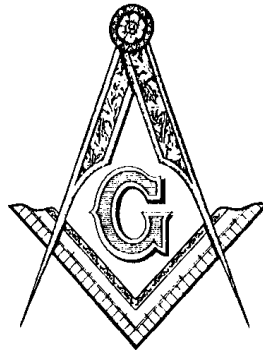


THE  
NEWSLETTER  
OF THE COMMITTEE  
ON  
MASONIC  
EDUCATION



THE  
GRAND LODGE OF CANADA  
IN THE PROVINCE OF ONTARIO

Vol. 17 No. 3



M.W. Bro. Terrence Shand

**THE GRAND MASTER**  
M.W. Bro. Terrence Shand  
The Grand Lodge of Canada  
In the Province of Ontario

**PUBLISHER**  
R. W. Bro. Paul Todd

**EDITOR**  
W. Bro. Michael Jenkyns

**EDITOR EMERITUS**  
M.W. Bro. David C. Bradley

Current Subscription Rate: - \$18.00

Send Orders/Payments

“Masonic Education Newsletter”  
c/o 81 Naomee Crescent  
London, On  
N6H 3T3

Send Articles to:

Michael Jenkyns  
2 Westfield Cres., Nepean ON K2G 0T5  
Email: [jenkyns@magma.ca](mailto:jenkyns@magma.ca)

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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**

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## **FROM THE EDITOR**

Another challenging issue has tasked the Editor. Its success has only been made possible by the assistance of many around the Jurisdiction.

November 11 – Remembrance Day – is a reminder for us all, to pause and reflect on the efforts of many of our friends, family members, acquaintances, and others, who have served, or presently serve, our Country. Whether they were “at home” or abroad their efforts were made to give us the type of society and individual freedoms that we often taken for granted. I hope that these articles give you pause for reflection and a renewed awareness of the importance of November 11.

Once again the Editor would like to thank members who have contributed to this Issue – R. W. Bro. Donald Mumby, Deputy Grand Master; W.Bro. Gene Lotz of Windsor District; W. Bro. Grant Stonehouse of Carleton Lodge, No. 465 GRC, Carp; and V.W.Bro. R. Brooks, Tuscan Lodge, No. 99 GRC, Newmarket. The article on Help-to-Hear by Dr. Robert Harrison is “a must” for every Mason and gives a new perspective to this important program.

Future issues are already being visualized and developed. Everyone has a story to tell: please send in your articles today.

Michael Jenkyns

## **GRAND LODGE 2002**

by R. W. Bro. Donald H. Mumby, Deputy Grand Master.

This year’s report on Grand Lodge 2002 is a “bad news - good news” one.

### **Membership**

Once again we have suffered a decline in membership: but I am pleased to report it is not as significant a decline as in previous years. On December 31, 2000 we had 63,602 members and 62,297 members on

December 31, 2001: a decline of 1,305. This is a decline of 2% and is down from the previous year's rate of 2.64%.

We initiated 1,095 brethren and reinstated 133 (1,228) but lost 1,676 members through death. We lost 800 members through resignations and while this may seem high, 719 members later affiliated with another Lodge, leaving a net loss of only 81. This may seem a small number but the loss of even one brother is too much for a fraternity based on brotherly love, relief and truth.

Suspensions continue to be the greatest and most unnecessary membership loss. Most suspensions were probably "NPD" and some manner has to be found to remedy this, particularly if the member is elderly, perhaps ill or in a home, and with a loving family who may not understand his relationship to his Lodge and the Fraternity and be reluctant to pay "Dad's dues".

Our members certainly appear to be living life to the fullest in all senses of the word. This year, eighteen members received their 70 year pins; one brother received his 75 year pin; and five received the 60 year Past Master pin. What a thrill for those of us making the presentations, or even being in the Lodge when it took place!

#### Attendance at Grand Lodge

2,751 delegates were registered at Grand Lodge 2002: down 268 delegates from last year. 3,543 votes were cast: 249 less than last year. Only 584 Lodges were represented at Grand Lodge this year: 431 being represented by regular officers; 95 by Proxy and 61 by Past Masters. This is thirteen less Lodges than last year. A higher number of Lodges than normal had not submitted their semi-annual Returns and members could not register and vote.

#### Lodges on the Roll

Due to some closings and amalgamations we have dropped to 623 Lodges (a decline of 16 from a year ago). Brock Daylight Lodge in St. Catharines is operating Under Dispensation.

## Finances

I am sure that we have all felt the collapse of the stock market on a personal level. For Grand Lodge this was also a very bad year and we suffered the “loss” of about \$250,000 in the value of our investments. But when we place this in perspective we find that we have gained about \$1 million in value in the past five years so we are still ahead of the game. The total worth of your Grand Lodge is just over \$4.5 million and is projected to reach \$5.0 million by this time next year. Our investments are closely watched and regular meetings are held between members of the Audit and the Finance Committees and our investment dealers.

## Benevolence

Twenty-six grants and Christmas gratuities totalling \$69,995.00 were paid from the Grand Lodge Benevolence Fund. At our annual meeting at Grand Lodge a further 22 applications were received and dealt with. The practice of having District and Lodge Chairmen of Benevolence was endorsed and is to be continued.

## Discipline

There were no Masonic trials during the year. One Certificate of Severance was issued. I should point out that under our new system, approved last year, this Certificate precludes a trial but is not an admission of guilt, rather the individual opts to leave the fraternity rather than face a Masonic trial.

## Grand Lodge Committees

Seminars and Workshops were again hosted very successfully and well attended.

New Lodge buildings were dedicated in Cochrane, Orillia and Watford. Construction is underway for new facilities in Collingwood and Elk Lake. The old Masonic Temple in Kingston has been sold and construction will soon begin on a new facility.

Amendments to the Constitution which were considered “regular and



correct” by the Constitution and Jurisprudence Committee were presented and approved.

Masonic Education is alive and well! Both the correspondence course (in four parts) offered by the College of Freemasonry and the addition DDGM Training Course continue to be popular with our members. The “rejuvenated” *Newsletter*, headed up by R. W. Bro. Paul Todd, is gaining new subscribers every week.

Our Public Relations Committee reports benefits for the fraternity from favorable publicity across the jurisdiction. The speech given by Dr. Harrison at the Grand Master’s Banquet was taped by CTV and was the lead item on CFTO the next evening. License plates with the Masonic logo will soon be available to members.

A record number of Blood Donations - 29,300 - were recorded for the year. Ontario District again had the most with Algoma a close second.

The Management Committee worked very hard on your behalf and all 14 recommendations of the Committee were approved at Grand Lodge.

### Special Recognition

The Meritorious Service Award was bestowed on R. W. Bro. Jim Heffel of Ottawa and R. W. Bro. Frederick R. Branscombe of Toronto for their many years of service to the fraternity and the community.

### Elections and Appointments

Grand Lodge requires many skilled and talented members to work effectively - some are elected by the members attending Grand Lodge with the right to vote and others are by appointment of the Grand Master. A full list of all elected and appointed officers can be obtained from your Lodge Secretary. We welcome the following elected senior members of Grand Lodge: M. W. Bro. Robert McKibbon as Grand Secretary; R. W. Bro. Richard Davies as Grand Treasurer; R. W. Bro. Bob James as Grand Senior Warden; R. W. Bro. Pat McGrenerie as Grand Junior Warden; and R. W. Bro. David Bell as Grand Registrar.

We also welcome the following elected and appointed members of the Board of General Purposes: (a) elected: R. W. Bros. Garry Dowling, Paul Hooper, David Sheen, Bill Thompson, Terry McLean, John Hough and Carl Miller and (b) appointed: R. W. Bros. David Dainard, Barry Hutton, Tom Lewis, Walter Matyzck, George Napper, Wayne Nelson and Rob Whitmore.

Brethren, this is but a brief summary of Grand Lodge 2002. The Grand Master's message and the preliminary reports of Committees were available at Grand Lodge and are probably now with your Lodge Secretary. The complete Proceedings will be out later on. In the meantime, I urge you all to obtain and read these documents. We have our ups and downs. But we are clearly directed in the Grand Master's program "back to basics". Freemasonry is alive and well but we cannot be complacent about the future.

## **THE MASONIC FOUNDATION OF ONTARIO AND HELP-TO-HEAR**

Address by Dr. Robert Harrison, The Hospital for Sick Children, Toronto, at the Grand Master's Banquet, July 2002.

Thank you for that very generous introduction. It sounded far too exciting a career.

The fact is that research can be routine and tedious - many hours spent in the lab looking down a microscope or more likely, nowadays, a computer screen. Things are punctuated by "Eureka" - experiences (as Archimedes would put it) - new exciting discoveries, important new knowledge.

Also interspersed along the way are what could be called "heart warming moments". These are times when one really feels warm inside and rewarded for one's efforts. I will talk about some of these heart-warming moments when I finish.

My task here this evening is a problem because I have so little time. I want to

explain to you some of the problems with hearing loss in children and how we are helping to resolve these problems. In other words, I want to summarize what we are achieving with your generous support. Along the way I want to give you my impressions of the Masonic Foundation and about you - the Freemasons who support it. I know that there are over 60,000 members in over 600 lodges in Ontario. I hope that you, the leaders here this evening, can take back some of my comments to the rank and file.

For more than a quarter of a century the Masonic Foundation has been supporting causes relating to hearing loss, particularly in children. What have we achieved? Let me start by explaining to you your own support strategy. The wise heads of the Foundation (and there have been many of them) recognized the value in supporting two types of activity. On the one hand, doing things that would have an impact now, helping children with hearing problems now. On the other hand, supporting activities that, in the longer term, would have influential effects on our understanding of hearing and hearing loss.

Your first type of support is for applied research, the application of present technology or of current knowledge to address problems of hearing loss in children. Our achievements, and I mean yours and mine, are easy to relate to you. You will all know that your support for cochlear implant research, one of the initial thrusts of the Foundation, led directly to the establishment of Cochlear Implant Programs in Ontario both for adults and later for children. When I initiated the Pediatric Cochlear Implant Program at The Hospital for Sick Children I used the Masonic Funds to buy devices that we could not then afford. But your support went way beyond helping individual children and your funding allowed us to establish what we could call an academic Cochlear Implant Centre that is second to none worldwide. We go well beyond just implanting electrodes into ears that don't work. With your support we have been able to follow our implanted children and test them in many new ways so as to understand more exactly how the cochlear implant devices are working. With this new knowledge we can change and improve our program and other programs worldwide.

Another important area of applied research that you have supported relates to the testing of hearing in babies. For many years we have been experimenting with a method for hearing testing called oto-acoustic emissions. In fact, I think that in 1985 or 1986 I used Masonic Funds to purchase a prototype oto-acoustic emissions recording device. Over the years we have done numerous studies in adults, children, experimental animals as well as testing various members of the Masonic Foundation in Ontario when they have visited the laboratories in The

Hospital for Sick Children. I have to report that most of these gentlemen had a significant hearing loss, which may explain why sometimes they seem not to listen to you. Ten years later this type of testing is now standard for infant hearing screening. You may know that today, in Ontario, we are starting to test hearing in all babies we call this Universal Hearing Screening.

You should know that the Masons of Ontario, through your Foundation, played an important role in the establishment of this Hearing Screening Program. You had a Millennium Campaign called “Help-2-Hear” which was all about starting up hearing testing in babies. This “Help-2-Hear” Campaign became known to the healthcare policy makers in the Ontario Government and seriously influenced their decision to implement this screening province-wide. In a sense the Government usurped us, and we are happy about that. I think it is true to say that we helped to kick-start hearing screening in babies just as you kick-started cochlear implant programs in Ontario.

So you might ask, if the Healthcare system is now supporting the hearing testing what is the Masonic Foundation Funding being used for? Well, of course, it is the next phase: the next frontier. Nothing in this world stands still especially in health science initiatives. The wise heads of the Foundation have put the funding into the hands of three, world-class scientists: one in London, Ontario, one in Ottawa and one in Toronto.

In Ottawa, Dr. Andre Durieux-Smyth, in the faculty of Health Sciences and Head of Audiology at the Children’s Hospital of Eastern Ontario, is looking at various training and educational techniques that can help infants who are found to have a hearing loss. In London, at the University of Western Ontario, Dr. Richard Seewald, who was recently awarded the Hearing Research Chair by CIHR, and is Professor in the Department of Communication Disorders, is looking at how we can best fit hearing aids onto small babies. The third scientist in this program is myself and at The Hospital for Sick Children we are looking into some very new ways of imaging the brains of children with hearing loss to see whether new imaging techniques can be used for both detection of hearing problems and diagnoses.

I want now to discuss that second type of research supported historically by the Masonic Foundation of Ontario. Basic research - increasing our general understanding of how we hear and what can go wrong. As you may have noticed I am not accustomed to giving after-dinner speeches but I am a professor at the University of Toronto and I can lecture for hours so I am going to give you a

Neuroscience 101 lecture. This is how I often start some of my university courses.

“You think that you all see me here and that you hear me speaking but in fact it is all an illusion created within your brain. What you experience - the visual world, the sounds, even the feeling of your backside on the seat - is all the result of a pattern of neural activity in your brain. Essentially you live in your head, your consciousness, your existence, is within your brain. Even the friend that is sitting next to you is actually in your head. So how come we can so easily believe an outside world exists?”

It is because we have developed in our brains a model (a representation) of the outside world. The model is refreshed, similar to the image on a computer screen, by ongoing sensory input. This ongoing input serves to reinforce and modify and improve on that model of the outside world we have developed. For a long time scientist have been mostly concerned this ongoing sensory input, that is, what the brain experiences when sound activates the ears and the auditory parts of the brain that connect to the ears. Recently, however, many research scientists, myself included, have been asking more and more about the developmental aspects of brain function. In essence, how that model of the outside world is put together during early development.

Much of the research funding that you have supported has shown that the auditory parts of the brain develop as a result of sound input during early postnatal periods. In humans this early post-natal period might be in the age range of up to five years. During these early years, important foundations or building blocks are laid down. Our increased knowledge about these early developmental periods had led to our growing concerns about detecting any hearing loss in an infant as soon as possible and trying to do something about it as soon as possible.

This process of laying down a foundation during early years of growing development is similar to what one may call a “Masonic Principle” in the sense of constructing a building with a solid foundation on which one can build higher and stronger later.

This basic research that you have supported has added to our understanding of how the auditory brain develops and also brings us back, full circle, to the “Help-2-Hear” campaign of the foundation. The basic science has told us we must detect hearing problems early and then, in those infants with hearing loss, we must do something for that problem.

Before I finish I want to provide you with one more important concept. It has to do with this notion that the brain function is all about building blocks, laying a solid foundation in early development to build on later: this “Masonic Principle”. Here in my hand is a book that I can read and understand and that you can also read and understand. The book is in English. Statistics Canada tells us, however, that 15 to 20 percent of English speaking Canadians have a problem reading this book. The fact is that literacy, reading and writing, is a problem in Canada. Back a century or even 50 years ago in rural, agricultural Canada, many could not read and write but it did not matter too much. Nowadays to have a problem in reading and writing is a major impediment to a good quality of life. Not only will you earn little income but you will have little access to the world of literature, you will be unable to understand the manual to program your VCR, you will have limited use of the Internet.

Children with hearing impairment that goes undetected or uncorrected often have a problem with reading. In other words, hearing loss, perhaps even a mild hearing loss, can ultimately lead to a reading and writing problem. So how, you may ask, is reading and writing related to hearing loss? Well it is quite simple. In order to read and write you must understand language and various grammatical rules associated with that language. In order to develop language you need to understand speech, and in order to understand speech you have to have an auditory brain that can code speech signals and represent them within the brain. The basic building blocks for the representation of sound are established at an early age and if there is a hearing loss during this important developmental period the foundation for language development and literacy is not properly made. So now, knowing this, I want to add a whole new dimension to the issue of hearing loss in children. We are not now concerned with just helping them to hear things. We are not just concerned with them having to understand speech. We are aiming to help them so that they can do all these things but then also develop language and then develop literacy, proficient reading, and writing, and this will lead to an improved quality of life.

So, for a child, “Help-2-Hear” is really “help to get a better quality of life”.

Well, I have taken up too much of your time, but allow me now to finish where I said I would, with the “heart warming experiences” that I have felt during my activities as a research scientist.

In our cochlear implant program I have been able, on occasion, to witness the

activation of a cochlear implant. A little girl or boy is about to experience for the first time new sensations of sound. The electrical pulses sent to the implanted electrodes are producing new and strange sounds in the brain of the child.

The look on the face of the child tells all. Most often it is not a happy look but rather a surprised or a puzzled, sometimes a frightened, look. The faces of the parents are also telling: at first anxious and then, when their child hears, happy, overjoyed. What really matters is that this child can hear something. Then it is a matter of time, training and experience that will build on those basic sounds to a recognition of complex signals such as speech. Then moving forward, building on these blocks using speech communication and developing language and literacy and ultimately having a better life.

Finally, another heart-warming experience that I have had is here and now. For almost twenty years I have personally had a close relationship with you, the Masons of Ontario. Through your Foundation I have made many friends and feel a warmth in my heart to be invited here amongst you all this evening.

You have been so very benevolent.

I hope that you all now recognize the achievements that you have made possible. There are so many little girls and boys with hearing problems that you have helped already or that you will help in the future.

On behalf of them all I thank you.

## **WHY REMEMBER REMEMBRANCE DAY?**

by: W. Bro. Michael Jenkyns, PM, Acacia Lodge, No. 561 GRC, Ottawa; F.C.F.

*When you go home,  
Tell them of us, and say,  
For your tomorrow  
We gave our today*

(Inscription, British War memorial, Kohima, India)

November 11 honours the memory of those who have fallen in the service of

their Country in wars and international peacekeeping operations.

For the majority of us in Canada it is now 57 years since the cessation of hostilities in what has been called “World War II”. That is one, two, or even three, generations removed from today and our remembrance of the events is coloured by books, movies and television.

During the great conflict of what has become called “World War I”, the great war to end all wars, Canada provided 620,000 men and women in the fight to protect our way of life. This was 8% of our population of about 8 million people. Of this number, 60,661 were killed. In addition to this there were 20,115 widows, children and destitute parents of soldiers, who were receiving pensions in 1925. In truth, all were wounded by mental scars they would carry for the rest of their lives.

During World War II, Canada provided 1,050,000 men and women, from a population of about 11.8 million people. Out of this number, 42,000 were killed and 53,000 were wounded. There are over 100,000 gravestones in Europe with a simple maple leaf, marking the graves of Canadians.

Since 1945 Canadians have served in Korea (1950-53), the Gulf War (1991) and in many peacekeeping operations around the world including the current effort in Afghanistan. Lives have been lost in these actions too – 312 died in Korean, 100 in various peacekeeping operations, and four in May 2002 in Afghanistan.

Canada does not raise its military personnel through conscription. Those who support the military and para-military in peacetime do so through a belief in supporting a structure that we have needed. In wartime, a belief in the system and way of life we have enjoyed, and continue to enjoy, has been a prime motivating force, if not the prime force.

Almost all of us know of immediate family and friends who have “served the colours” and many have lost, at sometime in our family’s history, a member categorized as “lost, presumed killed”, “killed in action”, “missing in action”. Death has taken many who survived the conflicts.

Should we forget them?

Never!

To us they should expect nothing less than that we remember them. And act to



make them proud that they did not sacrifice themselves in vain.

For those who do not know, the wearing of a poppy is more than just a symbol of remembrance. Funds raised by the Royal Canadian Legion from the sale of poppies are used to give immediate assistance to ex-servicemen and women in need. They purchase community medical appliances, fund day care centres for adults, meals on wheels and the purchase, construction and maintenance of housing and care facilities for the elderly.

Masons of this Jurisdiction should feel proud to see their members in regalia, wearing medals, and attending Cenotaph Services. All of us should support such attendance, in public.

And, in the end, we should be prepared to tell our children:

*Went the day well?  
They died and never knew.  
But, well or ill,  
Freedom, They died for you.*

## **BROTHER LIEUTENANT CLAUDE WELLINGTON PIKE**

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

During the Great War in Europe (1914-1918) one of the most gruesome battles took place along the Somme River in Northern France.

The Battle of the Somme started on July 1, 1916 and lasted until the end of November with the onset of winter. During that Battle the allied forces suffered over 600,000 casualties, of which 25,000 were Canadians. One of the young Canadian soldiers involved in that battle was Lieut. Claude Wellington Pike.

Claude Wellington Pike was born at Windsor, Ontario in 1892 and attended local Public Schools. He was a graduate of the Windsor Collegiate later known as Patterson High School.

On May 9, 1913, at the age of 21, Claude Pike was initiated into Freemasonry in

Windsor Lodge, No. 403 GRC. While in high school Brother Pike had developed a talent for sleight of hand tricks and as a member of Windsor Lodge Claude joined the Windsor Lodge Minstrels performing magic tricks. The following year Claude Pike was initiated into Ark Chapter, No. 80 GRC, Royal Arch Masons. In the member's register Claude's occupation was listed as Branch Manager.

With the outbreak of the Great War in Europe Brother Pike enlisted with the 99th battalion of the Canadian Expeditionary Forces and was sent overseas. While overseas Brother Pike was promoted to the rank of Lieutenant. In early October 1916, Lieut. Pike's family received a report that Claude had narrowly escaped death. The report stated that Lieut. Pike had been buried for two days following a shell explosion. He and another member of a party of five were the only ones who survived.

On October 8, 1916, within days of escaping death Lieutenant Brother Pike was killed in action during the Battle along the Somme River.

Also serving at the front in Northern France was Lieutenant Pike's brother, Gunner Garnet Pike. On October 12, 1916, Garnet Pike wrote the following letter to his mother informing her of the death of Claude. It reads as follows:

“October 12, 1916  
Somme, France

My Dearest Mother:

God moves in a mysterious way his wonders to perform, but why he called Claude I do not know. My heart is broken and I can hardly write but I must try and be brave, and live a better life like the dear boy that has sacrificed his all for a great duty and for the love of his suffering fellow beings. I must now try and tell you all. Last Friday afternoon Claude and Brooke Baxter came to see me and we had quite a long chat together. He told me that they expected to go in Sunday night, to the front line trenches, and when we shook hands, on parting I cautioned him about being very careful and that was the last time I saw him. Saturday went by and Sunday came, the eighth of October and at noon I went into Albert where he had been billeted to try and see him but found out that they had gone up the afternoon before Saturday afternoon. I then went back to our lines. On Monday, I tried to find out if his battalion had come out yet but couldn't get any information except that his battalion had been badly cut up. Tuesday afternoon I heard that what was left of them had come out and gone into billets in a town a short way from Albert and on Wednesday morning I came across three men from his

battalion and they told me he had been killed. I then got leave to go to his battalion headquarters to get full details. I had a long talk with Lieut. R. E. Picard, a chap that was in the same company. Their company went over the top in the third wave, by that they mean the third lot that goes over. Picard said that it was really hell on earth, big shells were bursting all around them the men were being mowed down right and left. When their company got to the German trench he was the only officer left (Picard), with very few men then they had to come back and as they did they found Claude along side a big shell hole, partly buried: they got him out but he was dead, so they carried him back with them and when they got to where they could examine him they couldn't find a wound on him and the doctor said he died from shell concussion. Picard said that there was no sign of pain on his face and that he must have died instantly. I also had a talk with one of the men that was in his platoon and with him when they went over, this chap said that Lieut. Pike stood with his watch and when their time came to go over he blew his whistle, pulled out his revolver and in all the noise called out to his men, Come on boys over we go, and that was the last thing he ever said.

I looked over his effects, his watch and ring all amongst them but thought it best for all his belongings to be sent home in the regular way as they would be sure to get there, while if I sent them there would be a possibility of them being lost or stolen. I took his leather case with your dear picture, Kate's and the little babies in it, and I also have what letters were in his pockets.

I then went up to the cemetery where they buried him. It is in a valley between Pozieres and Contalmaison. Right near where they have buried him lie Amberly, Morton and numbers of other young fellows taken in the prime of life fighting for a just cause and if he was only here himself I can just imagine hearing him say in his dear deep voice "Carry On".

Now, mother dear, I know that your heart must be broken but try and bear up as you know there are thousands and thousands of our best young men, sacrificed through the heinous actions of a monster called the Kaiser and as long as there are any of us left we must do all we can to put such a monster out of the way so that there shall be no opportunity for him to be able to perpetuate such awful things as have happened.

As for myself I never knew how much I really loved Claude until I saw him over here and knew what he had to go through and then to realize that it was he who had to be taken and not me but such is the will of God, in whom we must all trust. When I come home to you I intend to try and fulfill the different things that

Claude and I had planned we were going to do for you, so mother dear try and bear up as we are not alone in our deep bereavement.

With lots and lots of love.

From your broken hearted son.

Garnet”

Lieutenant Brother Companion Claude Wellington Pike is buried in the Sunken Road Cemetery near the Village of Contalmaison, Grave No. 1. D. 1. On behalf of a grateful nation, Lieut. Pike was awarded the British War Medal and Victory Medal posthumously. These medals were awarded to his mother along with the Memorial Cross after the war.

## **THE MASONIC MONUMENT OF THE WINDSOR AND ERIE DISTRICTS**

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

With the advent of the twenty-first century, masons in the Erie and Windsor Districts embarked on a project to commemorate this historic event. In the spirit of co-operation, both districts united to build a Masonic Monument which pays tribute to members of our fraternity who made the supreme sacrifice during times of War.

In conjunction with the City of Windsor a granite monument was erected in Malden Park, surrounded by 22 Red Oak trees in the shape of a square and compass. Of the several hundred Freemasons who served, twenty-five made the supreme sacrifice for our freedom. Their lives were lost in some of the great battles of the twentieth century, Ypres, Passchendaele Ridge, Arras, Llandoverly Castle Hospital Ship, Somme, Amiens, Dieppe, North Africa and the Battle of Britain, to name a few.

During the three year fund-raiser, the Monument Committee gave every Mason and Lodge from Essex County and Windsor the opportunity to be part of remembering these brave soldiers. The Millennium Bureau of Canada also became a partner in building this enduring reminder of the contributions made by these

brothers to our present day peace and security.

The following is a brief account of why we can never forget.

## **THE GREAT WAR**

The first Freemason from Windsor killed during the Great War in Europe, was Rose Lodge No. 500 member, John Jessop. Brother Jessop enlisted shortly after the outbreak of the war and was assigned to the Canadian Infantry in France. On October 26, 1916, Brother John Reginald Jessop was killed in action; his final resting place is known but to God.

Two days later on October 8 while fighting along the Somme River, Windsor Lodge No. 403 member Claude Pike was killed. Also involved in operations along the Somme was Claude's younger brother Garnet. The details of a letter, written shortly afterwards, are recounted in the preceding article.

Several days later, Central Lodge No. 402 member Murray Smith was wounded during fighting in the north of France. Brother Smith was a Lieutenant in the 3<sup>rd</sup> Battalion of the Canadian Infantry. After receiving front line first-aid Murray was transferred to a field hospital where he languished for three weeks. On October 31, 1916, Lieutenant Brother Murray Smith passed on to eternity.

As the war continued into 1917, so did the casualties of battle. On June 18 at the age of 24, Infantryman Fredrick Daniells was killed in action near Petit-Vimy in France. It had been only seven months since he was initiated into Freemasonry as a member of Naphtali Lodge No. 413 in Tilbury.

On February 27 1917, Brother Howard Parliament a member of the 66<sup>th</sup> Battery in the Canadian Field Artillery died of disease in England.

During the year 1918 fighting in Europe reached its highest levels. Brother Thomas Brocklebank, a member of Ontario Lodge No. 521 was wounded during the Battle of Passchendaele Ridge. Removed to a military hospital in England he passed away on January 19, 1918.

Soldiers who had recovered from wounds and were able to return to Canada were transported on hospital ships. These ships were passenger liners that had been converted to floating hospitals by the Canadian Military.

On June 27, 1918, the Llandovery Castle Hospital Ship was sunk in the North Atlantic by the German Navy. Almost 400 Canadian men and woman were lost by this cowardly attack, among them Brother Victor Sanders, Army Medical Corps and local Freemason.

Brother William Earl Turner was killed on August 8, 1918. He had given up his rank as Quarter-Master Sergeant and reverted to Private in order to be transferred overseas. William's younger brother went on to become Grand Master of our Grand Lodge, Dr. George Turner. On the same day Brother Bernard Golden Miller was killed in fighting along the Somme River. A member of Pnyx Lodge in Wallaceburg, Bernard was born and raised in Kingsville.

Later that month, Walter Frank Cole, a member of Great Western Lodge No. 47 was lost in battle. A father of five, Brother Cole passed on to eternity on August 28, 1918. His wife Nettie was awarded the Memorial Cross after the war.

Another member of Great Western Lodge who was killed in the final weeks of the Great War, was Brother Edwin Flemington. On September 28, Edwin was killed in action during fighting near Arras in France.

On October 26, Lt. Bro. Joseph Gore Shepley, a member of Thistle Lodge No. 34 died from disease in England. He had been assigned to the Engineers Training Center, teaching Infantrymen how to tunnel and build trenches.

The signing of the Armistices ended the War yet casualties continued to mount.

While homeward bound, Brother John Prince contracted meningitis and died within days of arriving in Windsor. Brother Prince was buried with Masonic Honours by the members of Ontario Lodge No. 521.

Brothers Arthur Snider and Charles Thornton both died of diseases contracted while overseas.

In total 15 members of the local Masonic fraternity made the supreme sacrifice during the Great War in Europe. Of those fifteen, ten have known graves in Europe, three are buried in Canada and two have graves known but to God.

## **WORLD WAR TWO**

Once again in 1939 hostilities erupted in Europe and once again hundreds of area masons enlisted.

A veteran of the Great War, Brother William King enlisted with the Hastings and Prince Edward Regiment in 1939. During the spring of 1940, William along with his regiment were transferred overseas. While en route, William became ill and passed away at the age of 39.

Another veteran of the Great War who volunteered for service was Worshipful Brother James Watt. James had served during the Great War in the Divisional Cyclist Corps. After the War he moved to Windsor and found employment in the Post Office. With the outbreak of World War Two, James served in the Canadian Postal Corps. On June 11, 1941, James passed away and was buried in England.

## **BROTHERS JAMES AND ROBERT RIDDELL**

During the years 1911 and 1915 two brothers named Robert and James were born in Chatham, Ontario, sons of Mr. and Mrs. Andrew Riddell. Several years later, the Riddell family, including Robert and James along with their five sisters moved to the Windsor area.

While in high school James Riddell became one of the leading high school athletes in the city. He played on several Walkerville Collegiate school teams, becoming a football and basketball star.

Several years later his younger brother Robert also attended Walkerville Collegiate, but didn't pursue athletics like his older brother. He did find time to become a top honours student and a member of the school's rifle and golf teams.

After graduation James found employment at the Ford Motor Company and continued his athletic activities, including refereeing. Robert found employment at the Bank of Nova Scotia. It was during this time that both brothers were initiated into Masonry as members of Palace Lodge no. 604.

At this point in the young brothers' lives it appeared both would marry their high school sweethearts and raise a family, but the war in Europe changed all that.

In August 1940, James enlisted in the Royal Canadian Air Force, Robert enlisted the following year. Both were trained as pilots. James achieved the rank of Sergeant, Robert the rank of Pilot Officer.

While both brothers were on duty in Europe and the Far East they would write home including several letters to Palace Lodge. In one letter home James asked the lodge not to forget them while they were so far from home.

On August 3rd 1942, while flying a mission over Egypt, Sergeant James Riddell was killed.

Eight weeks later on October 5th 1942, which would have been James Riddell's 27th birthday, his younger brother Pilot Officer Robert Riddell was killed, while escorting a bombing mission over Germany.

Robert's parents were notified of his death by the Royal Canadian Air Force records office in England on October 7, two days after he was killed. The following day they received a letter from Robert dated September 7 detailing his first mission against the enemy.

During 1942, the allies, eager for an offensive strike, launched a commando raid on the small French town of Dieppe. The Essex Scottish, a local infantry regiment was at the forefront of the assault. Overwhelmed by the German defenses the Canadians were forced to withdraw, but not before suffering over 500 fatalities with many more taken prisoner. Among the war dead was Brother Thomas Hayhurst, a local dentist and Freemason.

Brother Hayhurst was a Major in the Essex Scottish and was recently decorated, for his service to the Regiment. Thomas left behind a wife and a newborn son whom he never saw.

Possibly, one of the greatest contributions made by Canadian's to the war effort was their training schools for aviators. These training schools were located across the country, with one in Windsor at the local airport. One of the instructors at the school was airman John Williams. In March of 1943, John had been initiated into Naphtali Lodge in Tilbury. On June 15, 1943, while on a training mission John's plane was involved in a mid air collision over the airport. John and his student pilot were killed.



## **BROTHER CHARLES DARBY, D.F.M.**

Another decorated war hero from the area was King Edward Lodge member, Brother Charles Darby. Brother Darby had been trained as a Navigator with the R.C.A.F. On July 29, 1942 Brother Darby flew a mission which led to him receiving the Distinguished Flying Medal. An account of that mission reads as follows:

“ On his last sortie, Flight Sergeant Darby was Navigator of an aircraft detailed to attack the German naval base at Trondheim. Whilst over the target area the aircraft was subjected to an intense barrage of anti-aircraft fire. Despite this the objective was attacked from only 150 ft. Flight Sergeant Darby's skillful navigation contributed materially to the success of this hazardous operation. This airman is a courageous and determined observer whose fine fighting spirit has set an excellent example. ”

On August 28, 1944, Brother Darby's plane was shot down over Germany.

Brother Oscar Cowling was a member of the local Essex Scottish Regiment. He was killed in action on September 29, 1944, while liberating Belgium from German occupation.

The fourth member of Ontario Lodge to make the supreme sacrifice during this century was Brother Thomas Orr. On February 26, 1945, while serving with the Royal Hamilton Light Infantry, Brother Orr was killed in action.

As the liberation of Europe continued, Canadian forces swept into Western Germany. Great Western Lodge No. 47 member Brother Douglas Nagelisen was a Lieutenant with the Seaforth Highlanders of Canada. During a skirmish along the German border Brother Nagelisen was killed. He was buried at the Holten Canadian War Cemetery in the Netherlands.

The last member of the local Masonic Fraternity who is listed as a casualty of war was Brother Llewellyn Hillis of St. George's Lodge No. 41 in Kingsville. Once mayor of Kingsville, Brother Major Hillis enlisted with the Royal Canadian Army Medical Corps as a surgeon. On January 19, 1946, Brother Hillis passed on to eternity a victim of disease.

During the Second World War eleven local masons made the supreme sacrifice for our freedom. Of these men, eight are buried overseas, three in Canada.

## **LEST WE FORGET - CARLETON LODGE, NO. 465 GRC, CARP**

by: W. Bro. Grant Stonehouse, Historian, Carleton Lodge, No. 465 GRC, Carp and W. Bro. Michael Jenkyns, Acacia Lodge, No. 561 GRC, Ottawa

Carleton Lodge, No. 465 GRC, was Instituted on January 12, 1904. The Charter members were: G. N. Kidd, G. H. Groves, John Argue, T. A. Brown, Robert Richardson, R. J. Gordon, R. H. McElroy, Henry F. Johnston, Adam Green, James Argue, Revilow Elliot and G. M. McKay. R. W. Bro. Dr. N. W. Cleary, DDGM of Ottawa District No. 16 (a member of Renfrew Lodge, No. 122 GRC, Renfrew), assisted by three members of Goodwood Lodge, No. 159 GRC, Richmond, installed the officers of Carleton Lodge. The first applications for Initiation (3) and for Affiliation (2) were received and balloted for on January 28, 1904. On October 4, 1904, the Lodge was Consecrated by the DDGM, R. W. Bro. Sidney Albert Luke (of Doric Lodge, No. 58 GRC, Ottawa and Grand Master 1915-17).

A fire destroyed the original Lodge Rooms over the Drug Store in the Kidd Block on July 20, 1920. The fire apparently started in the Tin Shop of Joe Rishaur and spread rapidly through adjacent buildings and the entire Kidd Block, which contained the Bank of Nova Scotia, Carp Review Printing Office, Huntley Public Library and the Carp Drug Store. The fire then jumped the main street and burned out Austin Younghusband's Dry Goods.

The Orange Lodge in Carp put their Lodge at the disposal of the Freemasons which was accepted and this became the temporary home of Carleton Lodge. By May 1921 a stock company was formed, intended to raise sufficient funds to finance the construction of a memorial hall with the Lodge in the upper storey. Although sufficient funds were raised for a single story Hall, there was insufficient for the second storey facility. By May 1923 the Lodge was housed temporarily in the upper portion of Bro. F. C. Russell's store.

During 1925, church union faced the Presbyterian Congregation of Carp and, following a vote and some unsettled times, they joined the Methodists under the United Church of Canada. The Presbyterian manse was sold and proceeds used to put a new belfry on the former Methodist Church. Members of the (former) Presbyterian congregation considered a number of alternatives for the use of their church but were apparently unhappy with the commercial uses to which it might be put. Members of Carleton Lodge, still without a permanent lodge home,

approached the congregation who agreed to deed the Church building and land to the Freemasons. The Lodge agreed to convert it to a Masonic Temple, for a cost of \$250.00 plus legal transfer fees. Funds were raised and the refurbishing of the old Church (which included raising it to provide for a refreshment facility in the basement) was undertaken.

But the Lodge was still without furnishings. On February 26, 1926, Bro. Wm. Stuart, then an affiliated member of the Lodge, offered to pay all expenses to acquire "historic furniture" then stored in London, England. The offer was accepted.

On April 15, 1927, Carleton Lodge held its first meeting in the new Masonic Temple in the present Lodge Hall on Church Street. The furniture for the Lodge (carved from English golden oak by English craftsmen) had originally been purchased by British, Dominion and American servicemen who started La Loge Le Havre de Grace, No. 4, GLNIR (France), Le Havre in 1916. This Lodge had been Consecrated on October 31, 1916, and closed forever on January 7, 1919. During its short span La Loge Le Havre de Grace had 71 founding members and 49 affiliates, held 24 regular and 14 emergent meetings, and worked 89 initiations, 76 fellowcraft degrees and 60 third degrees. About two weeks after the last meeting of the Lodge, in January 1919, only two of its members were left in France, both were Canadians from Montreal, the Treasurer (Bro. Stuart) being one of them. He arranged for the Lodge furniture and documents to be packed in sixteen wooden crates and shipped to London on the *Perseverance*, where they were stored with Taylor & Son, Pimlico, at a cost of \$7.50 per month. By about 1924/5, the storage costs not having been paid and efforts to use the furniture elsewhere having failed, Taylor & Son advised interested parties that the furniture would be sold at auction. At the sale Carleton Lodge purchased the furniture and documents with a clear title.

In spite of this acquisition, the furniture did not include an altar, and Carleton Lodge acquired one from A. F. Campbell & Son, Arnprior. In addition to the French furniture, Carleton Lodge possesses a wooden setting maul made from a piece of timber made out of the rib of a warship, which had been subsequently in the frame of a Masonic Hall for over a hundred years, and which was presented by Captain Firebrace, the first master of La Loge Le Havre de Grace.

To commemorate the official opening of Carleton Lodge in its new Masonic home, the Grand Master, M. W. Bro. R. B. Dargavel, Dedicated the Masonic Temple at Carp on October 18, 1930.

At the time of its formation, Carleton Lodge was placed in the Ottawa District, and in the Ottawa 1 District, following the 1970 District reorganization. During the period from 1904 to 1970, Carleton Lodge provided two District Deputy Grand Masters for the Ottawa District: R. W. Bros. Dr. A. B. Hyndman (1937) and W. Percy Kennedy (1947). Since 1970 the Lodge has provided two DDGMs for Ottawa 1 District: R. W. Bros. W. B. Hodgins (1979-80) and Ray W. Grant (1991-92).

Carleton Lodge, No. 465, GRC, Carp is still operating under the same name and number and meets on the fourth Thursday of each month except July, August and December, at the Masonic Building, 3704 Carp Road, Carp, Ontario.

[Sources: (1) History of Carleton Masonic Lodge, 1904-1970 entitled *Roll Back the Years*, by John C. Hopkins, Ottawa, Ontario. (2) and (3) the Minute Book and Register of Members of La Loge Le Havre de Grace, No. 4, GLNIR (France), Le Havre, now in the Archives of Carleton Lodge.]

## **THE FURNITURE OF CARLETON LODGE, NO. 465 GRC, CARP**

from an address by: W. Bro. Grant Stonehouse, Lodge Historian.

The furniture was originally purchased from Spencer & Co. of Great Queen Street, of London, who have been manufactures and suppliers of Masonic furniture and regalia since 1801. The Lodge is very fortunate to have the catalogue from which the furniture was purchased.

I would like to draw your attention to the documents and furniture that came from France. The Warrant for the Lodge can be seen on the back wall of the Lodge room, to the immediate right of the staircase. It is done in two colours, and the calligraphy is of the gothic style.

At the Secretary's desk, we have the minute book, which contains the minutes of the consecration ceremony, an interesting oration by the Chaplain, and a list of the founding members, all written with superb penmanship. It includes all the minutes of the subsequent meetings, till the last meeting of January 7, 1919. There are other documents as well, such as the Members Register, Declaration Book, Demit Book, cashbook, various notes, summons and letters of correspondence, as well as

the menu and program for the installation banquets, along with letters of acceptance and regrets.

In the centre of the Lodge, there are three candlesticks of golden oak with bronze decorations, representing the Lesser Lights. They are in the proper architectural order, Doric, Ionic and Corinthian. In front of our Altar, we have the Oak and Ebony triangle tripod with windlass, pulley and the Lewis Jewel. Beside the Altar is the original volume of the sacred law from Lodge Le Havre and contains an inscription by Wor. Bro. Stuart.

The three oak pedestals, senior warden, junior warden and the masters' are decorated with whole columns, with bronze capitals of the correct architectural order and bronze emblems. The design of the Lesser Lights columns matches the design of columns of the pedestals as well as the wardens columns. There are revolving globes that decorate the wardens' columns - terrestrial for the junior warden and celestial for the senior warden.

The carved oak kneeling stools, one at the entrance to the Lodge and the one at the Altar, are double, made for two candidates, as it was not unusual for several candidates to be put through in one Lodge meeting. The fortunes of war dictated this, as well as to whether the meetings would be held in the afternoon or evenings. Normally they started at 18:30 hours, and had to be completed in time for the men to be back in their various camps by 23:00 hours.

The Tracing Boards on the walls of the Lodge are also from Spencer and Co.

On the Master's desk, with its own box, is a large setting maul from made a piece of beam, which had previously been in the frame of an old English Grand Lodge building and is, at this time, probably close to 400 years old. The building suffered a fire, and when part of it was torn down for restoration, several mauls were made. This one was presented to the Lodge by the first WM of Loge le Havre du Grace, Captain Firebrace, who unfortunately, was only able to attend two meetings during the duration of the Lodge.

It is interesting to reflect on the logistics of getting all this furniture and furnishings shipped to France, when surely Military priorities would be paramount in having men, supplies and equipment shipped.

I should point out that there was no Altar with the furniture from overseas, nor did Spencer & Co. make, or supply them, as the Master's pedestal is used for this

purpose in British lodges. As the Altar is essential to our Lodge, an approach was made to Andy Campbell, of A.J. Campbell and Son of Arnprior, to donate an Altar. Bro. Campbell, being a good Mason in his hometown, gladly obliged and the presentation was made in December 1929.

The acquisition of the blue carpet, which adorns the floor of our Lodge, is a very interesting story. After the installation of the beautiful furniture, the Lodge room looked rather bare and unflattering. After conferring with some of the Brethren, Bro. John Hopkins wrote to the T.E. Eaton company and explained to them the significance of our Lodge furniture, where it came from, and how it was obtained and of the effort expended in getting the Lodge erected, and most importantly, the limit of the Lodge funds.

Eventually, two men arrived unannounced, by train from Toronto, with instructions to measure the Lodge room for a carpet. They then returned to Toronto, on the same day, as mysteriously as they arrived. Nothing was heard for about a month or so when another two men arrived from Toronto, with two trunks of elaborate carpet laying equipment, with instructions to lay the under padding and carpet.

All this time, the Finance Chairman was in some dilemma, as he couldn't really recall having actually ordered the carpet, but was just making inquiries as to the cost of the carpeting. It was decided to use the approach of, "wait and see". Eventually, a letter arrived from Mr. R.Y. Eaton asking the Lodge to accept the rug, as a gift from the T.E. Eaton company.

This carpet has been in place for over 70 years, and is now showing some signs of wear. It would now appear, that it maybe the right time to approach the Hudson Bay Company, or perhaps even the Home Depot, to see if they would be interested in matching the generosity of T.E. Eaton Company!

That, my Brethren, concludes my address. Let all of us here tonight consider this furniture and furnishings as an everlasting memorial to all those brave and gallant Brethren, who were so willing to pay the supreme price for their devotion to Country and to the Fraternity, in the Great War, to end all wars.

## **FLAG PROTOCOL AND ETIQUETTE IN CANADA**

by: V.W. Bro. Ronald J. Brooks, Tuscan Lodge, No. 99 G.R.C., Newmarket

*A moth-eaten rag on a worm-eaten pole,  
It doesn't seem much to stir a man's soul.  
But t'is the deeds that were done neath the moth-eaten rag  
When the pole was a Staff and the rag was a Flag.*

*Author unknown*

The National Flag of Canada and the flags of the provinces and territories are symbols that identify people and, as such, are symbols of honour and pride for all Canadians. They are to be treated with respect.

Due consideration should be given to flag etiquette and precedence whenever any flag(s) is displayed. Although the following applies specifically to the National Flag of Canada, in most cases it can also be applied to Provincial/Territorial flags.

- It is improper to use the flag as a table or seat cover or as a masking for boxes, barriers, or intervening space between floor and ground level on a dais or platform.
- The flag should not be used to cover a statue, monument or plaque for an unveiling ceremony.
- During an official raising or lowering, or when the flag is carried past in a parade or review, all present should face the flag, men should remove their hats, and all should remain silent. Those in uniform should salute.
- If hung horizontally, the upper part of the leaf should be up and the stem down.
- If hung vertically, the upper part of the leaf should be to the left and the stem is to the right as seen by spectators. (With the provincial flag, the Union Jack would be top left and the provincial emblem bottom right).
- If hung or carried on a pole, the flag should be at the top and free.

- When affixed to a motor vehicle, the flag must be on a pole firmly fixed to the chassis on the front right.
- If carried with other flags: in single file, the National Flag must lead; and in line abreast, it is preferable to have a National Flag at each end of the line. If only one flag is available it should be placed in the centre of the line of flags carried abreast.
- When the number of flags is even making it impossible for the National Flag to be carried in the centre, it should be carried on the right-hand end of the line facing the direction of the marchers' movement.
- When two flags are flown, the National Flag must be flown to the left as seen by spectators. Both flags should be of the same size and height.
- When three flags are flown, the National Flag must be flown in the centre.
- In all cases where there are three or more flags, the other flags, if they are of sovereign nations, should be placed in alphabetical order alternating from left to right as viewed by spectators. If they are not all of sovereign nations, the order of precedence is sovereign nation, provincial or territorial, international organization, municipal, other.
- When four or more flags are flown, the National Flag must be on the extreme left as seen by spectators. An additional National Flag flown to the extreme right is preferable. All flags should be of the same size and height.
- When the flag is displayed in the chancel of a church or on a speaker's platform, it should be against the wall or on a staff on the celebrant's or speaker's right as he/she faces the audience.
- When used in the body of a church or auditorium the flag should be to the right of the congregation or spectators.
- When flown with flags of other nations, all flags should be flown on separate staffs and at the same height, all flags being of the same size, with the National Flag occupying the position of honour.
- When crossed with another flag, the National Flag should be on the left as seen by spectators and its staff should be in front of the other staff.



## Use of Flags in Lodge Buildings

All lodge rooms should display the National Flag of Canada and the Ontario Provincial Flag on the wall directly behind the W. Master. Some lodges prefer to replace the Ontario Provincial Flag with that of the Royal Union Flag, commonly called the Union Jack.

If three flags are to be flown, refer to item No. 11 above. In the case of three flags and it is not possible to centre the National Flag directly over the W. Master's chair, a second National Flag should be added to make a total of four with two flags on each side of the W. Master and the two National Flags being placed at the extreme right and left ends. All flags should be of the same size and height. Just adding the third flag to one side of the W. Master's chair is a definite NO-NO!

It should be noted that protocol dictates that flags of other sovereign nations should be displayed only in the actual presence of visitors from that nation, and when official recognition is extended to such visitors.

In all cases, regardless of the number of flags displayed, refer to #'s 10, 11, 12, 13 & 16 above for the proper protocol in terms of how to display them.

Most of the material for this article has been taken from the government publication, *The Canadian Flag: Flag Etiquette in Canada*, which can be viewed at the following web site

[www.pch.gc.ca/ceremonial-symb/Etiquette/flag](http://www.pch.gc.ca/ceremonial-symb/Etiquette/flag)

## **THE PRINCIPAL TENETS: BROTHERLY LOVE, RELIEF AND TRUTH**

by: R. W. Bro. Charles Fotheringham (PSGW, Australia), Grand River Lodge, No. 151 GRC, Waterloo, 1975; originally published in The Records of the Medwayosh Council, No. 62, AMD of Canada, No. 12, pp. 1-2.

*R. W. Bro. Fotheringham died some years ago. In his lifetime he served in the military, travelled on ocean liners for many years as a musician and taught music. He was an honorary member of the Chippewa Indian Tribe and bore the name Chief Medwayosh. He was a prolific writer of Masonic prose and poetry. – Ed.*

The Entered Apprentice receives a monitorial explanation of these, which is both round and full, but neither round nor full enough to instruct him wholly in these three foundation stones of the Ancient Craft. Nor can he receive that roundness and fullness of explanation by words alone. He must progress through the degrees, attend his Lodge, see the Fraternity in action, fully to understand all that Freemasonry means by Brotherly Love, Relief and Truth. But a word or two may clear away some possible misapprehensions.

**Brotherly Love** is not a sentimental phrase. It is an actuality. It means exactly what it says, the love of one brother for another. In the everyday world, brothers love one another for only one reason. Not for blood ties alone, we have all known brothers who could not get along together, not because they should, not because it is the thing to do, but simply and only because each acts like a brother. Freemasonry has magic with which to touch the hearts of men but no wizardry to make the selfish, unselfish, the brutal, gentle, the course, fine, the bad, good. Brotherly Love in Freemasonry exists only for him who acts like a brother. It is as true in Freemasonry as elsewhere that to have friends, you must be one. The freemason who sees a Square and Compasses upon a coat and thinks that there is a brother Mason, I wonder what he can do for me, is not acting like a brother. He who thinks, I wonder if there is anything I can do for him, has learned the first principle of brotherhood. “You get from Freemasonry just what you put into it” has been so often said that it has become trite but it is as true now as when first uttered. One may draw cheques upon the bank only when one has deposited funds. One may draw upon Brotherly Love only if one has Brotherly Love to give.

The Entered Apprentice is obligated in a Lodge that wants him; all its members are predisposed in his favour. They will do all in their power to take him into the

Mystic Circle. But the Brethren cannot do it all; the Entered Apprentice must do his part. Luckily for us all the Great Architect so made his children that when the heart is opened to pour out its treasures, it is also open to receive. The Entered Apprentice learns much of **Relief** and he will learn more if he goes farther. One small point he may muse upon with profit. These words he will often hear in connection with charity, more especially a brother Mason. St. Paul said: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Freemasonry has no teachings that a Mason should not contribute to other charities. The continually insistent teaching of charity through all the three degrees, especially the Entered Apprentice's Degree, excludes no one from charity. Without dependence, societies, nations, families and congregations could not be formed or exist. But the very solidity of the group, predicated upon mutual dependence, also creates this idea of distinction in relief or friendship or business as between those without and those within the group. This feeling is universal. The Church gives gladly to all good works but most happily to relieve those who are of the household of faith. Our Government considers the welfare of its own nationals before that of the nationals of other governments. The head of a family will not deny his own children to put a coat upon the back of the naked child of his neighbour. Those we know best, those closest, those united in closest bonds come first, the world over, in every form of union. Naturally then, a Mason is taught that while in theory for all, in practice charity is for a brother Mason, more especially.

The final design of Freemasonry is its third principal tenet — the Imperial **Truth**. In some aspects, truth seems relative because it is not complete. Then we see it as through a glass, darkly. But the ultimates of truth are immutable and eternal. The Fatherhood of God and the Immortality of the soul as two aspects of the same object may seem different to different observers so two aspects of truth may seem different. It is this we must remember when we ask "What is truth in Freemasonry?" It is the essence of the symbolism that each man takes for himself, different, as men are different, greater as perception and intelligence are greater, less, as imagination and understanding are less. We are told, "On this theme we contemplate". We think of the truths spread before us and understand and value them according to the quality of our thinking. Doubtless that is one reason for the universal appeal of Freemasonry. Freemasonry is all things to her brethren and gives to all of us her truth in proportion to our ability to receive.

It's good to hear the praises sung of people you may know,  
Much better than the fiery tongue that lashes to and fro;  
We only travel life's road once, with every day a mile,  
And the burden can be lightened with a handshake and a smile.

## **THE PILLARS, J & B**

By: W. Bro. Iain B. Mackenzie, P.M. Georgina Lodge, No. 343 GRC, Toronto.

It may be a surprise to know that these pillars are quite recent additions to our ritual. Thanks to Bro. Harry Carr<sup>1</sup> it can be said with some certainty that the two earliest pillars in the ritual, referred to in the old charges which run from 1400 onwards, were those built by the children of Lamech to preserve a record of the known sciences in case the world was destroyed by fire or flood. KST played a very minor role in these records and his pillars were not mentioned at all! It was not until 1700 that we find Solomon's pillars mentioned, at first by biblical reference only, then later by initials. It should be mentioned that throughout the first half of the 18<sup>th</sup> century, the Wardens were floor officers, doing the same job our Deacons do today. They had no seats during the ceremonies, and no pedestals or pillars. It was not until 1760 that we have evidence of the Wardens carrying in their hands one of the two pillars representing B and J of KST. The Wardens columns are therefore small replicas of J and B and are portable emblems of their respective offices.

We are told the temple pillars were 18 cubits high and 4 in diameter. The actual dimensions depend on how you evaluate the cubit. The average cubit in Egypt was 20.5", in Mesopotamia, 19.5". Bro. Raymond Karter<sup>2</sup> puts the cubit at six hands breadths, or 17.48". I think we can safely use a figure of 18" for purposes of illustration. This would put the height of the pillars at 27 feet and the diameter 6 feet, making the circumference 18 feet. They were truly massive!

The ritual tells us they were made of molten brass, but the likelihood is they were made of bronze. Brass is an alloy of copper and zinc, while bronze is one of copper and tin. Both alloys have been in use since prehistoric times, bronze being easier to cast and brass easier to work in thin sheets. In the KJV of the Bible the pillars were said to be made of brass, but later translations, including the RSV and

the New English Bible specify bronze which is the more accurate translation from the original Hebrew.

The pillars were cast hollow with a wall thickness of a hands breadth, or 4", so the S.W. informs us – however Albert Mackey<sup>3</sup> puts the biblical measurement of a hands breadth at 3". Even at that, however, each pillar must have weighed about 45 tons and the chapters, at least 12 each. We are told they were cast on the plains of the Jordan between Succoth and Zeredatha, and this must have been a hugely difficult undertaking. The only way to have cast such large pieces would have been in sections. They were almost certainly cast in a vertical position in up to eight sections, each transported separately to the temple site and locked together with flanges and rivets or pins. Even the 12 ton chapters would have presented a challenge, especially as they were so heavily enriched with decorative work. They were probably cast plain and the decoration pinned into place at the site.

The casting location is a plausible one since there is a form of clay in the area of Zeredatha which is quite suitable for forming casting molds and in fact castings have been made in that area for thousands of years. The clay grounds between Succoth and Zeredatha are a two day's journey North East of Jerusalem, and one can only imagine the difficulty H.A. had in transporting these heavy sections to the temple site, never mind assembling them once there.

There are many differences of opinion also as to the form of the chapters. Some maintain they were spherical, others that they were bowl shaped or ovoid. The biblical account is by no means clear. The original Hebrew word may be translated as globes, bowls or vessels. Whichever shape they actually were, they certainly were not maps, either celestial or terrestrial. KST was completed in 1005 BC. The earliest known map of the world was designed about 400 years later by Anaximander, who thought the world was a thick walled cylinder surrounded by water. The Wardens columns are described in detail in two publications of the 18<sup>th</sup> century, "Three Distinct Knocks" in 1760, and "J and B" in 1762. Neither of them makes any mention of globes on top of the pillars. According to Harry Carr<sup>1</sup>, globes with maps were probably added to the Warden's columns in the last quarter of the 18<sup>th</sup> century.

References:-

- 1: "The Freemason at Work" by Bro. Harry Carr.
- 2: "The Cubit – Do we have its measure?" by Bro. Raymond Karter, AQC Vol 102, 1998
- 3: "Mackey's Revised Encyclopedia of Freemasonry"

## **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. Here are three more:

- 1) In which direction must the letter “G” face?
- 2) Which Lodge officer is neither elected or appointed?
- 3) May an Ontario Mason visit a Lodge under the jurisdiction of the Grand Orient of France?

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

Iain Mackenzie  
2366 Cavendish Drive,  
BURLINGTON, ONTARIO.  
L7P 3B4  
Fax: 905-315-7329  
Email: [iain.mackenzie@sympatico.ca](mailto:iain.mackenzie@sympatico.ca)

It is intended to print the best answers to these questions which are received from readers. Please send them in.

## **BOOK NOOK**

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

### **LET'S BE FRANK ABOUT IT.**

By William C. Frank.

Published by William C. Frank, 20718 Frank's Lane, R.R. N° 41, London, Ontario N6H 5L2.  
2001. Pp. 241, 167 illustrations, hard cover.

From time to time we have an opportunity to learn a bit more about a Canadian Freemason who may not be too well known to all of us. For example, here is a book that was on sale in the Education Committee's booth, at the Annual Communication of Grand Lodge in July. It's the autobiography of a businessman and Member of Parliament, who has been a Mason for more than fifty years, and who served as the Chairman of a Grand Lodge Committee. The book has four chapters, dealing with Family, Business, Politics, and Masonry. And throughout, as the author tells us more than once, he is "Frank by name and frank by nature." So there is a little bit of dirty politics, when he makes forthright comments about the leaders of political parties, both his own, and others. The book is lavishly illustrated, with 62 pictures of the author at various stages of his career.

Bill Frank was born in 1923 near London, Ontario, in a family that had lived there for several generations. His father had been Reeve of London Township from 1934 to 1936, and belonged to Doric Lodge, No 289, in Lobo. Young Bill dropped out of school when he was fifteen, and began to work as a hired man on his father's farm. Then he went into the business of selling farm produce (1950), and soon formed his own company, the Hyde Park Farm Supply (1955), which became very successful. It was a distributor of such things as Purina chow, laying cages for chickens, equipment for hog production, and eventually even recreational vehicles.

Bill Frank was active in the Progressive Conservative Party, and was elected as the Member of Parliament for Middlesex, 1972-1974. He was initiated into Masonry in his father's lodge in 1945, when he was twenty-one. He served as Worshipful Master in 1959, and became District Deputy Grand Master for London West in 1967. In 1978 he was given an Honorary 33rd Degree. He organized open-air meetings of his mother lodge not too far from his farm, with dispensations from Grand Lodge, in 1980, 1990, and 2000. He was appointed, and then elected, to the Board of General Purposes, serving from 1981 to 1989 on

various committees. In 1984-85 he produced a number of instructional videos for the Committee on Masonic Education. He was Chairman of the Committee on Deceased Brethren from 1985 to 1987. In 1989, at the Annual Communication of Grand Lodge, he received the W. R. Pellow Meritorious Award, "for contributions above and beyond the normal performance of duties of an office."

As a whole, the book is quite supportive of Masonry, and provides explanatory comments that may help non-Masons to understand the appeal of the gentle Craft.

## **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 Web site or from your 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.

## **THE 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: <a href="mailto:sforsythe@sympatico.ca">sforsythe@sympatico.ca</a>
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