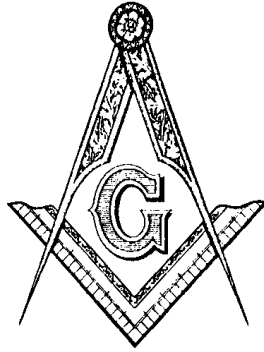


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OF THE COMMITTEE
ON
MASONIC
EDUCATION



THE
GRAND LODGE OF CANADA
IN THE PROVINCE OF ONTARIO

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M.W. Bro. Terrence Shand

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R. W. Bro. Paul Todd

EDITOR

W. Bro. Michael Jenkyns, F.C.F.

EDITOR EMERITUS

M.W. Bro. David C. Bradley

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N6H 3T3

Send Articles to:

Michael Jenkyns
2 Westfield Cres., Nepean ON K2G 0T5
Email: jenkyns@magma.ca

TABLE OF CONTENTS

TO ALL CONTRIBUTORS	5
SUBSCRIPTIONS	5
FROM THE EDITOR	6
ST JOHN’S LODGE OF FRIENDSHIP – PREDECESSOR OF NIAGARA LODGE, NO. 2, A. F. & A.M., G.R.C.....	7
NIAGARA LODGE, NO. 2, A.F. & A.M., G.R.C.....	11
THE HERITAGE LODGE, NO. 730 GRC, CAMBRIDGE	15
WISDOM LITERATURE AND FREEMASONRY – PART II	17
THE WISDOM MOVEMENT	20
FREEMASONRY, WHAT IS IT?	21
A DISCOVERY AND MEANING OF MASONRY.....	23
THE DIFFERENCE BETWEEN WINNERS & LOSERS	25
THE RISE OF NEW RELIGIOUS MOVEMENTS: DOES THE MYTH OF SECULARIZATION BODE WELL FOR FREEMASONRY?.....	26
A MASONIC THOUGHT.....	31
QUESTIONS OF THE FRATERNITY.....	32
CUSTODIAN’S CORNER.....	33
GOOD MANNERS - CUSTOMS – PROPER USAGE - MASONIC PROTOCOL AND ETIQUETTE.....	33
CLOTHING AND REGALIA	33
COURTESIES AND FORMALITIES	34
THE NATIONAL ANTHEM	35
THE FORMAL BANQUET	35
BOOK NOOK	36
BENEDICT ARNOLD: A TRAITOR IN OUR MIDST.	36
OPPORTUNITIES FOR FURTHER LIGHT	38

THE COLLEGE OF FREEMASONRY	38
DDGM CORRESPONDENCE COURSE.....	38
THE HERITAGE LODGE, No. 730 GRC.....	39
NEWSLETTER EDITORIAL BOARD	39

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

Preserving our heritage is very important. Without an understanding of our past it is hard to visualize how we have arrived at the present and both are essential to foresee where we might be in the future.

I would like to thank the current contributors for their articles. They are very interesting. The article on The Heritage Lodge provides a timely background for those Masons who may wish to join it – and we do carry an item for it under “Further Light”.

I continue to need articles and would like to encourage our readers to provide them.

Some changes are being made in the approach to manage, produce and mail *The Newsletter*. “Contracting out” is as real for us as it is for private enterprise. The current subscription rate of \$12.00 was set in 1991 and we have no choice but to increase it, to \$18.00 effective immediately.

The last issue carried an article entitled “Evolution and Current State of Daylight Freemasonry”. In the list of Daylight Lodges on page 35 there are two errors: the omission of Victory Daylight Lodge, No. 547, Toronto and the incorrect listing of “Waterloo Daylight No. 744” which is “New Light Lodge, UD” in Waterloo District. The Editor regrets the errors.

Michael Jenkyns

ST JOHN’S LODGE OF FRIENDSHIP – PREDECESSOR OF NIAGARA LODGE, NO. 2, A. F. & A.M., G.R.C.

by: Members of Niagara Lodge, No. 2 GRC, Niagara-on-the-Lake.

Niagara Lodge, No. 2, A. F. & A.M., G.R.C., recognizes an official past of 210 years; otherwise, it claims 13 years more from 1779. While Lodge names changed, the designation “No. 2,” dating from 1780, showed astonishing resilience. Historically, the Lodge originates in English Freemasonry and its transfer to New England, and later, Québec.

As British cathedral building ended, lodges of stonemasons accepted non-operative members. Speculative or philosophic lodge work increased, and by 1500 A.D., speculative lodges apparently outnumbered the operative.

In 1606, the Virginia Company established a colony in the New World. Within 100 years, New England comprised 13 colonies. Inevitably, by the mid-seventeenth century, speculative masonry arrived with brethren from the irregular lodges of Britain.

Unregulated work, however, concerned English craftsmen. In 1717, four lodges, previously meeting “according to the Old Customs,” organized the Grand Lodge of England in London. The Grand Lodge brought regularity to speculative masonry.

The Grand Lodge of Ireland was established by 1731. The Grand Lodge of Scotland followed in 1736, with the Mother Kilwinning Lodge (of “antiquity”) a constituent body; Mother Kilwinning seceded in 1743, acting independently until its corporate return to the Grand Lodge in 1807. In 1751, dissident Freemasons in London accused the Grand Lodge of England “of making innovation in the body of Freemasonry,”¹ and created a grand lodge based on institutions of an ancient lodge at York. They styled it the “Grand Lodge of England according to the Old Institutions,” calling themselves “the Ancients,” and the premier Grand Lodge, “the Moderns.” Current lodges descend from these Grand Lodges, directly or indirectly.

In 1730, the Grand Lodge of England asserted itself in America by appointing a Provincial Grand Master for New York, New Jersey and Pennsylvania, though no warranting of lodges ensued. Three years later, the Grand Master appointed a Provincial Grand Master “of New England and the Dominions and Territories. . . .

” Consequently, a Boston lodge, assembling “according to the Old Customs” (and probably pre-dating the premier Grand Lodge), obtained a warrant for “St John’s Lodge” in 1733². Regular Freemasonry diffused outwards.

Created by the premier Grand Lodge in 1737, the Provincial Grand Lodge of New York warranted its first lodge in 1765. Settlement began at Albany in 1624 when the Dutch West India Company sent out 30 families, mostly Walloons, to New Netherlands, 18 finding their way to Fort Orange (now Albany). British supremacy in 1664 furthered settlement of the upper Hudson and lower Mohawk valleys.

In 1758, during the French and Indian War (1754-1763), the 2nd Battalion, 1st Royals, arrived in Albany. The Battalion carried a travelling warrant from the Grand Lodge of Ireland for Lodge No. 74. Good relations existed between the military and the townspeople, and the Lodge admitted them. When the Regiment departed, “it left a copy of its warrant with civilian members, the “assistant Master and Wardens”³. The lodge worked under this reproduction until warranted as Union Lodge, No. 1, in 1765.

Following personal successes in the French and Indian War, Major General Sir William Johnson, Superintendent of Indian Affairs, an estate owner in the Mohawk Valley, was made a Mason in Union Lodge, No. I, Albany, as was his Indian linguist, Captain John Butler. Becoming a Master Mason, Johnson applied for a warrant, and the inaugural meeting of Saint Patrick’s Lodge, No. 8 (now St Patrick’s Lodge, No. 4), took place at Johnstown on August 23, 1766. Bro. John Butler, the Secretary, recorded it.

Sir William Johnson died before the American War of Independence, and in 1775, Bro. John Butler left for Québec. Ordered to Fort Niagara as deputy Superintendent of Indian Affairs, he found Lodge No. 156 in the King's or 8th Regiment of Foot. In 1777, John Butler recruited, with Bro. Joseph Brant⁴, between 800 and 1,000 Indians, then he enrolled his Rangers to fight alongside them. Returning from an expedition against the Revolutionary Army in 1780, Butler discovered St John's Lodge of Friendship meeting at Fort Niagara with the approbation of Lodge No. 156.

John Butler possibly learned of the incipient lodge in 1779 from the refugee Loyalist Freemasons now congregating “by immemorial right.”⁵ Soon, an unknown regulating body designated St John's Lodge of Friendship, “No. 2.”

Then the 1760 transfer of Freemasonry to Québec impacted the Niagara frontier:

“In 1784, with peace restored to North America, St John's Lodge of Friendship, No. 2, was "Added to the Official List" on the Roll of the Grand Lodge of Québec (the “Moderns”), and its warrant dated 1780”⁶. The Lodge remained at Fort Niagara, supported by merchants still using the portage on the U.S. side of the Niagara River.

West bank settlers at Niagara (now Niagara-on-the-Lake), continued their support of St John's Lodge of Friendship, No. 2, and apparently rowed over to the Fort for Lodge Meetings: Bro. John Butler, affiliated in 1787. Thereafter, Butler and others petitioned the Grand Lodge of Québec (the “Moderns”) for a lodge at Niagara. Butler became the founding Master of St John’s Lodge, No. 19, at the 1792 Freemasons’ Hall.

By 1789, the Fort Niagara merchants received permission to erect storehouses at Queenstown (now Queenston) and open a portage to Chippawa: St John’s Lodge of Friendship, No. 2, moved over with them.

The Constitutional Act of 1791 divided Québec into Upper and Lower Canada. The Lieutenant-Governor of Upper Canada, Bro. John Graves Simcoe⁷ arrived at Niagara in 1792, accompanied by William Jarvis, the Provincial Secretary and Registrar. Before leaving England, the Grand Lodge of England (the “Ancients”) appointed Jarvis the Provincial Grand Master of Upper Canada.

Though a Masonic novice, Jarvis’ appointment was opportune. Following the division of Québec, St Johns Lodge of Friendship, No. 2, at Queenston, and St John’s Lodge, No. 19, at Newark (lately Niagara), apparently lacked direction from the Grand Lodge of Québec: both Lodges, through a fraternal understanding, dissolved and “John Butler, [with others] . . . petitioned William Jarvis . . . “to be . . . formed into a lodge””⁸.

In 1795, Jarvis authorized Butler “ “to form and hold a Lodge in the Township of Newark, alias Queenston . . . which is hereby designated No. 2. . . .”⁹. By warranting this lodge at Queenston, Jarvis figuratively re-warranted St Johns Lodge of Friendship, No. 2, and this was understood by the brethren.

Newark also had a lodge. In 1794, Jarvis warranted the Lodge of Philanthropy, No. 4. In the next few years, St John’s Lodge of Friendship, No. 2, and the Lodge of Philanthropy, No. 4, worked separately and in harmony; after Jarvis moved the Grand East to York (now Toronto), they founded the schismatic Grand Lodge at Niagara in 1802.

The War of 1812-1814 curtailed lodge work severely: significantly, the 1792 Freemasons’ Hall was destroyed. Re-building characterized the post-war period,

but difficulties plagued both lodges. Lodge No. 2 apparently lacked leadership, and the Lodge of Philanthropy, No. 4, met intermittently at re-named Niagara.

William Jarvis died in 1817, and, in 1822, attempts to reconcile the Provincial and schismatic Grand Lodges succeeded. An acceptable Provincial Grand Master first “rescued” the warrant of St John’s Lodge of Friendship “from rather doubtful hands. . . .”¹⁰ Then he signed a dispensation for “a select association of highly respectable brethren at Niagara . . .” to meet as Dalhousie Lodge, No. 2.

Though the Lodge of Friendship disappeared, the Provincial Grand Master maintained harmony with the Niagara brethren by perpetuating “No. 2.” Moreover, wisely, he continued the Lodge of Philanthropy, No. 4, known unofficially after 1822 as “Niagara Lodge.” In time, “Niagara Lodge” and “No. 2” become one.

(References: 1. *Whence Come We? Freemasonry in Ontario, 1764-1980*. Edited by The Special Committee on the History, Wallace McLeod, Chairman (Hamilton: Grand Lodge A.F. & A.M. of Canada in the Province of Ontario, 1980), p. 3. 2. Mackey’s, *An Encyclopaedia of Freemasonry* . . . (1924), states that the Provincial Grand Lodge of Boston warranted St John’s Lodge in 1733. Others give close, but different dates for the establishment of the Grand Lodge, and “First Lodge” as the name of its first warranted lodge in Boston and Massachusetts. 3. *Colonial Freemasonry*. Edited by Lewis C. Wes Cook. Transactions of the Missouri Lodge of Research, Volume No. 30, 1973-1974. 4. Brother Joseph Brant, the Mohawk leader, was made a Mason on a visit to England in 1776. 5. *A Lodge of Friendship: The History of Niagara Lodge, No. 2, A.F. & A.M., G.R.C., Niagara-on-the-Lake, Ontario, Canada, 1792-1992*. Compiled and edited by Colin K. Duquemin (Niagara-on-the-Lake: Niagara Lodge, No. 2, A.F. & A.M., G.R.C., 1991), fn. 18, p. 154. Hereafter *A Lodge of Friendship*. 6. *Ibid*, p. 19. 7. Bro. John Graves Simcoe was made a Mason in Union Lodge, No. 307, Exeter, England, in 1773. 8. In *A Lodge of Friendship: op. cit.*, p. 26. 9. *Ibid*. 10. In J. Ross Robertson, *The History of Freemasonry in Canada from its Introduction in 1749*. . . . (Toronto: George N. Morang & Company, Limited, 1900. 2 vols.), Vol. 2, p. 307.)

NIAGARA LODGE, NO. 2, A.F. & A.M., G.R.C.

by: Members of Niagara Lodge, No. 2 GRC, Niagara-on-the-Lake.

The progenitor of Niagara Lodge, No. 2, A.F. & A.M., G.R.C., served the Niagara district from 1779 to 1822. Then, Dalhousie Lodge, No. 2, succeeded St John's Lodge of Friendship, and perpetuated its 1780 designation. The Lodge of Philanthropy, No. 4 (unofficially from 1822, the "Niagara Lodge"), shared 28 of those years.

With the schismatic Grand Lodge buried in 1822, the Niagara lodges anticipated Masonic harmony in the Province of Upper Canada. The second Provincial Grand Master appointed the Master of Dalhousie Lodge, No. 2, Past Deputy Provincial Grand Master as a courtesy, and invested his son, Provincial Grand Senior Warden.

Suddenly, Dalhousie Lodge, No. 2, fell on hard times. In 1824, the Senior Warden and three others charged that "for want of necessary support to maintain the Lodge" they would "refrain meeting as a body until some alteration advantageously to that effect takes place; or until the Grand Master interest himself in the case."¹ That a "case" existed, and significant "alteration" required before regular meetings resumed, suggest extraordinary circumstances forced the closure of Dalhousie Lodge.

Extraordinary circumstances also closed the Lodge of Philanthropy, No. 4 (the "Niagara Lodge"), six years later. The Morgan Affair enmeshed Niagara Freemasonry. William Morgan, a self-professed American Freemason, appeared culpable in publishing, though not necessarily writing, the provocative 1826 *Illustrations of Freemasonry*, at Batavia, New York. With publication imminent, local Freemasons allegedly whisked Morgan away, "undoubtedly with the full approval of Morgan himself. . . ." ² They conveyed him to Fort Niagara.

What happened next remains unclear. It is surmised that one night, after a sojourn in the powder magazine, Morgan "was landed on the Canadian shore and handed over to some Canadian Masons, and disappeared."³ A story handed down in Niagara Lodge, No. 2, asserts Niagara Masons arranged to row out into the Niagara River to meet Morgan's "protectors" and convey Morgan to Canada; later, they claimed they missed the rendezvous. Whatever the circumstances, Morgan disappeared. Word got out.

Newspapers both sides of the Niagara River had a field day. Copy ran below headlines of black typeface unseen since the War of 1812-1814. The situation sizzled with emotion; editorial self-righteousness crept in and widespread anti-Masonic attitudes built. Debate occupied the highest levels; the Morgan Affair became an issue in the American presidential election of 1831. At Niagara, the Lodge of Philanthropy, No. 4 (the “Niagara Lodge”), closed about now — barely surviving the second Provincial Grand Lodge that held its last meeting in 1829.

Provincial Freemasonry staggered again when the second Provincial Grand Master, whose leadership brought harmony to Provincial Freemasonry in 1822, died in 1840. Three attempts to form a third Provincial Grand Lodge failed until, in 1845, by patent from the Grand Lodge of England, Sir Allan Napier MacNab of Hamilton was appointed Provincial Grand Master for, now, the Province of Canada West.

In 1846, under the third Provincial Grand Lodge, organized Freemasonry returned to Niagara. The remaining brethren from the Lodge of Philanthropy, No. 4 (the “Niagara Lodge”), and Dalhousie Lodge, No. 2, amalgamated for the good of the Craft⁴. The new lodge, Niagara Lodge, No. 2, perpetuated the old lodges of town and township.

No sooner had local Freemasonry started anew, or so it seemed, than it was struck again, this time by administrative incompetence. In less than ten years after the formation of their Lodge, the brethren of Niagara Lodge, No. 2, joined their provincial brethren protesting the ineptitude of MacNab’s Grand Lodge. When representations to the Grand Lodge of England went unheeded, a convention in 1855, comprising delegates from 41 lodges, declared independence from MacNab’s Grand Lodge and the Grand Lodge of England.

In November 1855, the Grand Lodge of Canada was legally consecrated and William Mercer Wilson, a competent Masonic visionary, installed as Grand Master: six months later he re-warranted Niagara Lodge No. 2. In 1858, MacNab’s Grand Lodge came over to the Grand Lodge of Canada, and the next year, when the Grand Master formalized the numbering of his lodges, Niagara Lodge retained the designation, “No. 2.” Grand Lodge acknowledged the senior lodge in Canada West⁵.

By late 1858, the Grand Lodge of England recognized the Grand Lodge of Canada, and the following year, the Zetland-Wilson Agreement established its geographical limits. Just as the Grand Lodge of Canada began to build its future,

Niagara Lodge, No. 2, lost its tangible past: in 1860, fire consumed its lodge room⁶. The Master advised the brethren at an informal meeting that “we have lost our Warrant, clothing, jewels, records, furniture and everything belonging to the Lodge. . . .”⁷

Remarkably, a Niagara brother owned “The Stone Barracks,” a rubble-stone building raised in 1816 over the ruins of the 1792 Freemasons’ Hall. The Lodge rented the building before purchasing it in 1877. Over the next 100 years or more, reconstruction in three phases brought the Masonic Hall to its present functional state. Throughout, sometimes in the face of seemingly hopeless odds, the Lodge raised funds for the work. Simultaneously, the Lodge built in membership and Masonic endeavour.

On June 24, 1992, the Festival Day of St John the Baptist, the Grand Master, Most Worshipful Brother Norman E. Byrne, visited Niagara Lodge, No. 2, with Grand Lodge. He marked the official 200th Anniversary of Niagara by unveiling a plaque in the Lodge Room. Then, turning to the Lodge and its visitors, he said extemporaneously, “if you think back of the thousands and thousands of days and hours of work, of service, that brethren of this Lodge from its inception have contributed to our Craft, indeed it is mind-boggling.”⁸ Mind-boggling, indeed, and too great a challenge to relate here.

The Lodge *Minutes* tell some of the story since 1860, though somewhat dispassionately. Nevertheless, a consistent characteristic of Lodge life survives with a little more feeling: “It was 12.10 a.m. when the Lodge was closed on April 14, 1870. The previous evening, in front of a number of visitors from Ransomville Lodge, No. 551, GRNY (a regular visitor at this time), there had been one initiation, followed by the raising of three brethren severally. The Lodge had been called off once for the space of ten minutes during the meeting which began at 8.00 p.m.”⁹ The Lodge embraced its visitors then, and now.

In the spring of 1938, Gasport Lodge, No. 787, F. & A.M., GRNY, made its first annual visit to Niagara Lodge, No. 2. Lodge work predominated in subsequent visits, and from it emanated those qualities that brought brethren of different cultures and political governance together as Masons. Deep-rooted fellowship led to personal friendships and family associations, some through invitations to share the summer “camp-outs” of Gasport Lodge, and others to attend Ladies’ Nights. Gasport has invited Niagara wives to its “Open Installation,” and accorded them the warmth and hospitality extended to their husbands. As appropriate, when grief strikes Niagara, understanding Gasport members cross the River to stand in

sympathy with their Canadian brothers. In better times, the annual golf tournament, hosted alternately, is a ritual best left imagined.

The Lodges celebrated their Fiftieth Anniversary of fraternal friendship in June 1988. Meeting informally near the Canadian abutment of the second Queenston-Lewiston Bridge, they exchanged identical gifts. When, in April 2002, Gasport makes its 64th annual visit to Niagara (reciprocated by Niagara in the fall), it knows it will find its gift in the Lodge Room. The clock reminds all, that over 200 years ago, Niagara Lodge, No 2, began as a lodge of friendship, and a lodge of friendship it remains.

(References and Sources: 1. J. Ross Robertson, *The History of Freemasonry in Canada from its Introduction in 1749*. . . . (Toronto: George N. Morang & Company, Limited, 1900. 2 vols.), Vol. 1, p. 499. 2. M.W. Bro. R. V. Harris, *The Great William Morgan Mystery*, Canadian Masonic Research Association Paper No. 45, p. 7. See, also, the reprint of the *CMRA Papers* by The Heritage Lodge, No. 730, A.F. & A.M., G.R.C., 1986, Vol. 2, p. 806. 3. *Ibid.* 4. Robertson, *op. cit.*, Vol. 2, p. 320, and Vol. 2, p. 312. 5. Antiquity, No. 1, Montreal (before 1857, the Lodge of Social and Military Virtues), in the re-numbering of 1859 by the Grand Lodge of Canada, was entered on the register as the senior and unnumbered lodge. It joined the Grand Lodge of Quebec in 1874, to leave Niagara Lodge, No. 2, the senior lodge on the Register of the Grand Lodge A.F. & A.M. of Canada, in the Province of Ontario, and thus the senior lodge in Ontario. 6. In the late 1840s and 1850s, Niagara Lodge, No. 2, met in several places in the Town of Niagara; in 1860, it met on the top floor of a frame building on Queen Street (presently the site of Kennedy's drugstore.) On March 25, 1860, fire destroyed that meeting room. 7. *Minutes* of Niagara Lodge, No. 2, A.F. & A.M., G.R.C., Niagara [now Niagara-on-the-Lake, Ontario], March 26, 1860, in *A Lodge of Friendship: The History of Niagara Lodge, No. 2, A.F. & A.M., G.R.C., Niagara-on-the-Lake, Ontario, Canada, 1792-1992*. Compiled and edited by Colin K. Duquemin (Niagara-on-the-Lake: Niagara Lodge, No. 2, A.F. & A.M., G.R.C., 1991), fn. 1, p. 49. Hereafter *A Lodge of Friendship*. 8. *Minutes* of Niagara Lodge, No. 2, A.F. & A.M., G.R.C., Niagara [now Niagara-on-the-Lake, Ontario], March 26, 1860, in *A Lodge of Friendship: The History of Niagara Lodge, No. 2, A.F. & A.M., G.R.C., Niagara-on-the-Lake, Ontario, Canada, 1792-1992*. Compiled and edited by Colin K. Duquemin (Niagara-on-the-Lake: Niagara Lodge, No. 2, A.F. & A.M., G.R.C., 1991), fn. 1, p. 49. Hereafter *A Lodge of Friendship*. 9. *A Lodge of Friendship, op. cit.*, p. 54.)

THE HERITAGE LODGE, NO. 730 GRC, CAMBRIDGE

by: W. Bro. Michael Jenkyns, Acacia Lodge, 561 GRC, Ottawa; F.C.F.; Affiliate of The Heritage Lodge.

As many readers of *The Newsletter* will have noticed, an item on The Heritage Lodge is carried in the Section “Opportunities for Further Light”. Not all Masons in our jurisdiction may be aware of the origins and purposes of The Heritage Lodge and this article, written with the permission of the Lodge, is intended to provide more background.

While the origins of the ideas to create what is known as The Heritage Lodge predate 1976, it was in that year, at the Second Regional Masonic Workshop held in Brantford and Hanover, that discussions focussed on approaches to preserve Ontario’s Masonic Heritage. Initial meetings were held in homes. As the number of interested and involved masons increased, the Masonic Temples in Guelph, Waterloo, Georgetown and Cambridge were used, as were the facilities of the University of Guelph.

A Petition for a Warrant of Constitution was signed by 104 Charter Members and delivered to the Grand Master of the Grand Lodge A. F. & A. M. of Canada in the Province of Ontario in 1977. A Dispensation was signed on September 9, 1977, by the then Grand Master, M. W. Bro. Robert Edwin Davies and The Heritage Lodge, UD, was subsequently instituted on September 21, 1977 by R. W. Bro. Charles F. Grimwood, DDGM of Waterloo District. The Lodge was constituted and consecrated on September 23, 1978 by M. W. Bro. Robert E. Davies, Grand Master, as Heritage Lodge, No. 730 GRC, Cambridge. At the time of Institution the Lodge had a total membership of 169, representing 58 Lodges from 27 Districts.

Heritage Lodge differs in many respects from other lodges in the Jurisdiction because it relates primarily to the historical rather than the speculative aspects of Masonry. It is intended 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 Ontario’s Masonic Heritage without encroaching on the normal functions of Constituent Lodges which are responsible for initiating candidates and conferring degrees. The aims of The Heritage Lodge are to:

- preserve, maintain and uphold the Landmarks of Freemasonry;
- promote Masonic outreach and respond to requests for Masonic enlightenment;
- conduct lectures and seminars and to publish the activities of The Heritage Lodge;
- develop a central data information bank concerning items of historical significance in Craft Lodges;
- foster participation in the activities of The Heritage Lodge; and
- encourage Lodge historians and Scholars to be more active in their respective Lodges.

In 1982 The Heritage Lodge applied for, and received approval, to establish a "Pioneer Lodge" at the Black Creek Pioneer Village. On October 1, 1983 the Cornerstone was laid for a pre-Confederation building in the Village (believed to have originally been erected during the 1840's in Woodbridge), which contains the Lodge Room. An article in *The Ontario Mason*, Vol. 4, No. 1, Spring 1998, notes that this building had served throughout the years as a residence, store, meeting place of a Masonic lodge, tinsmith shop, and after the 1900's was moved back from the street to become a storage shed for the local hardware store. The Masonic meeting place reference apparently refers to its use for the meetings of Blackwood Lodge, No. 311 GRC, Woodbridge in the period 1874-1899 when that Lodge moved into its existing facilities in Woodbridge. The building was in a state of disrepair in 1981 and was about to be demolished when the Masonic Order and the Metropolitan Toronto and Regional Conservation Authority agreed to preserve the building and restore it in Black Creek Village.

The Lodge Room itself was dedicated on June 25, 1985 by the 64th Grand Master of the Grand Lodge of Canada in the Province of Ontario, M.W. Bro. A. Lou Copeland. Four Grand Masters were Charter members of The Heritage Lodge: M.W. Bros. James Noble Allan (54th Grand Master 1965-66); Ronald Eric Groshaw (63rd Grand Master 1983-1984), David C. Bradley (66th Grand Master 1989-1991) and C. Edwin Drew (68th Grand Master 1993-95).

The Heritage Lodge meets on the Third Wednesday of September and November, in the Cambridge Masonic Temple, Cambridge (just northeast of the

intersection of Highways 401 and 24 at 1 Groh Avenue). The meetings in March and May, however, may be held at any suitable time and place within those months at the invitation of any Lodge within the Jurisdiction. These “away” meetings are intended to encourage Masons in other parts of the Province to develop an interest in Research and History.

Membership Application Forms are available from the Lodge Secretary:

V. W. Bro. Sam Forsythe,
752 Hampton Court,
Pickering, Ontario L1W 3M3

Tel: (905) 831-2076

Email: sforsythe@sympatico.ca

Sources: (1) Heritage Lodge By-Laws; and (2) Ontario Mason, Vol. 4, No. 1, Spring 1998.

WISDOM LITERATURE AND FREEMASONRY – PART II

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

The author of this article prepared it in two parts due to its length. Part I was published in Volume 17 No. 1 of The Newsletter – Ed.

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

Part II: The Other Wisdom Books (Ecclesiastes, Ecclesiasticus, Wisdom, Psalms)

Part I of this article explained some influences of Wisdom literature upon Freemasonry by examining its association with King Solomon and the thoughts contained in two of the biblical Wisdom books: *Proverbs* and *Job*. Part II pursues

the Wisdom-Freemasonry connection by examining the remaining Judaeo-Christian Wisdom books and concludes with some general observations on the similarity of Masonic and Wisdom ideals.

Qoheleth, which means “The Preacher”, also called *Ecclesiastes*, is a more recent Wisdom book, written about 250 BCE, and is also canonical, and therefore appears in most bibles. All Freemasons will recognize the following quotation:

“*Remember now they creator in the days of thy youth
While the evil days come not nor the years draw nigh...*” (Eccl 12:1 and continuing to verse 7)

But there is an equally beautiful passage, sometimes used at funerals of many religious denominations:

“*To everything there is a season, and a time for every purpose under heaven:
A time to be born, and a time to die . . . (etc).*”
(Eccl. 3:1-8)

The rest of this third chapter of Ecclesiastes is also worth a reading by any Mason.

Ben Sirach or *Ecclesiasticus*, c 150 BCE is one of the two Wisdom Books that were *not* originally accepted by the Christian church as “canonical”, that is, as having divine authority. Thus they do appear in the King James Version of the Bible. The similarity of the name “Ecclesiasticus” to “Ecclesiastes” sometimes causes futile searches for passages of one in the other. By the time that The Council of Trent had completed its work in the 17th Century, the Roman Catholic Church had accepted these books, which, henceforth, they were called “*the deuterocanonical books*”. In editions of the Bible where these books appear, they are sometimes found arranged with the other books in chronological order, as in editions of The Jerusalem Bible or in a section inserted between the Old and New Testaments, called The *Apocrypha*. Readings from the apocryphal books are sometimes included in the Sunday lectionaries of the Roman Catholic, Anglican and Orthodox churches, and in the liturgy of these churches. The familiar Song of The Fathers from Ecclesiasticus is often read in Remembrance Day services:

“*Let us now praise famous men and our fathers which begat us . . .*” (and see Ben Sirach or Ecclesiasticus 44: 1-15).

A truly Masonic thought is found in chapter 4:

“Be like a father to orphans and as good a husband to widows . . .” (Ecclesiasticus 4:10, Jerusalem Bible).

The Wisdom of Solomon, c 100 BCE is another *deutero-canonical* or *apocryphal* Wisdom book, written, not as the others were, in Hebrew, but in Greek. Its attribution to Solomon is purely honorary because it was surely composed long after the reign of that king. Our Masonic Memorial Service contains a strong passage from this book that begins:

“The souls of the righteous are in the hand of God and no torment shall touch them . . .” (see Wisdom 3: 1-5).

Many other books of the Old Testament contain passages in the Wisdom tradition, especially *The Psalms*. The Psalms are attributed to King David, father of Solomon, but, in fact, they are the work of many poets, including David, and were assembled as a book long after his reign, probably after the Israelites had returned from the Babylonian Exile. Wisdom passages from the Psalms will be familiar to Masons, such as the following:

“The stone which the builders rejected is become an head stone of the corner. This is the Lord’s doing. It is marvelous in our eyes.” (Psalm 118: 22, 23).

Or the following expression of fellowship:

“Behold, how good and how pleasant it is for brethren to dwell together in unity!” (Psalm 133:1).

THE WISDOM MOVEMENT

Job defines wisdom as “the fear of the Lord” (Job 28:28) but Proverbs 9:10, perhaps echoing Psalm 111:10, says that the fear of God is just “the beginning of wisdom”. Vogels defines The Wisdom Tradition as “the art of success in human life, private and collective, which is based upon observation and reflection on human behaviour and history.” (Prof. Walter Vogels, lectures, St. Paul University, Autumn, 1995.)

With respect to any challenge or problem, Wisdom advocates four steps: (1) to look or seek; (2) to reflect; (3) to judge; and (4) to act or refrain from acting. With respect to God, the Wisdom tradition has been called “Experiential Theology”. The Torah, or Books of Moses, the books of the Prophets (Isaiah, Jeremiah, etc) and The New Testament, reveal a God who is active in history, who “frees”, “punishes” or “saves” His people, depending on how they have responded to Him. Basically, He tells them what to do or not to do. Doing His will leads to happiness and success, and disobedience or sin, leads to punishment. But the viewpoint of Wisdom Literature is an experiential approach, teaching that God takes a more passive historical role and trusts us to look, judge, reflect and act – to control our own destiny.

“He (God) himself made man from the beginning and then left him to make his own decisions.” (Ecclesiasticus 15:14, Jerusalem Bible).

While “mainstream” Christian and Jewish theologians generally teach that God proclaims his truth from above, the Wisdom tradition teaches that mankind discovers God’s truth here below, by experience.

The pursuit of Wisdom is also a quest for happiness and the fulfillment of life:

*“Her ways are ways of pleasantness, and all her paths are peace.
She is the tree of life to those that lay hold upon her: and happy is everyone that retaineth her”* (Proverbs 3: 17, 18)

(Note that Wisdom literature frequently personifies Wisdom as female).

“The fear of the Lord maketh a merry heart, and giveth joy and gladness, and a long life.” (Ecclesiasticus 1:12).

The above verses suggest the following lines from the General Charge at the

conclusion of the annual *Ceremony of Installation*:

“...then will be attained the chief point in Freemasonry, namely to endeavour to be happy ourselves and to communicate that happiness to others.” (Installation, p. 49)

On this happy note, I conclude, trusting that the spirit of King Solomon may encourage the brethren to look into The Wisdom Books and thus add to their store of Masonic wisdom.

[W. Bro. Howard is the author of several papers on Freemasonry and is available as a speaker to Lodges in the Toronto and Ottawa/Arnprior/ Kingston area. Call (613) 267-6074)

FREEMASONRY, WHAT IS IT?

by: R. W. Bro. Robert R Beckett, Karnak Lodge #492, Georgian North District, Orillia.

During the numerous visits I have made to lodges within and outside my District a question has often come to my mind. It is, “What encourages these men of different faiths, occupations and social standings to join together in an atmosphere of warmth and friendship?” The answer is of course Freemasonry, which begs the question, “What is Freemasonry?”

We know that Freemasonry has spread over the face of the earth gradually, silently and naturally as the spread of the light of dawn. Each lodge coming into existence because a few good men identified a need in their communities.

Freemasonry is the oldest fraternal order in the world. Its lodges stretch around the globe and, like the old British Empire, it might be said that the sun never sets upon the Masonic Lodge.

In the 16th and 17th centuries those skilled workmen who built the great Cathedrals and other wonderful edifices were called Freemasons, and they gathered in Gilds or Lodges. The Master Masons were the skilled artisans and were roughly the equivalent of our modern day architects.

In the latter part of the 17th century these gilds began to admit into its

membership a few worthy men of like minds, but who were not operative masons, but rather men of title or wealth. These men were attracted to freemasonry for its antiquity, ideals and fellowship and gradually they became identified as Accepted Masons.

By the late 1700s hundreds the number of accepted masons exceeded the operative masons and in 1717, when the first Grand Lodge of England was formed, they used the words, "Ancient Free and Accepted Masons as part of their formal title. The Grand Lodge of England was formed on June 24, 1717, which is St John the Baptist Day, who is one of our Patron Saints.

As in those ancient days the skilled craftsmen had their secrets and we as masons have our own craft secrets. These secrets are basically restricted to modes of recognition and for entry into a Masonic lodge. Their usage is to protect the privacy of our ceremonies and to restrict admission to our lodge to masons only.

We are not a secret society but rather a society with secrets. By definition a secret society is an organization that seeks to keep its name and membership unknown to the public. We are almost the total opposite of the definition in that we do not deny our fraternity. We meet in well identified buildings, usually centrally located and visibly identified by the Masonic emblems on our buildings. There is nothing dark or evil about our secrets or rituals, and our teachings only emit light and truth.

Our masonic rituals are but a means to an end. It is through these rituals that the basic tenants and principles of freemasonry are taught to the candidate. We use these dramatic presentations to ensure that every man enters freemasonry in a like manner, and share the same experiences, no matter where they enter the craft. By using such dramatic presentations throughout our jurisdiction the principles of freemasonry are indelibly impressed upon the candidates mind in a universal manner.

One of the main objectives of freemasonry is the making of a good man better. Through our rituals we aim to inculcate their minds with those virtues deemed necessary for a better and more useful life to be dedicated to society. Our teachings include such traits as the brotherhood of man, morality, justice, tolerance, citizenship and the freedom of religious choice.

We support charities but are not a charitable organization. We profess our faith in our God, but are not a religious sect. We cannot teach a man Faith, Hope and Charity, we only can endeavour to re-enforce the candidates' beliefs in these

blessings.

If we are not a charitable organization or a religious society, not a secret society or a service club, how do we define ourselves? It has a different meaning for all of us but I like to define it as follows. “Freemasonry promotes Brotherly Love, where we regard the whole human race as one family. Our goal is to support and protect all people as we work towards a better world. It is honesty in business, fairness in work, courtesy in society, forgiveness of others, love for our fellow men and a reverence for our God.”

These are the things that are freemasonry to me and I urge you to foster these precepts in your lodge and communities for, “Without true knowledge there can be no sure progress.”

A DISCOVERY AND MEANING OF MASONRY.

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

We, who are brothers, call ourselves Masons or Freemasons but do we really know why we call ourselves this or where the name originated?

We talk about operative masons who built magnificent buildings and edifices, or of speculative masons who built the spiritual being, not the material things in life. The question that might be asked is, from whence came these masonic identities?

There are many theories and beliefs as to their origins and I present to you several of them for your perusal, but I lay no claim to their authenticity as I am but speculating like others before me!

Some would have us believe the names originated with the ancient Druids of England. Their major festive day was “May-Day”. It was also referred to as “Mays-On Day”, which means “Mans Day”. It can easily be seen how “Mays On” day could become mason.

Or perhaps, as we have years of being traditionally being associated with the Middle East, we prefer the ancient Greek phrase “Mas Soon”. The translation of these words read, “I seek salvation.” This phrase is very appropriate to masonry

and perhaps led to our adapting and using this phrase as “Mason “ to represent our ideals. Another Greek word of note is the word “Mystes.” Though not as close as “Mas Soon” to mason it is close in pronunciation and does mean, “Initiate.” This is certainly another candidate for the origin of the word mason.

Then of course we have always had close and mystical ties to the Egyptians and they have their own claims to be considered. We have discovered many ancient Egyptian hieroglyphics and amongst them we find in encryption the words “Mai Son.” The word Mai means, “To Love”, and Son meaning “Brother.” Therefore “Mai Son” would literally mean “Brotherly Love,” surely something in every Mason’s heart and a strong contender for our ancient beginnings.

And lastly from the mediaeval Latin language I offer the words ”Maconner” or “Macontus.” Maconner literally means “To Build,” while Macontus means “The Builder.” These two ancient words are my favorites for the word Mason and its derivation.

Of course there are many other theories and possibilities and I invite you to research them for yourselves and pass on your findings to your brethren. Whatever their derivation they are not as important as what we as masons believe masonry represents. We talk about masonry being a Philosophy or the Theory of Life, but what is certain to all Masons is that it is a Way of Life. How we interpret this Way of Life is an individual choice, but we live it knowing the basic precepts and tenets of masonic conduct.

When we talk of the meaning of masonry I believe there is a vast difference between being a Mason and just being a member of a lodge. A Mason opens his heart and mind to learning. He participates and gives unsparingly of his time and himself. Some member of the lodge may have done these things in the past and now feels the day belongs to others. However there are other brethren who do not participate because they do not know how too. These brethren bring to my mind that famous painting by J Hurst entitled, “Light of the World.” In this painting, God is seen knocking at a door that has no outer door handle. The moral is that the door to your heart can only be opened from within. When this is applied to masonry it seems to imply to me that one can be a Mason but the Mason opening his mind and heart, seeking that Masonic knowledge that will bring him fulfillment can only find the full beauty of masonry.

The question might be asked of us, “Are we so lacking in curiosity that we don’t try to find out what it really means to be a mason?” I don’t believe this to be true

for a moment but I do believe that time is a deciding factor. Somehow without sacrificing our families or vocations we must find this time. We must find the time for our families, our lodge, for instruction, the rituals and the support of our officers. It is not an easy task but I am sure we will all find it worth the effort.

Remember what Albert Einstein once said about mystery and the research into it;

**“Life without mystery
is like a snuffed out candle.”**

THE DIFFERENCE BETWEEN WINNERS & LOSERS

by: V. W. Bro. Gerald Morgan, P.G.S., F.C.F., member of Maitland Lodge, No. 33, Goderich and New Light Lodge, UD, Waterloo Region.

Everyone's a winner sometimes and a loser sometimes. The trick is to try to be a winner more often than being a loser.

Advice is easy to give and difficult to follow. We all know that. Even so, from that famous writer, *Author Unknown*, we share these thoughts about the difference between winners and losers.

- A winner says, “Let's find out.” A loser says, “Nobody knows.”
- When a winner makes a mistake, he says, “I was wrong.” When a loser makes a mistake, he says, “It wasn't my fault.”
- A winner isn't nearly as afraid of losing, as a loser is secretly afraid of winning.
- A winner works harder than a loser and has more time. A loser is always “too busy” to do what is necessary.
- A winner goes through a problem. A loser goes around it, and never gets past it.
- A winner makes commitments. A loser makes promises.

- A winner says, “I’m good, but not as good as I ought to be.” A loser says, “I’m not as bad as a lot of other people.”
- A winner respects those who are superior to him and tries to learn from them. A loser resents those who are superior to him and tries to find chinks in their armor.
- A winner explains. A loser explains away.
- A winner feels responsible for more than his job. A loser says, “I only work here.”
- A winner says, “There ought to be a better way to do it.” A loser says, “That’s the way it’s always been done here.”

THE RISE OF NEW RELIGIOUS MOVEMENTS: DOES THE MYTH OF SECULARIZATION BODE WELL FOR FREEMASONRY?

by: W. Bro. Paul Canniff, Ashlar Lodge, No. 564, Ottawa

This presentation draws upon an article in the February 2002 issue of The Atlantic Monthly, entitled “Oh, Gods!” by senior editor Toby Lester. Lester provides a fascinating overview of the explosive growth of new religious movements, surveying their progress over the past one hundred years and lending thought to the consequences of this growth into the new century.

Before I begin, I must recall to your attention the broadly recognized premise that Freemasonry is in no manner a religion, either in the traditional sense or as what we will see as a new religious movement. But we cannot deny that our philosophy and activities have in some measure a religious component. In this jurisdiction we require brethren to profess belief in a Supreme Being. The Volume of the Sacred Law plays a key role in our rituals. We welcome men of diverse faiths to our mysteries, but they must first profess some form of faith.

Though we distinguish Freemasonry from religion as being a philosophical system, we must concede that the fate of the former is inexorably bound to the

latter: our pool of members will invariably be drawn from men of faith. That is why some have speculated that the Craft is diminishing due to the weakness of established religion in the community. For evidence we need only look to the greying, sparsely filled pews of some traditional churches and, more recently, the indifference of both government and the general public to the crushing financial burdens upon some of those churches, resulting from civil litigation over the scandals surrounding residential schools for aboriginals.

Intertwining the fates of the Craft and the churches is not a radically new proposition. It can be seen as the direct product of a broader debate in social science, from arguments advanced by scholars like Robert Putnam, author of the 1995 work "Bowling Alone: The Collapse and Revival of American Community". Putnam's concern is over the fate of civil society, as gauged by the apparent decline of community institutions. His work hit the public scene just at the time when a debate emerged in the United States over community service and the Clinton administration took that issue to heart. In fairness, scholars like the communitarian philosopher Amitai Etzioni have been commenting on these matters decades before Putnam. It can be said of all of them that they see phenomena ranging from decreasing voter participation to the impoverishment of common public goods as having arrived in lock step with the slipping influence of non-governmental bodies such as local churches and fraternal societies. One scholar of note who has studied the fading of fraternal orders is Professor David Beito of the University of Alabama, who in his book "From Mutual Aid to the Welfare State: Fraternal Societies and Social Services, 1890-1967" detailed the rise and fall of societies like the Odd Fellows, Knights of Pythias and the Loyal Order of Moose as vehicles for community social relief.

It is certainly an appealing argument that has been heard in Masonic circles. Even in our own circles we have touched upon Putnam's work. But I suggest that to rely solely on Professor Putnam's thesis is to adopt too pat a set of assumptions. His analysis in "Bowling Alone" may account for our present condition but it does not adequately point the way towards the future. Putnam and other social scholars have tried to come to grips with the fall of traditional service clubs like Kiwanis and Lions. But their work is insufficient in addressing the state of the Craft, because we are manifestly different from those service organizations.

If we are prepared to accept radical new evidence of the strength of spiritual yearning today, we may find ourselves ready to accept a new interpretation of Freemasonry's potential appeal that could lead towards genuine renewal.

Many scholars have been predicting, for some time, the triumph of secular

thought over religious belief. The American sociologist Rodney Stark observed in his book “Acts of Faith”, published in 2000, the following:

“Social scientists and assorted Western intellectuals have been promising the end of religion. Each generation has been confident that within another few decades, or possibly a bit longer, humans will ‘outgrow’ belief in the supernatural. This proposition soon came to be known as the ‘secularization thesis’.”

Later on Professor Stark cites a prime example of this sort of determinism within academia, from another American sociologist, Peter Berger, who in 1968 wrote in the New York Times that by “the 21st century, religious believers are likely to be found only in small sects huddled together to resist a worldwide secular culture.”

This sort of sweeping generalization is nothing new to the secular intelligentsia. Toby Lester’s article begins by quoting the French historian and philosopher Ernest Renan, who wrote in 1851 that Islam was “the last religious creation of humanity”. Yet when Renan wrote those words, the world was witnessing the birth of the Bahai religion, Christian Science, Mormonism and Seventh Day Adventism.

So, where are we thirty-four years after Professor Berger’s claims? The Oxford University Press publishes a multi-volume reference work entitled “The World Christian Encyclopaedia”, which covers considerably more ground than suggested by its title. Its editor, David Barrett notes that in the 2001 edition his researchers have identified nine thousand, nine hundred distinct and separate religions in the world, increasing by two or three new religions per day.

Scholars like Barrett who study new religious movements are prepared to distinguish between constituted faiths and what are popularly understood as cults. Lester notes that in 1991 the Vatican convened an Extraordinary Consistory of cardinals to address, among other issues, the question of “neo-religious, quasi-religious and pseudo-religious groups.” The cardinals drew upon outside scholars to refine those distinctions. In its final report the Consistory stated,

“The dynamism of their missionary drive, the evangelistic responsibility assigned to the new converts, their use of the mass media and their setting of the objectives to be obtained, should make us ask ourselves questions as to how to make more dynamic the missionary activity of the Church.”

I can state with confidence that the Vatican was not drawing upon the examples

of Scientology or the Solar Temple cult in arriving at those conclusions.

Of those nearly ten thousand faiths mentioned earlier, we cannot assume that they are all tiny clutches of isolated adherents meeting in living rooms rather than temples. Consider a number of the religions that have sprung forth in the past century, some within our own lifetime:

(1) Cao Dai is a movement founded in 1926 in Vietnam, which binds together elements of Confucianism, Taoism and Buddhism, with some unique grafting of Roman Catholicism. With more than three million members in fifty countries, Cao Dai's organizational structure is patterned directly after the Vatican, with a Pope, cardinals and bishops. Its three saints are Chinese leader Dr. Sun Yat-Sen, the French author Victor Hugo and a Vietnamese poet of the 1500's, Trang Trinh. I must add that I am now informed by a colleague of mine, well versed in French Freemasonry, that many of our more esoteric brethren in France especially venerate the spiritual writings of Brother Victor Hugo.

(2) In 1930 the Soka Gakkai International was founded in Japan and has since spread to 115 countries with some 18 million followers. While it is derived from Buddhism, it differs sharply from more conventional forms like Tibetan Buddhism by proclaiming that true Buddhists should not shun earthly experience but instead embrace and transform it into enlightened wisdom. Soka Gakkai is particularly interesting because its followers are the driving force behind Japan's third most influential political party, the New Komeito or Clean Government Party. New Komeito's platform focuses on fighting corruption and promoting civic ethics.

(3) Among the new religions within our own time is a small French movement called the Revelation of Arès. It was founded in 1974 by a former Roman Catholic deacon and describes itself as the corrective culmination of Christianity, Judaism and Islam. What makes it particularly noteworthy is that the movement has been of object of academic study for the past twenty years by Professor Jean-Francois Mayer of the University of Fribourg, Switzerland. To quote Professor Mayer from the Lester article:

“[The movement] has all the constitutive elements of a new religion of the book: new scriptures incorporating previously revealed scriptures, new rituals, and a new place of pilgrimage. When I study such a group, I see such obvious similarities with the birth of Christianity and the birth of Islam that for me it's fascinating and exciting. Sometimes I let myself think that I might be witnessing something similar at its initial stage.”

The past two decades have seen the explosive growth of evangelical Protestant denominations in traditionally Roman Catholic Latin America, and Latino immigrants have brought those unique flavours of charismatic faith with them to Canada and the United States. One local example is the Fire of God Church, brought to Canada in the 1990's from Nicaragua.

The February 7, 2002 edition of *The Economist* reports that the number of Mormons in America outside Utah has tripled in the past thirty years. At more than 5 million, the American Mormon community overall is now about the size of the American Jewish community. In 1980 the sociologist Rodney Stark estimated, to the derision of his colleagues, that there would be 10 million Mormons worldwide by the turn of the century. The actual figure now is over 11 million.

How does all of this at a macro level relate in particular to the Craft? It is worth citing Toby Lester's description of prospective candidates for new religious movements:

“The people who join [them] tend to be young, well educated and relatively affluent. They also tend to have been born into an established religious order but profess a lack of religious belief prior to joining. They are drawn to new religious movements primarily for social reasons rather than theological ones – usually because of the participation of friends or family members.”

There is clear evidence that despite the messages with which we are bombarded by popular culture and liberal academia, religious belief is not yielding to a new regime of pure cold reason. The phenomenon of these new religious movements demonstrates that there are still profound spiritual yearnings across many cultures. In some sense like the new Internet economy, these movements rise and fall rapidly to satisfy those pent-up spiritual desires.

The “Bowling Alone” paradigm explains why traditional service clubs are failing, where factors of time, work and family collide to reduce the opportunities for men to contribute to their community's welfare. But Freemasonry is – and ought to be – more than these organizations. All of them promise some form of fraternity. But can Rotary or Kiwanis offer what one younger Mason told me, that he saw the lodge as a welcome and needed retreat from the hectic world that fills the rest of his week? Though these other bodies offer value to the community through their charitable works, do they have the capacity of the Craft to guide men in their internal explorations?

From the premises I draw from Toby Lester's article, I confess I cannot immediately propose a program to address our challenge of declining numbers. However, I am given to reflect that we must rethink how we position ourselves to prospective members. In marketing ourselves, we should be ready to embrace – not deny -- the philosophical and spiritual aspects of the Craft that clearly set it apart from the service clubs. Our product is not inherently faulty: we may just not have properly identified the market for it.

A MASONIC THOUGHT

From a Lodge Notice: Contributed by Bro. David Cook, Ashlar Lodge, No. 701 GRC, Tillsonburg.

“Someone has said that membership in every organization is made up of bones;

The **Wish Bones**,

who spend their time wishing that someone else would do all the work.

There are the **Jaw Bones**,

who do all the talking and little else.

There are **Knuckle Bones**,

who knock everything that anyone else tries to do.

And finally, there are the **Back Bones**,

who get under the hood and do the work.”

QUESTIONS OF THE FRATERNITY

Readers will recall that this new section of The Newsletter began with Volume 17 No. 1. It is hoped that readers enjoyed the challenge of the first three questions. We have not received anyone's answers to the first three questions – which might prove a challenge to W. Bro. Mackenzie. In spite of that, here are three more questions:

- 1) “Our lodges stand on holy ground.. They bring to our mind three grand offerings” What holy ground are we talking about? Discuss the relationship between the three offerings and our Masonic lodges.
- 2) Trace the history of the Mosaic Pavement. Why do we have mosaic pavements in our lodges? Discuss their relevance to our lives as Masons.
- 3) What is the significance of the border or skirting that surrounds the pavement?

You are free to answer any or all of these questions - please send answers in writing to:

Iain Mackenzie
2366 Cavendish Drive,
BURLINGTON, ONTARIO L7P 3B4

Fax: 905-315-7329

Email: iain.mackenzie@sympatico.ca

CUSTODIAN'S CORNER

M. W. Bro. C. Edwin Drew, Custodian of the Work

GOOD MANNERS - CUSTOMS – PROPER USAGE - MASONIC PROTOCOL AND ETIQUETTE

As “an ancient and honourable society” Freemasonry values unique customs and usages, maintains time-honoured gentlemanly courtesies, and observes formal manners peculiar to our fraternity, all of which collectively form the basis of Masonic Protocol and Etiquette. These are the simple rules of the game that govern our behaviour and deportment within the lodge, in the anteroom and at the festive board. When all players play by the same rules, the ‘game’ can be enjoyed and everyone ‘wins’. They are based on common courtesy, common custom, and common sense. Protocol and etiquette enable us to feel comfortable and confident on all occasions because we know how to act and what to say without being hesitant, awkward, or self-conscious. As a result everyone in attendance - officers, members, and visitors - will enjoy the meeting or social occasion. As Emerson reminded us, “*Manners are the happy ways of doing things.*”

CLOTHING AND REGALIA

The dress code for officers is set by each lodge and as “team players” should be uniform and set an example. The standard dress for members is a dark business suit. The current trend in today’s society and business world to “dress down” in casual attire (sports jacket, sports shirt) is inappropriate in the lodge. Unless wearing formal “tails” or a cutaway morning coat, the Apron is worn and the belt is fastened over the jacket.

The Master’s Collar is worn by the Worshipful Master alone, and never transferred to a Past Master filling the Chair or the Master of a visiting degree team. The Worshipful Master should wear his Collar 1) while presiding in the lodge, 2) when conducting a Masonic Memorial Service, 3) when conducting a Divine Service for his lodge, 4) when attending the District Divine Service with the DDGM, 5) when accompanying the DDGM on an Official Visit within his own District, and 6) at the Annual Communication of the Grand Lodge. The Master’s Collar is not worn in the Banquet Room, or when visiting another lodge.

Present and Past Grand Lodge Officers serving as Officers in their Lodge must

wear the Collar of the Lodge Office, but may wear the Apron indicating their Grand Lodge rank. At Investiture, the Grand Lodge Collar must be removed and the Collar of Office worn. (No “stacking” of two Collars and no “symbolic” investiture over the arm is allowed.)

The distinctive red Canadian Maple Leaf surmounted by the Square and Compasses in gold is approved by the Grand Lodge and may be worn with pride both in and out of the lodge. The standard name badge giving the brother’s name (no rank), lodge, number, and district has recently been authorized for all Masonic meetings and functions (except a Memorial Service).

COURTESIES AND FORMALITIES

Emerson wrote, “*Life is not so short but that there is always time enough for courtesy.*” It is polite to be punctual. Open on time, and conduct business smoothly and efficiently. Visitors should be admitted after no more than thirty minutes after the lodge is opened. When introducing Visitors, it is most important to get the Brother’s name right and pronounce it correctly. A man’s name is his most personal possession. Whether it is the Candidate being admitted, a Visitor being introduced, or the Grand Master being presented, check, make a note, write it out phonetically if necessary. The order of introductions should follow the rank of officers specified in the Constitution. A list of all current Officers of Grand Lodge is distributed to the Secretary of each lodge immediately following Grand Lodge. The order of introduction should always begin with the most *senior* rank and proceed to the most *junior*. A recipient of the William Mercer Wilson Medal should always be recognized as a “very special visitor” and may be invited to sit in the East.

Remember that a Board of Trial may be given to an unknown visiting Brother. It will determine if he is indeed a Master Mason. It should not be used as an opportunity to display the examiner’s vast knowledge of Masonry!

The proper style and title of our Grand Lodge used in formal introductions is: ***The Grand Lodge of Ancient Free and Accepted Masons of Canada, in the Province of Ontario.*** Those Grand Lodge Officers who can assume the gavel by right of their office are ***presented*** and received under the Wands - 1) The Most Worshipful the Grand Master, 2) The Most Worshipful the Past Grand Master(s), 3) The Right Worshipful the Deputy Grand Master, 4) The Right Worshipful the Past Deputy Grand Master(s), 5) The Right Worshipful the District Deputy Grand

Master in his own District. All other distinguished Visitors are *introduced*. On his Official Visit, the DOGMA enters last and alone.

The Worshipful Master is addressed as “Worshipful *Master*” except where the Ritual requires “Worshipful *Sir*.” There may be many Worshipful *Sirs* present, but there is only one Worshipful *Master* in the Lodge! Lodge Officers are addressed by the Office, and never by Grand Lodge Rank Present or Past (Bro. Secretary, not R.W. Bro. Secretary). Such qualifying terms as “*Ruling Master*,” “*Sitting Master*,” “*Acting Director of Ceremonies*” are superfluous, improper and should not be used.

Avoid whispering, chatter, and private conversation while the lodge is at work. Let the Official Prompter designated as such by the Worshipful Master come to the aid of a brother whose memory fails.

THE NATIONAL ANTHEM

The singing of the National Anthem, “O Canada” at all meetings is encouraged. All Brethren assemble ‘on the level’ and face the picture of the Queen or Canadian Flag while the Anthem is sung. If Brethren are visiting from a foreign jurisdiction, the anthem of their country may be sung as a courtesy.

THE FORMAL BANQUET

The Worshipful Master presides. The programme will include 1) Invocation, 2) Loyal Toast “*To the Queen and the Craft*” - in water only, 3) Dinner, 4) Introduction of the Head Table, 5) Toasts with Responses (Visitors, Candidate, newly Installed Officers), and 6) conclude with the Junior Warden’s Toast.

We show respect for the Fraternity and courtesy to our Brethren. Masonic Protocol enables us to work together in unity as equals, and in harmony as individuals. “*Manners maketh man.*” Remember, ***Freemasonry is what Freemasons are!***

The complete document, of which this article is a summary, was distributed to all the District Deputy Grand Masters by the Grand Master at the Grand Lodge meeting in July 2001, and a copy may be obtained from your DDGM. Detailed information may also be found in the several publications available for purchase

from the Grand Secretary's office: The Book of Constitution 2001; The Masonic Manual: Guidelines for Freemasonry, 1989, Meeting the Challenge: The Lodge Officer at Work, 1976..

BOOK NOOK

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

BENEDICT ARNOLD: A TRAITOR IN OUR MIDST.

By Barry K. Wilson. Montreal: McGill-Queen's University Press, 2001. Pp. xvii, 271, 6 illustrations. Hard cover. Publisher, 3430 McTavish Street, Montreal H3A 1X9. Available from commercial booksellers. List price, \$29.95.

Benedict Arnold IV was born in Norwich, Connecticut, in 1741, the fifth generation of his family to live in New England. After serving an eight-year apprenticeship as a druggist, he went into business for himself, and became quite well off while trading abroad.

When the American Revolution was on the horizon, he was among those who joined the rebellion. He was an impressive officer, who led a number of successful exploits. He captured the British fort of Ticonderoga (May 10, 1775), and then Fort St John. He invaded Canada, leading his forces up the Kennebec River and through the wilderness highlands of Maine, to Quebec. He defeated the Royal Navy on Lake Champlain in October 1776. He was victorious at Saratoga (October 7, 1777). The British Secretary of State wrote, "Of all the Americans, he is the most enterprising and dangerous." The monument erected at Saratoga in 1887 calls him "the most brilliant soldier of the Continental Army." Now Barry K. Wilson, a Canadian journalist, has written a splendid new biography of this man.

Arnold was very clear sighted, but he had a talent for antagonizing his fellow soldiers, including such familiar names as Ethan Allen, Horatio Gates, and David Wooster - bizarre for a man who had been involved in the business world. On various occasions, by the actions of his rival officers, he found himself demoted in rank, cheated of remuneration, and court martialed. In due course, after being charged with misconduct, he saw the error of his ways, and had a change of heart: he became a double agent in May of 1779, and made plans to turn George

Washington over to the British. The plan failed because of scheduling difficulties, and Arnold joined the British himself on September 25, 1780. He went to England, and stayed in London until November 1785. Then he returned to America, settling in Saint John, New Brunswick. (Barry Wilson provides a vivid picture of the city and its class conflicts in those pioneer days.) Arnold was a successful businessman there, and was responsible for building the first ocean-going ship in New Brunswick. But it was a community without much money, and in many instances he was forced to either write off the bills he was owed, or go to court to collect them. Finally in September 1791 he went back to England, and lived there until his death in 1801. Several of his sons were given land in Ontario as Loyalists in 1798. One branch of his Canadian descendants still owns his British military jacket (red coat).

Benedict Arnold is not well remembered in the U.S.A. Mobs destroyed the tombstones of his homonymous ancestors (look it up). The monument at Saratoga, to which we just referred, does not even mention his name. Barry Wilson has done a lot of research into this question, and he is able to correct one recurrent falsehood. The usual story is that, in New Brunswick, Arnold became "very unpopular with the people and on one occasion they showed their resentment and contempt by suspending his effigy in public, labelled TRAITOR, in such a position as to be easily seen from his house. It was then committed to the flames with "loud huzzas." This story is frequently repeated in American sources, and variously assigned to the year 1790 or 1791 or 1792. Wilson's investigations disclose that the story was invented in Harper's Magazine in November 1861.

One might have hoped to find some references to Arnold's activities as a Mason, because his membership is well documented. He is listed as a member of Hiram Lodge No 1, New Haven, Connecticut, in 1765. He visited Solomon Lodge No 1, Poughkeepsie, N.Y.; and on May 16, 1781, the following words were entered in the records: "Ordered that the Name of Benedict Arnold be considered as obliterated from the Minutes of this Lodge, a Traitor." (See Ronald E. Heaton, *Masonic Membership of the Founding Fathers*, Silver Spring, MD, 1974, pages 2-3). But Wilson makes no mention of this. There seem to be only three passing references to Masonry in the book, none directly concerned with Benedict Arnold (pages 34, 176, 190). Even so, I have no hesitation in commending this carefully researched work to the readers of these reviews, in case they should be willing to reconsider their prejudices.

The reviewer is grateful to Emily Farrimond, Publicist for McGill-Queen's University Press, for providing a review-copy of the book.

OPPORTUNITIES FOR FURTHER LIGHT

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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:

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THE HERITAGE LODGE, NO. 730 GRC

The 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.

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