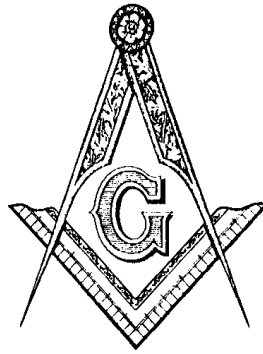


THE
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OF THE COMMITTEE
ON
MASONIC
EDUCATION



THE
GRAND LODGE OF CANADA
IN THE PROVINCE OF ONTARIO

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M.W. Bro. Terrence Shand

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TO ALL CONTRIBUTORS

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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

With this issue we are starting a series of articles on the Grand Masters of the Grand Lodge A. F. & A. M. of Canada and the Grand Lodge A. F. & A. M. of Canada in the Province of Ontario beginning with Most Worshipful Brother William Mercer Wilson. In parallel, thumbnail sketches of the mother-Lodge of the Grand Master will be included, along with other related articles. These Brethren have led and directed our path through good years, bad years and dangerous years, setting personal examples for all of us to follow. I would like to thank the Lodges and individuals who have taken on the daunting task to prepare articles.

Among the other articles is one on another Grand Lodge Committee – the Library, Museum and Archives. Many of us know this facility exists but few know how and when it was started, where it is located, and its hours of operation. The article on “Masonic” related organizations for young men and women reflects the important contribution these groups make.

We are pleased to acknowledge the work of those contributors whose articles are included in this issue. As always, your Editor is constantly searching for material. We can always use more for future issues.

Michael Jenkyns

WILLIAM MERCER WILSON – FIRST GRAND MASTER (1855-59; 1866-67; 1872-74)

by: R. W. Bro. Graydon Jones, Secretary, Norfolk Lodge, No. 10 GRC, Simcoe and W. Bro. Michael Jenkyns.



M.W. Bro. William Mercer Wilson

William Mercer, son of Graeme Mercer, was born at the family home in Perthshire, Scotland on August 13, 1813. The family was financially comfortable but not wealthy. They arranged for William to be adopted by Major Wilson, a bachelor brother of his mother. William Mercer subsequently adopted the name “Wilson” throughout his lifetime.

William came to Nanticoke, Upper Canada (on the Lake Erie shore of Haldimand County) in 1832 with his uncle’s family (the Mercers) and a group of ex-soldiers of the Napoleonic Wars who were granted land in the area. In 1833-4, he moved to Simcoe where he received a Commission to hold Courts of Justice in the Talbot District (approximately the area of Norfolk County) from the Lt.-Governor, Sir John Colborne. This was the Court of Requests and was used for the recovery of small debts, not exceeding ten pounds sterling.

In 1834 William brought his wife, Jane Brown, to Simcoe. She was a descendant of Bonnie Prince Charlie and daughter of a Colonel Brown of the Upper Canada Militia. For the next fifteen years she was a constant help and encouraged William’s interest in his community and in military affairs, especially in the raising and drilling of a troop of militia cavalry. During the Rebellion of 1837, William was commissioned as Captain and led his troop of cavalry in active combat in the Niagara area, returning at the end of the period to Simcoe and his wife and three children.

He was appointed Clerk of the Peace and Clerk of the District Court of Talbot

District, as well as Notary Public and Registrar of the Surrogate Court. Even with these duties, he patrolled the southern areas of Western Ontario for six months with his troops during 1839 and later added to his legal responsibilities as Master Extraordinary and Examiner in Chancery for the District, and Commissioner in Queen's Bench for Affidavits. In 1848, he was gazetted as Lieutenant-Colonel of the Third Battalion of Norfolk Militia and on passing his entrance exams the same year he was admitted as a student to the Law Society of Upper Canada.

In 1849, his wife Jane died, following the birth of their tenth child. He later married Susan Grace Codner, who died in 1857 and in 1867-68 he married Mary Elizabeth Cronyn, a London widow (and daughter of Bishop Cronyn of London).

His personal losses did not deter him from loving and supporting his family, or continuing his social legal activities for the betterment of society. In 1858, he was appointed County Crown Attorney, in 1859 elected as Reeve of Simcoe (he would serve four terms) and re-elected to the Board of Education and then made Warden of Simcoe County (serving two terms). In 1868, he was appointed as County Judge of Norfolk County, at which time he relinquished all other legal offices.

MASONIC CAREER

In June 1840, William Mercer Wilson was initiated into St. John's Lodge, No. 14 (local), Simcoe and by year's end he had been passed, raised and elected as Junior Warden. In 1842, he was elected as Master of the Lodge, an office he held for eleven years (1844-46 inclusive; 1851-55 inclusive; 1859 and 1860). In 1844-5, St. Andrew's Lodge, No. 16 (now No. 16 GRC), Toronto, worked to revive the then dormant Provincial Grand Lodge. The first meeting of the Provincial Grand Lodge of Canada West was held in Hamilton on August 9, 1845 with Sir Allan Macnab as Provincial Grand Master: W. Bro. William Mercer Wilson attended as the representative of St. John's No. 14 and was appointed Assistant Grand Director of Ceremonies. In 1847, he had become a Royal Arch Companion and in 1848, was Grand Senior Warden of the Provincial Grand Lodge.

His loyalty to the Mother Grand Lodge in London was tempered by his awareness of the need for change to respond to the needs of Freemasonry in the Province. Finding action impossible in the Provincial Grand Lodge, delegates of 41 Lodges met on October 10, 1855 in Hamilton and with practical unanimity voted to form the Grand Lodge of Ancient Free and Accepted Masons of Canada. W. Bro. Wilson headed a committee to prepare a new Constitution. On October

11, 1855 W. Bro. Wilson was elected as Grand Master of the new Grand Lodge and on November 25, 1855, in Hamilton, M. W. Bro. William Mercer Wilson was installed as Grand Master by the Hon. H. T. Backus, Past Grand Master of the Grand Lodge of Michigan. M. W. Bro. Wilson's first act was to write London explaining the actions taken and urging United Grand Lodge to reciprocate the hand of friendship that he extended.

Norfolk Lodge (St. John's No. 14 had adopted the new name) No. 14 was the first Lodge to withdraw from the old Provincial Grand Lodge which immediately responded by placing an interdict against members of its Lodges entering Norfolk and any and all other Lodges which followed suit and joined the new Grand Lodge. Macnab, meanwhile, petitioned England for independence in order to "stem the tide" but no response had been received by June 1856 when the Provincial Grand Lodge met again - minus thirty-nine Lodges which had transferred their allegiance to the new Grand Lodge. Still lacking response and support from London by mid 1857, the Provincial Grand Lodge severed its ties with England and formed itself into the Ancient Grand Lodge of Canada.

Both Grand Lodges desired a union of their divided brethren and one of the most vigorous workers for unification was M. W. Bro. Wilson. Success was obtained and on July 14, 1858, in King Solomon's Lodge at the corner of Church and Colborne Streets in Toronto, the two bodies united into the Grand Lodge A. F. & A. M. of Canada. The next day, in St. Andrew's Lodge room, William Mercer Wilson was unanimously chosen as Grand Master of the (united) Grand Lodge A. F. & A. M. of Canada.

In addition to his activities in Grand Lodge, M. W. Bro. Wilson had found time to support the formation of the Grand Chapter of Canada that occurred in July 1857 and of which he was elected as the first Grand Principal Z. He also became a Knight Templar and was installed on February 18, 1858, in Richard Coeur de Lion Encampment in London.

He retired as Grand Master in 1860, but continued as Master of Norfolk Lodge. In February 1862 he was elected as Eminent Commander (Presiding Preceptor) of Godfrey de Bouillon Preceptory, No. 3 KT, Hamilton. He was appointed Grand Marichal (Grand Marshal) in the Great Priory Knights Templar of England and Wales and at the time of his death in 1875 he was Provincial Grand Prior of Western Ontario (London District).

He had been re-elected as Grand Master in 1866 and 1867. During the latter term

he presided at the formation of the Dominion of Canada and when the issue of a single national Grand Lodge was raised he opposed the scheme, believing the geographic area to be too great for success.

In 1872, he was again elected as Grand Master and used his tact, logic and skills, as well as his wide ranging personal contacts, to heal the breach which had occurred in 1869 with the formation of the Grand Lodge of Quebec. He had recommended that the Grand Lodge of Canada recognize the new body in 1870, but his recommendation had not been heeded. As a result the Grand Lodge of Canada continued to exercise its authority in the Province of Quebec and a number of Quebec Lodges had split into two parts - those wishing to remain loyal to the Grand Lodge of Canada and those supporting their own Masonic independence. But now his skills and abilities brought forth a solution under the Zetland-Wilson Agreement (the Earl of Zetland was then Grand Master of the United Grand Lodge of England) and on July 13, 1874, the Grand Lodge of Canada gave up all its rights in the Province of Quebec.

The last three years of his life were devoted to extending the influence and strength of the Grand Lodge of Canada. He was constantly on the move with visitations and dedications and he was re-elected as Grand Master for an unprecedented tenth time.

On January 16, 1875, at the age of 62, he was called to the Grand Lodge above.

Almost one thousand brethren from across Ontario and Quebec, and many other jurisdictions joined with the citizens of Simcoe in paying their respects to Most Worshipful Brother William Mercer Wilson in Trinity Church, Simcoe. He was buried in St. John's Cemetery, Woodhouse Township, a few miles outside Simcoe, where a Masonic service was held.

In 1922, a monument was erected over his resting place bearing the following inscription:

In grateful and loving memory of M. W. Bro. William Mercer Wilson, LL.D., first Grand Master of the Grand Lodge of A. F. & A. M. of Canada, who during the 10th year as Grand Master, died 16th January, 1875, aged 62 years, a just and upright man.

[Biography source: (1) *William Mercer Wilson: First Grand Master of the Grand Lodge of Canada*, by W. Bro. Cyril J. Lawer, May 17, 1960, presentation to the

Canadian Masonic Research Association, as printed in the Proceedings, Volume 2 Paper 53, Published by Heritage Lodge, No. 730 GRC, 1986. (2) *A History of Norfolk Lodge A. F. & A. M. No. 10 GRC, and Freemasonry in Norfolk County*, by John S. Moir, MA, Ph.D., DD, 1998. (3) *Annual Proceedings August 12, 1875 of the Grand Priory of the United Orders of the Temple and Hospital for the Dominion of Canada*. (4) *The History of Freemasonry in Canada*, by John Ross Robertson, 1899, Toronto. (5) *Wilson South District - Histories*, by John Hiley, 2000, private publication. (6) *First Grand Master* by Bruce M. Pearce, Second Edition, 1973, Printed by Griffin and Richmond Co. Ltd., Hamilton, Ontario, under the auspices of the Grand Lodge A.F. & A.M. of Canada in the Province of Ontario. (7) *Place Names of Ontario*, by Alan Rayburn, © by University of Toronto Press, 1997, ISBN 0-8020-7207-0.]

NORFOLK LODGE, NO. 10, GRC, SIMCOE

by: R. W. Bro. Graydon Jones, Secretary, Norfolk Lodge, No. 10 GRC, Simcoe and W. Bro. Michael Jenkyns.

The first Lodge in the area of Townsend Township - Union No. 22 - was established by the Schismatic Grand Lodge of Niagara in 1803 and expired sometime between 1813 and 1823. A second Lodge was established and Warranted by the same Grand Lodge as No. 26, Township of Townsend. The Warrant was signed on June 24, 1812, by William Emery, Deputy Grand Secretary: No Lodge name was specified in the Warrant although in these early years the members appear to have referred to it as "Townsend Lodge". This was more in allusion to its location than to any firm decision on a name. The Lodge members named in the Warrant were: Bros. Amos Dodge, WM; Eliakim Crosby, SW; John Collver (or Culver), JW; Sherman Hyde; Abram Masseur and Morris Sovereign.

The first meetings were held in Murphy's Lodge in Townsend (about three miles north of Waterford). As many of the Lodge members lived within a fifty-mile radius of Waterford the Lodge voted to hold its meetings in many of the small towns in the area and was considered to be a "travelling Lodge" up to the time that it removed to Simcoe.

During these early years, the Lodge claimed to have a Dispensation to work the Mark degree under the authority of its Warrant (which was a normal circumstance

at the time) and did so for a number of years. The Mark Lodge did not join the new Grand Royal Arch Chapter of Upper Canada after its formation in 1822 and eventually died out.

Lodge No. 26 did not take part in the Grand Masonic Convention of 1817, but did agree to become enrolled in the lists of the new Provincial Grand Lodge of 1822 under R. W. Bro. Simon McGillivray. As a newly registered subordinate Lodge of the Provincial Grand Lodge, it was issued with a new local Warrant as No. 14 located at Simcoe (the county town of Norfolk County) and was registered with London, from which it received Warrant No. 767 ER. This latter number became 500 ER in 1832, and 977 in 1856 with the English renumbering.

Concerns with the working of Masonic government, and the continued absence of the Provincial Grand Master in England, (R. W. Bro. McGillivray had returned to England at the end of 1822 and did not attend any of the meetings of the Provincial Grand Lodge except for 1825), must have been of concern to many of the older Lodge members who could recall that such circumstances in 1802 had led to the formation of the Schismatic Grand Lodge of Niagara. These concerns resulted, in 1835, with Lodge No. 14 meeting with King Hiram, No. 12, West Oxford (now No. 37 GRC, Ingersoll) and Mount Moriah, No. 20, Westminster Township, Middlesex County (which ceased working in 1852) to form a new Provincial Grand Lodge. They held an organizational meeting and elected officers but did not meet after February 1836.

On June 11, 1840, Mr. William Mercer Wilson was initiated into Lodge No. 14 and by the end of the year he had been passed, raised and elected Junior Warden. He was Master in 1842 and was elected to this office at intervals for a total of eleven years. The Lodge was represented by W. Bro. Wilson at the meeting of the (rejuvenated) Provincial Grand Lodge of Canada West, where he was appointed Assistant Provincial Grand Director of Ceremonies. He also attended the meetings of 1847 where he was appointed Provincial Grand Sword Bearer, and 1848, where he was elected as Grand Senior Warden. He presided at the meeting of 1849 in the absence of both the Provincial Grand Master and Deputy Provincial Grand Master.

By 1854 the Lodge name had become “Norfolk”, (the name and date are carved in the Lodge Altar) and this would hereafter become the official name on its Canadian Warrant.

Norfolk Lodge supported the move for Masonic independence and its representative at meetings in 1854 and 1855, and at the critical meeting of October 10, 1855 in Hamilton, was W. Bro. William Mercer Wilson. At this last meeting,

delegates from forty-one Lodges had voted to establish the Grand Lodge A. F. & A. M. of Canada and W. Bro. Wilson was named to head a committee to draw up the Constitution. On October 11, 1855, he was elected as the first Grand Master and was installed as such on November 25 by the Hon. H. T. Backus, Past Grand Master of the Grand Lodge of Michigan.

Norfolk Lodge was the first to surrender its Provincial and English Warrants to the new authority. On November 27, 1857, M. W. Bro. Wilson signed a Warrant for Norfolk Lodge as "No. 5 GRC" which indicated that it was the fifth oldest Lodge at that time which had joined the new Grand Lodge. The other four were: Antiquity No. 1, Montreal (originally No. 227 IC in the 46th Foot), dating from 1752; Niagara No. 2, Niagara-on-the-Lake, dating from about 1780; Ancient St. John's No. 3, Kingston (originally Kingston Lodge UD), dating from 1794; and Union No. 4, Grimsby (originally No. 15 (local)), dating from 1797.

But the formation of the new Grand Lodge was not without its problems caused, in part, by the parallel formation, in 1857, of the Ancient Grand Lodge of Canada with 42 Lodges. But unity and harmony, rather than disunity, was desired and the efforts of M. W. Bro. Wilson resulted in amalgamation in July 1858. As with England and the unification of the Antients and Moderns in 1813, all Lodges were listed according to their dates of formation and new Warrants were eventually issued, with Norfolk No. 5 becoming Norfolk No. 10. For this Lodge, so dear to the heart of the first Grand Master, a new Warrant was not issued: rather, the original Warrant was amended by hand with the number "5" being struck through by hand and the new number "10" written in beside it.

Norfolk Lodge, too, had had its problems in 1855 when some members of the Lodge, desiring to remain loyal to England, left the Lodge and obtained a Warrant from the Provincial Grand Lodge of Canada West as Simcoe Lodge, No. 52. The Lodge retained this number under the Ancient Grand Lodge of Canada, but became No. 63 in the renumbering of 1858. The Lodge closed and the Charter was surrendered in 1863 with all the members, at that time, joining Norfolk No. 10; interestingly only one application form was used and all the members signed the reverse.

On March 17, 1863, Simcoe was devastated by fire and Norfolk Lodge lost its meeting room and possessions, although some of the furniture and jewels were saved. It shared meeting facilities with Simcoe No. 63, returned to its rebuilt rooms in 1865, and moved into its present facilities in 1872.

When M. W. Bro. Wilson was re-elected as Grand Master in 1866, R. W. Bro.

Henry Groff of Norfolk Lodge was elected as Grand Treasurer. M. W. Bro. Wilson was again elected as Grand Master in 1872 and re-elected each year until his death on January 16, 1875. Norfolk Lodge held a Memorial Service on January 20, 1875 and visits to his graveside were begun. In 1922, the Grand Lodge A. F. & A. M. of Canada in the Province of Ontario erected a memorial to the first Grand Master and an annual service has been held there on the last Sunday in June ever since.

In peacetime and wartime the Lodge has always ensured that support for benevolence and charitable activities are included in its program. Many “projects” have a local focus, and the Lodge has also been very supportive of the various activities of Grand Lodge. In this latter category, Norfolk Lodge supported efforts to bring children from Masonic homes in Britain.

The Lodge celebrated its centennial in 1912, but it was not until December 11, 1928 that it was authorized to “wear gold”. On June 24, 1962 the Lodge celebrated its 150th anniversary and plans are already underway for the bicentennial in 2012.

The Lodge is still working as Norfolk Lodge, No. 10 GRC, Simcoe, in Wilson South District and meets on the second Tuesday of the month in the Masonic Hall, 28 Peel Street, Simcoe.

[Sources: (1) *The History of Freemasonry in Canada*, two volumes, by John Ross Robertson, published by the Hunter, Rose Co., Limited, Toronto, 1899. (2) *A History of Norfolk Lodge A. F. & A. M. No. 10 GRC, and Freemasonry in Norfolk County*, by John S. Moir, MA, Ph.D., DD, 1998. (3) *Historical Highlights of Norfolk County*, compiled by Bruce M. Pearce, publisher and date unknown. (4) *Wilson Lodge, No. 113, Waterford*, compiled by Brian Varey, Erie Lodge, Port Dover and Ted Jacques, Erie Lodge, Port Dover, and presented to Wilson Lodge, Waterford, January 13, 1982. (5) *An Historical Sketch of Norfolk Lodge No. 10 A. F. & A. M. 1812-1962*, 150th Anniversary Booklet, by R. W. Bro. Bruce M. Pearce, Lodge Historian, 1962. (6) *Wilson South District - Histories*, compiled by R. W. Bro. John Hiley, 2000, private publication. (7) *First Grand Master*, by Bruce M. Pearce, Second Edition, 1973, printed by Griffin and Richmond Co., Ltd., Hamilton, Ontario under the auspices of the Grand Lodge A. F. & A. M. of Canada in the Province of Ontario. (8) *Place Names of Ontario*, by Alan Rayburn, published by the University of Toronto Press, 1997, ISBN 0-8020-7207-0.]

A MODEL MASTER

by: M. W. Bro. William Mercer Wilson. From *The Craftsman*, 1866.

In addition to his legal and management skills, our first Grand Master wrote extensively for The Craftsman magazine. In this article he sets out the challenges, not just for the Master of a Lodge, but also for every member and lover of the Craft – Ed.

To become the model Master of a Lodge should be the ambition of every Brother, and to discharge with efficiency and zeal the duties of that important office should be his first most anxious desire. These duties are not confined to the mere repetition of a few phrases, learned by rote, but he should be enabled to instruct the Craft, not only as to the meaning and origin of our ceremonies, but also to explain to them the philosophy which is veiled in its allegories and illustrated by its symbols. He should be able, also, to convince his Brethren, that all science and art, legitimately directed, are but lines that radiate towards the great "I Am"; that the Sciences are the media by which we are led to contemplate the goodness, greatness, wisdom and power, of the Great Architect of the Universe; and that the Arts are the modes we have developed of expressing our sense and admiration of the wondrous glories of the Almighty Father which are scattered around us.

The Master of a Lodge should also, in his life and in his conversations, be a model for his Brethren to admire and imitate, and should himself practice, out of the Lodge, those great moral doctrines and virtues which he inculcates within its walls. He should be punctual and methodical in all things, and, both by his character and conduct, command the respect, the esteem, and good will of all men; for, as the Master is supreme in his Lodge, and distinguished by his position in the Craft, so should he also be distinguished as the possessor of an irreproachable character, a dignified demeanor, an expanded intellect, and liberal education. Happy and prosperous must those Lodges be which are governed by such men! - their time of meeting is looked forward to by the Brethren with the most pleasing anticipation. Prompt at the hour, every Brother is at his station, and the work is carried on with pleasure and profit.

The Worshipful Master who presides over his Lodge with ability, firmness, and decision; (for without force of character there can be no force of impression) whose manner is courteous yet dignified; whose decisions are consonant with

reason and Masonic law; and who dispenses light and information among the Craft, will ever be regarded by his Brethren as one who is entitled to their highest respect and their most fraternal regard. The anxious enquirer after Truth and Light feels that he may appeal with confidence and safety to such a ruler of a Lodge, as to one who is not only able and willing to reward and advance him according to his ability and worth, but to one whose duty and high privilege it is to diffuse the beams of light and scatter abroad the seeds of truth. The aspirant, animated by the love of truth, uninfluenced by mercenary motives, duly appreciating the philosopher's apothegm, that "Knowledge is Power", and promoted by higher desires, eagerly presses forward, believing in a nobler destiny and aspiring after a brighter record; it is the Master's duty to assist him in his research - it is his high privilege to "pout the balm of instruction o'er the mind", to fill it with light, to stir up its powers, and to raise it to its proper supremacy over matter. It is for him to bestow upon the neophyte - if he finds him worthy and qualified - not only wealth but power also; not the wealth that corrupts its owner, nor the power which enslaves its dependent, but the ennobling wealth of wisdom and the enduring power of knowledge. [The means of acquiring Masonic knowledge have now, by the indomitable perseverance of our distinguished Brother, Robert Morris, Deputy Grand Master of the Grand Lodge of Kentucky, been placed within the reach of all. His Masonic Library, which embraces several valuable volumes; contributed by himself, should appear not only in every Lodge Room, but in the house of every intelligent Mason, as it embodies nearly all that is valuable in Masonic literature.]

The Financial affairs of the Lodge are managed by such a Master with prudence and economy - he regards debts due either by or to his Lodge peculiarly as debts of honor, and takes care to have them promptly arranged - the Brethren, loving the man and respecting his authority, submit to his decision with cheerfulness and alacrity, and are ready at all times to aid him in his efforts to advance the interests of the Order. The cement with which he has bound the Brethren together is not confined to the Lodge Room, but is carried out into the world, and practical illustrations of friendship and brotherly love are daily exemplified.

Time will not now permit me to enlarge on the various qualities and virtues which adorn the model Master. I must therefore leave the subject for the present, and conclude by remarking, that I feel proud and happy in being enabled to say that, I believe, we have among us many Masters and Past Masters of Lodges who are an honor to the Fraternity and the Order - many who are not only Masters of men but also of work, and who are indeed entitled to the proud distinction of being regarded as the cream of the Craft.

THE MASONIC PREMIERS OF ONTARIO

by: R. W. Brother Doug Franklin, DDGM, Ottawa District No. 1

How often have we in the Craft come across references to “Famous Freemasons”?

There are occasional references to famous Brethren whenever a newspaper article on the Craft appears. Frequently mentioned are George Washington and other presidents of the United States, musicians such as Wolfgang Amadeus Mozart and Jean Sibelius, and even astronauts such “Buzz” Aldrin, the first man on the moon. Few sources, however, mention famous Canadians who were Masons. In the *Canadian Encyclopedia*, we find references to notable political leaders who were Masons: Sir John Alexander Macdonald, Robert Borden, R. B. Bennett, John Diefenbaker and “16 Ontario premiers, (e.g. William G. Davis) . . .”

Chips, the newsletter of Heritage Lodge, No. 730 G.R.C., has listed some of the premiers of Ontario who were members of the Craft, and the year of their initiation:

- Sir William Howard Hearst, 7th Premier. Initiated into Keystone No. 412, Sault Ste. Marie, 1889.
- Ernest Charles Drury, 8th Premier, Corinthian No. 96, Barrie, 1920.
- George Howard Ferguson, 9th Premier, Mount Zion No. 28, Kemptville, 1895.
- George Stewart Henry, 10th Premier, York No. 156, Toronto, 1904.
- Mitchell Frederick Hepburn, 11th Premier, St. David’s No. 302, St. Thomas, 1927.
- Gordon Daniel Conant, 12th Premier, Cedar No. 270, Oshawa, 1912.
- Harry Corwin Nixon, 13th Premier, St. George No. 243, Brantford, 1919.
- George Allen Drew, 14th Premier, Waverly No. 361, Guelph, 1923.

- Thomas Laird Kennedy, 15th Premier, River Park No. 356, Streetsville, 1905.
- Leslie Miscampbell Frost, 16th Premier, Faithful Brethren No. 77, Lindsay, 1926.
- William Grenville Davis, 18th Premier, Flower City No. 689, Brampton, 1961.

Some of these notable Brethren were rivals in political life. Mitchell Hepburn's Liberals beat George Henry's Conservatives in the 1934 provincial election. In fact, Hepburn learned that he was Premier while listening to the radio on election night at his campaign headquarters—in the St. Thomas Masonic Temple.

Building is, of course, central to the Craft. It is interesting that a number of the premiers have been memorialized in place names and building names in the Province. Can you name a few?

Several of the Masonic premiers have publicly acknowledged and given value to the Craft in their lives. Among these are Leslie Frost and Bill Davis.

In a recently published book entitled, *The Capacity to Judge: Public Opinion and Deliberate Democracy in Upper Canada 1791-1854* author J. L. Nairn (not a Mason) presents a convincing argument that Freemasonry was an important influence in the evolution of political thought in Upper Canada. He credits the genuine and demonstrated belief of men “meeting on the level” and representing many different backgrounds, as a force in the emerging democracy. The training of lodge officers, the deportment expected of them, and the leadership brought out by successive responsibilities all contributed, according to Nairn, in shaping civic leadership.

In later articles, I hope to be able to present some details of the masonic and civic careers of each of these Masonic Premiers.

THE DEACONS AS MESSENGERS

by: W. Bro. Terry Sleightholm, PM, St. Andrew's Lodge, No. 16 GRC, Toronto.

As Freemasons, we are aware that our present-day ritual in Ontario has many words and practices with which we may not be familiar. In fact, some of the practices described have been in disuse for many years but, due to tradition, remain in our Masonic ritual. An example is in the portion of the ritual with respect to the opening of the Lodge in the First Degree concerning the duties of the two Deacons:

“ W.M. Bro. J.W., the situation of the J.D.?”

J.W. At the R.H. of the S.W., W. Sir.

W.M. His duty?”

J.W. To carry the messages and commands of the W.M. from the S. to the J.W., and see that the same are punctually obeyed, W. Sir.”

But when do we ever see these messages being communicated through Deacons? We don't.

By long standing tradition, the Deacons are messengers of the Lodge. The earliest Deacon's Jewel or badge consisted of a winged Mercury, the messenger of the gods. Older Lodges around the world may still use Mercury as a Jewel of the office, in place of the dove that is familiar to us.

We do know that from about 1760 onwards the Deacons actually performed some of these duties: that is, there were certain portions of the ceremony in which the W.M. sent a whispered message via the S.D. to the S.W. who passed it on through the J.D. to the J.W.

How do we know this? Although no ritual was published, nor was any official approval given to any such publication at the time of the first Grand Lodge in England in 1717, there were certain “manuscript catechisms” and “exposures” written in those early times. It is known that in Scotland there was a Masonic ritual circa 1598 but it was not until 1696 that actual details of the words and procedures of the ceremonies were recorded. These words, all of Scottish origin, appear in a group of four manuscripts, three complete texts and a fragment of one. They are referred to as the “Edinburgh Group” of texts. They were not always written out of spite or for profit, but were copied out laboriously by hand to serve as “aides-

memoire.”

The earliest printed exposure appeared in a London newspaper in 1723, and was followed by several publications in the form of broadsheets and pamphlets, including Pritchard’s “Masonry Dissected” in 1730, which was the first to mention three degrees as well as the Hiram legend. Some of these publications were simply trash and in France, exposures were sometimes written to ridicule Masons, especially in politically unsettled times when Masonic meetings were suspected as being excuses for political conspiracies.

However inaccurate, the sum of these exposures often with illustrations, and the Edinburgh group of texts make for interesting reading and provide us with a reasonably good idea of what early Masonic ritual was like.

From these sources we learn that there were certain parts of the ceremony in which Deacons did carry the W. M.’s whispered messages. An exposure of 1760 entitled “Three Distinct Knocks” described the practice of calling on and calling off, a part of the ritual familiar to us but not with the same involvement of the Deacons: *“The Master whispers to the S.D. at his right hand, and says, ‘tis my will and pleasure that this lodge is called off from work to refreshment during pleasure’; then the S.D. carries it to the S.W. and whispers the same words in his ear, and he whispers it in the ear of the J.D. at his right hand, and he carries it to the J.W., and whispers the same to him . . .”*

Now you know the origin of the words so familiar to us at the opening of Lodge describing the duties of the Deacons. In an organization that traditionally has depended so much on word-of-mouth and memorization of ritual, we modern Masons owe our knowledge of early ritual to these eighteenth century exposures and Scottish documents.

IT DOESN'T APPLY TO ME!

by: Bro. David Cook, Ashlar Lodge, No. 701, GRC, Tillsonburg.

There's been a lot of talk in the last few years about how apathetic many Masons are toward the Craft. There is much discussion about the fact that less people are attending our regular meetings and at the same time there is an increased in number of dropouts. Brethren, the facts speak for themselves; fewer than 20% of the Masons in the Province of Ontario actively attend and support their lodges. This isn't really surprising when you consider modern man's general attitude toward the society in which we live. We don't want to become involved, but we need to justify our actions and consequently we tend to rationalize. One of the most common means we use to justify our avoidance of broadly phrased directives, is to think consciously or even sub-consciously, **It Doesn't Apply to me!**

For example the sign above the telephone says, "Business Calls Only", but even though I see the sign, I ignore it and call anyway. I won't be long so, **It Doesn't Apply to me!**

The sign painter is well aware of this widespread attitude, he knows that the words "Keep Out" are often interpreted as "others are to keep out", so he adds, the phrase "This Means You!".

The "Maximum Speed Limit" on Highway 401, is posted as 100 km/hr, most people go about 120 km/hr, because they're in a bit of a hurry and therefore rationalize, **It Doesn't Apply to me!**

Every town has signs saying, "No Parking-at Anytime", but people still park there anyway, because they won't be long so therefore believe, **It Doesn't Apply to me!**

I'm in the insurance business and I often see farmers who suffer a great loss, when their crops are destroyed by frost, or families who are devastated when they lose their home to fire and neither one had adequate insurance coverage because they believe that these things only happen to the other guy, so therefore, **"It Doesn't Apply to me!"**

The summons announces that our lodge is making a fraternal visit to another lodge and requests every member of the lodge to attend. You may read the summons and say that, "Since I wasn't asked personally they won't miss me

anyway, so therefore **It Doesn't Apply to me!**" As an E.A. we're taught to study of the Volume of the Sacred Law, and we're also asked, "to consider ourselves called upon to make a daily advancement in Masonic Knowledge." But, how many of us actually take this seriously or do we maintain, **It Doesn't Apply to me!**

I often counsel new Masons that, "what they have recently learned is just the tip of the iceberg. The richness of Freemasonry, its greatness, is there beneath the surface. "You've seen only the exposed part", I tell them. "you have to accept the rest on faith, until you can examine its depths for yourself."

Many of our members have never seen more than the tip of the iceberg. They have only discovered the surface of Masonry, and are quite content to remain a Surface-Mason for the rest of their lives. A Surface-Mason is one who may be active in the lodge, who attends all the meetings, takes part in the degrees work, who aspires to become an officer, and who enjoys the fellowship of Masonry, but doesn't really understand its message. Another example of a Surface-Mason, is the ritualist who delivers the work letter-perfect, with dignity and meaning, and later spoils it all by telling the kind of story at the Festive Board, that has no place at a Masonic gathering. To him the ritual is the Be-all and End-all of the Craft. To other Surface-Masons, the Alpha-Omega of the fraternity is the taking in of new members on one end and the cranking out of P.M.'s on the other. Oh, they know that there is more to it than that, but they consider that "**It Doesn't Apply to me!**"

Masonry teaches us that it does apply to all of us and when we look beyond the mere words and symbols of the ritual, we find that Masonry teaches many personal lessons. Nothing is so personal as a man's death, yet death is another subject that most people tend to rationalize. Oh, we know that we must one day leave this sublunary abode, but few are prepared for their final hour of existence. Few have purchased a burial plot, or a casket, and few have an up-to-date Will, because we all feel that, **It Doesn't Apply to me!** The drama of the M. M. degree teaches us, in a very vivid way, that it does apply to me! It invites us to reflect on that awful subject and to realize that the moment of death may be at hand. In his book *Masonic Harvest*, Claudy points out that; "unfortunately, like all human beings, Freemasons sometimes fail to see the stars because of the sky, and cannot see the flowers because of the garden! Sometimes we are so much concerned with the tangibles of Freemasonry, that we lose sight and track of the far more important intangibles. In every Masonic lodge meeting a spirit is present, which is absent from all other gatherings, no matter how important or great." He calls that spirit '*Inspiration*' and tells us "That inspiration is ours for the taking; Freemasonry has it, has always had it, has always given it to him who asked and took. Never has she forced it on any man; never has it been obtrusive, loud or blatant. It works only

from the Craft to the human heart; from the altar to the soul; from brother to brethren.”

How can we capture this intangible, this glimpse beneath the surface of Masonry? Grand Lodge can legislate it, constituent lodges may stress it, but only the individual Mason can grasp it, and learn it well enough to describe it to others, so they will also see it.

An unknown brother described what he saw as, “In a world of greed and force, Freemasonry teaches self restraint and reason. In a world permeated with the spirit of selfish rivalry, it teaches universal brotherhood. In a world of cynical disbelief, it teaches reverence for the Deity. In a world floundering in the depths of a great moral and spiritual depression, it teaches industry, self-reliance, temperance and integrity. Its emphasis is always on the nobler point of view, finer choice of conduct. In a changing and superficial world it points to the eternal and fundamental principles that have emerged unchanged from every transition era.... It aids, comforts, reassures and inspires individuals. It leaps the barriers of race and space, to draw together the finest aspirations of all men and unite them in a universal Brotherhood.”

Many of our members have never attended a Masonic meeting, since they were raised to a M.M. And why should they?

Brethren! We’ve failed, during that short time that we had their attention, to impart to them the true meaning of Masonry. They had their three degrees and thought that was all there was. I believe that the learning process of the new candidate should be more than just receiving three degrees. We must assign him a Mentor and that mentor, needs not only to assist with his work, but also to invite him to visit other lodges, attend DDGM official visits and installations. We also need to provide him with Masonic Education that will enhance his development while he is still hungry for Masonic knowledge. We could have our Masonic Education coordinator, Lodge Historian or a senior member, deliver a special address, aimed directly at this new Mason. Perhaps we could loan him the Friend-to-Friend videotape or audiocassette, to take home with him. And to encourage him to share this new found knowledge with his friends and family. We could have a training package put together for each degree, which contains not only the memory work, which he is required to learn, but also some short papers on such subjects as; *What is Freemasonry, When is a Man a Mason, the Evolution of the Three Degrees, the History of Freemasonry on our lodge, our district, or our province.* We could invite him to be our special quest, to join us in watching a

degree in a different lodge, or to give him a truly new experience, which he won't soon forget, ask to join with us and observe, for example an Irish degree, in London.

Our job doesn't stop when the New Mason has finished his degrees, his Mentor should encourage him to go through the chairs, and continue to visit other lodges. The W.M. should ask him to learn some small charge to help out in the degrees or to say grace or toasts to the Queen. Each month we could loan him a copy one of the books in our library, such as; *Beyond the Pillars* or *Our first Grand Master or Whence Come We?*.

I believe that until Masons, of all the Masonic Bodies, learn to support their lodge, and more especially to insist that every member, new and old, have been given an opportunity to learn that which is below the surface, that which is the true meaning of Masonry, we will continue to have an increase in drop-outs and a decline in membership.

As Masons, we need to truly commit to the fact that all the symbolic teachings, and all the principles and precepts of the Order and all the lessons of life, **“do in fact, apply to each and every one of us.”**

LIBRARY, MUSEUM AND ARCHIVES OF THE GRAND LODGE OF CANADA IN THE PROVINCE OF ONTARIO

by V. W. Bro. Desmond Washer, member of the Library, Museum and Archives Committee

In this new Millennium, it is appropriate that we re-awaken the thoughts of brethren throughout our Grand Jurisdiction to the wealth of Masonic information and learning that is available at your Grand Lodge Library and Museum.

Prior to the 1800's, the availability of Masonic publications was very scarce in Canada. In the early to mid 1800's, some of the Toronto Lodges had small collections and, in 1867 they decided to pool their resources into a centralized Library called "The Masonic Library of Toronto." For a period of time, the collection was turned over to the Toronto Public Library, but they were eventually returned to Grand Lodge. The collection has grown by purchase and personal bequests over the ensuing years until there are now over 1700 books in the circulating library and 1000 historic and valuable books in the non-

circulating/reference collection. Since 1969 and the advent of cassette and videotapes, the visual section of the library has also grown. Many duplicate copies of books have been distributed to other Masonic Libraries and Lodges to augment or start-up their respective Collections.

The Grand Lodge library started to become a reality in 1918 after the death of M. W. Bro. John Ross Robertson who had bequeathed his personal collection of some 1000 books to the Toronto Public Library, which they then presented to Grand Lodge. These books, however, were locked away in cases and were available only for consultation. It was not until 1933 when a special Committee chaired by R. W. Bro. (later to become M. W. Bro.) W. J. Dunlop, (affectionately known as the Great Educator) made the Robertson collection available as a reference, non-circulating library. Many books were placed into a circulating library with a listing sent to all Lodge Secretaries, to be loaned, on request by mail, to the brethren. This early collection, formed the nucleus of what we know today as, "The Grand Lodge Library" of the Grand Lodge of Canada in the Province of Ontario.

The first appointed Librarian was Brother Norman Haydon of Riverdale Lodge No. 494, Toronto, who served as Librarian from 1934 to 1949. He arranged for the Library to be for one night a week.

From this start worthy brethren have given freely of their time to serve as librarians and, have carried out their respective duties in an unstinting manner, providing information and insight with respect to the requests and queries of brethren interested in gaining further Masonic knowledge. The library was moved from 888 Yonge Street, Toronto in 1984 to the Grand Lodge Memorial building on King Street West, Hamilton. Right Worshipful Brother Wayne Elgie was responsible for the setting up of the Library in its new location with the assistance of many Hamilton brethren. It was to be a user friendly Library, and at that time, a new catalogue was developed which included the available audiovisual material.

The Museum and Archives became part of the Library when it was officially opened by the Grand Master, Most Worshipful Brother C. Edwin Drew, on May 27, 1995. Many brethren had lobbied for such a project to be undertaken in order to preserve the artifacts and memorabilia that could be reflected upon by Masons in the years to come. Two of the leading Brethren who pressed very hard to bring this project into fruition, were M. W. Bro. Lou Copeland and R. W. Bro. Norman Buckingham. The support of the Grand Master, M. W. Bro. Drew, the Grand Secretary M. W. Bro. Robert E. Davies and many other brethren working behind

the scenes, made this important undertaking a great success. The Heritage Lodge No. 730 of Cambridge donated \$5000 towards the shelving and display cabinets to house the artifacts. The Museum currently displays over four hundred and fifty items for the brethren to view.

The mandate under which the Grand Lodge Library, Museum and Archives Committee operates is: (1) to be responsible for the administration and staffing of the Library and Museum, with personnel, during the specified hours as advertised; (2) to be responsible for the acquisition and cataloguing of all books, periodicals, artifacts, archives, audio-visual materials, patents, jewels and, anything of a Masonic nature; (3) to repair, refurbish and restore, where practicable, books and artifacts; and (4) to provide assistance and counsel to individual Masons, Lodges and Districts in such matters as may fall within its competence.

The hours of operation during the months of September through to May are: Wednesday afternoon 1:00 to 4:00 p.m. and Saturday from 10:00 a.m. until noon. For those who are unable to attend at the prescribed hours, your needs can be met by arranged appointment, with the assurance that every attempt will be made to accommodate out of town visitors, outside of regular hours. (The Library and Museum are closed on Statutory Holidays).

Located on the second floor of the Grand Lodge Memorial building, at 363 King Street West, Hamilton, the library and its materials are available to all Masons, in good standing, from any lodge in our jurisdiction. One can simply sit and read one of the non-circulating books or, borrow a book from the lending library for home study. The majority of these books are not to be found in the general public libraries or book stores, and are there for your benefit, so please avail yourself of the opportunity to read and understand more of just *Who, What, When, Where from, and Why we are*. There is no better place to gain that particular knowledge, than through the study of the history of Freemasonry, in the books and artifacts contained in the Grand Lodge Library and Museum. The complete list of books and materials available can be downloaded from the Grand Lodge Web-Site at:

<http://www.grandlodge.on.ca>

Library Request forms are available from your Lodge Secretary.

“MASONIC” RELATED ORGANIZATIONS FOR YOUNG MEN AND WOMEN

In his Grand Master’s Address at the 147th Annual Communication of the Grand Lodge A.F. & A.M. of Canada in the Province of Ontario, M. W. Bro. Terence Shand spoke on the importance of young men and women and the need for ongoing support for Masonic related youth groups. This series of three articles has been prepared by R. W. Bro. Jim Heffel, PDDGM, Ottawa District 2 (PGM, DeMolay Canada) with the assistance of V. W. Bro. John Hawkins, PGS (also PGM, DeMolay Canada); Mrs. Luanne A. Walton, Supreme Deputy in Canada of the International Order of Rainbow for Girls; and Mrs. Jennifer McEwen, Past Honoured Queen, Bethel No. 3, London, Ontario, of the International Order of Job’s Daughters. These organizations, established and supported by Masons or spouses of Masons, have been created for young men and women and parallel many of our Masonic ideals and principles. - Ed.

THE ORDER OF DEMOLAY

The Order of DeMolay was founded in 1919 in Kansas City, Kansas, by “Dad” Frank S. Land. Dad Land was the librarian at the Scottish Rite building in Kansas at the time. Dad Land met Louis Lower, a fatherless boy, and felt that there would be many young men like him with the end of World War I. Dad Land invited young Louis and any of his friends to the Scottish Rite library where they would read from many of the magnificent books.

Dad Land decided there could be a fraternal organization for these young men based on the ideals of Freemasonry. Louis Lower and his friends were very interested in creating such a brotherhood and having read about Jacques DeMolay and the Knights Templar felt that the fidelity of the Knights and their ideals was what they would like to emulate. Dad Land asked his friend and brother of the Scottish Rite, Frank Marshal, to write the Ritual. Dad Marshal was a journalist but had never written anything like a Ritual or anything so important before. The Order of DeMolay has two degrees, the Initiatory and the DeMolay. The Initiation symbolizes the journey through life and instructs the candidates in the seven cardinal virtues of DeMolay: Love of Parents, Love of Religion, Courtesy, Comradeship, Cleanliness, Fidelity and Patriotism. The DeMolay degree emphasizes the importance of fidelity through a depiction of the Trials of Jacques DeMolay at the hands of the Inquisition.

The prime objective of the Order of DeMolay is to “make good young men better”. It is through the assistance of the advisors that the young men are taught the importance of organizational skills and public speaking. The young men of DeMolay are given the opportunity to create, plan and execute their own programs with the advice from the Advisory Council.

Under the guidance of the International Supreme Council, the organization’s governing body, Order of DeMolay membership exploded in the early years with large classes of candidates, the largest being over one thousand new members.

In 1923 the Order of DeMolay became international with the first Chapter outside the US - Winnipeg, Manitoba. DeMolay expanded west in Canada, through the prairies to the Pacific coast. In 1969 the International Supreme Council sanctioned the formation of a separate governing body for Canada and the Canadian Supreme Council was formed.

It was not until 1972 that the Order of DeMolay established a Chapter in the east with West Laurentian Chapter in Aylmer, Quebec. The first Ontario Chapter was established in Ottawa in 1974. From these beginnings Chapters have been formed in Windsor, London, Guelph, Toronto, Brampton and Belleville. As with many fraternal organizations in the Masonic family some Chapters have gone into darkness. The following are the Chapters that are functioning: Ottawa Chapter, Ottawa; G. Fred Kingsmill Chapter, London; Royal City Chapter, Guelph; Horace Munday Chapter, Whitby;; George B. Carr Chapter; Newmarket. There is a Club in Hamilton.

DeMolay has established a history here in Ontario. A provincial body has been established uniting the Chapters and providing some of the premier youth events in the province. They have their provincial sessions in November, have created and run a summer camp for the members and the Sweetheart Ball in the spring. The Sweetheart Ball is held in conjunction with the spring meeting at which one of the degrees is performed. This has become the Grand Masters class and it was at this event that M. W. Bro. Durwood I. Greenwood became the first Grand Master of the Grand Lodge A. F. & A. M. of Canada in the Province of Ontario to visit a DeMolay activity. M. W. Bro. Greenwood established the path that other Grand masters could follow. The late M. W. Bro. William Anderson attended the Ontario provincial Sessions during his term and was the first Grand master to wear his regalia of office and have the Grand Master’s Pennant on the podium. This trend is continuing and DeMolay and Masonry will be the better for it.

The Canada Supreme Council has gone through a restructuring over the last three years with the assistance of the International Supreme Council. The organization has been incorporated and is now DeMolay Canada Corporation. To keep up with the changing times it is necessary to have a dynamic organization to cope with the changes required to keep an organization vibrant. A Board of Directors has been established to be able to make rapid decisions. The current Grand Master of Canada is Dad Charles Pole who resides in London and the current Executive Officer for the jurisdiction of Ontario is Dad Norman Pound of Ottawa.

DeMolay Canada has Chapters in Saskatchewan, Alberta and BC. To the east of Ontario, the province of Quebec has had two Chapters which are now in darkness but Atlantic Canada is one the rise with the original Chapter, Phil Drader, Coronation Chapter and two new Chapters in the past two years.

For further general information consult the DeMolay website at www.demolay.org. For information on DeMolay in Ontario please contact: Mr. Norman Pound, Executive Officer for DeMolay Ontario, 17 Roche Place, Ottawa, ON K2H 5P8; (613) 828-6433; email norm.pound@sympatico.ca.

INTERNATIONAL ORDER OF THE RAINBOW FOR GIRLS

The International Order of the Rainbow for Girls is a service organization for girls and young women between the ages of 11 and 21 and is sponsored by Masonic Lodges, Eastern Star Chapters, Amaranth Courts and White Shrines. Membership is open to daughters of Masons, members of the Orders of the Eastern Star and Amaranth and to the friends of Rainbow Girls.

The Order was established in McAlester, Oklahoma in 1922, by Rev. Mark Sexson, a 33rd degree Mason. Rainbow has been active in Canada since 1926 and the Grand Assembly of Canada was constituted in 1955. Each local group is called an Assembly. Rainbow Assemblies are found in many jurisdictions around the world including Canada, USA, Australia, Brazil, Germany, Italy, Japan, Philippines, to name only a few. There are eight Rainbow Assemblies in Canada, six in Ontario and two in New Brunswick.

The International Order of Rainbow for Girls helps promote self-esteem and leadership in members. As members, girls learn valuable public speaking skills

and attend meetings presided over by girls their own age. While there are always adult advisors to provide direction, all meetings are conducted by the girls.

Rainbow emphasizes effective leadership, patriotism, cooperation with equals, love of home, loyalty to family, active participation in the religion of choice and above all, service to humanity.

Members of the Rainbow are active in their schools, communities and religions. They raise money for various charities through bake sales, car washes, silent auctions and chocolate sales, and they extend themselves in service to their communities, religious institutions and their sponsoring organizations. Rainbow girls have many fun activities and opportunities to make lifelong friendships.

In addition to activities in local Assemblies, there are many activities that involve all members in the jurisdiction. Grandy Camp is a weekend long camp for all active Rainbow girls in Canada. During the weekend the girls get together and camp out in cabins at an Easter Seals camp. Ritual competitions, Rainbow Trivia, skits, door decorating contests, scavenger hunts, campfires and games are all part of this annual weekend. An important part of Camp is an annual School of Instruction where everyone learns basic yet important rules and teachings of the Ritual. Most importantly, Grandy Camp is an opportunity for members and advisors to spend time together in a relaxed atmosphere. Every year, we create new memories and more lasting friendships.

Each year, the Assembly of the Grand Worthy Advisor hosts a reception for her and the Grand Officers. This event is usually accompanied by a sleepover where everyone has fun, eats junk food and plays games - but doesn't get much sleep!

The culmination of the Rainbow year is Grand Assembly which is held in early August each year. All members participate as either Grand Officers, Grand Representatives, Grand Pages or members of the Grand Choir. The Grand Officers perform the Initiatory work, there are fun sessions and it is a great opportunity to welcome our Rainbow sisters from other Grand Jurisdictions.

Even when members are not together at jurisdictional events, we have ways to keep in touch. Rainbow Treasures is the newsletter of the Grand Assembly of Canada. It is produced three times each year and is a chance to read greetings from the Supreme Deputy and the Grand Worthy Advisor, to catch up on the recent news of the jurisdiction, to read about interesting places to visit, to hear about weddings, babies, graduations and more. And there is always the chance to

brighten your day with our Riddles and Giggles. Articles are submitted regularly by our Grand Journalists - one in each Assembly. Anyone can obtain a subscription to the newsletter by contacting the Editor, Rosemarie Fraser by email at editor_rtreasures@hotmail.com. The subscription fee is \$5.00 per year and covers the delivery of all three copies to your place of residence or hand delivery at Grandy Camp and Grand Assembly.

The Mary C. Holdsworth Scholarship Fund provides Scholarships for Active Rainbow and Majority Girls within the Grand Jurisdiction of Canada in furthering their post-secondary education. The fund was created in 1989 to honour Mrs. Mary C. Holdsworth, who served as Canada's Supreme Representative for over thirty years. Since its inception, the Fund has provided over fifty scholarships!

In addition to local charity and service activities, in 2001-2002 Canadian Rainbow had a special project. Members were challenged to raise money for jurisdictional charities. To give the girls incentive Mum Luanne, Supreme Deputy, Mum Little, Supreme Faith/Past Supreme Inspector, and Dad Little promised to dye their hair purple and blue at Grand Assembly. The challenge was met! Canadian Rainbow raised a total \$5020 with Hamilton Assembly #1 alone raising \$2000. Out of this, \$1510 went to Kids Help Phone, \$1510 to the Chrons and Colitis Foundation of Canada and \$2000 to the Mary C. Holdsworth Scholarship Fund.

Currently, the Grand Assembly of Canada has Rainbow Assemblies in Hamilton, Toronto, Ottawa, Brampton, Port Hope, Belleville, Perth Andover, NB and Moncton, NB. Information on meeting locations and dates is available on our website: www.canadiorg.org. If you know of anyone who may be interested in bringing Rainbow to a new community, or have any other questions about the International Order of the Rainbow for Girls, please contact Luanne Walton, Supreme Deputy: 1-12 Melgund Avenue, Ottawa, ON K1S 2S2, luannew@sympatica.ca, (613) 230-9077.

If you know a girl who may be interested in Rainbow, please speak to her about it. Rainbow can and will make a difference in her life. There are few better ways to train and encourage young girls to grow into the young women we hope and pray they can become.

THE INTERNATIONAL ORDER OF JOB'S DAUGHTERS

“And in all the land were no women found so fair as the Daughters of Job; and their Father gave them inheritance among their brethren” Job 42:15

Mrs. Ethel T. Wead Mick founded the International order of Job's Daughters in 1920. This organization was created with the purpose of banding together young women between the ages of 11 and 20, and of Masonic relationship for character building through moral and spiritual development by teaching a greater reverence for God and the Holy Scriptures, loyalty to the Flag and the Country for which it stands, and respect for parents and Guardians.

Mother Mick, as she is affectionately known by members of Job's Daughters, realized the importance of the early training she received from her Christian mother, and especially the beautiful lessons in literature and drama as found in the Book of Job. She decided to give her time and talent to make it possible for all young women of Masonic relationship to share the rare privileges that were hers. After several years and with the assistance of her husband Dr. William H. Mick and other Masonic bodies, the International order of Job's Daughters was founded. (Based on information found on the official Job's Daughters website www.iojd.org)

Today the International Order of Job's Daughters has helped tens of thousands of young girls with Masonic relationship in the United States, Canada, Australia, Philippines and Brazil perfect the skills of leadership, organization, teamwork and self-reliance. The members are encouraged to work extensively in their community and we are proud to name the Hearing Impaired Kids Endowment or H.I.K.E. Fund our official philanthropic project.

The HIKE Fund, Inc. is a not for profit charity incorporated under the laws of the State of Nebraska and registered with the Internal Revenue Service as a tax-exempt charity. The Fund is the continuing philanthropic project of the International Order of Job's Daughters. Fully staffed by unpaid volunteers from throughout the United States and Canada. The purpose of the Fund is to provide hearing devices for children with hearing impairments between the ages of newborn and twenty years whose parents are unable to meet this special need financially. An estimated 100 plus children are provided with hearing devices each year. (Based on information found on the HIKE Inc. website www.missouriiodj.org/HIKE).

Each meeting place, called a *Bethel*, is encouraged to not only raise funds for this International project but to allocate funds to local charitable projects.

Financial assistance is not the only charity work in our members are encouraged to participate. Our members are encouraged to reach out to the community by visiting shut-ins/elderly care hospitals and sick kids hospitals to offer friendship to those who may be in need. Many Bethels have chosen to adopt a local section of the highway out of the growing worldwide concern for our environment. Job's Daughters understands that the possibilities for community service are as endless as the youthful enthusiasm of our members.

Mother Mick believed in the power of educating young girls, and today higher education is a top priority in the Job's Daughters organization. Our members and leaders understand that while none of our activities should interfere with schoolwork, volunteerism also enriches a young mind. Each year the organization awards scholarships at the international and regional level, to help deserving girls achieve their educational goals. Scholarships given out at the Supreme level are based on the following criteria: 1. Scholastic standing; 2. Job's Daughters' activities; 3. Applicant's self-help plan; 4. Applicant's financial need; 5. Recommendation by the Executive members of the adult leadership committee of the local Bethel; 6. Recommendation by the school faculty; 7. Achievements outside Job's Daughters. Qualifications for regional scholarships vary according to the scholarship trustees but it is encouraged that they be based on the high standards set out by the Supreme Guardian Council. Because Job's Daughters has been around since the 1920's many local Bethels have set up memorial scholarships to honour the memory of Daughters who have passed on to the Great Bethel on High. To make a donation to any of our scholarship programs please visit our website at www.iojd.org or contact your local Bethel.

To become a member of Job's Daughters does not involve an embarrassing ritual or test of courage. Initiations are solemn, meaningful ceremonies presented by the Bethel Officers. The meetings of Job's Daughters follow a long tradition of order. The Officers wear traditional Grecian robes, symbols of democracy and equality. Memorization of assigned ritual work is expected of all our members for each regular meeting, as well as special ceremonies to mark occasions like the birth of our founder and to honour our Masonic Heritage.

Job's Daughters is a self-governing group. Each Bethel elects an Honoured Queen and Officers to lead them for a six-month term. The Honoured Queen and

Officers help to run the group and take care of business such as keeping track of finances, planning events like fund raising and social activities with the guidance and assistance of adult volunteers. The adult volunteers in most Bethels consist of the Parents/Grandparents and Guardians of the members, making Job's Daughters membership a family affair.

The governing body of the International Order of Job's Daughters is the Supreme Guardian Council who, aided by the Constitution and Bylaws of the Order, lead the organization based on this mission statement adopted in 1993 by the Board of Trustees of the Supreme Guardian Council:

The International Order of Job's Daughters is a premier organization for young women that provides a wholesome environment based on the foundation of high morals, love of country, love of family and friends, and respect for others throughout the world. It is a living organization dedicated to meeting the needs of young women today and their challenges of tomorrow. It is a quality organization that fosters a sense of pride in achievement for each and all members as they prepare to become the adult leaders of the future. (Based on information found on the official Job's Daughters website www.iojd.org)

The benefits of Job's Daughters on its members are numerous. The self-respect, discipline and desire to help our community that are fostered while a young girl is developing during her time in Job's Daughters carry over into young adulthood. This results in well-rounded, confident young women who utilize the teaching of faith through the Book of Job to overcome any obstacle that they may encounter.

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 questions to challenge your skills:

- 1) Who is eligible to be a candidate for the office of DDGM?
- 2) What is the minimum initiation fee?
- 3) How many members for a quorum?

Please 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

We are printing here the answers to the three questions posed in Vol. 17 No. 3 which have been received from Brother Marshall Kern. Victoria Lodge No. 56, Sarnia.

- 1) In which direction must the letter “G” face?

“The letter “G” in a Lodge must face so it is properly readable from the West. This is shown in the new Grand Lodge 2003 calendar, with the examples of St. George No. 243, St. George (March) and Enniskillen No. 185, York.”

- 2) Which Lodge Officer is neither elected nor appointed?

“The Immediate Past Master is never appointed although he may be elected at the formation of a new Lodge. The Book of Constitution lists all elected and appointed Lodge officers in Section 217.”

3) May an Ontario Mason visit a Lodge under the jurisdiction of the Grand Orient of France?

“No, we are not in amity with this G.L. as we consider it irregular. To sit in a Lodge in that jurisdiction is a Masonic offence. The website of our G.L. presents a list of other G.L.’s with which we are in amity. Further, the Proceedings of the 147th G.L. Communication refer to communication with the National Grand Lodge of France, not the Grand Orient.

CUSTODIAN’S CORNER

M. W. Bro. C. Edwin Drew, Custodian of the Work, has arranged for this article on the Ceremony of Installation and Investiture of the Officers of a Lodge. It provides a very important and useful background for this Ceremony and brings us up-to-date on some recent revisions – Ed.

CEREMONY OF INSTALLATION AND INVESTITURE OF OFFICERS OF A LODGE

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

by: R. W. Bro. Fred Tupling, PAGDC, member of Unity Lodge, No. 710 GRC, Brampton and Heritage Lodge, No. 730 GRC, Cambridge.

The Ceremony of Installation and Investiture of Officers is one of the most important in Craft Masonry, and should be considered by all as such. It is the “*auspicious occasion*” at which the powers, duties and responsibilities for the operation and well being of the Lodge are transferred to a new slate of officers. Many in our jurisdiction refer to the Ceremony as the “re-birth of the Lodge”. (1)

According to Bernard Jones, “to install” is literally to put a person in a seat or chair. A stall is a chair, or any seat of dignity such as the seat in the choir or chancel of a church. In Britain, ordained priests were put into seats - that is, installed in their churches. For over 600 years Knights of the Garter have been installed in the chapel of St. George at Windsor Castle. (2)

In the early days of speculative masonry, the Senior Fellow present could act as Master of the lodge, and it follows that with the growth of the custom, by which a

lodge appointed a particular member as Master for a period of a few months or of a year, some formal procedure would evolve. The ceremony of putting him in the chair would be of the barest kind, possibly restricted to some little speech of advice, or congratulations delivered by the outgoing Master or a Senior Fellow. It would also probably include the recital of an Old Charge(s), which material pre-dates the early 18th Century reports of formalized Installation Ceremonies. (2)

The earliest outline of the Ceremony of Installation is found in 1723, as a postscript to Anderson's first book of Constitutions. Although there have been later amplifications, in sum it is the ceremony which is used today. Originally the ceremony only took place when a lodge was constituted, but a later outline by Preston specified that "*the same ceremony and charges attend every succeeding installation*". Mention of the Board of Installed Masters is not found until 1792. (3)

In 1874, our Grand Master, M. W. Bro. W. M. Wilson, noted that a ceremony for the "*installation of lodge officers*" had been prepared by a special Grand Lodge Committee. It was approved by Grand Lodge and printed in 1876, together with the Ceremony of Consecrating, Constituting and Dedicating a Lodge. The booklet carried on its title page the words, "Compiled from the works of Doctor George Oliver, Doctor Albert G. Mackey, and other sources by Otto Klotz, P.D.D.G.M. (3)

The approved ceremony was based closely on the English working as it was current after the union of the English Grand Lodges in 1813. There were two substantial additions, of which the additions to the General Charge are of greatest interest to the Members of our Jurisdiction. Only the first and last paragraphs were used in England, the ten middle paragraphs were compiled, or composed by our own Bro. Klotz. They are found only in the ritual of the Grand Lodge of Canada, in the Province of Ontario, and in that of those Grand Lodges which sprang from our Grand Lodge, and adopted its ritual. (3)

Paragraph two of our Charge ("*Masonry, my brethren*") is another old piece of work which comes from the "Introductory Address" to what, in England, is called "the First Lecture". This item first saw print in 1798, in Browne's, Masonic Master Key, and is believed to have been compiled by Preston. Paragraph three ("*Freemasonry from its origin*") is taken from the Grand Master's Address delivered to our Grand Lodge on July 11, 1860 by William Mercer Wilson. (3)

Paragraphs four and five come from an address presented on December 27, 1864

at a Ladies' Night held by Alma Lodge No. 72, Galt. The Speaker was the Master of the Lodge, V. W. Bro. Otto Klotz. Paragraphs six through eleven, (on the ideal of a Freemason,) were likewise composed by Bro. Klotz. They appeared at the end of an article entitled "The History of Freemasonry", which was published in the March 15, 1869 issue of The Canadian Craftsman. (3)

We say that Installation of a Member as Worshipful Master is the highest honour that the lodge can bestow on one of its Lodge Members. It follows that the Ceremony should be performed by the Officers and Members of his Lodge. It is a constitutional duty for the Worshipful Master to Install his successor, and if the master-elect wishes to be installed by an Installing Master other than the W.M., he should first consult, seek and obtain the permission of the W.M. (4) Every consideration should be given to involve, as far as possible, all of the Past Masters of the Lodge. It is encouraging to note that fewer lodges are permitting the privilege of acting as Installing Master to go by default to the same Past Master every year, or to a "team" from visiting lodges. Notwithstanding, it is most desirable to have Brethren from the District in attendance and to involve some that may be close to the Master-Elect.

The ritual of our Ceremony is governed by our Book of Constitution 2002, and by the Ritual Committee, through the Custodian of the Work. As with the Book of Work, "*no additions or alteration of the Ritual shall be made except that authorized by the Ritual Committee*". (4) The most recent ritual for the Ceremony was authorized and released for printing in 2001. Lodge Officers concerned should ensure that booklets dated earlier than 2001, are withdrawn from use and that an ample supply of the July 2001 edition is available to Past Masters of the Lodge.

In the authorized 2001 ritual, the sequence of Proclamations in all three degrees has been harmonized. The Proclamation in the F. C. and the E. A. Degrees are now done immediately after the Brethren have been admitted and the Proclamation is given while the Members are still standing. This eliminates the need to "call up the Brethren" after they have perambulated. There have been several other small, but significant changes in the 2001 ritual. One in the Opening of the Board of Installed Masters, p. 19, another in the Obligation in the Board, p. 22 and finally in the Investiture of the Director of Ceremonies and the Stewards, p. 46, "This baton and these wands". As before, the Grand Honours are accorded immediately after the Proclamation is given by the Junior Warden in the South. (5)

The 2001 booklet also provides specific comments for the Installation of the

Worshipful Master who is elected for a consecutive term. These are to be found on page 69 and 70 of the booklet. It is a simple ceremony which should not be tarnished by unauthorized additions or changes inspired by well meaning members. If a Past Master has been out of the chair for a year or more, and is being “recycled”, it is necessary to conduct the full Ceremony of Installation and Investiture. There are many other comments and suggestions listed on pages 57 through 73 in the booklet, and they should be considered essential information for all concerned with the Installation and Investiture of Officers of a Lodge.

Some early minutes are at fault in using the word “installation” when referring to the Master’s investiture of the officers of the lodge, and occasionally, we still find this error in Masonic addresses. Only the Master is installed, when he is placed in his chair. All other officers, including the wardens, are not placed, (or installed), in their chairs. They are invested and then they take their own chairs. To invest originally signified the act of transferring a property, a title or even a power through the presentation of a particular symbol. The lodge officer should therefore appreciate that his investiture is much more than merely receiving the clothing and symbol of his office. Traditionally and symbolically the investiture endows him with a particular power or authority, which he is to wield on behalf of the Lodge while he holds the investiture. (6)

Slightly less than half of the lodges in our Jurisdiction hold their Installation Ceremony on or near the Festival of St. John the Evangelist, in the months from October to March inclusive. The remainder conduct their Ceremony on or near that of St. John the Baptist, in the months from April to September inclusive. The trend in more recent times is to favour the period that would offer less inclement winter weather. In any case there is plenty of choice for the devotee to find yet one more Ceremony to attend.

References:

1. The Masonic Manual
2. Freemason’s Guide and Compendium
3. Whence Come We?
4. Book of Constitution
5. Ceremony of Installation 2001
6. Freemason’s Guide and Compendium

BOOK NOOK

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

MOLSON: THE BIRTH OF A BUSINESS EMPIRE

By Douglas Hunter. Toronto: Penguin (Viking), 2001. Pp. xxv, 486, 22 illustrations; hard cover.

The Molsons: Their Lives & Times, 1780-2000. By Karen Molson. Willowdale, Ontario: Firefly Books. 2001. Pp. 416, 71 pictures; hard cover.

It is a curious coincidence that two books on the history of the Molson family should be published at almost the same time. Both are very readable, and they tell us a lot about a family that has played a large role in the development of Canada.

John Molson (1763-1836) came out from England to Montreal as an orphan in 1782, when he was only eighteen. Later that same year he invested in a brewery, and then in January 1785 he became the sole owner. (It is the oldest brewing company in Canada). Throughout his career he played a major role in the economic and social history of Montreal. In 1809 he inaugurated the first steamship service on the St Lawrence River, between Montreal and Quebec. In 1816 he built the Mansion House Hotel. From 1816 to 1820 he was an elected Member of the Legislative Assembly. In 1818 he was responsible for incorporating the Bank of Montreal, and became its President in 1826. He was one of the founders of Montreal General Hospital, for which the cornerstone was laid in 1821. In 1824-1825 he built the Masonic Hall Hotel. In November 1825 he built the Theatre Royale - the first theatre in Montreal. In 1831 he was the largest shareholder in the first railway company in Canada, which was to link the Quebec communities of Laprairie and St John - though the trains did not actually begin to roll until July 1836 (after his death). Molson was also an active Mason. In 1791, he was Worshipful Master of St Paul's Lodge in Montreal. (It was warranted in 1770, and is still working, as one of the three lodges in Canada that remain on the English Register; it is the oldest active lodge in the Province of Quebec.) In 1826 the Duke of Sussex appointed him Provincial Grand Master for the District of Montreal and William Henry. He died on 11 January 1836.

The Molson family has maintained a high profile on the executive board of the brewery, for seven generations. And it has continued to play a part in the

community. For example in 1957 the firm bought the hockey team, the Montreal Canadiens. After a bit of dealing back and forth, it finally sold them in 2001.

Both books are quite pleasant to read. Douglas Hunter concentrates on the life and background of the founder, and talks quite a bit about Lord Chesterfield, who was one of John Molson's particular heroes. Karen Molson carries the history up to the present day, and provides many excerpts from the family archives of letters. Of course there is not very much in either book about Freemasonry, and as seems to be inevitable among non-Masons, there are mistakes in terminology. Thus, Molson, on page 73, tells us that her ancestor became "Grand Master" of St Paul's Lodge in 1791. And Hunter, on page 305, manages to confuse the Craft Lodge and the Royal Arch Chapter. Pity, but it doesn't interfere with the fascinating story in the books.

The reviewer is grateful to the publicity officers of both publishers, for providing review copies.

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:

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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.

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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.

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Applications can be obtained from:

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

HERITAGE LODGE, NO. 730 GRC

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

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

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

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

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