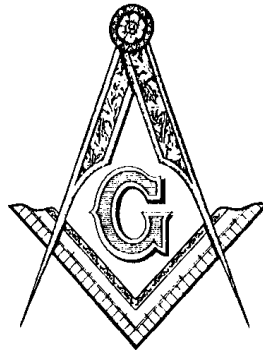


THE
NEWSLETTER
OF THE COMMITTEE
ON
MASONIC
EDUCATION



THE
GRAND LODGE OF CANADA
IN THE PROVINCE OF ONTARIO

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M.W. Bro. Terrence Shand

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TO ALL CONTRIBUTORS

Contributors are responsible for the factual accuracy of an article. Author's opinions do not necessarily reflect those of the Grand Lodge A.F. & A. M. of Canada in the Province of Ontario, nor the Committee on Masonic Education.

Articles should reflect The Newsletter size and readability. Pages run 300-325 words, so a maximum of about 1200-1300 words is the limit. Longer articles of special merit might be printed in sections over several issues.

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SUBSCRIPTIONS

Your envelope label shows when your subscription expires by indicating the last Volume and Issue you are entitled to receive. Renewal reminders are included where appropriate.

FROM THE EDITOR

What a challenge! Developing contacts for articles, encouraging more subscriptions, pulling the Issues together, maintaining a tight timeline, and keeping within the budget. Does that sound familiar to most of you?

The challenge for the Editor is multi-dimensional and fantastic at the same time. I hope that those who received Volume 16 No. 4 were pleased with the issue and the contents: my thanks to all those who provided much interesting and varied material.

I hope that you will find the articles in this issue useful and informative. For the first time there is a section “Questions of the Fraternity” and for those interested in searching the answers, we have a “mail drop”.

The unavailability of the article for the “Custodian’s Corner” at press time has necessitated some adjustment to the contents. Please stay tuned.

I hope that readers will find this issue full of useful and informative material.

Future issues are already being visualized and developed. Please, don’t wait for the Editor to contact you with a request for an article. Send them in today.

Michael Jenkyns

THE BOARD OF GENERAL PURPOSES

by: R. W. Brother Donald H. Mumby, Deputy Grand Master

One of the most important components of Grand Lodge and the one that is perhaps, the least understood is the Board of General Purposes. The intent of this article is to explain the composition and duties of this body and the Committees that are integral components of it.

By way of introduction, may I point out that everything related to the Board may be found within the Constitution of the Grand Lodge, A.F. & A.M. of Canada in the Province of Ontario. Section 131 advises that the Board shall consist of the following members:

- Grand Lodge Officers: The Grand Master, Deputy Grand Master, District Deputy Grand Masters of each District, Grand Senior Warden, Grand Junior Warden, Grand Treasurer, Grand Secretary, Grand Chaplain, Grand Registrar and Grand Director of Ceremonies. (A total of 55 members)
- Past Grand Masters (currently 13 members)
- Elected Members: fourteen elected from among the Past Masters of constituent lodges for two years of which seven must be elected each year. Any member elected to the Board and who has not attained the rank of Grand Senior Warden, shall have, by virtue of his election, the rank of Grand Senior Warden. (14 members)
- Appointed Members: fourteen appointed by the Grand Master from among the Past Masters of the constituent lodges for a term of two years of which seven must be appointed each year. Any member who has been duly appointed to the Board and who has not attained the rank of Grand Senior Deacon, shall have, by virtue of his appointment, the rank of Past Grand Senior Deacon. (14 members)
- Honorary Members: not exceeding seven in number, appointed by Grand Lodge, upon the recommendation of the Grand Master, from among the members of Grand Lodge in recognition of their services. They shall have the same rights and privileges as regular members of the Board and shall retain their honorary membership for a period of three years. They may be re-appointed for periods as Grand Lodge may determine. (7 members).

Simple addition shows that the Board is composed of 103 members: a large number of people to bring together on a regular basis and an even larger one from whom to gain consensus on any issue. But more on this later on in the article.

Section 94 of the Constitution indicates the Deputy Grand Master by virtue of his office shall be the President of the Board of General Purposes, while Section 132 empowers the Board to elect annually, a Vice President, at its first general meeting. The current Vice President is R.W. Bro. T. R. Davies, Grand Treasurer.

According to Section 134, the Board of General Purposes shall be the **administrative and executive body of Grand Lodge**. The Board shall have the general care and regulations of Grand Lodge, specifically:

- To determine the place at which the annual communication shall be held. [We currently meet in the Royal York Hotel in Toronto. This venue has been selected because it offers the requisite number of rooms required, provides the necessary meeting rooms that are needed and has a “ball room” suitable to our needs. In addition it is in a location that for travel purposes, is as easy to reach as any for all residents of Ontario. While many may consider this venue “highly priced” given its location and the time of year that our annual communication is held (prime tourist time) our costs are not significantly higher than they would be in any other major Ontario city.]
- To be responsible for the furniture and regalia of Grand Lodge and for all other property belonging to Grand Lodge.
- To be responsible for the finances of Grand Lodge. Because the number of people that are on the Board preclude them getting together on a regular and consistent basis to consider the financial dealings of Grand Lodge including expenditures and investments, this responsibility has in large measure been delegated to the Grand Treasurer and the Audit and Finance Committee. This notwithstanding, monthly financial reports pertaining to expenditures and income are prepared for the information of the Grand Master, the Deputy Grand Master, members of the Audit and Finance Committee and the Grand Secretary. Audited statements are provided at the annual meeting of the Board of General Purposes and to Grand Lodge as a whole.
- To appoint an Auditor annually.

The Board shall have the power by resolution to appoint all members of Standing Committees of the Board and may create any committee for special purposes, state its mandate and appoint its members.

The Standing Committees of Grand Lodge are listed in Section 135 of the Constitution and include: Audit and Finance; Benevolence; Condition of Masonry; Constitution and Jurisprudence; Discipline; Fraternal Correspondence; Fraternal Relations; Library, Museums and Archives; Long Range Planning; Management Committee; and Masonic Education.

The Powers and Duties of these committees may be found in Section 136 of the Constitution.

Special Committees include: Blood Donors; Computer Resources; Advisory Committee on Lodge Buildings; Advisory Committee on Lodge Finances; Membership Resources; Public Relations; and Seminars and Workshops

These committees deal with specialized subject matter as is evident from the name of the committee itself.

The full Board of General Purposes usually meets twice yearly. The first meeting occurs on the Monday and Tuesday preceding the annual communication of Grand Lodge, which as will be noted in Section 16, begins in the forenoon of the third Wednesday in July. The second meeting is held immediately following the closure of the annual communication.

Given the large number of members who comprise the Board (103) and the difficulty experienced in bringing them together from all parts of Ontario, a smaller group has been formed with a specific mandate to: provide a forum for communication among its members; review committee activities; make recommendations to the Management Committee.

This is the Advisory Committee whose members include: The Grand Master (*ex officio*); The Deputy Grand Master (Chairman); The Grand Secretary; The Grand Treasurer; the Honorary, Elected and Appointed Members of the Board (35); and The Past Grand Masters (13).

The Advisory Committee meets at least twice yearly (Autumn and Spring) or at the call of the Chair. While the numbers of members have been cut substantially, it is still a large body to bring together on a regular basis.

The Management Committee (while it is one of the Standing Committees of the Board of General Purposes) was designed to advance the work of the Board and the Craft generally, by providing more intensive, informed and timely advice for the decision-making and policy formulation functions of the Board. This Committee:

- takes under review and reports on single issues that require disposition in the general interest of the welfare and due administration of the Craft;
- receives the recommendations contained within the reports of the District Deputy Grand Masters and reports thereon to the Board with recommendations for whatever remedial action may be prompted by these reports;
- conducts a continuing review of recommendations made by Committees and reports to the Board for approval of remedial action;
- considers and reports to the Board on any specific proposals for Constitutional amendment referred to it by the annual communication of Grand Lodge;
- makes recommendations to the Board concerning any changes, constitutional or otherwise, deemed to be desirable for the better and more orderly administration of the Craft by Grand Lodge;
- considers and reports to the Board any matters referred to it by the Board;
- reports to the Board annually and on such further occasions as the Board may stipulate or the Committee deem advisable; and
- acts in an advisory capacity to the Grand Master and Grand Lodge on all matters deemed to be in the best interest of and for the better administration of the Craft.

The Members of the Management Committee include:

- The Grand Master (ex officio)
- The Deputy Grand Master (ex officio) – Chairman

- The Grand Secretary (ex officio)
- The Chairman of Audit and Finance (ex officio)
- Two members of the Board appointed by the Grand Master for a term of office of three years
- Three members of the Board elected by the Honorary, Elected and Appointed Members from amongst their number or a term of office of three years.

The Management Committee meets at the call of the Chair. In recent years meetings have been held every 4 to 6 weeks. It is in this forum that in-depth examination of issues and recommendations placed before it takes place and recommendations flow forth to the Grand Master and to the Board of General Purposes. It must be remembered, however, that it is the full membership of the Board of General Purposes who have the final say on all matters and recommendations. Committees and Advisory Groups are but servants of the Board.

There is one final thing that needs be said. All members of the Board of General Purposes are dedicated Masons whose primary goal is to further the best interests of the Craft. A large majority of them travel extensively throughout the jurisdiction and spend a lot of time and effort in support of Grand Lodge and the Grand Master with no thought of recompense or remuneration. Their work, on behalf of all members, ensures that our Grand Lodge functions smoothly and well. Because of such efforts we can truly say that the Grand Lodge of Free and Accepted Masons of Canada in the Province of Ontario is one of the paramount Grand Lodges in the world.

THE THREE ROSETTES ON A MASTER MASON'S APRON

by: R. W. Bro. Otto Klotz, The Craftsman, 1875.

An article in Volume 16 No. 4 issue of The Newsletter gave a possible explanation of the "Seven Little Chains" on a Master Mason's Apron. This article provides an explanation on another part of the Apron, and is explained by a well-trained and experienced Ontario Mason, R. W. Bro. Otto Klotz. R. W. Bro. Klotz was initiated in The Barton Lodge, No. 10 GRC, Hamilton on June 10, 1846, and was a long-time member of the Lodge. In 1855 he was named as an Honorary Past Grand Master of the Grand Lodge of Canada - Ed.

The Rose, the Queen of Flowers, is a symbol of beauty, of youth, of love, of joy, and of silence. In the ancient mysteries, in mythology among the ancient Hebrews and other nations the rose was ever considered an important symbol. The ancient Greeks dedicated the rose, as a symbol of beauty, to Aphrodite, the goddess of love. The Flora of Spring carries a rose in her hand, and Homer assigns rosy fingers to Aurora. Among the Hebrews it was customary to decorate themselves with roses at joyous festivals, hence the passage in Wisdom of Solomon II., "Let us crown ourselves with rose-buds before they withered." The same custom obtained among the Greeks and the Romans. Among the latter the Romans, this custom was particularly popular, during the winter whole cargoes of roses were shipped from Alexandria to Rome. At banquets the guests were seated upon cushions filled with rose leaves. Among the Sybarites it was the custom to sleep upon rose leaves.

In Egypt and Greece the candidates for initiation in to the mysteries especially wore roses; and roses were the constant ornaments of the temples during the ceremony of dedication and opening the feasts of the mysteries. The object of decorating the candidates for initiation with roses being to intimate to them, that that which was communicated to them as secrets (sub-rosa) they were bound to preserve with inviolable silence, hence the rose, especially among the Freemasons, is considered the symbol of silence which the candidate not only promised to observe but a silence which he faithfully and inviolably observed. A similar custom as that practiced in the ancient Egyptian and Greek mysteries, obtained among the ancient Germans at their banquets, a wreath of flowers with a rose in its centre was suspended the ceiling over the banquet table, as a symbol that everything that was spoken during those social gatherings should be kept as a secret among the partakers of those banquets.

This custom we find even at more recent periods, in several other countries the guests that were entertained at particular banquets wore a rose as part of their head dress, while on the ceiling and upon the tables roses were either painted or produced in a natural state, for a like purpose, i.e. as the symbol of silence.

It was thus that the rose, the queen of flowers, became the favorite flower of the Freemasons, the disciples of the Royal Art, and the greatest of their festivals that of St. John the Baptist, is richly decorated with roses, thus reminding every Freemason of the three-fold meaning of that emblem of Love, of Joy, and of Silence.

The three Rosettes on a Master Mason's Apron indicate that every Master Mason has thrice been obligated to Fidelity, to Secrecy, and to Silence.

Fidelity to the Craft, Secrecy as regards our sacred Secrets, and Silence as to the proceedings of the Lodge, which should never be disclosed to the profane.

THE LONGEST PRESIDING WORSHIPFUL MASTER

by: Bro. David Cook, Ashlar Lodge # 701, Tillsonburg, Ontario.

We know that times were tough during the pioneer years in Ontario: difficulties were exacerbated by The War of 1812, the Mackenzie Rebellion in 1837, the great depression (1929-35) and two World Wars. All of these events had an adverse effect on the growth of Freemasonry in Ontario. It was often necessary for a Master to sit in the East for more than one term, while trying to keep a Lodge alive and active during this trying years. It made me wonder "What is the record for the most number of times a Brother has been Master of his Lodge in Ontario?"

The Brother who holds the record for Wilson District South is Mahlon Gilbert Burwell. Perhaps he holds the record in Ontario.

Oriental Lodge, No. 181 GRC, was formed in 1866, at Port Burwell, Ontario. The lodge and all of its records were destroyed in the nineteen thirties. Therefore there are some missing pieces in their Masonic history.

Thomas MacIntyre Nairn, a Scottish immigrant, who happened to be the second candidate of Malahide Lodge, No. 140 GRC, in Aylmer, was the first charter member of Oriental Lodge. Bro. Nairn (SW of Malahide Lodge), and seven other brothers from that lodge, who lived in the Port Burwell area, received dispensation to form Oriental Lodge on July 16, 1866. Their warrant (No. 181) was granted July 11, 1867. Bro. Nairn became the first Master of the lodge and continued to do this job for 2 years.

Bro. Samuel Laybourne became the W.M. of Oriental Lodge in 1869. He was the Master again in 1870 and it is interesting to note that a few months later, he also became the first Master of Vienna Lodge, No. 237. Six of the charter members of Vienna Lodge also saw the light of Masonry in Oriental Lodge #181.

1871 was a busy year for Oriental Lodge because they had a total of nine new candidates apply to join the craft. One of these candidates was Mahlon Gilbert Burwell (1846-1930) who had been born and brought up in the area, and was a successful farmer. He was initiated on August 29, 1871, passed on September 26, 1871 and raised on October 24, 1871.

Bro. Mahlon Gilbert Burwell was elected the Master of Oriental Lodge in 1875 and he continued to do the job until 1888, which happens to be 14 consecutive years that he sat in the East. That would have satisfied most people, but not W. Bro. Burwell, he was the Master again from 1893-97, which is 5 more consecutive years. He was W.M. once more in 1908, and again in 1914, for a grand total of twenty-one years as the humble representative of King Solomon.

Oriental Lodge celebrated its 50th anniversary on December 27, 1917. Their celebration was kept fairly low key, given the fact that the First World War was only just coming to an end at that time. They did, however, have an oyster supper and many interesting addresses from the older brethren. W. Bro. William Backhouse received his Past Master's Jewel on this special night.

On Sept. 9, 1919 the lodge was informed that the Worshipful Master, Reverend E. H. Croly, had been asked to move to Delaware, leaving the Master's chair vacant. Past Master Mahlon Gilbert Burwell was chosen to occupy this chair, for the remainder of that year. He was no stranger to the task, having sat in the Masters chair 21 times previously.

In 1921 Oriental Lodge purchased a building from a Mr. Fay, which would soon become their new lodge hall. On February 23, 1926 the Lodge moved to have

electric lights installed in the building.

On Sept. 21, 1926, W. Bro. Mahlon Gilbert Burwell was presented with a medal from Grand Lodge for his service as Toastmaster of the Oriental Lodge #181 for the past 50 years.

On April 13, 1927, there was a special meeting of Oriental Lodge to celebrate their 61st anniversary. The officers vacated their chairs, which were then filled by the Past Masters of the lodge. W. Bro. William Backhouse sat in the Masters chair and W. Bro. Mahlon Gilbert Burwell sat as Senior Warden. These two brothers were the oldest members of the lodge at that time and they were also the oldest living Past Masters of the lodge. Also in attendance and taking part in the ritual, was R. W. Bro. Clutton of Vienna Lodge, who was the oldest living Mason in Ontario, at that time.

An emergent meeting was held on Dec. 12, 1930, to give Masonic Rites to W. Bro. Mahlon Gilbert Burwell, who had passed to the Grand Lodge above on Dec. 8, 1930.

Over the years Oriental Lodge found it difficult to maintain their own lodge building, which was becoming run down. They were forced to sell the building, to cut their losses. They have been meeting in the lodge hall in Vienna, which has been the home of Vienna Lodge for the past decade.

[Sources: Wilson District South, the History, which was made possible by the efforts of R.W. Bro. John Hiley, PDDGM for Wilson District South.]

As a challenge to all Masons in Ontario, has any brother any information of a long-serving Master like W. Bro. Mahlon Gilbert Burwell. If you do, please send it in to the Editor of the Newsletter.

WHENCE GO WE?

by: R. W. Bro. R. R. Beckett, Karnak Lodge, No. 492 GRC, Orillia

After reading the book entitled, "Whence come we?" I was moved to write the following short piece called, "Where go we?"

We reached our peak in Masonry in 1961 and our membership has been on the decline over the remaining 40 years. And yes, the average age of our members is climbing as this membership decline occurs but there is no room for a pessimistic attitude. We must be optimistic as we ask ourselves, "Whence go we?"

First let us try to establish where and why this decline is occurring. The influx of new members is reasonable, if not startling, but they are almost equally offset by the death rate in our fraternity. So we have no perceptible loss or gain in these areas.

We also have many members on our rolls that, for one reason or another, are inactive. We have others who have taken their demits or are under suspension for various reasons. These are two areas of deep concern to me as we progress through the new millennium. The retention and re-instatement of our past and present brethren, coupled with the need to attract the younger generation into our fraternity, are priorities.

Before a brother is granted a demit we should do what is necessary to find out the reason for the request. Have we failed him in some way or other? Have we not met his expectations, or have we simply not been true masons and welcomed him into our lodge? Is a financial hardship an issue? Once he became a mason did we assign a mentor to him to ease his way, or did we leave him to find his own way? Whatever the reason, it would be nice if we were able to show him the true value of masonry. When a brother leaves masonry he loses a great experience and we lose a brother.

The younger generation is much changed from that of our youth. Our fraternity does not seem to meet the needs of this new generation in this technological age. They seem to be more individualistic, materialistic and self centered than I remember of my youth in those bygone days. They are not followers and are more insulated from their peers. They are not generally considered "joiners." But consider the fact that, if they are reluctant joiners, when they do commit to

something, it will be after a great deal of thought and with a firm commitment.

But to attract them I believe they will have to see a personal benefit to their joining the fraternity. This may seem a little altruistic but it is a reality. We are competing for some of their valuable leisure and family time in an age when “normal” working hours do not exist. Therefore family and leisure times are commodities that are not easily surrendered.

If our future is to be worthy of our past we must move with the times. We must show them masonry in action. We must give them authentic and intelligent knowledge of what masonry is and means. A lack of Masonic knowledge and of our history only weakens our appeal and breeds disinterest in our members. We must emphasize the social, fellowship and benevolent aspects of masonry. We must explain to them how they will improve their developmental skills, enhance their confidence levels and improve their public speaking skills. How their organizational and leadership qualities will be refined as they pass through the various offices in the lodge. If we couple this with the social intercourse that occurs before and after our meetings, we can demonstrate to them how it will enrich their lives, while at the same time they might recognise that they have much to offer society at large.

It is important that we attract these new members, but it is more important that we keep them as active members. Remember that if you make your summons interesting and full of promise, then fulfil this promise with interesting meetings, the brethren will attend lodge.

To help us build masonry with interest, The Grand Lodge has instituted a 5-year plan aimed at Revitalizing, Retaining and Renewing our fraternity. Retaining our present members by Revitalizing their interests and Renewing the membership of those brethren who have left masonry. Our present Grand Master M. W. Bro. Terrence Shand has expressed his hopes that we can work towards restoring the pride of membership, by offering them better alternatives to their present use of time.

In 1998 Grand Lodge introduced the Friend-to-Friend programme and in 1999 they paralleled it with the Brother-to-Brother programme. The Mentors programme is supporting them all and is another asset to your lodge. The College Of Freemasonry offers an excellent four-part programme for all masons and there is an excellent three-part programme for aspiring DDGM's. You can also be a member of The Heritage Lodge, # 730 G.R.C. whose aim is to provide an intellectual environment for all masons' searching for knowledge. All of these

innovations are designed to make masonry more interesting and relevant.

Let each of us remember that the future of masonry is the future of its members. The craft exists for them and is therefore only as strong as the commitment they give to it. The success of The Grand Lodge's plan for the future is firmly in the hands of the individual lodges. Each lodge must understand and use the plan to strengthen its own membership and to rejuvenate masonry within its walls.

BE PART OF THE SOLUTION - NOT THE PROBLEM

(With credit to: Whence Come We; The Grand Lodge of Canada in the Province of Ontario; Beyond the Pillars; Joseph F. Newton et al.)

TRIA JUNCTA IN UNO - THREE JOINED INTO ONE

by: by: W. Bro. Garnet Holmes P.M., Madoc-Marmora-Tweed Lodge #48

In the late spring of 2001, the brethren of Marmora Lodge No. 222 were faced with a hard decision. Due to decreased attendance at regular lodge meetings, chairs being filled by past masters and the Chair of King Solomon being occupied by the same past master for three succeeding terms we concluded that we had two viable alternatives. The first alternative entailed maintaining the status quo until we died a slow and inevitable death; this probability was entirely unpalatable. The second alternative was to broach the subject of amalgamation with the members of Madoc Lodge No. 48. This was immeasurably more desirable. After we had reconciled within ourselves that such a move would be for the best, we sat down to rationally and realistically discuss and bash around the idea.

Accordingly, a committee was struck to approach the members of Madoc. A positive response from Madoc provided the impetus needed for the Marmora brethren to make the final, painful decision to actively seek amalgamation of the two lodges. A letter was sent to Grand Lodge seeking permission to proceed and requesting that a Grand Lodge Officer be appointed as mediator (chairperson) for the negotiations between them. At the Grand Lodge Sessions in July we learned that R. W. Bro. Scott Drummond, a member of the Board of General Purposes, had received this responsibility.

In September, negotiations began in earnest. A committee of three was appointed from the Madoc Lodge, also from the Marmora Lodge; these six brethren would henceforth be known as The Joint Committee on Amalgamation (JCA). R. W. Bro. Drummond, as the seventh member, completed the JCA. At the first meeting on September 11, R. W. Bro. Drummond reviewed with all committee members what each perceived as the underlying and principal reasons for seeking amalgamation. Being convinced of our sincerity, he then reviewed with us the amalgamation procedure as per Grand Lodge Constitutional demands. For our assistance he had brought with him all documents that had resulted from a previously completed amalgamation of two lodges in Toronto District 3. These were reviewed, discussed and dissected. Three questions of concern, which needed confirmation from Grand Lodge, became the province of R. W. Bro. Drummond and were to be answered at the next meeting. The minutes of this meeting were reported at the next regular meeting of the respective lodges to keep all brethren informed and current.

At the second meeting of the JCA, October 2, a list of proposals was drafted to be reported to the brethren, so that appropriate discussion could take place at the next regular meeting of the respective lodges. Discussion concerning a possible date for the Ceremony of Amalgamation-Election of Officers-Installation of Officers resulted in the January 15, 2002 being selected. At this meeting also, three members from Tweed Lodge No. 239 sat in as observers. The entire Prince Edward District was aware of what had been taking place between Madoc and Marmora and all brethren were maintaining an acute interest in the progress between them. For the last few years, Tweed Lodge had been experiencing the same woes as Marmora Lodge. Some members had expressed the view that amalgamation was their only hope of salvation. The meeting closed with the Tweed members having made a decision to recommend to their members that they seriously consider joining negotiations for that purpose.

In the interval between the second and third meeting of the JCA, the Tweed members had gone into 'high gear' and done the preparatory work to officially become involved in further negotiations. Grand Lodge had granted permission for their involvement in the amalgamation process and they were warmly welcomed into the 'fold'. At the third meeting, November 18th, the Tweed committee members were brought up to speed. The Constitution Sec. 161 requires that the report of the JCA, which includes all proposals of said committee, be sent to all members by separate mailing. A member then has ten days from the date of mailing to register a negative vote. If seven such letters are received then the process is halted. A letter to accompany the report of the JCA was drafted and

approved. The purpose of this letter was to accomplish the following:

1. To confirm that the JCA was completely committed to the amalgamation and recommended the acceptance of it by all members;
2. To confirm that the report of the JCA had been proposed and accepted in open lodge;
3. To outline the benefits of said amalgamation to the district in general and to the respective lodges in particular;
4. To assure the brethren that the JCA had put much thought, time and effort into the entire process; and
5. To implore the brethren to put the interests of the lodge ahead of any personal misgivings or grievances.

At this third meeting also, it was decided to proceed with the program which would precede the lodge meeting. A committee member was charged with the responsibility of meeting with the Masters and Wardens of the 3 lodges to draft a slate of officers for the new lodge. An installing master for the ceremony was also suggested and approved.

The fourth meeting was held December 16. Prior to this date the aforementioned letters with the report of the JCA had been sent out. We were relieved to learn that not one single negative response had been received. At this final meeting all plans were finalized. It was reported that the Masters and Wardens had met and the slate of officers was recorded. The names of the committee members for the evening's program were recorded and confirmation that the banquet would take place at the Madoc Kiwanis Centre was also recorded.

As a member of the JCA, I want to publicly state to the brethren in general and to Grand Lodge in particular, that R. W. Bro. Scott Drummond was extremely effective in his role as mediator. His demeanor was such that every member of the committee was completely at ease and all discussions were productive, constructive and amicable. From the outset to the conclusion, he was the kind of leader we would all aspire to be.

All the work and efforts of the JCA achieved fruition on the evening of January 15, 2002, when three lodges became one. On this day the Brethren of Madoc # 48,

Marmora #222 and Tweed #239 united in a spirit of Masonic fellowship to form the newly consecrated Madoc-Marmora-Tweed Lodge A.F. & A.M. #48 G.R.C. The evening commenced with a meet-and-greet at the Madoc Kiwanis Centre followed by a wonderful banquet that was enjoyed by everyone present.

The lodge meeting began with an amalgamation ceremony under the direction of our Grand Master, M. W. Bro. Terence Shand. The Members of Marmora # 222 and Tweed # 239 were asked to assemble at the altar, were given Grand Honours three times, after which the secretaries of the two lodges turned over the membership rolls to the D.D.G.M., R. W. Bro. Stuart W. Taylor. Following this symbolic and practical task, the Masters of Marmora and Tweed turned over the Warrants of their respective lodges to the Grand Master and each in turn placed his Master's collar on the warrant. The Grand Master and D.D.G.M. shook the hand of each member of the former lodges and welcomed them to the newly amalgamated and consecrated lodge. A proposed slate of officers was read out and a collective ballot held, which being found favorable, the evening got to the real purpose of the occasion, the installation and investiture of the officers for 2002. W. Bro. Brian Armstrong, previously a member of Madoc Lodge was installed as the first Master of Madoc-Marmora-Tweed Lodge, No. 48 by M. W. Bro. Shand.

In this way, six months of blood, sweat and tears were rewarded in a most successful and satisfying conclusion. Prince Edward District, although losing three lodges has gained one very strong lodge and will be for many years to come "Perpetuating Madoc Lodge #48, Marmora Lodge # 222 and Tweed Lodge # 239".

EVOLUTION AND CURRENT STATE OF DAYLIGHT FREEMASONRY

by: R. W. Bro. Samuel Kalinowsky, Defenders Lodge, No. 590 GRC, Ottawa and PDDGM Ottawa District 2

The process of evolution and adaptation has allowed nature to survive millennia of change. So too Freemasonry, from its humble beginnings to the present time, has evolved and adapted to meet the ever-changing circumstances and requirements of its following.

Early historical records show that the precursors of Freemasonry, the Medieval

Masonic Guilds, often met in open daylight to conduct their business, to encourage the development of the masonic operative craft and to prove their apprentices. Evening meetings were out of the question as few, except the nobility and clergy, could afford the luxury of candles and lampoil.

Over the years Masonry moved from its operative to its speculative forms and with this change, it gradually became an urbanized institution attracting men of wealth, distinction and learning into its increasing ranks. It is generally acknowledged that this transition was more or less formalized when, in 1717, the Grand Lodge of Free and Accepted Masons was established in London. Thereafter, Freemasonry rapidly spread to North America and the rest of the world.

Freemasonry has always adapted to the needs of its members, whatever those needs may be. The history of St. Paul Lodge in Ayer, Massachusetts, shows that on January 26, 1797, some twenty years after the commencement of hostilities between the British and the colonists, it received its Charter from the Patriot who carried the alarm from the Old North Church in Boston, Grand Master Paul Revere, already famous for his timely ride into immortality. Interestingly, St. Paul Lodge, a rural lodge, chose not to follow the usual custom of meeting at night but rather to meet by the light of day.

During the Civil War in the United States, several Grand Lodges chartered “Field and Sea Lodges”, many in regimental bands. After hostilities had ceased, many band members de-enlisted and turned to New York City to revitalize their musical careers, Working at night in orchestras and the entertainment business, the musicians found that they could not continue their Masonic interests. Thus, Masonry, ever conscious of emerging needs, searched for and found an appropriate solution. In 1865, nearly seven decades after the formation of St. Paul Lodge, St. Cecile Lodge, No. 568, was formed in New York City and was dubbed the first of the “entertainers’ daytime Lodges”. Interestingly, it still meets on the 1st and 4th Tuesdays at 1:00 pm on the same days and hour it has for over 137 years . . . that’s tradition!

There was no stopping the movement . . . in the next half century, St. Cecile Lodge was the inspiration for Daylight Lodges flourishing across North America as touring musical performers spread the gospel. By the 1920s, wherever a vaudeville group played, a Daylight Lodge would quickly spring up. In countless locales, a daylight venue became operative for musicians, stage hands and theatre employees and others associated with the entertainment industry. In Canada, we trace the evolution of Daylight Freemasonry to a group of musicians in Vancouver

who petitioned the Grand Lodge of British Columbia and on June 7, 1923, Meridian Lodge No. 108 was granted its Charter to hold meetings at 10:00 am on the 1st and 3rd Tuesdays. Masonry again had responded to changing circumstances and emerging needs.

Alas, then came the “talkies” . . . vaudeville died, theatre orchestras vanished and the need for Daylight Lodges began to diminish rapidly. Some change into more conventional evening lodges, while others became but footnotes in recorded Masonic history. The idea of Daylight Lodges had become largely inconsequential . . . but not dead.

Out of adversity comes new hope . . . the 1970s witnessed the emergence of large numbers of retirees whose needs and tastes were different. Communities for the retired emerged in increasing numbers in the “sun belt” of the southern USA and Daylight Lodges sprouted like mushrooms in the new fertile environment to meet the needs of increasing numbers of retired Brethren. The reversal of the trend of 50 years ago, that is the change from night to Daylight Lodges, was witnessed in North America and elsewhere. There are now well over 100 Daylight Lodges in each of North America and Australia; the trend is equally manifest in Canada, especially Ontario, which now claims about a dozen Daylight Lodges.

The status quo engenders a feeling of comfort: change is often accompanied by distrust, suspicion and misconception . . . so it is with Daylight Freemasonry and with the motivation of the Brethren of such Lodges. Daylight Lodges are usually quite small and rely almost exclusively on affiliated Brethren from conventional evening Lodges. Notwithstanding, Daylight Lodges are sometimes accused of poaching . . . but history and practice have clearly shown that such views are without material foundation. Most members of Daylight Lodges retain their association with their Mother Lodges except in circumstances where this clearly doesn't make sense. Daylight Lodges generally do not initiate candidates, indeed, many set their initiation fees at outrageously prohibitive levels. More importantly, Daylight Lodges provide a convenient, daylight venue for Masons in special circumstances - those in failing health, failing eyesight or inability to drive at night - and enable them to continue to practice their beloved Craft.

Masons everywhere should revisit the fundamental principles of Masonry - Brotherly Love, Relief and Truth - and shred that insidious veil of suspicion and distrust. Look upon Daylight Freemasonry as a unique fellowship, the renewal of an old idea . . . an idea whose time has come again. Through persistence and the fire within, fueled by belief and fanned by the winds of courage and change, the

Brethren of Daylight Lodges everywhere are transforming themselves into an ever-growing popular institution for the betterment of the Craft. Changing demographics will ensure that Daylight Lodges will surely survive for many years to come, thereby providing a vital service for countless numbers of sojourners who choose to grace their warm and friendly portals.

(With acknowledgment of “Daylight Masonry: An Old Idea Renewed” by V. W. Bro. C. T. Morgan published by the Masonic Service Association of the United States, March 1990.)

In Ontario there are 11 Daylight Lodges: Ozias Daylight No. 508, Brantford (Brant District); Border Cities Daylight No. 554, Windsor (Windsor District); Dufferin Daylight No. 570, Thornhill (Toronto 7 Dist.); Centennial Daylight No. 679, Hamilton (Hamilton C Dist.); Atomic Daylight No. 686, Pembroke (Ottawa 2 District); Anniversary Daylight No. 733, Brampton (Toronto 1 Dist.); London Daylight No. 735, London (London East Dist.); Limestone Daylight No. 739, Harrowsmith (Frontenac Dist.); Luxor Daylight No. 741, Ottawa (Ottawa 2 Dist.); Royal City Daylight No. 742, Guelph (Wellington District) and Waterloo Daylight No. 744, Waterloo (Waterloo District). Most start at 10:00 am, but the District Trestle Board should be consulted by potential attendees - Ed..

R.W. BRO. BOB BARNETT: PAST EDITOR OF THE NEWSLETTER OF THE COMMITTEE ON MASONIC EDUCATION

by: R. W. Bro. Garry Dowling, Chairman of the Committee on the Condition of Masonry.

Bob was born, raised and educated, worked and retired in London, Ontario. He married his wife, Doreen in 1959 and they have two sons and three grandchildren. He and brother Bill took over London Metal Services Inc. from their father and eventually Bill became co-owner of a new merged enterprise called Boutette and Barnett Trade Distribution Centre.

Bob is a lifetime member of St. James Westminster Anglican Church in London, member of the Board, past Warden, Synod delegate, former member of the Huron Diocese executive Committee and is presently serving on several other committees. Bob enjoys camping, fishing, hunting and photography, but more

importantly now, travel, cottage time, church, Masonry and watching the grandchildren grow.

Masonically, Bob is a Life Member of Centennial Lodge No. 684. He also holds membership in London Daylight Lodge No. 735, Heritage Lodge No. 730 and Millennium Lodge No. 743. He served as DDGM of London East District in 1985-86. He later served on the Board of General Purposes as Chairman of the Committee on Masonic Education, as a Director and Vice President of the Masonic Foundation of Ontario and as an Honorary Member of the Board from 1992-1998. He is presently the Representative of the Grand Lodge of British Columbia.

In the Scottish Rite, he a member of the London Lodge of Perfection, London Chapter of Rose Croix, and Moore Sovereign Consistory. He was coroneted as Grand Inspector General (33) in 1986 and has served as the Deputy for Ontario since 1998. In the York Rite he is a member of St. John's Chapter No. 3, London. He is an active Shriner and a member of Mocha Temple.

THE NEWSLETTER

R. W. Bro. Barnett served as Editor of *The Newsletter* from 1988 (Volume 7) until 1996 (Volume 15). *The Newsletter* had been initiated by the Masonic Education Committee under the leadership of its first Editor, R. W. Bro. David C. Bradley. David and his committee had taken *The Newsletter* from concept to production in 1981 and by 1987 the subscriber base was rapidly growing.

Along with growth of course came the growing pains. Subscription records were housed in a 'shoebox' ledger. If the production was to enjoy future success, suggestions from subscribers regarding changes in font and layout needed to be implemented. Content was good but the sources of input needed to be expanded. Naturally, those involved from the beginning had a real sense of pride in what *The Newsletter* had already become. R. W. Bro. Barnett had by this time succeeded R. W. Bro. Bradley as Chairman of the Committee on Masonic Education. Even though R. W. Bro. Bradley was obliged to move on to other duties, he was not about to hand over the reins to just anybody. So of course, R. W. Bro. Barnett was subjected to several 'Bradley' tests before he was deemed 'worthy' of inheriting the job.

Realizing that the 'shoebox' method was doomed, R. W. Bro. Barnett's first

objective was to computerize the records. This was accomplished with the assistance of a local business associate and *The Newsletter* records were soon housed in one of the original database software packages called “Reflex”.

The Newsletter soon took on a true ‘publication’ appearance with changes from ‘typewriting’ to printing fonts, layout changes, better quality paper and a stylish cover.

Over time, lack of contributors forced the committee to search wider for other sources. Lack of Canadian content became an issue and so, for a time, subscriptions were taken out with 2 English, 3 American and 1 New Zealand publications. Some articles required permission to reprint, but Bob indicates that there was never an issue once you advised that *The Newsletter* was a Masonic publication and proper credit would be given. All submissions were acknowledged, but unfortunately not all could be used. Those not used were however not wasted. Submissions not printed were given out as education pieces to those who inquired.

As material was received and filed, a central theme was selected for each issue. This enabled several varying perspectives to be printed on the same topic. Whenever Bob needed a second opinion on an article he would use the advice of the members of the Editorial Board and also seek the wise council of R. W. Bro. Wallace McLeod. He became a regular contributor with his widely respected ‘best 10 list’, his articles on Noteworthy Canadian Masons and his book reviews.

With the computerization of the records, Bob was able to implement a system of ‘renewal’ notices for overdue or lapsing subscribers. This led to a much better subscriber retention rate.

Bob was soon to follow the renewal system with another new innovation – the Hard Bound issues. Production of these Hard Bound issues was a ‘labour of love’. The manual effort associated with each Hardbound issues is extensive because they have been printed in London, bound in Wallaceburg and embossed back in London. In addition, copies of *The Newsletter* to be sent for binding had to be printed separately because they were required to be non-bound and non-trimmed with an increased gutter margin. And lastly, Bob experienced the frustration of not being able to manage the ‘Hard Bound’ subscriptions in the existing database and so the ‘shoebox’ returned!

Bob also expressed his disappointment at not being able to computerize all back

issues for distribution to interested members. It should be noted that this computerization project is now well underway by members of the current Editorial Board.

Bob has a tremendous sense of pride in *The Newsletter* and sincerely hopes that it will continue to be a publication of general Masonic thought and research that is ‘readable’ and enjoyable for all Masons in our Grand jurisdiction. He extends his heartfelt thanks to those members of the Editorial Staff and others who, over the years, contributed their time and talents over the years to making *The Newsletter* a success: R. W. Bros. John W. Auckland, Lloyd W. Lawrence, Gerald E. MacDonald, Robert T. Runciman, James Ford and Donald Cosens; W. Bros. Norman Pearson, William M. White and special contributor to *The Newsletter*, R. W. Bro. Wallace McLeod. He also wishes to extend thanks for many hours of labour to the printer, R. W. Bro. T. Ray Powell (ABCO Printing).

MASONIC DISCIPLINE – SOME RECENT CHANGES

by: R. W. Bro. Robert S. Whitmore, Chairman, Discipline Committee

After several years of careful study by the Discipline Committee, many significant amendments to our Constitution were proposed and passed by Grand Lodge at Toronto in July, 2001. The effect of these amendments is to change several aspects of our discipline process. The purpose of this paper is to outline, in general terms, the most important of these amendments and to describe the manner in which these new provisions fit into our overall system of masonic discipline. Since this is only an overview, great caution must be exercised in applying these comments to the circumstances of any specific situation. There is no substitute for a careful and thorough examination of the actual provisions of our Constitution; but, with that caution in mind, I present the following summary.

At the outset, you should note that we have changed the terms “accused” and “accuser” and have replaced these words in most places with “charged brother” and “complainant”. It is hoped that these changes will reflect the reality that not all masonic offences involve conduct in the nature of a criminal offence as defined in our country’s criminal law system. As such, words such as accused and accuser bring a connotation of criminal conduct that may not be appropriate. By substituting the new terms, we hope to move away from the criminal law

characterization that frequently is inappropriate in a masonic setting.

As in the former system, the discipline process begins with the laying of a complaint. It is now required that, upon receipt of the complaint, the Master of the lodge must forward the complaint and all supporting documentation to the Grand Secretary. At this early stage, we now have new provisions which empower our Grand Master, if he deems it to be appropriate, to direct an attempt to mediate, reconcile and adjust the matter to assist the brethren in reaching a mutually acceptable resolution without further proceedings. Probably, in such cases, the Grand Master will appoint an experienced brother to serve as a mediator who will help the brethren reach a solution and put the troublesome matter behind them.

Clearly, not all matters will be appropriate for mediation and in those cases the Grand Master simply will direct that the matter proceed. It is hoped, however, that this new authority to order a mediation will enable the Grand Master to direct efforts that will deal fairly and quickly with instances such as personal quarrels and disagreements which, while perhaps not really masonic offences, can escalate into very disruptive and divisive problems for brethren, lodges and the craft in general.

For several years, we have encountered many instances where brethren and lodges have become embroiled in private disputes which have not been resolved in an authoritative manner and have festered to the point of becoming very destructive to all concerned. While it still is to be hoped that such matters, when they do occur, will not form the basis for a masonic charge, when matters do deteriorate to that stage, this new procedure for mediation and reconciliation should prove to be very helpful.

It is important to note that in those cases where the discipline process clearly is inappropriate, the Grand Master, after appropriate consultation, now has the discretion to direct that the matter be dismissed.

Assuming that a matter is not appropriate for mediation or that the mediation efforts have been unsuccessful, then the process continues. The next step is the Reviewing Committee stage. These provisions have not been amended significantly. The role of the Reviewing Committee, which is a committee of three master masons appointed by the Master of the lodge, is to determine whether or not there are reasonable grounds to support the complaint. If the Reviewing Committee finds that there are reasonable grounds, then the matter proceeds to a masonic trial.

It is at this point that one of the most significant amendments will be noted. In the past, a charged brother had the option of choosing either a Trial by Lodge or a Trial Commission. Although it rarely was selected, Trial by Lodge has proven to be very complex, disruptive and it often deteriorated into a mere personality contest. Essentially, the Trial by Lodge, resulted in a charged brother being tried before all of the lodge members present and the issue of guilt or innocence and, if applicable, subsequent punishment were determined by a vote of the members in attendance.

Your Discipline Committee gave a great deal of consideration to the Trial by Lodge procedure. We studied the Constitutions of many other Grand Lodges and found that the concept of Trial by Lodge was very rare indeed. Recognizing that it had been a part of our procedure for many years, but also realizing the problems that inevitably arose whenever it was selected, a decision was made to discontinue the option of Trial by Lodge. Consequently, all of the provisions dealing with a Trial by Lodge have been revoked and all trials will now be conducted before a Trial Commission consisting of three Master Masons.

Another major change is that, while under the old system the responsibility, or burden, for finding and appointing the Trial Commission fell to the Master of the particular lodge, the appointments now will be made by the Grand Master. It has been clear for several years that for many Masters and for many lodges, there is neither the time nor the expertise to find and appoint three masons experienced in discipline matters. The new system will draw upon a panel of such brethren knowledgeable in matters of masonic discipline and procedure who will be available where needed to constitute Trial Commissions throughout the Province. This will ensure the availability of a fair and competent Trial Commission for any charged brother while taking the unwelcome task of setting up the Trial Commission off the shoulders of the individual Master of the lodge.

Once the Trial Commission has been appointed, the procedure for the actual trial remains largely unchanged and the Trial Commission will proceed to hold the masonic trial as is provided in our Constitution.

In summary, the following are the general procedural steps applicable when a masonic complaint is laid:

1. A complaint is made in writing and signed by the complainant specifying the particulars of the offence alleged.
2. Upon receipt of the complaint, the Master of the lodge forwards the complaint and supporting documentation to the Grand Secretary.
3. The Grand Master may direct an attempt to mediate the matter or may direct that the matter proceed or may, after consultation, direct that the matter be dismissed.
4. If the matter is to proceed and, if applicable, mediation has not been successful, the Master appoints a Reviewing Committee of three Master Masons to decide if there are reasonable grounds to support the complaint.
5. If the Reviewing Committee determines that there are reasonable grounds to support the complaint, a Notice of Charge is served on the charged brother and also forwarded to the Grand Secretary.
6. Upon receipt of the Notice of Charge by the Grand Secretary, the Grand Master appoints a Trial Commission of three Master Masons skilled in matters of masonic discipline.
7. The Chairman of the Trial Commission appoints the time and place of trial and notice is given to both the charged brother and the complainant.
8. The trial is conducted before the Trial Commission in accordance with the rules and procedures as set out in the Constitution.
9. At the conclusion of the evidence and submissions, the Trial Commission decides its verdict as to whether the charged brother is to be found guilty or not guilty.
10. If a finding of guilty has been made, the Trial Commission then proceeds to determine punishment in accordance with the procedure set out in the Constitution.

11. Other than some changes in terminology, the provisions relating to Appeals and to the review by the Discipline Committee of all decisions made at the trial level and the appeal level have not been changed.

It is hoped that these new amendments will simplify our masonic discipline system as well as making it more responsive, through mediation, to certain specific cases. As always, your Grand Lodge is ready and willing to provide advice and assistance where necessary in such matters. It is far better to move carefully and slowly when dealing with such important considerations rather than to rush through the process and thereby wrongly jeopardize a brother's good name and the all-important integrity of our great masonic principles.

AN INCIDENT ON THE DETROIT RIVER

by: W. Bro. Gene Alfred Lotz; Windsor District Historian

Excursions on the river have always been a popular pastime. Today private boats dominate the waterway on hot summer weekends. Many of us remember a summer cruise on the Boblo boat.

A flier published in August 1900 describes the river and area as follows, "The Detroit River is without doubt one of the greatest if not the greatest water highways in the world. The indispensable line connects the greatest lakes in the world and gives them an outlet to the ocean. It has a greater average tonnage than enters the River Thames, or in six months surpassing that of the Suez Canal for a year.

In addition to its commercial advantages, the river has numerous pleasure resorts within easy access of Windsor-Bois Blanc, Belle Isle, Tashmoo and St. Clair Flats."

After the arrival of steamboats, river excursions became a popular pastime for the whole family. On August 14 1867, Great Western Lodge organized a picnic aboard the steamer Essex. The following passage is from the minute books of Great Western Lodge #47 A. F. and A. M. dated August 15 1867:

"It becomes my painful duty to charge Brother J. J. Maurer with very

unmasonic conduct on board the steamer Essex whilst returning from the Pic'K H nic'k. Held by the brethren at Slaus grove on yesterday. The Brother in question became very drunk and began to call the brethren odious names, swore in a dreadful manner and kicked and struck in anger a number of the brethren who accompanied the excursion party and even threatened the life of Brother McKee. His conduct this morning to was equally reprehensible."

John Maurer arrived in Windsor in 1865 from Port Huron. His occupation is listed as a Tavern Keeper, in the lodge registry he affiliated with Great Western Lodge on November 5, 1865. John Maurer responded to the charge on September 12, 1867 as follows:

" Brother Maurer then made an apology to the lodge for his conduct on the excursion which the lodge accepted and Brother Farucombe withdrew his charge."

Two years later Great Western Lodge organized another excursion this time aboard the steamer Union. These excursions were family events; their wives and children usually accompanied members. John Maurer was also present on this excursion. The results of that day are found in the June 17 1869 minute book. It reads as follows:

"A Communication was then read to the Lodge charging Brother J. J. Maurer with conduct unbecoming a man and a mason by being drunk and repeated violation of the moral law thereby disgracing himself and degrading the Society to which he belongs."

On July 22 1869, John Maurer responded to the charges against him, the minutes read as follows:

"Brother Maurer being present to answer the charges made against him the Worshipful Master ordered the Secretary to read the said charge to the brethren present which was done. Then the Worshipful Master requested Brother Maurer to make whatever explanation of the previously mentioned charges he might choose to give.

Brother Maurer admitted being drunk and having been brought before a magistrate but denies all the rest of the charge. Brother Maurer instead of showing any regret for his conduct and respect for himself broke out into a

long tirade of abuse on the individual members of this lodge. When the Worshipful Master called him to order he then asked to retire which was granted.

After some further remarks from the brethren, it was moved by Brother Craig seconded by Brother Hall that Brother Maurer be indefinitely suspended. The following Grand Lodge Brother Maurer was expelled from Masonry.

Moved by Brother Grant seconded by Brother Arden that the thanks of this Lodge be tendered to Captain Stone of the Steamer Union for his kind and courteous conduct on the Evening of our Excursion."

WISDOM, LITERATURE AND FREEMASONRY

by: W. Bro. Stuart W. Howard, B.A., M.Ed., B.Th., True Britons' Lodge, No. 14 GRC, Perth.

The author of this article has prepared it in two parts due to its length. Part II will be included in the next issue of The Newsletter – Ed.

(All quotations from the VOSL are taken from the “Authorized” King James Version.)

Our Lodges are supported by three great pillars, which are Wisdom, Strength and Beauty . . . and further represent Solomon, King of Israel, Hiram, King of Tyre, and Hiram Abif . . .” (Initiation: JW’s Lecture)

Part 1: The Wisdom of King Solomon

The Wisdom of Solomon is honoured throughout the Volume of the Sacred Law and forms part of a general category of the scriptures called the Wisdom Literature. The purpose of this article is to show the close links between the Wisdom Literature and Freemasonry. In the VOSL, Kings I and Chronicles II record how God appeared to Solomon in a dream and asked what He should give to Solomon. Solomon asked for knowledge and wisdom so that he might rule his people well:

“ . . . God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. And Solomon’s wisdom exceeded the wisdom of all the children of the east country, and all the wisdom of Egypt . . .

And he spake three thousand proverbs and his songs were a thousand and five . . . and from all the kings of the earth, which had heard of his wisdom.” (I Kings 4: 29, 30, 32, 34)

Thus, Solomon was a central figure in what has come to be known as the Wisdom Tradition, enshrined in literature which was already hundreds of years old by Solomon’s time and which embraced Egypt and the whole near East, the twin cradles of our civilization. Depending upon which version of the VOSL is used, it contains four or six books that constitute the main body of The Wisdom Literature, and many passages in the other books which are in the Wisdom Tradition. Many of the thoughts and ideals of the Wisdom Tradition are similar to those of Freemasonry, and Masons have drawn directly from Wisdom literature for their ritual.

The Book of Proverbs is a “canonical” book, meaning that it was approved by the ancient ecumenical councils of the Christian Church for inclusion in the Scriptures and is thus found in most versions of the VOSL. It is the oldest of the biblical Wisdom books, dating from the 5th Century B.C., i.e. after the Israelites had returned from their exile in Babylon. This, of course, was some 500 years after the reign of Solomon, one of our greatest Masonic heroes. It begins:

“(1) “The proverbs of Solomon, the son of David, King of Israel; (2) To know wisdom and instruction; to perceive the words of understanding (3) To receive the instruction of wisdom, justice and judgment and equity (4) To give subtlety to the simple, to the young man knowledge and discretion . . . (7) The fear of the Lord is the beginning of knowledge: . . .” (Proverbs I:1-7)

According to Fr. Walter Vogels, an outstanding Roman Catholic theologian, this book is well within the “tradition of Solomon”. The Book is really a compilation of several collections of sayings by the sages of old. The older two of these collections, chapters 10 to 22 and 25 to 29 are attributed directly to Solomon and would thus have been written about 900 B.C.

In form, The Book of Proverbs is typical of most wisdom literature. It consists mostly of brief sayings of one or two lines in the form of advice from the sage to his pupil. For example, “*My son, hear the instruction of thy father and forsake not the law of thy mother*” (1:8). In some cases the speaker or sage is a parent, and in some cases he is the tutor or professor entrusted with teaching the young man. The books are really compendia of the accumulated wisdom of the sages, put in the form of easily memorized aphorisms or proverbs for the education of the young. For

example, “*He that gathereth in summer is a wise son, but he that sleepeth in harvest is a son that causeth shame*” (10:4).

The proverbs of Solomon include material clearly borrowed or inspired by the wisdom of ancient Egypt as illustrated by these three quotations:

The Instruction of Amen-Em-Opet, an Egyptian sage (c 1000 B.C.):

*Do not carry off the landmark at the boundaries of arable land,
Nor disturb the position of the measuring cord;
Be not greedy after a cubit of land
Nor encroach upon the boundaries of the widow...
Guard against encroaching upon the boundaries of the fields. (Sixth Chapter)*

The Book of Proverbs:

*Remove not the ancient landmark, which thy fathers have set. (22:28)
Remove not the old landmark; and enter not into the fields of the fatherless.
(23:10)*

The Final Charge to the Candidate in the First Degree of Freemasonry:

The ancient landmarks of the Order you are to preserve sacred and inviolable.

The above passages embody a principle of wisdom, shared by at least two ancient cultures and transmitted to us through the great Solomon. They show not only the venerable age of Wisdom but also its international character. Yet the religions of ancient Egypt and Solomon’s Temple were vastly different. Thus Freemasonry preserves the Wisdom Tradition of teaching and obeying those principles that bind all men of good will, regardless of race or religion, over centuries of time.

Those brethren who are not familiar with the Wisdom Literature should perhaps begin their researches by reading The Book of Proverbs. It is simply written, fairly straightforward and is certain to contain passages relevant to each Brother’s own experience.

The Book of Job dates from the 5th Century B.C. and is also “canonical”. The following passage may have inspired some of our ritual in the First Degree:

*Naked came I out of my mother’s womb, and naked shall I return thither,
The Lord gave and the Lord hath taken away; Blessed be the name of the Lord.
(Job 1:21)*

One of the problems that Freemasonry does not seem to deal with is suffering. What is the proper Masonic attitude when personal disaster falls? How do we cope with the fact that tragedy, incredible suffering and misery can be visited even upon good Masons? The Wisdom books do not solve this problem, but The Book of Job tries to deal with it. Unlike the other four Wisdom Books this is not a collection of sayings but the story of one man's encounter with misfortune, Job. Of course, Job was not a Mason, but what we learn about him indicates that perhaps, like all of us, he was a Mason in his heart.

To be continued . . .

<p>He who knows others is wise: He who knows himself is enlightened.</p>
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THE SEEDS OF KNOWLEDGE

by: R. W. Bro. R. R. Beckett, Karnak Lodge, No. 492 GRC, Orillia.

I would to begin by retelling a story told by the later Brother Bede, a great Mason and a wonderful teacher.

It is about an elderly man who leased an abandoned and unattended garden lot. He cleared it of stones and accumulated rubbish and pulled out all the weeds. He dug the ground over, raked it and prepared it for planting. He then acquired the seeds, planted them and cared for them until that former wasteland became a thing of beauty.

One day as he was tending his garden a Parson happened to pass by. He said to the elderly man, "You and the Lord have worked miracles with that old lot." To which the old man replied, "Yes sir, me and the Lord have done a really fine job here, you should have seen all the stones, weeds and rubbish that was here when the Lord was looking after it by Himself." This story, like most things in masonry, is symbolic in its meaning.

When we enter Masonry we are very much like that vacant lot. Our lives and minds are cluttered with other things and we are unprepared to receive the seeds of

Masonic knowledge and expectations. Masonry offers us, through our rituals and teachings, a philosophy of the spiritual life of man and the opportunity of self-evaluation. That vacant lot represents the place where we are to build our Masonic Temple. Not a physical building as referred to in our rituals, but one that symbolizes our own physical and mental approach to life's challenges.

As a Brother passes through the degrees of Masonry, we give him the seeds of information and the implements by which he might bring these seeds of knowledge into full bloom. Unfortunately many of our brethren do not know how to utilize what we have given them. Our teachings are veiled in allegory and symbolism and the import of our ritual is not readily evident. Consequently many of the brethren do not progress beyond this point and are content to stay at the social stage of Masonry.

No Mason working alone can make Freemasonry bloom in his Lodge or in his heart, any more than the Lord was able to make a vacant lot a thing of beauty without the old man's help. Without Masons helping Masons each of our Lodges might resemble that vacant lot.

We have so many resources available to us, both within our Lodges, Districts and at Grand Lodge, and like the seed we buy, the resources come in many varieties. You have your Grand Lodge officers, Past Masters, Education Committees, Wardens and District Association, Lodges of Instruction, and so on.

These suppliers of the seeds of Masonic knowledge are available to you at any time and they deliver their goods to your Lodge. All you have to do is prepare the ground for the planting.

Why not then, as we are approaching spring, seek out these suppliers and begin planting your gardens of knowledge. If you put your minds to it I am sure that you will be pleased how your efforts will blossom.

QUESTIONS OF THE FRATERNITY

This is a new section of The Newsletter. We hope that readers will enjoy the challenge - Ed.

- 1) “. . . you are to make the liberal arts and sciences your future study...”. What are the liberal arts and sciences; what is their origin in our ritual, and how best can the candidate set about obeying this injunction?
- 2) What is the meaning of the seven stars over the S.W.’s chair?
- 3) How long is a cubit? Derive from this the dimensions and weights of the pillars at the entrance of KST. Calculate approximate weights for the chapters.

You are free to answer any or all of these questions. Please quote sources. Please send answers in writing to:

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BOOK NOOK

by: R. W. Bro. Wallace McLeod, Grand Historian

WHENCE COME WE? FREEMASONRY IN ONTARIO 1764-1980.

Edited by The Special Committee on the History. Hamilton: Grand Lodge of Canada in the Province of Ontario. 1980; reprinted with soft cover. Pp. xv, 280, 16 illustrations, 5 maps. Copies of the reprint are available from Grand Lodge, at a price of \$15.00 plus shipping.

The Grand Lodge of Canada was consecrated on November 2, 1855. In 1905, at the Annual Communication of Grand Lodge (which was held in Hamilton), in order to mark the "fiftieth milestone in our fraternal journey," the historian John Ross Robertson (who lived 1841-1918) presented a twenty-page "Historical Address," which appeared in the Proceedings. To commemorate the seventy-fifth anniversary, in 1930, Grand Lodge published a history, written by Walter Stevens Herrington (1860-1947) -- who was elected Grand Master the next year. To celebrate the centenary, in 1955, an enlarged version was released, brought up to date by Herrington and by V. W. Bro. Roy S. Foley (1887-1983). Then, to mark the 125th year, in 1980, a new history was put together. It has been reprinted, and is still available.

But why bother looking at all these by-gone chronicles? Who cares? History is not as fashionable as it used to be. But, as the philosopher George Santayana (1863-1952) once said, "Those who cannot remember the past are condemned to repeat it." In other words, if we don't know where we've been, we can't tell where we're going. As a great historian noted more than two thousand years ago, there are certain types of events "that happen and always will happen, so long as human nature remains the same" (Thucydides 3.82.2). These are some of the reasons why a few of us believe that history is important.

If you browse through the history of our Grand Lodge, you may find answers to some entertaining or provoking questions. Let me give you a few examples.

- When was the earliest lodge formed in Ontario?
- Who on earth was Otto Klotz, and why would anyone name a lodge after him (No 731, Cambridge)?
- Why are we called the Grand Lodge of Canada, when we are located in Ontario, and there are so many other provinces in our country?
- What is the William Mercer Wilson Medal?
- Why is our ritual different from the Masonic ritual that is used in the United States?
- Where did the Musical Ritual (which is not, alas, used very much any more) come from?
- Why do Masons get involved in laying corner-stones for public buildings?
- Why was the Masonic Foundation of Ontario formed?
- What is the oldest Masonic Research body in North America?
- Why are some Grand Lodges regarded as "irregular"?
- Why are there gaps in the list of lodge numbers?
- Have any Prime Ministers of Canada or Premiers of Ontario been Masons?
- Have there ever been any famous Masons in our Province?

All of these questions, and many others, are answered in this book. Of course I'm a bit prejudiced, because I helped to produce it, but I still think it's a good investment. If you don't have a copy, give it a try.

OPPORTUNITIES FOR FURTHER LIGHT

THE COLLEGE OF FREEMASONRY

The Committee on Masonic Education offers its challenging Correspondence Course of Masonic Education throughout this Jurisdiction. The College of Freemasonry is a four-part program - taken separately or together as the student desires and in any order.

Upon completion of each of the four programs a certificate is awarded. To become a member of the College of Freemasonry, you must complete all four programs. The cost of each program is \$20.00, payable in advance to:

Masonic Education Course 363 King Street West Hamilton, On L8P 1B4
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Brethren, this is 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 Grand Jurisdiction).

Application forms are available on the Grand Lodge Website or District Chairman of Masonic Education.

DDGM CORRESPONDENCE COURSE

The Committee on Masonic Education also offers a challenging Correspondence Course for those Past Masters who are considering offering their skills and abilities as a District Deputy Grand Master. The Course is divided into three programs:

- DI Duties and Leadership
- DII Administration, Finance and Communication
- DIII Protocol, Etiquette and Ritual

Applications can be obtained from:

V. W. Bro. S. R. Lowe, 1071 Guildwood Blvd., London, ON N6H 4G4.
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Upon successful completion of all three sections of the program, a Certificate will be awarded.

HERITAGE LODGE, NO. 730 GRC

Heritage Lodge, No. 730 GRC, was formed to provide an intellectual environment for the pursuit of Masonic knowledge, and also to provide a means for receiving and recording historical artifacts to ensure the preservation of our Masonic Heritage without encroaching on the normal functions of Constituent Lodges.

Heritage Lodge accepts by affiliation in the usual manner, all Masons of like mind, desirous of working together to fulfill the aims and objectives established by the membership.

Talk to a fellow Mason about membership. The fee for Affiliation is \$25.00; Annual Dues are \$35.00. For further information contact:

V. W. Bro. S. Forsythe, 752 Hampton Court, Pickering, ON L1W 3M3 Email: sforsythe@sympatico.ca

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