacLeod Moore, a faithful servant to his sovereign and a disciplined soldier, was a Freemason with far too large a mind and soul for jurisdictional frontiers. He epitomizes the Masonic mind that authored the League of Nations and later the United Nations, a universal man whose only race was the human race, a Renaissance man who, in allegories drawn from the scriptures, the classics, the middle ages, taught lessons of truth, duty, and valour to a tremulous yet courageous new world. Scottish Rite, elitist and prosperous, must fortify Freemasonry everywhere.

Fraternal bonding cannot be achieved by authority but only through communication. Herein lies the importance of regular conferences. In this Rite, authority and liberty are in equilibrium, and there is neither anarchy nor despotism. Undue preoccupation with conformity of ritual or organisation could undermine the Scottish Rite which, of all the areas of higher Masonry, is most dependant upon freedom. It is helpful to know what other Supreme Councils are doing, and what they think, but we must not be told what we should or must do. The Rite owes its existence historically, in part, to its perceived duty to countermand autocratic authority. What then is the cement that holds us together as one universal fellowship? It is only an uncommon faith and trust in an Almighty Providence as well as in one another, a teleological perspective which offers anticipation and hope respecting the journey of life, and, most importantly, a charitable outlook towards all mankind. It is the personal compass of the Scottish Riter that points us in the same direction.

Of all the various and diverse branches of so-called higher Masonry, the Scottish Rite is most dependent upon freedom. The Royal Arch Chapter has its Biblical story and theme. The Templar orders, the Order of Malta and St. John, the Order of the Temple, based upon medieval history, are categoric. The Constantinian Orders relate to specific events, times, and places found in legend. An alert frater would be able to write a summary of what each allegory was intended to teach. The legends are explicit. The Royal Order of Scotland in Canada is an invitation order open only to Masons of exceptional attainment and devotion. Here again such a frater would easily grasp the central themes. The legend is unforgettable. The experienced Mason will find in the ritual reminders of much that he has learned elsewhere but he may perceive it in a new light.

The eclectic quality of the Scottish Rite, selecting examples of morality and virtue from all sources, all ages, all human society, underlines the Rite's

characteristic of universality and freedom. This Rite is not bound to any historic event, to any national history, to any ecclesiastical institution or religion. Of all the Masonic family, the Scottish Rite should be the first to produce fresh messages in morality with appropriate allegorical material.

Morals and Dogma, printed in 1871, must not be the end of the matter, the last word in the search for Truth. What work in theology, in philosophy, in science or law or medicine written a century and a quarter ago could withstand current academic scrutiny? We would be doing no dishonour to Albert Pike, to Etienne Morin, to Chevalier de Bonneville, to Marquis de Lernaïs, to MacLeod Moore, or to any of our fathers by producing some drama of beauty of our own. Teillard de Chardin, Simone Weil, Northrop Frye, Giuseppe Mazzini, Hans Kung St Francis, Joan of Arc, Blaise Pascal have all uttered words that are memorable. 'Each man builds his own pantheon, and fills it with characters he best likes to imitate.' There is great abundance of material that with a nod and blessing from Lausanne might permit us to usher in a Renaissance of Ma-sonic creativity. In an era when the exciting books on Masonry are being written by non-Masons, is it not timely to lift our pens? In 1937, Dr. Lorne Pierce, a devoted member of this Rite, uttered a warning: "Unless Freemasonry changes with the times, and every day applies its rich storehouse of truth afresh; unless it adapts the work on the trestle-board to a rapidly changing world, it will become vague and useless. The world cannot live on traditions or sentiments, unless they are profoundly energized and made operative in the life of the moment." This Rite has a responsibility to all of Freemasonry to marshal from the rich legacy of the past the moral imperatives and invariables and offer them, in exciting contemporary dramatic form, to a wider audience. Intellectual and spiritual freedom depends upon periodic detachment from time and place as well as from ideologies and creed. Only thus can we enter into Eternity as spiritual heirs of the Creator. The Rite is best fitted to help us escape earthly cages of materiality.

It has been said that the whole purpose of Masonry is to exemplify an exalted point of view, a noble way of looking at life and living it grandly. The litmus test of the worth of our Scottish Rite is whether charitable deeds do, in fact, accompany the noble words. Faith, unsustained by action, is mere pretension. One project that is especially dear to the heart of our Supreme Council is The Scottish Rite Charitable Foundation of Canada. The Roeher Institute is our national institute for the study of public policy affecting persons with an intellectual impairment and other disabilities. Through the Institute, the Charitable Foundation makes available annually a wide range of bursaries and grants to college graduate and postgraduate

students and experts in the field of intellectual disability. These research initiatives include cellular and molecular analysis, child psychology, and youth care. Specific areas of study range from the supports needed for a child with a mental handicap to the long-term outcome of exposure to alcohol on children. Other funded research includes differential coping strategies of children suffering from intellectual disability, competence of children with Down Syndrome, attitudes and professional background of support personnel, and the establishment of EEG criteria for treatment and diagnosis. This research program addresses treatment and elimination of the causes of mental impairment, and these efforts supported by the Scottish Rite Charitable Foundation are growing encouragingly each year. The most exciting reports to the Foundation to date are those received from a variety of specialised research teams engaged in the ongoing war against Alzheimer's Disease. These reports are highly positive.

The Scottish Rite provides a refuge from cynicism and distrust, a haven with an atmosphere unlike the busy streets, the clamorous market place, the halls of parliament, or the courts of justice. It affords a place of calm, remote from the voices of the media, a genuine temple of peace, harmony, and brotherly love. In a fraternal setting, we seek out exemplars of truth and duty and valour and, what is more, we find them! Here we may still know that in the creation of man God's handiwork was sure and 'very good' Charles Morgan thought that each one must enquire of himself in what work, in what human company, and in what loyalty his own voice appears most dear. For many of us who long to live that 'more abundant life, we find such company in the precincts and fellowship of the Scottish Rite.

* Notice *

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Editor's Note

- Thank-You For Your Patience- And Your Kind Words, About The Newsletter.
- We're late! We're Behind! And We're on the way to complete the "Catch-Up"
- A computer glitch in September was not detected until all back-up discs had been compromised. The task of rebuilding the 800+ subscribers list from the most recent hard copy took a great deal of precious time.
- During the catch-up subscribers should wait for their renewal notices. Each subscriber is sent a renewal notice Twice - and also is sent an expiry notice.
- Once again - Your kind words and concerns about The Newsletter are

very much appreciated.

An Invitation . . .

We welcome responses from all our readers . . . historical information about your District, Lodge or special individuals.

Articles can be of one paragraph notes of interest or to a limit of approximately 1300 words.

Please refer page **To All Contributors** herein.

A Reminder . . .

Hardbound Volume Editions are available. Each contains all four quarterly publications . . . an excellent addition to any library .

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