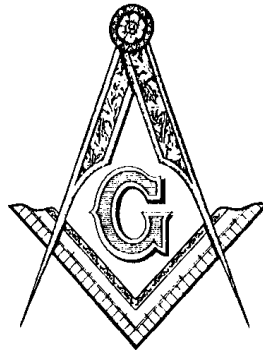


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OF THE COMMITTEE
ON
MASONIC
EDUCATION



THE
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IN THE PROVINCE OF ONTARIO

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M.W. Bro. Terrence Shand

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TO ALL CONTRIBUTORS

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

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FROM THE EDITOR

Brethren, once again I would like to thank our contributors for their articles. Many Freemasons are too busy with their hectic private and public avocations to take time to put some of their thoughts or findings to paper but I would like to encourage you all to submit articles for the *Newsletter*. Without your contributions we will wither and die!

As this issue was being developed I received an email from Brother Bob Broom of Equity Lodge, No. 659 GRC, Orillia. He had this to say: “Just a word about the *Newsletter*; it is terrific! I have received several issues to date and have enjoyed them tremendously. In this edition I found myself saying “exactly!” to the article by Bro. Cook (It Doesn’t Apply to me!). He has hit the nail on the head with this article I must say.”

Brethren, I would like to see the inclusion of a section in the *Newsletter* called “Letters to the Editor”. I am sure that some of you are satisfied with our content and efforts and that some of you are not. Let’s get a dialogue going – it may provide a direction for change in the *Newsletter* and related matters.

Michael Jenkyns

M. W. BRO. THOMAS DOUGLAS HARINGTON

GM JULY 1860 – JULY 1864

By: W. Bro. Michael Jenkyns, FCF, Acacia Lodge, No. 561 GRC, Ottawa.

Thomas Douglas Harington was born at Windsor, England, on June 7th, 1808.

His early life was spent in the service of the Royal Navy, and the Honorable East India Company's navy. In July 1832, he came to Canada, landing at Quebec, and, after a short residence there in expectation of getting a ship, was persuaded to move inland and see the "great west country". The result served to impress him favourably with conditions of life in the New World and, on November 1, 1832, he accepted the office of Extra Clerk to the Provincial Secretary of Lower Canada.

He continued to use his naval learning in civil life: in 1837, one biographer related that his regular observations of the sun were a guide to life in "Muddy York". "The Artillery Sergeant who fires the mid-day gun (this was in 1837) takes his time from Savage - the local watchmaker - who sets his chronometer by him. So the gun keeps the town right, and Tom Harington keeps the gun right!" He is also described as "a rare, old stickler for office duty". (Notman's "British Americans")

From the time he entered the Civil Service, his promotion was steady and uninterrupted and he rose to the rank of Chief Clerk. In May 1858, he was promoted to Deputy Receiver-General for the united provinces of Upper and Lower Canada and, in 1868, was reappointed to the same office under the Dominion of Canada, an office he held until his retirement in 1878. *The Dominion Annual Register* of 1878 records that on November 28, 1878 "Mr. T. D. Harington, late Deputy Receiver-General, was presented with a silver claret jug and stand, by his friends in the Civil Service, on his retirement". He was active and energetic, as well as an efficient public officer, and he rose to the high and responsible position he held so long in the Civil Service. In the process he won for himself a large circle of personal and official friends.

Through the period of rebellion in Upper Canada (1837-38) he served with "The Queen's Rangers" and rose to the rank of Lieutenant-Colonel (unattached) of Militia.

MASONIC CAREER

Mr. Thomas Douglas Harington was initiated into Freemasonry on December 13, 1843, in Duke of Leinster Lodge, No. 283 (Irish), Kingston. He also affiliated with St. John's Lodge, No. 758 (English), Kingston, on March 28, 1844. In July 1844, he was in Montreal, where he affiliated with St. George's Lodge, No. 642 (English) and No. 10 (of the Provincial Grand Lodge, District of Montreal and William Henry) and became its Worshipful Master in 1845, continuing in this office for four years. He also affiliated with The Lodge of Social and Military Virtues, No. 227 (Irish), Montreal, in 1848, and was immediately elected Worshipful Master for the same year, withdrawing from the Lodge in 1849, on taking his departure from that city.

In 1850 he was in Quebec where he affiliated with St. John's Lodge, No. 214 (English) on December 10, 1851. The same evening he was elected Worshipful Master of this lodge, and was re-elected for a period of four years. On December 27, 1854, he was elected to honorary membership.

His professional experience as well as his Masonic skills and knowledge resulted in his appointment as Deputy Provincial Grand Master of the District Grand Lodge of Montreal and William Henry in 1849, followed by appointments as Provincial Grand Master of the District Grand Lodge of Quebec and Three Rivers in 1852; Provincial Grand Master in the Provincial Grand Lodge of Lower Canada in 1853 and Provincial Grand Master of Canada East by the Grand Lodge of Scotland in 1853. For his efforts in the Ancient Grand Lodge of Canada he was accorded the rank of Past Grand Master in 1856.

In 1857 he resigned as Provincial Grand Master of the District Grand Lodge of Quebec and Three Rivers, and as Provincial Grand Master of Canada East (Scotland) in 1858. In June 1859, he became a charter member of a Lodge named in his honour - Harington, No. 49 GRC, in the City of Quebec. In 1859, he was also elected Deputy Grand Master of the Grand Lodge of Canada and elected as Grand Master in 1860, an office he held for five years. For his faithful service to Craft Masonry in Quebec, he was elected an Honorary Member of the Grand Lodge of Quebec in 1880.

When his civil service duties necessitated a change of residence to Toronto, one of his first acts on arrival was to affiliate with the Masonic Order and, on June 10, 1856, he became an affiliated member of St. Andrew's Lodge, then No. 16 of the

Provincial Grand Lodge of Canada East.

When the Grand Lodge of Canada was established in 1855, Bro. Harington was opposed to its formation but he, nevertheless, by his counsel and cooperation, in 1858, assisted materially in bringing about a peaceful solution of the then existing difficulties, by the union, in Toronto, of “The Ancient Grand Lodge” (formerly The Provincial Grand Lodge of Canada West) with the Grand Lodge of Canada. Subsequently he became Grand Master of the Grand Lodge of Canada from July 1860 to July 1863.

In Capitular Masonry he became a charter member of St. John’s Chapter, No. 214, attached to St. John’s Lodge, of the same number in Quebec, on December 10, 1851. In 1852, the Earl of Zetland, Grand First Principal of England, appointed him Provincial Grand Superintendent of Royal Arch Masons for the City and District of Quebec and Dependencies. With his move to Toronto he resigned as Provincial Grand Superintendent of Quebec. On September 21, 1880, the Grand Chapter of Quebec was pleased to elect him an Honorary Member, following the precedent of the Grand Lodge of Quebec, which he had helped to set up in 1876.

In Ontario he took an active part in the formation of the Grand Chapter of Royal Arch Masons of Canada, and was elected Grand First Principal in 1859, which office he held to the close of 1871, except for the years 1861 and 1862.

In the Cryptic Rite, Bro. Harington received the degrees soon after its introduction to Canada, at St. John, NB, under a Charter from the Grand Council of Maine, USA, dated May 18th, 1867. Three New Brunswick Councils of the Rite had been established in St. John as a nucleus for the formation of a Grand Council in that Province and on August 15, 1867, representatives of these Councils met in Convention and the Grand Council was regularly formed. Considerable progress was made, many Companions were admitted, and other Councils organized in Nova Scotia, Quebec and Ontario. Some time between the Annual Conventions, in St. John, of 1869 and 1870, Illustrious Companion Harington was appointed Inspector-General of the Provinces of Ontario and Quebec. When the Grand Council for Ontario was formed on August 8, 1871, he presided over the deliberations of the Convention as Inspector-General for Ontario and Quebec. For his services to Cryptic Masonry in assisting to organize the new Grand Council, the honorary rank of past Thrice Illustrious Master was conferred upon him on August 8th, 1871. As a sequel to this event, he surrendered to the Convention the authority which he held as Inspector-General, accepting in place of it the office of Most Puissant Grand Master of the Cryptic Rite for Ontario, August 8th, 1871

which office he held for one year.

In Knights Templary, at a meeting of Hugh de Payens Encampment, Kingston, on April 10, 1854, nine applicants were regularly installed, among whom was Thomas Douglas Harrington, described as “Chief Clerk in the office of the Receiver-General in Quebec”. Amongst the first officers of the new body is Sir Kt. Harrington, Almoner. He became active in this Religious and Military Order and became Eminent Commander of an Encampment established in Quebec City, on July 28th, 1855, under the name of “William de la More, the Martyr”. This Encampment had but a fitful existence from its inception and, after a period of about twenty years, its warrant was surrendered and returned to England. Not long after Frater Harrington had become Eminent Commander of this Encampment, he had been transferred to Toronto where he affiliated with Geoffrey de St. Aldemar Encampment and elected Eminent Commander in 1858. At the opening of the newly formed Provincial Conclave of Knights Templar on October 9th, 1855, Frater Harrington was appointed as Provincial Grand Captain in command of the Column of Quebec, with the rank of Very Eminent. In 1856, he was promoted to Provincial Grand Prior of the Provincial Grand Conclave of Canada and, in 1859, was raised to the rank of Right Eminent by his election to the office of Deputy Provincial Grand Commander. He retained this office until 1871 (except for the years 1861 and 1862) when ill health forced him to relinquish the office.

The Order of the Knights of the Red Cross of Rome and Constantine was established in Canada in 1869. Lord Kenlis appointed Col. W. J. B. Macleod Moore 33, as Inspector-General for the Dominion of Canada and Ill. Bro. T. D. Harrington 33, as Inspector-General for the Provinces of Ontario and Quebec.

When the Scottish Rite was about to be established in Canada by Col. W. J. B. Macleod Moore (who received the Thirty-third degree in the City of New York in 1863, and who had been made an Active member of the Supreme Council of England and Wales, “by patent”, on May 6th, 1868, and its Representative in Canada), on this same date a warrant, or Patent, was granted him for the purpose of introducing the Scottish Rite into Canada, and authorizing him to constitute Chapters of Rose Croix, and Consistories, in this new field. At a meeting of the Grand Lodge A.F. & A.M. of Canada, then in session at London, Ontario, on July 10, 1868, he brought together a group of interested Masons and formally instituted Chapters of Rose Croix to be located in the Cities of Hamilton and London, as well as a Consistory of the 32nd degree in Hamilton. Among those who received these degrees was Thomas Douglas Harrington who, at the inaugural meeting of the Consistory was elected their first Commander in Chief. While the honour of

establishing the Scottish Rite in Canada belongs to Ill. Bro. Macleod Moore, he did not long remain as its leader, as we learn from a verified record of the Supreme Council of England and Wales that, upon his recommendation, a Patent was issued to Bro. Harington on July 14, 1868, creating him an Inspector-General, 33, along with John W. Murton, 32 and Thompson Wilson, 18 of London. Again, from the same source, it is recorded that on December 10, 1868, a letter was received from Ill. Bro. Macleod Moore, resigning his post as head and Representative of the Rite in Canada, in favour of Ill. Bro. Harington, whose appointment was confirmed.

On October 16, 1874, in Ottawa, in the presence of and by the act of Albert Pike 33, Sovereign Grand Commander of the Mother Supreme Council of the world, the Supreme Council for the Dominion of Canada was regularly constituted. Pike also conferred upon the charter members, of the newly formed Council, the rank of Active Members, with Ill. Bro. Harington as the Most Puissant Sovereign Grand Commander of the Council "Ad Vitam". During the regime of Bro. Harington the Rite extended its teachings into the Provinces of Nova Scotia, Manitoba, and British Columbia, where these bodies are continuing to serve brethren who wish further Light in Masonry.

He was favored with other honours, less arduous, perhaps, but most complimentary in their character. He was the first to receive the degrees of the Royal Order of Scotland, when it was introduced into Ontario in 1874; the Order then having jurisdiction over the Provinces of Ontario and Quebec, with Hugh Mackay 33, as their Provincial Grand Master.

He enjoyed the privilege of Honorary Membership in the Supreme Council 33, Southern Jurisdiction, USA, as well as being Grand Representative of the Grand Lodges of Canada, of Nova Scotia, of Louisiana, and of Pennsylvania; of the Grand Chapters of Canada, of Tennessee, and Honorary membership of various lodges, Chapters, and Encampments, amongst which were St. John's Lodge, No. 1, and Zetland Chapter, No. 141, both of New York City.

Bro. Harington continued in the office of Sovereign Grand Commander, performing his duties with fidelity and zeal, to the end of his earthly pilgrimage. The end came after a short illness, at his home in Prescott on January 13, 1882. His remains were laid to rest in the "Blue Church Burying Ground" in Augusta, near the town of Prescott.

His grave remained unmarked until 1942. In 1904, the late M. W. Bro. John Ross Robertson suggested (and with which the Grand Lodge A.F. & A.M. of Canada in the Province of Ontario concurred) that a monument should be placed

to mark the last resting place of this distinguished Mason. Regrettably this recommendation was not actioned. The proposal was again considered at the Annual Communication of the Grand Lodge held at Toronto in July 1939, and the authority was again renewed and the fraternity of Belleville, Ontario, and District erected a suitable memorial, which was unveiled and dedicated on Sunday, June 14, 1942.

Albert Pike has described Thomas Douglas Harington as “preeminently a good, true, and loyal man; stout-hearted, sturdy, self-reliant; a plain, frank man owing something of his manner and ways to service, years ago, under the flag of England on the seas. Withal, a kindly, genial gentleman, who lived a worthy life and left to his Brethren the heritage of an honoured memory. To all the Brethren of our Rite in Canada, I give assurance of our regrets. Their loss is also ours, but in less degree, for they knew him long and well by familiar intercourse; he was dearly beloved and his life was very precious to them. May Our Father who is in Heaven, give to our Friend and Brother eternal rest, and have those who loved him always in His holy keeping.”

[Sources: (1) *Thomas Douglas Harington 33, Citizen and Freemason*, by R. W. Bro. Lewis F. Riggs, November 21, 1950, presentation to the Canadian Masonic Research Association, as printed in the Proceedings, Volume 1 Paper 3, Published by Heritage Lodge, No. 730 GRC, 1986. (2) *Outlines of the History of Freemasonry in the Province of Quebec*, by John H. Graham, M.A., LL.D., (PGM and PGZ, Quebec), John Lovell & Son, Montreal, 1892. (3) *A History of the Grand Lodge A. F. & A. M. of Canada in the Province of Ontario 1855 - 1955*, by Walter S. Herrington and Roy S. Foley, Published by the authority of Grand Lodge, McCallum Press Ltd., Toronto, 1955 (page 69).]

A BRIEF HISTORY OF LEINSTER LODGE NO. 283 IC, KINGSTON

By: W. Bro. Michael Jenkyns, FCF, Acacia Lodge, No. 561 GRC, Ottawa.

Duke of Leinster's Lodge is noted as existing in 1819, but was not warranted until February 1, 1821 as Erin's True Blue Lodge, No. 283 IC, Kingston, Upper Canada. The Warrant was issued to Bros. Seymoure Boyd (no Lodge membership known), as WM and John Gillaway (Lodge No. 940 IC and William Chesnutt (also a member of Lodge No. 940 IC) as Wardens. This was the first Irish Warrant issued to a civil Lodge in what would become, in 1867, the Province of Ontario.

The Lodge changed its name to Duke of Leinster's Lodge in 1822.

William Chesnutt appears to have been made a Mason in Ireland. R. V. Harris mentions a Certificate located in Kingston, Ontario dated February 17, 1815 and issued to William Chesnutt by Lodge No. 949 of Coleraine, Co. Londonderry, stating that "William Chesnutt was by us just and lawfully entered, passed and raised." (Harris notes that it was found in the papers of the Estate of Miss Effie Caroline). A Grand Lodge of Ireland Certificate, dated April 18, 1815, confirms that Chesnut received his degrees in Lodge No. 949 IC. His Knight Templar Certificate is also dated February 17, 1815, and certifies that he had duly passed the Excellent, Super-Excellent and Royal Arch degrees prior to his Admission. The Knight Templar degree was conferred "under the sanction of No. 960 dedicated to Moses and King Solomon."

When the (First) Grand Masonic Convention was convened in Kingston, Upper Canada, on August 13, 1817, Irish records note that ". . . it was made clear to the Brethren of this Lodge that they were beyond the pale and would not be admitted. Eventually some sort of harmony and peace was restored and this Lodge was amalgamated under the authority of the Provincial Grand Lodge established by the Grand Lodge of England in 1824." Although Duke of Leinster's Lodge participated in the closing months of the (First) Grand Masonic Convention (1817-22) it did not join the Provincial Grand Lodge of Upper Canada.

The Provincial Grand Master of Upper Canada, R. W. Bro. Simon McGillivray attempted to compel or convince the Lodge to accept an English Warrant, and the original Irish Warrant was turned in to the Provincial Grand Lodge of Upper Canada on January 23, 1826, by the Lodge Secretary, Bro. James Robinson Wright. Some of the members of Leinster Lodge wrote directly to Dublin protesting this turn of events and the Grand Lodge replied, urging the Lodge not to surrender its Warrant as such surrender was ". . . an unmasonic interference with the rights and prerogatives of the Grand Lodge of Ireland." The Lodge thereupon requested the Provincial Grand Secretary, John Dean, to return the Irish Warrant but he refused as it was not in ". . . his power to give up the Warrant except by order of the R. W. Provincial Grand Master."

The matter came before the Duke of Sussex, Grand Master of England, who in 1826 wrote to the Duke of Leinster suggesting that Irish overseas Lodges would be better protected if placed under the control of the United Grand Lodge. The Irish Grand Lodge, realizing that this would mean abandoning their rights under the International Compact, reacted strongly. In their reply they characterized the

Duke of Sussex's conduct as unmasonic. A duplicate Warrant was subsequently issued by the Grand Lodge of Ireland on July 24, 1829 to replace the original that had been, according to Irish records "impounded by the English Provincial Grand Lodge of Canada West".

While the detailed Lodge history compiled by John Ross Robertson ends in 1829, there are indications in the Grand Lodge of Ireland that the Lodge continued to work. A total of 91 brethren were registered with that Grand Lodge up to January 15, 1850. By-Laws of the Lodge dated 1846 exist and include indications that the Lodge met at Barriefield after 1835. The Lodge is not recorded after 1849 and the Duplicate Warrant was sent in to the Grand Lodge of Ireland in either 1854 or 1893 (depending on the sources used).

Thomas Douglas Harington was initiated into Duke of Leinster's Lodge, No. 283 IC, on December 13, 1843. There is no extant record of the dates on which he was passed or raised, although this must have taken place in the next four months since, on March 28, 1844 he affiliated with St. John's Lodge, No. 758 (English), Kingston (now Ancient St. John's Lodge, No. 1 GRC, Kingston) and in July 1844 he affiliated with St. George's Lodge, No. 642 ER, Montreal and became its Master in 1845.

Although few details are known about this Lodge, it is understood that its furniture was eventually turned over to St. John's Lodge, No. 3 PRUC, Kingston.

Meanwhile, Cataraqui Chapter was formed and attached to Duke of Leinster Lodge, No. 283 IC, Kingston under an authority issued by the Grand Lodge of Ireland in 1850. In 1859 the Chapter affiliated with the Grand Chapter of Royal Arch Masons of Canada and was issued with a new Warrant on May 12, 1859 as Cataraqui Chapter, No. 12 GRC, Kingston, in Central District. In the 1866 records of Grand Chapter the Chapter is shown as having 24 members. On March 19, 1886, Cataraqui Chapter amalgamated with Ancient Frontenac Chapter, No. 1 GRC, Kingston. On that date the new amalgamated Chapter was renamed as Ancient Frontenac and Cataraqui Chapter, No. 1 GRC, Kingston. This Chapter is still operating under the same name and number, within St. Lawrence District No. 12, and meets on the third Friday of each month.

I would like to express my thanks to R. W. Bro. Keith Cochrane, PDDGM (Irish). Although R. W. Bro. Cochrane lives in Belfast he has spent the last 10 years traveling, almost weekly, to Dublin, where he has read all the files and documents of the Grand Lodge of Ireland. He recently issued a CD-ROM

containing all the information available for each and every Irish Lodge that has been warranted and for which there are any records in the Grand Lodge archives. He has provided an excellent update to the original *Irish Masonic Records*, which was compiled in manuscript form in 1973 by V. W. Bro. Philip Crossle. The CD-ROM is available through the Irish Lodge of Research.

[Sources: (1) *The History of Freemasonry in Canada*, Volumes I and II, by John Ross Robertson, published by The Hunter, Rose Co., Limited, Toronto, 1899. (2) R. Bro. Keith Cochrane, CD-ROM Update (June 2000) of V. W. Bro. Philip Crossle's *Irish Masonic Records*, 1973. (3) *The Irish Civilian Lodges of Canada 1820-1888*, by M. W. Bro. R. V. Harris, (PGM, Nova Scotia).]

A FREEMASON'S TREASURES

By: R. W. Bro. Michael Woolley,

Many people who are not Masons seem to think that Masonry is a religion. "After all", a friend of mine commented, "they use a whole lot of church *stuff* and like a lot of churches they tend to keep a lot of art *stuff* and what you might think of as treasures around their halls. Look at how all the *stuff* is insured." He had a point. We do value some of our artifacts highly and, yes, lots of our regalia and furniture is heavily insured - for obvious reasons. But all the rest of his ideas just show a small part of a non-Mason's misunderstanding of what Freemasonry is all about.

Yes, we as Masons do have treasures and we do have artifacts but we keep these very separate. Our artifacts are things. Our treasures are our values. Values can be ideals or tenets but they are definitely not things.

One of our treasures is the concept of **Brotherly Love** as we hold it. It is derived from the concept of AGAPE a Greek word sometimes translated incompletely in English as just *Love* or just as incompletely as *Charity*. I say incompletely because the real meaning is somewhere in the middle and includes something like respectful friendship as well. Regardless, this is, according to the General Charge that we all know and value so highly, the path to chief point in Freemasonry. Let me quote –

"therefore the utmost extension of fraternal feeling and affection which can exist between man and man is expected to be displayed amongst the brethren of a freemason's lodge and thereby will be attained the chief point of Freemasonry

namely to be happy ourselves and to communicate that happiness to others.”

Another of our treasures is **Relief** which is one of the blessings and benefits that Masonry gives to all - not just to Masons themselves and is therefore a step in giving happiness to others.

And finally there is that most misused treasure **Truth**. Truth is a two-edged sword as sometimes it can be misinterpreted for frankness (and that with varying degrees of “charity” can be, at best, interference, and at worst a poor excuse for being just plain rude. Have you a *friend* who tells you stuff that all your other friends are just too well-mannered to tell you or do you know that ‘lady’ who puts NATIONAL ENQUIRER to shame as a gatherer and re-distributor of ‘truths’? Truth can never be misapplied when delivered with AGAPE (remember all the implications?). The phrase ‘The truth shall set you free under these conditions is very apt. Experience tells us that even the most well-meant of social fibs can hold one hostage, whereas truth allows one to go freely forward.

Here, then are the Mason’s true treasures; charitable **brotherly love** which gives us the path to happiness for ourselves and others, which leads to **relief** and the real application of charity, and finally **truth** without which no real relationship of any worth is possible.

To these well-established values a former Grand Master once suggested we adopt some more of these treasures for the future in order to promote and maintain our craft as we ought. Like **truth** some of these have a likelihood of being misunderstood or misdirected but, I hasten to suggest, like truth they can set you very effectively on the right paths. First is **Pride**. The faults that this trait can bring out are legion but the pride we are thinking of here is pride in our fraternity and all it stands for. Do you remember the ideals that you had when you joined Freemasonry? Your hopes for yourself and the Craft? Hopes which, if the craft lived up to your expectations and you to its, have been fulfilled and augmented.

Second is **Loyalty**. It is a natural corollary to pride and implies an active promotion and defense of the fraternity so as to better our image to the world at large.

Third is **work** - that too is a natural corollary of what has gone before and it implies that we should be pro-active not reactive in our promotion of Freemasonry and all that it stands for. To this end some lodges rent spaces in local malls to show the generally uninformed public what Masonry does so they may promote

the reputation of the order. Even without this the continuance of those duties and actions which we have performed to the betterment of ourselves our Craft and our fellowmen are of course necessary for the Craft's continuance

Finally - **enthusiasm**. A cheerful server can make even a truck stop meal memorable; a surly one can turn a gourmet feast into a trial. You were enthused when you first came into the craft. You have grown in it. You have worked for it and held its treasures as your own. Have those treasures become so familiar now that you don't see them anymore? Have they become the sort of thing that is there and would be missed only if it vanished? Look at your treasures again. Don't be a miser or a hoarder with them. Take them out and display them - **SHOW** Brotherly Love, Relief and Truth and now, Pride, Loyalty, Work and Enthusiasm - and by so doing let the World see what sort of man Freemasonry's Treasures can make.

WHAT IS A FREEMASON?

By Bro. Vincent Grienti, Dalhousie Lodge No. 52 GRC, Ottawa

“Freemason” - what does that word mean exactly?

A typical answer would be to explain that it is an individual that follows a specific philosophy and science.

That answer is correct, however the question was not specifically answered. I will attempt to do so.

The word "Freemason" is in the same family as “John Cabot, Christopher Columbus and Peter Gower” or as they are more precisely known, “Giovanni Cabotto, Christophero Columbo, and Pythagoras”, who became known as Peter Gower via an English translation of the French Petagore. Over a period of time and depending who are the tellers and listeners, and their language, words and names change, as do concepts and ideas.

Another example is "Hiram Abiff", who may have been known as Khuram Abi, - Kuram the Builder, or Hiram Abi – Hiram the Builder. Throughout the ages, and translations, the name has changed. However the legend of his skill and manner of his death has remained.

The word "Freemason" also changed, for the actual documented root term was

"Frere Masson", Brother Mason. It also may have had a meaning, such as "Frere Maison", Brother of the House, or Brother of the Temple.

History is littered with misspellings and corruption, some of which extend to factual accounts that have been relegated to legend. In humanity's zeal for conquest and fervor, libraries and repositories of knowledge such as the great library of Alexandria - to mention one - were burnt to ashes.... and of course as we all know, in any conquest, history is written by the victors, through their eyes and ears and from their frame of reference.

This type of action is not limited to taking place as a result of war, it may also be a deliberate act to ensure that the populace is kept ignorant of certain things, thereby not becoming a threat to the ones that currently hold the power base.

By way of illustration, certain secular authorities kept Gallileo in house arrest for espousing proofs that the earth was not the centre of the universe and that the earth actually revolved around the sun. The secular authorities knew the logic in this, but felt it would erode their power base.

Another example is a religion where the secular authorities did not allow the Bible to be read by the populace until comparatively recently. Prior to that, the Bible was only interpreted, but not entirely read, during a sermon. Similarities are rife in every religion where the masters keep power by withholding information and frustrating or ignoring science. When this occurs and the truth of what was withheld comes forth by dint of sheer inexorability, the damage may be far more telling on the institution than if it would have been announced, and embraced within the dogma of the institution. Yet man never learns that to conceal outright is merely to delay chaos.

Small wonder that throughout the ages, certain knowledge was veiled in allegory and illustrated only by the means of symbols. To not do so risked the possibility of being burned as a heretic or wreak shame and destruction of your family and friends.

Freemasonry is an interesting science for the Masonic scholar. The United Grand Lodge of England starts Masonry at the year 1717. Why? They had to start somewhere, and used the year in which London lodges were united under one central Masonic authority, one uniform voice. There are in fact Masonic documents that date from the 15th, 16th and 17th centuries, some of which mention Christopher Wren as a Mason, and even further back, when one examines Rosslyn

Chapel or gravestones with clearly discernible Masonic designs and inscriptions.

The Masonic historian sees similarities and clues in his researches. A case in point, the two pillars which we are all familiar with. There has been a legend of two pillars which either contained knowledge within them in form of documents, or had knowledge written on their exterior. Throughout history they have been called, Tzedeq and Mishpat, Marbell and Laturus, Boaz and Jachin (Jaquin). From time to time, they have on the top of the pillars, a representation of the Earth as a globe, and the Heavens as a globe, respectively. A veil within a veil and an allegory – may it not be a visual representation of the mighty words of Hermes Trismegistus, "As it is above, so it is below", meaning the heavens and the Earth. The similarities range through civilizations such as Sumerian, Phoenician and Egyptian and form a very strong historical thread, albeit some of it has purposely been relegated to legend.

All Masons learn that Freemasonry is a system of morality, veiled in allegory and illustrated by symbols. At our initiation, we were given Light. It is the light of wisdom, the subtle hint that if we so choose, we may seek that which we discern by the understanding of a symbol, or a path pointed to by an allegory.

The statements I have made are not new, they have been researched and documented at length in meticulous detail by far more able Masonic scholars than I, such as MacKey, Ashmole, and Albert Pike to name a few, veritable pillars of Freemasonry themselves.

The Seal of Dalhousie Lodge No. 52, of the Grand Lodge A.F. & A.M. of Canada in the Province of Ontario, has a motto: "Solvitus Ambulando" which means, "You will learn by walking." To paraphrase, "You will learn by walking the path." A fitting maxim for the Masonic scholar.

MY PAST MASTERS JEWEL

by: W. Bro. Gene Alfred Lotz, Windsor Lodge, No. 403 GRC, Windsor and Windsor District Historian.

In September 1883 Windsor Lodge, No. 403 GRC, was instituted in the town of Windsor. The first Master was local businessman, churchman and local sheriff - John D'Avignon. Two years later W. Bro. D'Avignon installed the second Master of Windsor Lodge, Jonas A. Grosscup. After the installation was

completed, W. Bro. D'Avignon was presented with a Past Masters Jewel. This Jewel became lost after the death of W. Bro. D'Avignon in 1916. After nearly 60 years the Jewel was found during the 1970's. Since *its recovery* that Jewel *has been* presented to every Worshipful Brother to wear during his year as Immediate Past Master.

On January 9 1998, W. Bro. Brian Delisle presented me with the Past Masters Jewel that W. Bro. D'Avignon had worn 112 years earlier. For the following year every time I would wear that jewel I thought of W. Bro. D'Avignon and the early years of Windsor Lodge. Then, on January 8 1999, I presented Worshipful Brother Louis McKenzie with that same Jewel. My advice to him was: "That after a Mason's honour, brotherly love, relief and truth, no artifact *is* more cherished by the members of Windsor Lodge than this Jewel."

After presenting our first Past Masters Jewel to Brother McKenzie, W. Bro. James Laughton presented me with my own Past Masters Jewel. It was one of the moving events in my Masonic life.

The Jewel that I was presented with belonged to a former Master of Windsor Lodge, W. Bro. Frank H. Sweet.

Frank H. Sweet was born during the year 1893 in Plymouth, England. His early years were spent in Plymouth and it was there he received his education. As a young man Frank left England seeking his fortune in Canada, settling in Windsor. In Windsor Frank H. met and married Isobel Brodie Gordon, and they raised one son, Frank Sweet Jr.

In 1914, with the outbreak of The Great War in Europe, Frank H. enlisted with the Canadian Expeditionary Forces and was sent overseas. In France, Private Sweet was assigned to the 75th Canadian Infantry Battalion. While fighting in the trenches, Private Sweet received several promotions ultimately winning a commission as a Lieutenant.

At the end of the Great War, Lieutenant Sweet returned to his family in Windsor and to civilian life. Frank H. found employment in Detroit with the J. L. Hudson Department Store. Through years of hard work Frank rose through various promotions ultimately becoming a senior executive.

On April 13, 1928, Frank Sweet Jr. was shown the great light of Masonry when he was initiated into Windsor Lodge, No. 403 GRC, becoming a Master Mason on

June 22, 1928. Shortly afterwards, Brother Sweet was elected an officer of the lodge. In January 1938, Brother Sweet was installed as the 53rd Master of Windsor Lodge.

On January 6 1939, Worshipful Brother Frank H. Sweet Jr. stepped out of the chair of King Solomon and was presented with his Past Masters Jewel.

On January 15 1959, Worshipful Brother Frank H. Sweet passed on to the Grand Lodge above. The following day the members of Windsor Lodge held a memorial service to honour their Past Master. His mortal remains were interred at Greenlawn Cemetery in Windsor.

The Past Masters Jewel that Worshipful Brother Sweet wore I now have the honour of wearing until the end of my days. I have visited Frank's final resting place and I would encourage all Past Masters who are wearing a previous Past Masters Jewel to ponder the men who have sat in King Solomon's chair before them.

FROM DARKNESS TO LIGHT: THE THIRD DEGREE

By: W. Bro. Stuart W. Howard; True Britons' Lodge, No. 14 GRC, Perth.

The theme of the Third Degree is summed up in the opening prayer: “. . . that in the hour of trial he fail not; but pass him safely under thy protection through the *valley of the shadow of death* that he may finally rise from the tomb of transgression and *shine as the stars* for ever and ever.” (Italics by the author.) The lodge is dark at this point (*the shadow of death*) and the prayer points forward to the light that will be restored literally and figuratively in the course of the degree (*and shine as the stars*). What is the darkness? What is the light?

After the obligation by which the candidate undertakes the duties of a Master Mason, the first part of the legend of Hiram Abif is re-enacted with the candidate taking the role of the Widow's Son. Because the Third degree was invented in eighteenth century Britain, it is not surprising to find weighty evidence of biblical and Christian influences in it, such as the direct quote from Psalm 23 in the above prayer. It has been claimed that the legend is the Christian Resurrection story in Masonic guise. Nevertheless, Wallace McLeod and his colleagues deny this, saying that “H.A. is killed and stays dead. His raising is a disinterment, not a resurrection” (*Beyond The Pillars*, p. 137). If this be true, then “rise from the

tomb of transgression” refers to a change in attitude that the candidate may experience as the result of his “raising” and not a plea for his eternal life - a figurative move from darkness to light, not a literal move from death to life.

This view is reinforced when, once the candidate, in the role of H.A. has been raised or “disinterred”, he is informed that the lodge is “. . . darkness visible only to express that gloom which rests upon the prospect of futurity . . . that mysterious veil which the eye of human reason cannot penetrate unless assisted by that light which is from above.”

Another strong influence on the language and concepts in this Degree is the literature of the seventeenth century whose lion was John Milton. “Darkness Visible” comes from *Paradise Lost* - his great epic on the Fall of Adam. The villain of the piece is variously called “*the serpent*”, “*the Apostate Angel*”, “*the Archfiend*” and ***Satan***. The apostate angel is called “*Daystar*” by the prophet Isaiah in the following translation, but other translators have said: “*Lucifer*” and “*Morningstar*”: “*How did you come to fall from the heavens, Daystar, son of Dawn? . . . Now you have fallen to Sheol, to the very bottom of the abyss!*” (Is, 14:12,15). Milton describes Lucifer’s abode in Sheol as:

*A dungeon horrible on all sides round
as one great Furnace flam’d, yet from those flames
no light, but rather darkness visible
. . . in utter darkness, and
. . . so far remov’d from God and light of Heav’n
as from the center thrice to th’ utmost Pole*

(*Paradise Lost*, Modern Library Ed. p 93)

The text of the Third Degree then presents the hope of immortality (parenthetical questions added by this author): . . .that even in this perishable frame (the living human body?) there resides a vital and immortal principle (the soul?) which inspires a holy confidence that the Lord of Life (God?) will enable us to trample the king of terrors (Death?) beneath our feet

Then follows the reference to “the bright morning star” in the east, which Christians associate with the birth of Jesus, a star “whose rising gives peace and salvation to the faithful and obedient of the human race”. This is the sole reference to salvation in all of the three craft degrees, and it signals the restoration of light in the lodge. Thus, the candidate is taught to brave the darkness of his inevitable

death, enlightened by the hope of salvation and the immortality of his “principle” (soul?). The wording of the degree is strongly suggestive of 2 Peter 1:19 : “. . . you will do well to depend on prophecy and take it as a lamp for lighting a way in the dark until the dawn comes and the morning star rises in your minds” In Revelation 22::16, Jesus is actually named as “*the bright star of the morning*”.

Thus, in its symbolic use of, and textual references to, darkness and light, the Degree evidences the influence of The Bible, Christian doctrine and contemporary literature. In the degree, “*darkness*” is equated with death, the unknown and despair, and “*light*” with life, the known and hope. In Part II, I will explore the particular symbolism of the star. Does it allude simply to hope, or to enlightenment, or to Jesus, or to Lucifer?

(All Biblical quotations are from The Jerusalem Bible)

KILWINNING LODGE

By: W. Bro. Peter Park, Kilwinning Lodge, No. 565 GRC, Toronto.

In this article it is my intention to give a brief history on the title “Kilwinning”, so that readers may have a better understanding of what the name means to us in my Lodge.

As the city of York in England claims to be the birthplace of English Freemasonry, the obscure little village of Kilwinning is entitled to the same honour, with respect to the Order in the sister kingdom of Scotland.

The Abbey of Kilwinning is situated in Ayrshire, Scotland, about three miles from Irvine, near the Irish Sea. The Abbey was founded in the year 1140 by Hugh Morville, Constable of Scotland. It was dedicated to Saint Winning and intended for a company of monks of the Tyronesian Order, who had been brought from Kelso. The structure must have been constructed at great expense and with much magnificence, since it is said to have occupied several acres of ground.

The existence of the Kilwinning Lodge can be traced back to the end of the fifteenth century. Other information indicates that it could have been much earlier, as the architects and builders who moved from place to place around Europe, under the name of traveling freemasons, flourished at a much earlier period. Several of these freemasons traveled into Scotland about the beginning of the

twelfth century. It is believed that these men were the architects and masons who constructed the Abbey and who first established the institution of freemasonry in Scotland.

Another source suggests that the Order was founded by King Robert Bruce, with its chief seat at Kilwinning.

No Lodge can exist without a warrant of constitution. Kilwinning Lodge issued such warrants for the formation of subordinate Lodges in other parts of the Kingdom, at the annual meeting held at Kilwinning. Lodges thus formed, in token of their respect for and in submission to the Mother Lodge from which they derived their existence, affixed the word "Kilwinning" to their own distinct name. Many instances of this are still to be found on the register of the Grand Lodge of Scotland, e.g. Canongate Kilwinning, Cumberland Kilwinning, Greenock Kilwinning.

In the process of time, the Grand Lodge at Kilwinning ceased to retain its supremacy and, finally, its very existence. As in the case of the sister Kingdom, where the Grand Lodge was moved from York, the birthplace of English Freemasonry, to London, so in Scotland, the supreme seat of the Order was at length transferred from Kilwinning to Edinburgh, the capital.

As for the Abbey, its history is one of decline and decay. In 1560, it was demolished in obedience to an order from the state during the imprisonment of Mary Stuart.

The sketch of the ruins which can be seen on the altar cover (west side) and in our official Lodge Summons, was drawn by Grose in 1789.

Mother Kilwinning Lodge still exists at Kilwinning and is designated "# 0" by the Grand Lodge of Scotland.

Our Lodge was founded by a group of Scots residing in Toronto who wanted a Masonic home for fellow Scots. What could be more fitting than to call it Kilwinning Lodge.

[Sources: (1) History of Mother Kilwinning Lodge. (2) Records of Kilwinning Lodge, No. 565 GRC, Toronto.]

WOLFGANG AMADEUS MOZART (COMPOSER) (B.1756 - D.1791)

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

Wolfgang Amadeus Mozart was born on January 27, 1756, in Salzburg, Austria. His father, Leopold, who was a well-known composer, was employed as a musician at the Archbishop of Salzburg's court. By the age of five, Mozart was writing little minuets and playing the harpsichord. He and his sister, Maria Anna, were both excellent musicians and the three of them often played together, for the elite upper class of Europe. While Mozart was on tour with his father, in London, England, at age 8, he wrote his first symphony. Four years later in Vienna, he composed his first two operas. Then in 1769, at age 13, the Archbishop of Salzburg made Wolfgang the concertmaster at his court.

Wolfgang developed an astute interest in Viennese Masonry. He was introduced into the Charity Lodge on Jan. 17, 1785. Although a Catholic, Mozart believed that the teachings of Masonry were compatible with those of the church and that both institutions helped their members to achieve moral purification, provided them with an understanding of the Deity, and worked for amelioration of society. In April 1785, Mozart witnessed the initiation of his father Leopold, into Charity Lodge. That same year Wolfgang became friendly with Ignatz von Born, a member of the True Harmony Lodge. He looked up to Born as his mentor and he paid frequent visits to that lodge over the next year. True Harmony Lodge attracted several accomplished musicians, actors, poets and composers to their lodge and many of them wrote and performed Masonic poems, songs and plays. By 1785, Mozart also composed several Masonic works.

The Masonic music of Mozart reflected important themes and symbols of the order. In *K.483*, "*Zerfliesset Heut, Geliebte Brueder*", a poem set to music, he praises Joseph for legalizing the operations of Masonry in the empire and explains that "Joseph's benevolence has crowned a new Masonic hope". The symbols and moving rites involved with closing a lodge inspired Mozart, in 1785, to compose *K.484*, "*Ihr Unsre Neven Leiter*". In this hymn, he alludes to the symbolism pertaining to the mysterious number three and implores Masons "to follow the path of virtue, strive for the perfection of the Great Temple, and to move towards the Throne of Wisdom".

The *Masonic Funeral Music* was considered as one of Wolfgang Amadeus Mozart's most important Masonic compositions. Written in 1785, this work was played that year during the Lodge of Mourning, held for Count Esterhazy and the

Duke of Mecklenberg. In this composition, he masterfully conveyed themes and symbols involved with life and death, placing emphasis on the threatening notes of the winds to depict the fear that Masons had for God. He juxtaposed winds and strings to demonstrate the struggle between the forces of life and death and made frequent usage of the string quartet to convey the moods of man prior to death. Mozart also wished to write an opera to explicate major doctrines of Masonry. Due to his familiarity with the opera *Osiris*, by the Mason John Naumann and his knowledge of the articles of Born about the ancient mysteries, in approximately 1786, Mozart began to compose the lyrics to *The Magic Flute*.

The Magic Flute alludes to the mysteries concerning life and death, stresses the Enlightenment theme of the beauties and powers of Nature, and accentuates the Masonic tenets of virtue and wisdom. Entrusted in Act One with a magic flute, a symbol of wisdom, the adventurous Prince Tamino enters the Temple of Nature, Reason and Wisdom, which is a likeness to the Temple of Jerusalem, or King Solomon's Temple as it is often referred to.

In 1791, Mozart began suffering from fever and severe headaches. In spite of his poor health, he managed to complete his opera *The Magic Flute*, which was first performed in September 1791. His last work, the *Requiem* (mass for the dead) was left unfinished. On December 4, 1791, Mozart fell into a coma; he died the following day at age 35. The cause of his death is believed to have been typhus.

SPECULATIVE MEDIEVAL ORIGINS OF MASONRY

By: W. Bro. Jack (Jacques) Brooksbank, M.B.A., F.R.S.A.; PM True Blue Lodge 98, GRC Bolton.

The purpose of this paper is to present a speculative but very probable foundation for ancient stone masons lodges that dates from 1070 in the first century of the medieval period (1000 to 1500).

The author based this presentation on research undertaken by RW Brother Ossian Lang (1865-1945), Grand Historian of the Grand Lodge of New York, for 31 years. Brother Lang reviewed many aspects and subjects related to the Origins of masonry, particularly his report of 1935 "The Cradle of Masonry."

Brother Lang's research findings, indicate the existence of a Benedictine School of Building established in 1070 at the Hirsau Abbey, (also referred to as

Hirschau), located in Germany, near the Black Forrest.

This School was originated by Abbot William, a man of science, author and musician, of noble origins, the Abbot of Hirsau from 1069 to 1091, friend and correspondent of Pope Gregory 7th, also associated with Anselm the Archbishop of Canterbury in England. This Hirsau School of building of Abbot William was set up as a special 'Lay Brother Group' of individuals to be educated and trained as stonemasons and builders, who were given their own quarters, refractory, and place in Church.

Abbot William also discovered the Roman Vitruvius Architectural Manuscript, and established it as the basis of education for his School of Building.

This paper expands on this research of Brother Lang, and also combines the author's own research into the books on Architecture written by the Marcus Vitruvius Pollio (65 BC to 14 Ad), a Roman architect and engineer. Vitruvius wrote the most influential treatises on architecture related to the Greek and Roman building periods.

The ancient Vitruvius manuscript was discovered in 1070 at Cluny, and later on, was again rediscovered in 1403. Being one of the first books from the printing presses of Florence, in 1485. It can now be perceived as having had a significant influence on the Benedictine and Cistercian 'Lay Brother Masons' in the period from 1070 to 1350, and subsequently on Florentine and Renaissance architects and buildings.

This Hirsau School became well known for its quality of lay builders, who not only worked at Hirsau, but were sent to over 200 other Benedictine monastic building sites in all part of Europe, validated subsequently by masons marks. The Cistercians adopted the Hirsau School of Building concepts on their building sites (over 500), in all parts of Europe.

Consequently the Hirsau School of Building can be perceived as the most probable 'Origin' of stone masons lodges in all parts of Europe, based on the Hirsau organizational format, concepts, assets and attributes.

This is an extract from the authors (3000) word Paper 'Origins of Masonry Medieval Foundation', with illustrations, prepared for Internet release. A copy

(MSW attachment) can be obtained for research studies, free, by email request to - jacquestudor@hurontario.net

BRO. SIR SAM HUGHES

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

In late August 1921, in Lindsay, Ontario, a somber military funeral is taking place, with troops, pipers, and buglers at slow march, accompanying a flag-draped coffin carried on a horse-drawn gun carriage. A riderless horse follows, boots reversed in the stirrups. The procession is being witnessed by almost 20,000 onlookers. The man who frequently brought unexpected events to this community, Lieutenant-General Sir Sam Hughes, was dead at 69, ending a remarkable and controversial career that spanned a half century in Canadian politics and the militia.

Sam Hughes was born in 1852 near Bowmanville, Ontario. As a young boy, he was fascinated by the military, as both his grandfathers had fought at Waterloo. At sixteen he began to teach school, first in Belleville, then in Lifford, and finally at Toronto Collegiate. Hughes's passion was the militia, which he joined when he was twelve, his particular interest being rifle shooting. He quit teaching in 1885, as it did not satisfy his energy, his gregariousness nor his pocketbook, as he was then married with three children.

In need of a forum to express his views, he considered journalism and so, at thirty-three years of age, bought the *Victoria Warder*, a small newspaper in Lindsay. Through his sensational editorial opinions, Hughes gained notoriety. He had his sights on public office and presented himself well. His chiseled features, muscular body, short steel-gray hair and blue eyes added to his charm, in spite of his brash and pushy personality. He had a prodigious memory and a simple and confident speech, littered with oaths and homespun phrases.

At this time Hughes was not only involved with the militia as Adjutant of the 45th Battalion, but was also an active member of the Board of Trade, the Orangemen, the Oddfellows and the Freemasons, having been initiated by his brother, W. Bro. James Hughes, into St. Andrew's No. 16, on October 9, 1883.

When the Boer War began in 1898, Hughes, now a Member of Parliament, was proactive in influencing the government to send Canadian troops to the conflict, in

order to prove the militia's competence and, of course, for nationalistic reasons. He was appointed a supply and transport officer for Lord Roberts's lines of communication from Cape Colony, later becoming a scout. He was admired by his men, as he did not treat them with the same arrogant aloofness that typified many British officers.

In July 1911, Hughes was summoned to Ottawa by Prime Minister Borden who recognized his talents and patriotism, in spite of his tendency to lack tact at times. In October, at the age of 58, Sam Hughes became Canada's fifteenth Minister of Militia and Defence.

When the Great War began in 1914, Hughes immediately called for mobilization of volunteers. His great achievement was the creation of Valcartier camp, built in thirty days and accommodating 30,000 troops. He was seen as being heavy-handed, but, in his defence, he had to deal with organizational problems that had no precedent or easy solutions. To the Canadian public he was the embodiment of the expeditionary force and because of this public acclaim, Sam Hughes thought himself infallible and indispensable to the war effort. He was a major factor in narrowing the gap between efficiency and the expanding demands of supplies and munitions. He did not, however, consult as much as he should have with his own military staff but tended to place his trust in men of business, often friends, whom he felt were knowledgeable. Profiteering, a "shell fuse" scandal, poorly designed boots and equipment harnesses provide to be very problematic for Hughes who was subjected to enquiry hearings. He viewed these rejections as a British conspiracy to take away Canadian business opportunities.

Following the Royal Commission sessions, Hughes was exonerated. He and his Shell Committee had been duped. The Commission defended the work of the Committee in the innocent and impromptu early days of the war. Borden, not wanting to indict his party in the scandals, waited to dismiss Hughes and in the meantime appointed an undersecretary to stabilize the Militia Department, much to Hughes's dismay. Then a bigger scandal erupted.

In 1914 the Ross rifle was already the most debated rifle of its time. It was longer and heavier than the Lee-Enfield, it jammed in battle conditions and there were few spare parts. Hughes had no problem with the extra length and weight because of his Boer War experience in which there was a great deal of long-range shooting. It clearly was not suited to trench warfare. A rifle needed to be rugged and able to fire rapidly. During the second battle of Ypres in April, 1915, at least a third of the Canadian troops frantically threw the Ross away when it jammed on

British ammunition.

Hughes was adamant that the Ross was a good weapon with “bad” British ammunition. To Hughes, as well as Borden, it was British discrimination against Canadian manufacturing. The Canadian troops already in the trenches were issued with Lee-Enfields. The Ross simply continued to jam after rapid firing. Hughes was informed that there was a conspiracy afoot. The War Office, in the meantime, instructed the Canadian government not to send troops to England armed with the Ross rifle. Hughes’s exaggerated confidence in the Ross had destroyed other people’s faith in it.

On October 31 Hughes resigned under pressure. He continued to sit in Parliament until his death in 1921, lobbying for better medical care for Canadian wounded and supporting conscription. His greatest success was in politics, with a string of seven successful local election victories. His wit, forthright manner and hard work were combined with a clear talent for personal leadership.

From the St. Andrew’s Lodge archives, 1921:

“That this Lodge desires to place on record its appreciation of the services our beloved brother has rendered to his King, the Empire, his country, and the Craft, that while we deplore his loss we believe that he has been translated from this sublunary abode to the Grand Lodge above to enjoy peace, perfect peace and eternal rest.”

“W. Bro. E. T. Walker presented to the Lodge, from Lady Hughes, a large full-figure photograph of the late W. Bro. Lt.-Gen. Hon. Sir Sam Hughes, K.C.B., Minister of Militia for the Dominion of Canada, from 1911 to 1916. He originally was initiated in St. Andrew’s Lodge, and was made an honorary member in 1917.”

“On June 11th, (1918) W. Bro. James L. Hughes, on behalf of his brother, Bro. General Sir Sam Hughes, presented to the Lodge two flags, which were splendid examples of the embroiderer’s art, one being a Union Jack, bearing on its centre Masonic emblems, surmounted by an imperial Crown, the other the emblem of St. Andrew’s Lodge on a field of gold. W. Bro. John A. Graham, in accepting the flags for the Lodge, referred to the example set by the soldiers of Canada under the donor’s strict personal direction, and of his great and successful efforts to meet the call of the Motherland in the early days of the war. An Honour Roll of the Lodge was also unveiled, with 83 names of brethren of the Lodge inscribed, who up to this time were engaged in active war service.”

(Sir Sam's photo and the two flags are displayed regularly in St. Andrew's Lodge.)

THE TYLER (TILER.)

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

This short article continues the explanation of one of the officers of a Masonic Lodge – Ed.

The outside Guard or Tyler (Tiler) is a very important member of the lodge. In fact many years ago it was recorded that “. . . There might never have been lodges for Masonic purposes had there not been a Tyler present to guard the lodge from intruders.”

This prompts the thought: “What is the Tyler's function and how did his role develop?”

The word Tyler (Tiler) is derived from the days of the operative masons in the building trades. As a building or edifice was nearing completion it was the Tyler (Tiler) who closed the building by covering the roof with tiles of slate or wooden shingles, hence the name Tyler (Tiler). In Masonry when the Tyler closes the inner door of the lodge he is symbolically covering the lodge from all intruders, as the operative mason covered the building from the elements.

The Tyler, who is elected by open vote in the lodge, must be a Master Mason and is one of the assistant officers of the lodge. He should be well versed in the lodge rituals and Masonic protocol. It is not necessary for the Tyler to be a member of the particular lodge(s) he tiles for: a Tyler often takes this position in several lodges. It is not unusual for the Tyler to be paid a small retainer for his services.

The brethren of the lodge may not consider the Tyler's duties onerous but they are a very important part of the lodge's evenings. In many instances the Tyler is the first member of the lodge that the visitors and members are greeted by. On him may well rest the tone of the evening, for he exemplifies the comfort and welcome that the brethren receive and the lodges approach to the rituals, protocol and correctness of the craft.

His duties may vary from lodge to lodge but there are some that are common to

all, to:

1. Prepare the lodge for all meetings;
2. Guard the lodge entrance;
3. Ensure that no one is to pass into the lodge that is not qualified to do so.
4. Ensure that visitors have the Worshipful Master's permission to enter the lodge.
5. Be prepared to take part in a board of trial.
6. Ensure that every member of the craft has registered and are properly clothed.
7. Be conversant with the rituals and protocol of the lodge.
8. Introduce all visitors to the Senior Warden and Inner Guard.
9. Be aware of the "knocks" and answer them promptly and correctly

What is the symbolism and meaning behind the sword that the Tyler carries as the implement of his office? In Chivalry the sword is the ensign or symbol of Knighthood. In Templarism, the sword is said to be endowed with Justice, Fortitude and Mercy.

Our original Tyler's sword was not straight but was in fact wavy in shape. This was meant to symbolize that sword that guarded the gate to Eden. It is also interesting to note that the Tyler carries a sword but does not have a scabbard to sheath it in. The reason given for this is, and I quote, "The Tyler's sword should ever be drawn ready for the defense of his post."

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) When an office is to be filled by acclamation (only one candidate for the office), may a motion be put to the Lodge to close nominations and instruct the secretary to cast a single written ballot in favor of the candidate for the office?
- 2) What is the orientation of the Pillars of K.S.T.? Is B seen on the left and J on the right when viewed from outside the Temple looking in, or inside the Temple looking out?
- 3) May the Grand Master in this jurisdiction create a Mason “at sight”.

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

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We are printing here the answers to the three questions which were posed in Volume 17 No. 4 of the *Newsletter*. Brother Marshall Kern, Victoria Lodge, No. 56 GRC, Sarnia not only provided these well considered answers, but also posed the three questions in this Issue.

- 1) “Who is eligible to be a candidate for the office of DDGM?” An eligible candidate is a PM of a Lodge in the District who is also a resident of the District or lives close enough to be able to discharge his duties. Refer to Section 50 of the Book of Constitution (1997).
- 2) “What is the minimum initiation fee?” The Book of Constitution (1997) says \$100. However since a Lodge is where a man is initiated, passed and raised, the minimum fee may be higher, in accordance with Lodge Bylaws.

- 3) “How many members for a quorum?” Presuming this is a reference to a properly assembled, duly constituted Lodge, then 7 members are required for a quorum to be declared and the work of the Lodge to be considered regular. This is justified in section 187 of the Book of Constitution (1997) and exemplified in the JW’s lecture in the EA degree.

CUSTODIAN’S CORNER

LODGE OF INSTRUCTION EVOLUTION

By: R. W. Bro. John D. MacKenzie, PDDGM Toronto 7, Blackwood Lodge, No. 311 GRC, Woodbridge.

The first Custodian of the Work, M. W. Bro. William J. Dunlop, was selected in 1939. The duties of the Custodian of the Work are stated in Article 93 Section 3, of the Constitution of Grand Lodge. Section 3 states “to conduct Lodges of Instruction.”

To comply with Article 93c Lodges of Instruction have been presented at random over these many years.

Indeed when your present Custodian began the current Lodges of Instruction in 1996, they were patterned after previous attempts. It was determined at the outset that all areas of the province would receive equal treatment and the criterion to visit all districts over a four-year period was established. The Custodian met with a selected district in Windsor. For this meeting, Windsor District invited lodges from Erie, Chatham and Sarnia Districts. After the necessary introductions, the meeting began with an explanation of the evolution of the ritual and the role of the Worshipful Masters, the District Deputy Grand Master and the function of the Custodian of the Work in maintaining our standards throughout the jurisdiction. Copies of relevant books, i.e., Book of the Work, Meeting The Challenge and Book of Constitution were distributed to all Worshipful Masters present.

The mechanics of the three degrees were then reviewed with attention being paid to the role of the Deacons, the work at the Warden’s stations and the approach to and work at the Altar. Any questions were answered by the Worshipful Masters using the pertinent books that they had been given.

The Memorial Services were discussed and after a general question and answer period the Master Masons were excused from the lodge and a short period was then spent on an overview of the Installation Ceremony. The Lodge of Instruction adjourned at 12:30 p.m.

This general format was followed for the ten lodges of Instruction that were held between September and December of 1996.

After the first meeting in Windsor, it became obvious that this program was too comprehensive for one person. Help was obtained when R. W. Bro. Howard Tosh and subsequently, R. W. Bro. Frank Dunn joined “the team”.

Four Lodges of Instruction were held in April and May of 1997 in an attempt to avoid winter driving conditions that had proved stressful the previous year.

The resource material used at the original sessions was in demand as well as other Masonic books and papers. Some districts arranged for the district library chairman to be present. However the number of copies and the range available proved to be inadequate. In 1998, in his position as a member of the Public Relations Committee, R. W. Bro. Carl Miller traveled to our sessions with a vast selection of books and other literature that has proved very popular; especially when the brethren find out some of these papers are “no charge”.

By this time we were using team members on a regular basis to present the mechanics of the three degrees. This provided consistency and accuracy to these presentations. We were still using the host district personnel to occupy the Warden’s and Deacon’s chairs. This had its drawbacks as too much time was being spent in correcting irregularities. During this period of time, several more active Masons including M. W. Bro. Terence Shand joined the team as presenters.

After the 1997 presentations, it was determined that team members would act as Deacons and Wardens. This necessitated enlarging the team, as the sessions required six presenters plus the Deacons and Wardens. The signs and grips of each degree had been added as a separate segment. Of course, all team members would not be able to make every meeting so additional personnel had to be fully prepared. The staffing of the lodges of instruction represents a fair selection of masons throughout the province from Brockville to Pelee Island, from Thunder Bay to the G.T.A. The registration of attendees, which provides us with statistical data, was assigned to V. W. Bro. Fred Tupling.

In 1998, the number of sessions was increased to twelve and they were held from

mid September through November. At the visit to Thunder Bay, the Master Masons were asked to form groups and present questions that would be answered later. While they were forming these questions in a convenient room, the Installation Ceremony was being studied in the lodge room. These segments were moved to immediately follow the recess and this change proved most useful and provided much stimulation to the general question period. A significant addition to the team occurred when Bro. Ray Daniels joined the team in 1998 as Secretary. His expertise and professional background proved invaluable as he has continually updated our study notes that had been originally assembled by R. W. Bro. Jim Anderson.. Ray also wrote the complete section on etiquette and protocol as requested by our Grand Master.

This format continued through 1999 with twelve Lodges of Instruction being presented between September and the end of November. The L.O.I. Trestleboard was first devised and designed by R. W. Bro. Peter Matijek and then approved and distributed in time for these sessions. Winter driving conditions were still a concern and dangerous conditions were experienced on more than one occasion. For this reason the schedule was tightened and the sessions are now concluded by the end of October.

A notable change occurred in 2001 as our Grand Master asked that a section on Protocol and Etiquette be added to the presentations. To maintain the same time frame, the segments on Signs and Tokens were assigned to the appropriate degree presentations.

The policy of not having any member of the Board of General Purposes on the team has precipitated many staff changes over the years. Indeed since its inception in 1996 a great many brethren have participated in numerous ways. The present team consists of 26 members with a further 14 qualifying as “distinguished alumnae.”

We have now completed the third year of the second four-year cycle. Over this seven-year term changes have been made to the presentations to satisfy the requirements of the brethren. Our team members are greatly impressed by the fact that at all of our sessions many brethren in attendance are returning to their second and third Lodge of Instruction. In an attempt to further improve these sessions our program is under review with the objective of tightening the time frame and offering different presentations.

We will be visiting a lodge in your area. We look forward to meeting you.

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

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

The 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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