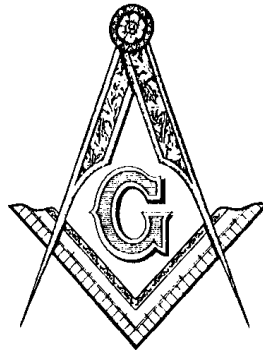


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OF THE COMMITTEE
ON
MASONIC
EDUCATION



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.

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

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SUBSCRIPTIONS

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

FROM THE EDITOR

Our Masonic heritage is again reflected in this issue with a biography of M. W. Bro. William Benjamin Simpson (GM 1864-65 and 1865-66) and his mother Lodge, Sussex No. 5, Belleville. I would like to thank V. W. Bro. Howard Warren for the work.

We are also beginning to receive letters from subscribers - so far everyone is positive about the format and the content of the articles. In fact, it is safe to say that the bottom line, in the words of Oliver Twist, is "More, please"

The articles by R. W. Bro. Ray Daniels and W. Bro. Garnet Holmes consider the issue of amalgamations of Lodges. While perhaps not a favourite topic, it can have a positive outcome.

The other articles in this issue cover a variety of topics and, once again, the Editor is indebted to those members who continue to prepare them. Brethren, we cannot rest on our laurels and the Editor is constantly in need of material for the *Newsletter*. I am particularly in need of articles regarding Remembrance Day and the efforts put forth by Brethren serving at home and abroad.

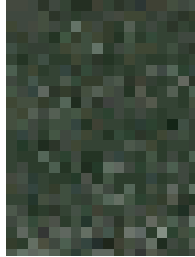
I would also like to see the subscriber base increased. This is not to increase our coffers, but rather, to "spread the word" for the *Newsletter* whose informative articles may provide further insight for our Brethren.

Michael Jenkyns

M. W. BRO. WILLIAM BENJAMIN SIMPSON (1818 - 1883)

GM 1864 - 1865; 1865 - 1866

[By: V. W. Bro. Howard Warren, Lodge Historian, Sussex Lodge, No. 5 GRC, Brockville.]



William Benjamin Simpson was born of English parents at Augusta, Upper Canada, on July 26, 1818. His schooling and early life are not known. He became a Collector of Customs at Brockville and Kingston and, in 1876, was moved to Montreal where he was Collector of H.M. Customs for the Port of Montreal until retirement in 1882.

There are few records but he was known to have been a devoted and dedicated member of the Anglican Church, both in Kingston and Montreal.

He died on June 3, 1883, at his residence at Coteau Landing, Quebec. On June 6, 1883 he was buried with Masonic Honors. The Grand Lodge of Quebec conducted the funeral service.

Masonic Career

Mr. William Benjamin Simpson was initiated into Sussex Lodge, No. 3 GRC, Brockville on March 2, 1853, at the age of 34; passed on March 23, 1853 and raised on May 18, 1853. On January 11, 1854 he was invested as Senior Warden (he had held various offices prior to becoming SW) and was installed as Master of the Lodge on February 8, 1854. His keen interest in Masonry was apparent from the very beginning of his Masonic career. During his two year Mastership he presided at 40 meetings of Sussex Lodge. (It should be noted that Sussex Lodge, at this time, was No. 3 and that after becoming Grand Master, M. W. Bro. William Mercer Wilson gave to W. Bro. Simpson the Warrant as No. 3, which had originally been granted by R. W. Bro. William Jarvis, Provincial Grand Master of Upper Canada, under the Grand Lodge of England.)

By resolution of the Lodge he was elected on June 27, 1855 as a voting delegate

to attend the meeting of the Provincial Grand Lodge of Canada West, held on July 19, 1855, at Hamilton. Discontent with the working of the Provincial Grand Lodge was evident at the meeting and in an informal meeting he presented a resolution (which was passed unanimously) that a meeting be called for October 10, 1855, in Hamilton, to discuss the advisability of establishing an independent Grand Lodge. W. Bro. Simpson attended the Hamilton meeting of October 10, 1855 when the Grand Lodge of Canada was formed. At that meeting he was elected as the first District Deputy Grand Master for the newly formed Central District (covering the area from Montreal in the east to the Trent River in the west), holding the office until July 11, 1860. It should be noted that during this period he was still WM of Sussex Lodge.

On July 11, 1860 (5th Annual Communication) he was elected as Deputy Grand Master of the Grand Lodge of Canada. On July 13, 1864 (9th Annual Communication) he was elected and installed as Grand Master of the Grand Lodge of Canada and held that office for the 1864-65 and 1865-66 terms.

During these years, M. W. Bro. Simpson ruled the Craft on a steady course, made a steady progress in formulating and updating the Constitution of the new Grand Lodge; in developing standards for Lodge By-Laws; in establishing the Benevolent Fund and the set of operating rules, particularly that only the interest from the investments of the fund should be used. He recommended the appointment of two Grand Lecturers to give instructions to Lodges and that they receive adequate remuneration for their services (this idea failed due to the lack of available funds). He was also active in public events, such as the laying of the corner stones of the Masonic Hall in Kingston and in Montreal.

The Proceedings of the Annual Communication of June 24, 1866 contain the first ever synopsis of the returns of Lodges: there were 180 Lodges within the jurisdiction. This is a fitting indicator of the growth of the fraternity of which M. W. Bro. Simpson had been a hard-working member. At this Communication he installed his successor as Grand Master, M. W. Bro. William Mercer Wilson.

Simpson Lodge, No. 157 GRC, Newboro, was named in honour of our third Grand Master.

York Rite

In Capitular Masonry he was exalted in Ancient Frontenac (now Ancient Frontenac and Cataraqui) Chapter, No. 1 GRC, Kingston, in 1856. He was elected and installed as First Principal of the Chapter for 1861-62 and, later, he served as

Grand Superintendent of the Central District. In Knights Templary he was consecrated as a Knight Templar in 1857 in Hugh de Payens Premier Preceptory, No. 1 KT, Kingston. He was elected as Eminent Commander (now Presiding Preceptor) for the 1864-65 term. In Sovereign Great Priory he was Provincial Grand Prior of Quebec District (1874-75, 1875-76, 1876-77 and 1877-78) and was concurrently Chairman of the Grand Council. In 1878 he was elected as Grand Sub-Prior.

Scottish Rite

Details of his Scottish Rite membership and details are lacking but he was Chancellor of the Supreme Council, A.A.S.R. 33 for Canada.

M. W. Bro. Simpson was an ardent student of Freemasonry and he could, and would, discharge his duties in a forceful manner even when he disagreed with that duty. He carried out his various officers according to the Constitution of Grand Lodge. He agreed that while the ritual known as “Ancient York” (now better known as the United States work) was probably the oldest, he did not think it compared to all parts of the English work. He expressed his opinion that the English, or Modern, work should become the standard for the Jurisdiction.

M. W. Bro. Daniel Spry stated at a testimonial given at the funeral of M. W. Bro. Simpson, that: “His personality and leadership ability had to beyond reproach, indicates the high esteem that was held for him by the Officers of our Grand Lodge.”

References: (1) *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. (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) *William B. Simpson, 3rd Grand Master*, by R. W. Bro. J. Max Laushway, presentation on May 28, 1994 at true Britons Lodge, No. 14 GRC, Perth, Ontario, printed in the *Proceedings - Volume 17, 1993-1994* of The Heritage Lodge, No. 730 GRC, Cambridge, Ontario. (4) Minutes of Sussex Lodge, No. 3/5 GRC, Brockville. (5) *Whence Come We? Freemasonry in Ontario 1764 - 1980*, published 1980, by Masonic Holdings, Hamilton. (6) *The History of Freemasonry in Canada*, two volumes, by John Ross Robertson, published by The Hunter, Rose Co., Limited, Toronto, 1899. (7) *St. Lawrence District Then and Now, 1783-1987, A Concise History of Freemasonry in St. Lawrence District A. F. & A. M. G. R. of Canada in the Province of Ontario*, Compiled by Rt. W. Bro. J.

Max Laushway and W. Bro. Howard Warren, Printed by Henderson and Blanchard Ltd., Brockville, Ontario, 1988. (8) Proceedings of the Sovereign Great Priory of Canada. (9) Anglican Diocese - Kingston, various documents.

A BRIEF HISTORY OF SUSSEX LODGE NO. 5 GRC, BROCKVILLE

[By: V. W. Bro. Howard Warren, Lodge Historian, Sussex Lodge, No. 5 GRC, Brockville.]

On May 22, 1815 a Petition was forwarded to R. W. Bro. William Jarvis requesting that a Dispensation be issued to form a Lodge, called Hiram, which would meet in Elizabethtown. The Request was signed by Bros. Thomas Sherwood, Bartholemew Carey, Adiel Sherwood, Charles Dunham, Ruggles Munson, John White and Cornelius Smith, all of who belonged to New Oswegatchie Lodge, No. 14 PRQ, and also by W. Bro. Stephen Burritt (Master), Bro. Levi Forster (SW) and Bro. Daniel Burritt (JW) of Rideau Lodge, UD (PRUC (A), Burritt's Rapids, Marlborough Township, Carleton County. A Dispensation to meet appears to have been issued during the same year. On May 7, 1816, the same Petitioners wrote to R. W. Bro. Jarvis indicating that the Dispensation was about to expire and requesting a proper warrant. The Warrant was granted as Hiram Lodge, No. 3 (PRUC (A), and No. 756 (ER (A), Brockville, later the same year. (The Provincial number had formerly belonged to The Queen's Rangers at York, 1793-1802, and Athol Lodge, Cornwall, 1804-1811; both of which had ceased working).

Elizabethtown was renamed to Brockville during 1817 following the death of Sir Isaac Brock at Queenston Heights: on December 22, 1817 a meeting was called by "a respectable number of Free and Accepted Masons, for the purposes of opening a Lodge on Warrant No. 3, Brockville". During its first five years of existence the Lodge met at the tavern of Stephen Cromwell, the residence of Adiel Sherwood and the tavern of Charles Dunham, and called itself either Lodge No. 3, Brockville or Brockville Lodge, No. 3, interchangeably.

The Lodge was very active in the formation of the (First) Grand Masonic Convention at Kingston, and in the formation of the Grand Chapter of Royal Arch Masons of Upper Canada in February 1817. During the Masonic Convention the Lodge appears to have been incorrectly registered as Sussex Lodge, No. 3, Brockville, showing an early adoption of its eventual name, which was chosen to

honour HRH The Duke of Sussex, Grand Master of United Grand Lodge.

The name “Sussex” was also adopted when the Lodge established Sussex Royal Arch Chapter on June 16, 1818 and met at the home of Bro. Adiel Sherwood. The Charter Members of Sussex Chapter included Bros. Benjamin McAllister, Charles Dunham, Benjamin R. Munsell, Jonathon Mills Church, David Hunter, Henry Stafford, Thomas Wheelham, Pear Briggs, and Ziba M. Phillips (WM of the Lodge in 1815). During the period prior to the (First) Grand Masonic Convention authority had been granted by R. E. Comp. William Jarvis for the Craft Lodge to issue the Mark and Royal Arch degrees. The new Provincial Grand Royal Arch Chapter of Upper Canada, at its regular meeting in 1818, issued a dispensation to the Chapter as Sussex Chapter, No. 3 PGRACUC, Brockville, to “separate” it from the Craft Lodge. In September 18, 1818, the Chapter agreed to share the costs of furnishing a Lodge room with Sussex Lodge. A Warrant for Sussex Chapter, No. 3 PGRACUC, Elizabethtown, was issued on February 19, 1819. On August 21, 1822 the Chapter entertained R. E. Comp. Simon McGillivray at its meeting - this is the only record of any Chapter in the Province which refers to a visit by R. W. Bro. Simon McGillivray to a Royal Arch Chapter.

Sussex was a founding Lodge of the Provincial Grand Lodge of Upper Canada from which it received a Dispensation as Sussex Lodge, No. 3 PRUC, Brockville, dated September 21, 1822. A new Warrant as No. 3 was issued on June 24, 1824.

Meanwhile, interest in Royal Arch Masonry declined, and the existing minutes of Sussex Chapter, No. 3 PGRACUC, of February 15, 1826 are the last minutes. During the seven-year life of the Chapter, 20 meetings had been held and 30 candidates accepted. Two Chapter members - R. Ex. Comps. Ziba M. Phillips and William Smart - had been installed as Grand High Priest of the Grand Royal Arch Chapter of Upper Canada. It is speculated that many of the members of the Chapter received their degrees free and paid no dues, and that the ongoing problems of Masonic government in the Province, contributed to its demise.

After December 5, 1827 the Lodge, too, appears to have ceased regular working although it remained on both the Provincial Grand Lodge and United Grand Lodge registers; the Lodge being renumbered as No. 489 ER in 1832. The Lodge was represented at the Second Grand Masonic Convention (1840-1844) and remained as a member of the Grand Lodge of M. W. Bro. Ziba M. Phillips (1844-1847) even though a new Provincial Grand Master (MacNab) had been appointed from England. It is probable that although the Lodge was dormant during this 25 year period members would attend functions from time to time and register themselves

as being from Sussex Lodge, No. 3 PRUC and No. 756 ER. Towards the end of this hiatus enough members were assembled and agreed to resurrect the Lodge and, on August 25, 1852, Wm. C. Dunham was elected as Master of Sussex Lodge, No. 756 ER. Such members as there were, at that time, petitioned the Provincial Grand Master to meet again under the Warrant of Brockville Lodge, No. 3 PRUC and No. 756 ER, Brockville, and included the recommendation of the officers of Kemptville Lodge.

Sussex Lodge affiliated with the Provincial Grand Lodge of Canada West as Brockville Lodge 9-756, in 1852, although the minutes indicate that it met only occasionally in 1855. From 1819 until 1855, when it was active, the Lodge met in the rooms of Brock Lodge, No. 9, I.O.O.F.

In 1855 the Lodge supported the efforts of St. John's Lodge, Kingston in petitioning United Grand Lodge for permission to form the Grand Lodge of Canada and, when it was formed in October 1855, Brockville Lodge, No. 9 PRUC, was one of the founding Lodges. The new Warrant for the Lodge, as Sussex Lodge, No. 3 GRC, Brockville was signed by M. W. Bro. Mercer Wilson, and dated November 26, 1855. For unknown reasons the Lodge showed itself as No. 4, 5 and 9 at varying times until 1859.

In 1856 the Lodge rented the fourth floor of the then newly erected Metropolitan Block, where it would remain until 1923.

With the union of the Ancient Grand Lodge of Canada and the Grand Lodge of Canada in 1858 there was a renumbering in 1859, at which time it was renumbered as Sussex Lodge, No. 5 GRC, Brockville. By 1878 Lodge growth justified the formation of a second Lodge in Brockville, and Sussex Lodge was very supportive in the formation of Salem Lodge, No. 368 GRC, Brockville.

In 1899, Salem Lodge was invited to share the Lodge facilities in the Metropolitan Block as their existing rooms were considered inadequate. In 1923 Sussex Lodge moved into the new Temple facility at 3 George Street (previously the Methodist church). By 1984 the maintenance and repairs to 3 George Street had reached a point where replacement with a new facility was discussed. In 1985 a plot of land was purchased from the Shrine Club of Brockville and a new Masonic Temple was built, being first occupied on January 12, 1987, and dedicated on April 10, 1987 by M W. Bro. A. Lou Copeland, Grand Master of the Grand Lodge of Canada in the Province of Ontario.

Sir Alexander Campbell (1822-1892), Lieutenant-Governor of Ontario (1887-1892) was initiated into this Lodge in 1844. The third Grand Master of the Grand Lodge of Canada (1864-1865), M. W. Bro. William Benjamin Simpson was a member of the Lodge and M. W. Bro. Egerton Brown, Grand Master of the Grand Lodge of Quebec (1969-70) was an affiliated member of the Lodge. Canada's first Prime Minister, Sir John A. Macdonald, was initiated into this Lodge in 1844.

The Lodge celebrated its 175th Anniversary on October 31, 1992.

The Lodge is still operating as Sussex Lodge, No. 5 GRC, Brockville, and meets on the third Monday of each month from September to May inclusive, at the Masonic Temple, Brockville.

References: (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) *A Concise History of Freemasonry in St. Lawrence District A.F. & A.M., GR of Canada in the Province of Ontario*, Compiled by R. W. Bro. Max Laushway and W. Bro. Howard Warren, Printed by Henderson & Blanchard Ltd., Brockville, Ontario, undated.

FROM DARKNESS TO LIGHT: THE THIRD DEGREE

PART 2: "THE BRIGHT MORNING STAR"

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

. . . behold, there came wise men from the east to Jerusalem, saying, "Where is he that is born king of the Jews? For we have seen his star in the east and are come to worship him..."(Matthew 3: 1a & 2, A.V.)

Some brothers may believe that the above is the source of the following star reference in the Third Degree - that it is an allusion to Jesus Christ: ". . . that the Lord of life will . . . lift our eyes to the bright morning star whose rising gives peace and salvation to the faithful and obedient of the human race."

For others the star represents God, "Divine Providence", as is stated in the J.W.'s Lecture in the First Degree when he refers to the star set in the centre of the mosaic pavement. In the same lecture, seven stars are pointed out as representing the "starry firmament". But most striking of all the star-symbols used in the lodge

is the actual star in the east, which shines forth in the Third Degree after the raising. Whether or not it is a direct reference to the Divine, most brethren would generally agree that, in the context of the degree, the star is a symbol of hope, of truth and enlightenment.

In most lodges in Ontario, the star symbol used is the five pointed one - the same one that appears on the American flag. This star is called a pentacle, one point being up. If it is reversed, it is a pentagram (two points up). Students of the occult make much of the good and evil meanings of pentacles and pentagrams. Because the shape of the star is not essential to Freemasonry, these differences are neither vital nor fatal and I leave their study to those groups for whom the star is the main symbol.

There is a saying in theological circles “*lex orandi lex credendi*” meaning literally, the rule of prayer is the rule of belief, i.e. as we pray so we believe. Masonic belief and teaching can best be deduced from what is said and done in Masonic ritual as I will now show.

It is natural to equate the star with illumination and thus with enlightenment, an experience dear to every mason’s heart. Yet embedded in this part of the work are reservations and cautions about uninhibited enlightenment. Perhaps these are based on the collective experience of humankind with respect to enlightenment as expressed in a whole series of stories.

The Book of Isaiah forms a partial basis for the story: that one of the angels claimed equality with God, raised a rebellion among his fellow angels, and for his transgression was cast out of heaven and down into hell. Since then, he has never ceased to make mischief against the will of God. His worst accomplishment was the successful temptation of Adam and Eve. Isaiah’s reference reads, in part, “*How did you come to fall from heaven, Daystar, son of Dawn?*” (Is. 14:12) Early translators have said “Lucifer” (Latin for “bearer of light”) instead of “*Daystar*”, to name the fallen angel. This, in addition to the reference to “darkness visible”, the expression used in Milton’s account of the fall of Satan, has led some critics to claim that in the star passage, Masons are honoring Lucifer or Satan. Such an impression is reinforced by the occult interpretation of the pentagram.

A common sense response to all this is that, because Lucifer did fall, he cannot now be a rising star. Instead, this “bright morning star” represents something acceptable to “The Lord of Life” or he would not “lift our eyes” to it. Another response is that Isaiah was referring neither to Satan, nor to Jesus, but to a

Babylonian King, a tyrant, upon whose death Isaiah was delivering a satirical account that constitutes the first 21 verses of Chapter 14. Such an interpretation means that Milton and many conservative theologians are on the wrong track - but not Freemasons! For Christians there are plenty of other biblical references equating the star with God or Jesus (Examples: Isaiah 60:3; Num. 24:17; Mat. 2:2; 2 Peter 1:10; Rev. 22:16). These references support a righteous rather than diabolical interpretation of the star symbolism in Freemasonry.

The story of Adam and Eve in the Garden of Eden points up the risks involved in enlightenment. They gave in to the temptation to eat the forbidden fruit that enabled them to *distinguish* between good and evil. This enlightenment enabled them to choose between *doing* good and doing evil. For this disobedience, they were cast out of their paradise. It is perhaps not accidental that the words of the Third Degree say of the star that it “gives peace and salvation to the faithful and obedient of the human race”. In other words, Masons are to seek enlightenment within the discipline of remaining *faithful* to God and *obedient* to His will.

The path to enlightenment is not easy. In every age, the authorities have sought to suppress the light. Adam and Eve were cast out of their paradise after eating of the tree of knowledge, Prometheus, whom the Greeks believed stole fire from the Gods and gave it to mankind (with its attendant light) was chained to a rock by the Gods while the eagles ate his flesh. Jesus, who brought the gospel light, was crucified. Galileo who taught the truth of the movement of the heavenly bodies was silenced. Therefore, it goes. Paradoxically, H.A. died rather than *give* enlightenment (i.e. improperly reveal the secrets).

At the point in the Third Degree when the lodge is relit, there is a single verse in the Ode Book of our particular lodge, designated to be sung at that time. This was part of a Christian hymn written by Johann Adolf Schlegel in the eighteenth century at about the same time that the Third Degree was fabricated. It harmonizes well with star passage in the Degree. It conveys the serenity experienced when “. . . the rays of heaven shed their benign influence upon us . . .” (Closing, Second Degree):

How brightly beams the morning star
What sudden radiance from afar
Doth cheer us with its shining!
Brightness of God that breaks our night
And fills the darkened souls with light
Who long for truth were pining
Newly, truly, God’s word feeds us,

Rightly leads us, life bestowing
Praise, O praises such love o'er flowing!

Lex orandi, lex credendi!!

APPLYING THE GAIA HYPOTHESIS

[By: W. Bro. E. H. Carey, Great Western Lodge, No. 47, GRC, Windsor.]

I would like to compare the institution of Freemasonry to that of the Gaia Hypothesis, which was proposed by British biologist Dr. James Lovelock in the early 1970's.

Consider for a moment a cell, maybe one of your own. Cells are considered one of the smallest units of life. Despite their microscopic size, they have all the basic characteristics of life. For example, any healthy cell is capable of processing materials, growth, eliminating toxins, self-healing, and responding to changes in its environment. So too are any groupings of individual cells, which make up a complete organism. Whether plant, animal, or other, all living things are capable of processing materials, growth, eliminating toxins, healing themselves and responding to changes in their environment.

Now, consider a grouping of these organisms, perhaps a natural community such as a pond, a prairie, or a forest. In any healthy forest, materials are constantly being processed, as new ones are being assimilated to grow plants and animals, while decomposition returns old materials back to the soil. The forest's vast network of leaves, branches and roots are constantly detoxifying the air and soil. When a part of the forest community becomes damaged, specialized plants colonize to form a meadow, allowing the forest to heal until new trees and shrubs can become established. Lastly, this same forest will be able to respond to changes and maintain its equilibrium.

As a result, this natural community displays the singular characteristics of life. The many plants, animals and other organisms work together, like individual cells, to process materials, grow, eliminate toxins, provide healing and respond to changes. In doing so, a forest or any other natural community acts as a unified, living organism.

Then, one day it struck Lovelock that what was sustaining the earth's atmosphere

and other features was not simply chemistry, but life!

Let's consider the Gaia Hypothesis; that we are dwelling on a single, living organism, of which we are a part. We cannot uphold this concept while believing that our actions are isolated and without consequence. As part of this organism, we have the capacity to contribute to its processing, its growth, its elimination of toxins, its healing and its ability to respond to change, in either a harmful or helpful way.

Perhaps, with this perspective, we can have a more profound appreciation for that fifth and most precious of elements, life.

Now, let's consider an individual, maybe yourself. We are the smallest part of Ancient Freemasonry. Despite our small size in relation to the whole of Masonry we have the capability of learning and processing Masonic philosophy, helping an individual lodge to grow, and stay healthy by allowing senior members who have put in their time to not be eliminated but allowed to sit in the sidelines and enjoy the fruits of their individual and collective labors.

Now, consider the lodge as part of a larger organism, such as the Windsor District. In growing, healing, and responding to changes in officers and members we become a much more powerful healthy organization. Once this district organism has deep, strong, healthy roots we now form the organism known as the Grand Lodge of Canada in the Province of Ontario, from there we grow to a worldwide organism, and who knows, possibly a universal one.

As a result, we too display the singular characteristics of life. The many lodges, districts, provinces, and countries unite together to grow, heal, and respond to changes.

Brethren, I wrote this back in March of last year and ever since then I have been unsure of what I meant by the line I wrote "*possibly even a universal connection*". On December 5th, last month about 5 in the morning I could not sleep and started thinking about the lodge I was to attend on the following day in London England, when the thought struck me as to what I meant by universal connection. If you will indulge me for a moment, would everyone in the north and south please stand for a moment? Let's take about 4 or 5 steps of running on the spot, OK; now give a little push to the right. Thanks.

Now, brethren, it occurred to me that wherever we are on this earth, if we can all work together and push Masonry in the same direction all at once, in our own

little way, but still acting as one organism, do you not think that we can make this big blue marble spin just a little faster. And if we can make this planet spin just a little faster, and to follow the Gaia Hypothesis, who can say what impact we make have on the whole universe. As part of this organism we must believe that our actions are not isolated or without consequences. As part of this organization we have the capability to contribute to its growth, and health by helping senior members heal and enjoy their time in lodge by allowing them to move to the sidelines while others cheerfully assume their chair or position in a helpful way.

To this end, although it is with a measure of regret that I must leave the chair of King Solomon, I do so cheerfully as I move a little closer to the sidelines while I endeavor to make room for the newer, single cells of this lodge to deepen their roots into Masonry.

The first official duty I performed after my installation in January, 2002, was a service for a deceased brother. My last duty as Master was to welcome an affiliating brother and strike an examining board for a new candidate, so to me my year has come full circle and proves the Gaia Hypothesis of rejuvenation and cycle of life.

THE VAREY DYNASTY OF PORT DOVER

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

Among the early settlers of Port Dover was the Varey Family and over the past century and a half they have contributed greatly to the development of the area. There have also been five consecutive generations of this family who have played an active role in the rich and beautiful history of Erie Lodge #149.

The first of these was Brian Varey, born 1819, in England. He and his wife Mariah Cornick lived at 432 Main Street in Port Dover and raised 8 children, 5 boys and 3 girls. He was a local builder, and there is still evidence of his wonderful works, dotting the landscape of this beautiful port located on the shores of Lake Erie. One magnificent edifice still standing today is the Duneaden Building, built in 1853. It is now a Bed and Breakfast, and is located on St. George Street. Another good example of his handy work is the Caley Block, on Main Street in Port Dover.

Brian Varey was the first member of the Varey family to join Erie Lodge #149,

when he was initiated in April 3, 1871. He was installed as the W.M. of the lodge in 1875 and continued this duty for two consecutive years. He served as Master again in 1884, for one term. He passed on to the Grand Lodge above in 1901, at the age of 82.

The next Varey in the family was, Josiah Varey. He was the eldest son Brian Varey and was born in Port Dover in 1843. He married Ann Caley and together they raised three children, two boys and a girl. He served Port Dover as the Justice of the Peace and also ran a local insurance business. Josiah Varey was initiated, passed and raised in Erie Lodge #149, in 1874. He became the second member of the Varey Dynasty to serve this Lodge as the W.M. in 1891.

In 1892, Erie lodge made a decision that from then on the Past Master's Jewel would be in gold (washed), and W. Bro. Josiah Varey was the first Past Master of Erie Lodge to receive this new style of jewel. W. Bro. Varey served as the Lodge Secretary from 1895 to 1906, for a total of 11 years. W. Bro. Josiah Varey passed on to the Grand Lodge above in October of 1921 and Erie Lodge held a Masonic Funeral Service for him in Oct. 12, of that year.

The third generation of the Varey Line was Clifford Caley Varey (affectionately known as Tip). He and his wife Pearl Laing lived at 432 Main Street (same house as his grand parents) in Port Dover and raised two children, one boy and one girl. He founded Varey's Men's Clothing store, which he operated for 65 years, and which continued to be a thriving business for an additional 22 years after he retired. He became a member of Erie Lodge, when he was initiated in 1915. On Nov. 8, 1965 he received his fifty-year pin. He passed on to the Grand Lodge above in 1973, at the age of 89.

The next member of the Varey House was Brian Mills Varey who was born in Port Dover in 1912. When Canada asked for volunteers to support their efforts in the Second World War, he was proud to offer his services. He served the Navy on the East Coast, as a Stores Officer. When he returned home from the war, he joined his father in the clothing business, where he continued to work until he retired, in 1995, at age 83.

He married Almeida Dugit and they raised one son, at their home at 124 First Avenue, in Port Dover. He became the fourth member of the Varey clan to join this lodge when he was initiated, in 1934. Bro. Brian Mills Varey was elected W.M. of the lodge in 1944. He was appointed Grand Steward at the Grand Lodge Ceremonies in the summer of 1976. At an impressive ceremony held in the lodge,

on Sept. 13, 1976 he was presented with the regalia of a Grand Steward. This honour was bestowed on him for his 15 years of service, as the lodge secretary, which began in 1951. He continued to hold this office until 1988, when he was well into his seventies. V. W. Bro. Brian Varey presently holds the record in Erie Lodge #149, for the most number of times someone served as the lodge secretary. He kept the records straight for this lodge and therefore was one of the busiest members of the lodge, for a total of 37 years. This is a very impressive record, which no doubt will go unchallenged in this lodge for many decades and even centuries to come. I wouldn't be surprised if this is also a record for Wilson District South or possibly all of Ontario.

On February 14, 1994, V.W. Brian Varey was presented with his 50-year pin. On March 10, 1997, he received his fifty year Past Masters' Jewel and his sixty year Masons Jewel and both were three years late.

The fifth generation of this family to keep the family tradition alive was the only son of Brian Mills Varey, namely Robert Varey, who was born in Port Dover in 1945. He graduated with a Bachelor of Arts degree from the University of Western Ontario in 1968 and later earned a Bachelor of Science degree at Lakehead University in 1974. After he finished school he left Port Dover for 24 years, to work in Northern Ontario and later in British Columbia, where he taught high school Science for 10 years. For the past 20 years he has followed his great-great-grandfather's footsteps as a builder. He recently returned to Port Dover due to an illness in the family.

On April 8, 1968, Robert Brian Varey, became the fifth generation of the family to become a member of Erie Lodge #149. The OPP degree team from Niagara made a fraternal visit to confer the degree. When he was passed to the second degree, a close friend, Toby Barrett, who by coincidence happened to be the fifth generation of the Barrett Family also, to join this lodge, joined him.

I find it truly amazing and almost unbelievable, that there can be five consecutive generations of one family to join a particular lodge.

Imagine what it takes for this to happen. First we need a man of good will, of good character, and of good reputation who believes in God and who expresses a desire to join the Craft. Then he has to marry a like-minded lady, who will bear him at least one son. They must raise this son with a belief in God and respect for the laws of the country, and this son must remain living at or near this community, so that he also can join the same lodge as his father and forefathers. And this

whole process must continue on for approximately the next 150 years. The chain could easily be broken at any time if; no sons are born, or that son moves away, or that son was either not fit to be made a Mason or had no desire to do so.

Yes it is an extremely fragile chain, but some how the Varey family managed to pull it off. The Varey Family have done so much for this country, this community and this Lodge and they should be congratulated for their continuous efforts.

(Bro. Robert Varey provided the Varey family history and most of the Masonic history came from R.W. Bro. John Hiley's book "History of Wilson District South." These two hard working brothers deserve most of the credit for this paper.)

MASONIC COLOURS AND THEIR SYMBOLISM

[By: W. Bro. Ken Tuckwood, Goodwood Lodge, No. 159 GRC, Richmond and District Chairman Masonic Education Ottawa District One]

Have you ever wondered about the significance of colours in a Masonic lodge and regalia? Why were those colours chosen? What follows is a brief explanation of a few colours seen in a Masonic Lodge.

BLUE

It has been suggested by Bernard Jones that the deep blue colour, Oxford Blue, was borrowed from the ribbon of the Most Noble Order of the Garter. When the garter was instituted by Edward III about 1348 and reconstituted in 1805 and 1831, it was a light blue. However after the ascension of George I, in 1714, this light blue was changed to the present deep blue to distinguish the colour of the Order from that which the Stuarts in banishment on the Continent had conferred on their adherents. Our constitution refers to this colour as garter blue. The light blue, of private lodge clothing was deliberately chosen to contrast with and mark the difference from the deep blue of Grand Lodge clothing. It is also referred to as azure blue, the cerulean blue or as in our Constitution as sky blue.

Universally blue denotes immortality, eternity, chastity, and fidelity. Pale or light blue in particular represents prudence and goodness. In Freemasonry, blue is the emblem of universal brotherhood and friendship and instructs us that in the mind of a Mason those virtues should be as extensive as the blue arch of Heaven

itself. Albert MacKay confirms this adding that while not only is blue the colour of the vault of heaven, which embraces and covers the globe, we are reminded that in the breast of every brother brotherly love and friendship should be equally as extensive.

Among the religious institutions of the ancient Jews blue was a chief religious colour-the High Priest had a blue robe, as well as a blue ribbon for his breastplate and blue for the plate of the miter blue. One of the veils of the tabernacle was of a blue colour, which represented air. The Hebrew word used on these occasions to designate the colour blue or purple blue is known as *tekelet*, and this word seems to have a singular reference to the symbolic character of the colour, for it is derived from a root signifying perfection. MacKay adds that it is well known that, among the ancient's, initiation into the mysteries and perfection were synonymous terms. The appropriate colour of the greatest of all the systems of initiation may well be designated by a word, which also signifies perfection. It is said that in the ancient days, the most solemn oaths were sworn on blue altars.

The Egyptians esteemed blue as a sacred colour and the body of Amun; the principal god of their theogony was painted light blue to imitate his perfectly exalted and heavenly nature. The ancient Babylonians clothed their idols in blue as we learn from the prophet Jeremiah (Jeremiah x, 9). The Chinese in their mystical philosophy represented blue as the symbol of their Deity because being as they say compounded of black and red this colour is a fit representation of the obscure and the brilliant, the male and female or active and passive principles. The Hindus assert that their god, Vishnu was represented of a celestial or sky blue, thus indicating that wisdom emanating from God was to be symbolized by this colour. Among the Druids, blue represented truth.

The use of this colour has led to the three degrees of Freemasonry being called the Blue degrees or Blue Masonry, conferred in a Blue Lodge.

WHITE

Conventionally white is a colour, whatever it is technically. In the Craft and throughout the world it is a natural emblem of purity, truth, innocence, and hope. It is first met in Freemasonry in the white lambskin apron, which is the badge of innocence and bond of friendship. It can also be symbolic of regeneration or resurrection. Biblical references in support of this are many.

VIOLET AND PURPLE

These are closely related to Blue. The Bible has many references to purple, which symbolizes regal apparel and richness. The New Testament speaks of “a seller of purple” (Acts xvi, 14). The Book of Numbers says, “they shall spread a purple cloth on the alter” (Numbers iv, 13). The Book of judges refers to the purple raiment of the Kings of Midian (Judges viii, 26). At the crucifixion of Christ the soldiers of Pilate, as an act of derision, “planted a crown of thorns, and put it on his head and they put on him a purple robe” (John xix, 2). Universally violet and purple are the emblems of regal grief and death, but in addition violet conveys the idea of penitence, and purple the ideas of royalty, justice and temperance. In Freemasonry but on a purely technical ground, purple has been called the emblem of union, because the union of blue and red forms it.

RED, CRIMSON AND SCARLET

In Freemasonry, the one colour crimson represents all these three colours. Universally, red is the emblem of faith, fortitude, divine love, magnanimity, and in its suggestion of blood, martyrdom. The Bible refers to both scarlet and crimson as liturgical colours. In Freemasonry scarlet is the emblem of high dignity, fervency and zeal, particularly in the Royal Arch.

BLACK

Different writers have different views on this colour. According to Albert Mackey, black in the Masonic Ritual is constantly the sign of grief. It is perfectly consistent with its use in the world, where black from remote antiquity been adopted as the garment of mourning. In Freemasonry, this colour is confirmed to but a few degrees, but everywhere has the single meaning of sorrow. Thus in the French rite during a ceremony of raising in one of the degrees, the Lodge is clothed in Black strewn with the representation of tears as token of grief for the loss of a distinguished member of the fraternity. Coil says that the common acceptance of Black as a symbol of sorrow or mourning is not applied in Craft ritualism, though popular regard for black crepe may be in evidence at Masonic symbols. He also makes reference to the use of the colour in the French degrees and allied degrees of the Knights Templar and Scottish Rite. Bernard Jones goes a bit further in commenting on the allied degrees that black symbolizes not only

grief but silence and secrecy In heraldry it has a different significance---that of prudence and wisdom-while grey symbolizes tribulation.

CONCLUSION

Is there absolutely one meaning for each of the colours mentioned? No there is not. One can review this paper and note some colours have more than one meaning and other colours can mean the same thing. Different writers have some commonality in their literature, but each reading can lead to a different interpretation, based on their research and perceptions.

THE ESSENCE OF A MASON?

[By: Paul Pinel, Liberty Lodge No. 419 GRC, Sarnia, Ontario.]

Human beings have, to a greater or lesser degree, an inborn desire to contribute, in some meaningful way, to the welfare of the world around them. This includes people who may not even recognize, or be aware of, their personal need to contribute to humanity through physical or monetary benevolence.

There are also those who are more than capable of providing support and assistance to others and do so gladly and regularly. There are still others who, although they are not financially capable of contributing to the good of the whole, contribute in other ways that are perhaps more substantial in the sense that they are more *hands-on* in the tactile sense of assisting those less fortunate, one-on-one. We all fulfill our need to contribute in our own unique ways based on our God-given capacities and abilities.

I also believe that there are people who may not have a meaningful outlet for their need to contribute to the welfare of those around them. It is an innate need of the species to support and assist those less fortunate. Where does this need come from? Why do we find that we have this need to help others? Why do people care about other people?

Mainly because people are basically good. They have a spiritual need to feel that they are contributing to the good of the whole and, in the end, feel that they are a part of that whole. No one wants to feel marginalized in the sense that they do not have a say in what is happening in the world today. Too many people are being

placed in this position, however. To deny someone the opportunity to contribute to the welfare of another is the same as denying them the right to food and shelter. The desire to help is the food and shelter of the soul that must also be allowed to nourish if everyone is to be made to feel that they are a real and active part of the human race and not out on the outer periphery looking in with their noses pressed against the window.

We have been taught to help others in the framework of our Masonic conduct based on what we have been taught through Masonic education, learned from fellow Masons and practiced through Masonic benevolence. We have to carry that knowledge forward and show others how they can make a difference with their contribution, regardless of how big or small their contribution may be.

But let us look at those characteristics that are the reason for our behaviour. The world today is one where many men have never learned the warmth that comes from a close-knit family unit. They have never learned the warmth and security of a close-knit community. Many have been raised on TV, computer games, the internet and hanging around with boys their own age. There has been precious little in the way of positive reinforcement of values as they relate to morality, ethics and compassion that are part of the human psyche.

They go undeveloped, seeds that fall on barren ground and not in the fertile soil of familial interaction and development. What is the end result? As I have stated, the need to contribute is within all of us, an innate, inborn characteristic. To those who have never been shown what these characteristics mean, there is a hole or, something missing in their lives. No matter what they do or where they go, there is still that nagging feeling that there is something missing in their lives. You see, I speak from personal experience.

I went to church, taught the choir and was, what I thought, a good Christian. However, the church only told me what to do to be a good Christian. Masonry, on the other hand, took me by the hand and showed me! That is what Masonry is all about and what makes it uniquely different. It is tactile in the sense that you come in close contact with fellow members of the Masonic organization who are of a similar mind and who have found the way to have that 'hole' filled.

We are called upon, within the framework of our religiosity, our community and our brotherhood to live to a standard of morality, goodness and love for our fellow man. I believe that we, as Masons and builders of men, have the obligation to carry this message forward. It is about helping others to experience that wonderful

feeling of having helped someone less fortunate. How can we develop a framework that would allow other people to experience the wonder of being part of the community that has the support of the less fortunate as their primary objective?

There is something that is being omitted in our lodge meetings when we are being given the opportunity to present whom and what we are. There is a subtle nuance that is either being dismissed out of hand or being neglected out of ignorance of the facts. It is something that I believe is being sought after by every member and many non-Masons to a greater or lesser degree. No one has been in a position to put a name to it or has been able to identify it. I believe it is called fulfillment.

Science says that for every action there is an equal and opposite reaction. That is the law of science. Can it be that this is also the law of the soul? Is it wrong to want to feel that we have done a good thing? Is the need for reinforcement and personal aggrandizement necessarily a bad thing? No. Not so long as we do not let it take control of us. And, in the end, there are many who are going to benefit from the effort. It is God's gift to those who give. It is for them to enjoy in their most private moments when they go to sleep at night beneath their covers in the dark, when no one is watching. That warmth of having done a good thing for the benefit of others, the warmth and sense of fulfillment that has been missing for so long.

And this joy that we receive as a gift from the G.A.O.T.U. is not to be enjoyed simply because we have helped a child by providing a wheel chair or a computer. Not at all. These needs are at the most basic and fundamental levels of society where the pain is perhaps not so evident as the scars and infirmities of the children and are not so easily discerned with the naked eye.

My admonition to you is to look for what you cannot see. Endeavour to see the needs of someone who may not necessarily appear to be in need. Look for what is not there. Look very carefully into the eyes of your friends and see if there is something that you have been missing. Do not ask the question, "Is he worthy of being a Mason" but ask instead, "Does he need to be a Mason to help him be a better person and realize his potential?"

There are men who have never known the joy of friendship at the level that we take for granted in our lodges. My recommendation to you is to look for those who are capable, honourable and trustworthy, yes. But also look for those who are in need of spiritual salvage. Look for those who need to discover the fraternity that

we have to offer through Masonry. For, as it says in the closing charge to the candidate in the second degree, *“As you increase in knowledge, so you will consequently improve in social intercourse.”* Then will our work as Masons begin anew to “make good men better” and we can then move on in constructive and meaningful ways to the benefit of society and maintain that wonderful organization that we have come to love, honour and respect. Freemasonry.

APPLYING THE PRINCIPLES OF THE PLUMB RULE

[By: R.W. Bro. Raymond S. J. Daniels, PGJW; Member of the Board of General Purposes; Chairman Membership Resources Committee]

“Let me not to the marriage of true minds
Admit impediments ...”

“In the middle of difficulty lies opportunity.”
Albert Einstein 1879 – 1955

Or as Henry Kaiser put it:
“Problems are only opportunities in work clothes.”

The Plumb Rule is a tool that was used by our ancient operative brethren to test the true vertical. It was found in Egypt where it was used in the construction of the pyramids.

Every once in awhile we meet a Brother with the old gripes: *It’s Grand Lodge’s fault. All those guys in Hamilton – they just take our money – what do we get for it. They interfere. Everything we want to do, they want Dispensation!*

Sometimes I think we must have two Grand Lodges in Ontario. First, there is the one we hear about in the various toasts to the Grand Master and the Grand Lodge: dedicated, hard working, supportive, and serving the best interests of the Craft. Then there is the other Grand Lodge that our discontented Brother was describing, and we hear about in the anteroom on occasion. You know, “them” and “they.” (I want to make it clear that it is the first Grand Lodge that I belong to! I have no part with the other!)

Who is “Grand Lodge”? - Every Master, Senior Warden, Junior Warden while in office, and every Past Master is a member of the Grand Lodge. Few are given

added responsibilities through election or appointment to office. Grand Lodge does not exist apart from the membership; rather Grand Lodge is in fact a part of the membership.

It's human nature! Negative criticism by ourselves about ourselves – from within, not without – yet, there must be something good about the Craft. We are one of the most successful institutions ever devised by man.

We must continually and frequently remind ourselves that Freemasonry consists of **men** – with all the strengths and weaknesses common to men. The great Masonic scholar, Bro. Harry Leroy Haywood (1886-1956) wrote: “*A Lodge itself is only the name for a group of men. It is not as if the Lodge were a separate entity, standing apart on one side, with its members another separate entity standing apart at the other side. **The Lodge is the men.***” (Ref 1)

That is true of both the Grand Lodge and the constituent lodges that form it. The Lodge to which we belong – our ‘Mother Lodge in which we were Initiated – is our immediate family. Grand Lodge is our extended family. Those of us who have the opportunity to travel widely in the Grand Jurisdiction know the joy of meeting our relatives.

R. W. Bro. James W. Daniel, the former Grand Secretary of the United Grand Lodge of England drew this analogy to the family with Freemasonry in his address given at the Grand Master's Banquet, July 2001.

“What is the basic strength of Freemasonry? It has to be that individual private lodge to which we all belong. Some of us belong to several lodges. These lodges are where we meet and sit with our friends. We enjoy their company. It is those strangers who became our friends, who invited us in to share their company and, in some cases, we have been with them for 40-plus years. A very special fellowship has developed. We were invited into their family. We are a part of a larger family, but the main family is the lodge itself. ... Lodges come and go. They always have, because they are essentially groups of friends. Sometimes those friends almost isolate themselves and they do not bring in the next generation. Then the lodge will die. It is a matter of regret, but everyone dies. ... Lodges must not be kept alive unnaturally. One of the great things about Freemasonry is that basis units are allowed to die and new units are born as friends fall out and go on to form another lodge. It is a fantastic organization we have which allows this to happen and the organization goes on.” (Ref. 2)

In the Great Fire of London, 1666, the great Cathedral Church of St. Paul was destroyed. When Bro. Sir Christopher Wren began the rebuilding in 1675; he sent one of his men to search among the rubble to find a fragment of stone to mark the ground for the centre of the foundations. When the workman returned with the stone from the old cathedral, Wren saw that it was inscribed with the Latin word *RESURGAM* – “*I shall rise again*”. Out of the ashes, the phoenix rose to even greater glory through the skill and ability of our operative brethren.

Yes, we once had 745 lodges in Ontario, as the numbers on the Register of Grand Lodge indicate. At the Annual Communication last July in 2002, the Grand Secretary reported that we had 623 remaining. We now have 621, and before the next Communication in July, at least three more lodges will amalgamate and two will return their warrants to reduce the number to 617. In the period of 13 years, 1990 – 1993, 15 lodges have returned warrants to the Grand Master and closed; 21 have amalgamated.

A lodge, like the men who form it, is born, lives a useful and productive life, and dies – it ‘*lives respected and dies regretted*’. When the lodge returns the warrant or amalgamates, the dignified ceremony, presided over by the Grand Master, and attended by the officers of Grand Lodge, is a celebration of the life of the Lodge and the contribution to Freemasonry that the men initiated therein have made. There should be no stigma attached to this change; there ought to be no feeling of failure. It is a natural process of birth, life, perhaps marriage (in the case of amalgamation), or death (if the warrant is given up.)

Whether through affiliation or amalgamation with another lodge, the remaining members will continue to practise the fundamental principles of Freemasonry and, like the phoenix, the sincere Freemason will rise from the ashes to practice Freemasonry and serve the Craft with renewed enthusiasm under a new banner.

All of which brings me back to the symbolism expressed in the Plumb Rule – the emblem of uprightness.

THE FOUR TASSELS

Let me direct your attention to the four tassels that are suspended from the four corners of the Lodge. They are explained to us as representing the four Cardinal Virtues. I suggest to you that they are, in reality, plumb rules. The Greek philosophers, Plato and Aristotle considered the Cardinal Virtues to be *four sides*

of a perfectly symmetrical character, and the man who possessed them could stand foursquare to all the winds that blow. It is in this sense that we use them in the Lodge – infallible plumb lines - sure and certain guides to enable a man to live the upright life.

The Four Cardinal Virtues must be applied to the planning process when the future of the lodge is considered. They will be the guides to our long-range planning sessions. They will form the basis of all discussions and negotiations between lodges. Temperance – or moderation; Fortitude – or courage; Prudence – or wisdom and Justice – or fairness

WHENCE COME WE? WHITHER ARE WE DIRECTING OUR COURSE?

Statistics indicate that the closing of lodges and the amalgamation of lodges will continue across our Grand Jurisdiction in the next few years. This was, and is predictable, based on simple demographics. In 1960, there were 136,413 Masons in Ontario, after which membership began the slow but steady decline to 61,308 at the end of 2001. The correlation between the number of members and the number of lodges is now disparate.

DIAGNOSIS

Recognize the symptoms early. Some lodges are struggling: few members, recycled officers, or a financial problem. At every Official Visit, the District Secretary receives a report on the present condition of the lodge. This forms the basis of the District Deputy Grand Master's Report to the Grand Master. This information is forwarded to the Committee on the Condition of Masonry. After it is collated and summarized, it is shared with the various Committees of Grand Lodge for attention and action.

However, is this information ever shared with the members of the lodge, in the form of a report presented in open lodge?

Twice a year, in early January and early July, the Worshipful Master and the Secretary prepare the semi-annual Returns to Grand Lodge, giving the statistical data that is published in the Annual Proceedings.

Is this data ever shared with the members? How many know the number of

members in their lodge?

Last fall, while attending a lodge that is considering surrendering the warrant because there are not enough active members to fill the chairs or open lodge, we were astonished to hear the Master say, “*We didn’t see it coming.*” The published statistics show that that lodge had 305 members in 1960, but had declined to 71 in 2001. “*We didn’t see it coming!*” The sand hill in which their heads were buried must have been very large.

Too often our assessment of success and our evaluation of achievement in Freemasonry are given in vague subjective terms. Good, bad, or indifferent are relative, open to various interpretations. Statistics, while they do not tell the whole truth and nothing but the truth, are more reliable and give an objective picture of the health of the lodge.

PRESCRIPTION

The answer is obvious. Do something about it – NOW!

- 1) Turn the lodge around by obtaining candidates and renewing interest of present members. The challenge is two-fold: Bring new members **in**, and old members **out** to the lodge. The Friend to Friend Program and the Brother to Brother Program are designed to assist the lodge in these endeavours. If every member brought one new member into the lodge to replace himself when time passes and so does he, the future of the lodge would be secure. Succession planning is Masonic life insurance. The solution is simple – the task is not easy!
- 2) Consider joining forces with a stronger lodge by amalgamation. The constitutional process is clear, and there is always guidance provided by the Ad Hoc Committee, chaired by R.W. Bro. Terrence Horner.
- 3) Return the warrant to the Grand Master and allow the members to affiliate with other lodges in the neighbourhood. It is a last resort, but sometimes the inevitable and unavoidable step that must be taken.

Lest I have created doubt in anyone’s mind: **Freemasonry is alive, strong, and thriving in Ontario.** Freemasonry is not about to disappear from lack of interest. Recently, the Grand Master reminded us that we are, and have always been, one

generation away from extinction. Good men are waiting to join us in the search for light and the quest for truth. R.W. Bro. Barry C. Snider, District Deputy Grand Master for Waterloo District concluded one of his addresses with this challenge: “*the twenty-first century is the **right** time to be a Mason – time to do the **right** things – time to do things **right**.*” Whatever the future may hold for your lodge, may we all have the courage to press on toward the mark of our high calling, and the wisdom to proceed with moderation and fairness in our entire Masonic endeavours.

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1. Haywood, H. L. Supplement to Mackey’s Encyclopedia of Freemasonry, Vol. III, 1946. Reader’s and Student’s Guide, p. 1444.
2. Proceedings 2001, Appendix B, pp. 235 - 236
3. Cambridge Lodge No. 728, Cambridge – Official Visit, 13 February 2003.

AMALGAMATION - A RETROSPECTIVE

[By: W. Bro. Garnet Holmes, PM, Madoc-Marmora-Tweed Lodge, No. 48 GRC.]

In January 2002, Prince Edward District witnessed an unprecedented event when Madoc Lodge No. 48, Marmora Lodge No. 222 and Tweed Lodge No. 239 amalgamated to form one lodge under the banner of “Madoc-Marmora-Tweed Lodge No. 48.” The actions of the Joint Committee on Amalgamation and the subsequent amalgamation were documented in a previous article entitled, “Tres Juncta In Uno - Three Joined Into One.” [See Vol. 17 No. 1, March 2002, Ed.] The purpose of this succeeding article is to provide an analysis of that union one and a half years later.

Whenever a new venture is attempted it necessarily follows that there will be growing pains. There will be positive results and, alas, there will most assuredly be disappointments. Our venture has been no different in that respect. It is now one and a half years since the amalgamation was effected and in taking stock of our present situation, we feel that the resulting picture is much more positive than negative.

The most significant result from amalgamation was the increase in membership and the subsequent ballooning of the lodge coffers. Unfortunately we have lost 12 members since the amalgamation: 3 passed to the G. L. above; 3 demitted and 6 were suspended which results in a total roll of 219. We have had 4 applications for

membership, all of whom have been initiated; 2 passed and 1 raised. We are conferring the MM degree this month at our regular meeting and we will confer the FC degree at an emergent meeting at the end of this month. In June we will again confer the FC degree. Did the amalgamation bring about the increase in new members? The short answer is . . . not likely . . . but who can say?

The big question on everyone's mind that attended the ceremony is: "Has amalgamation improved your attendance?" The facts are these: from Jan. 15, 2002 to Apr. 15, 2003 the average attendance has been 59. In considering that statistic one must realize that there were 4 special evenings which accounted for above-average attendance - the amalgamation (101), 2 DDGM Official Visits (62) and (81) and Installation 2003 (65). October is traditionally the worst month in this district because many Masons are avid moose hunters and some are still away hunting in November. In the long run, it is generally agreed that attendance is better than the average of the individual lodges. It certainly is gratifying to attend a lodge and see more seats filled than are empty. When we were individual lodges, the opposite was true.

Amalgamation has been instrumental in effecting many Lodge improvements: benches and Officers' chairs have been re-upholstered in a beautiful blue brocade cloth; plans to move the kitchen downstairs will enlarge the ante room area and place kitchen facilities where the tables and chairs are situated; collars, pedestals, lodge furnishings, and Deacons' wands are now of superior quality because we were able to employ the 'best of the best' from the 3 lodges and the quality of work is superior because the amalgamated lodge inherited superlative ritualists. The lodge atmosphere is the epitome of Brotherly Love and equal to any in Prince Edward District. Members warmly welcome members and many comments have been overheard about the genuine camaraderie that exists among the Brethren in the 'new' lodge.

At our regular meeting in March, the WM had drafted some questions to which he asked the Brethren to respond candidly and honestly. It goes without saying that many Brethren are reluctant to express themselves in front of their peers; however, in glancing around the lodge during this question period, I saw many nods of assent when a more animated Brother rose to venture his opinion in a positive vein. The questions and answers were as follows:

1. HOW DO YOU AS A MEMBER FEEL ABOUT THE AMALGAMATION?

Three Brethren responded to this with very positive comments re-their desire to

attend lodge, their general feeling while at lodge and their general attitude and opinion about the amalgamation.

2. WHAT IS WORKING WELL?

The number of Brethren attending Lodge has increased and the degree work is done well.

3. WHAT IS NOT WORKING WELL?

There is a noticeable decrease in the number of former Madoc members. The opinion was advanced that perhaps this can be attributed to the fact that there are now more Brethren from which to select when choosing a degree team; consequently, they do not feel obligated to make the effort to attend.

The progression of the principal officers is our biggest stumbling block and is still a long way from satisfactory. A newly made Mason filled the JW's chair in 2002 and is currently in the SW's chair. A PM occupies the JW's chair at present. We are uncertain about the SD's progression to the JW's station next year due to health concerns. New officers in the stations of IG, SS, and JD are beginning the Officer Progression; however, the principal officer progression for the upcoming Master presents a real headache.

We have encountered some difficulties getting the candidates to finish their degrees. Most of those difficulties; however, can be attributed to societal- work demands as opposed to disinterest on the part of the candidate.

4. WHAT SHOULD HAVE BEEN DONE DIFFERENTLY?

The whole amalgamation process should have been longer to enable more input regarding buildings and assets of the joining lodges. In our particular case, Marmora had a building that became a financial burden because the new lodge was paying fuel and hydro bills for an empty building. That particular situation was becoming extremely prohibitive until one of the brethren assumed full responsibility for it and after it has been razed he intends to donate the property to the church next door for parking.

5. WOULD THE AMALGAMATED LODGES HAVE SURVIVED?

Several brethren from the former Tweed and Marmora Lodges addressed this issue. The general consensus was that these two lodges would have, by this time,

been closed. Refusal of Past Masters to continue filling Officers' chairs was the chief factor in this reasoning.

6. WHAT WAS YOUR OPINION OF THE AMALGAMATION CEREMONY?

Several brethren applauded the high calibre of the Amalgamation Ceremony. Similarly they applauded the actions and attitudes of any and all Grand Lodge Officers who had spearheaded the entire due process.

It was the expressed opinion of several Brethren that one serious negative arising from the amalgamation is that there is no longer a Masonic 'presence' or 'influence' in two of the villages. For that reason it is vital that the Masonic brethren make an increased effort to attend events to support those villages.

In conclusion I believe that the consensus of opinion among our Brethren is that the amalgamation has indeed united our three lodges in a spirit of Masonic fellowship and that we have gained one very strong lodge. We will be for many years to come "Perpetuating Madoc Lodge No. 48, Marmora Lodge No. 222 and Tweed Lodge No. 239."

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:

- 1) What are the three lesser lights?
- 2) What does the indented border around the mosaic pavement represent?
- 3) Why is the RH of the candidate SS?

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

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Here are answers to the three questions that were posed in the previous issue and which have been provided by V. W. Bro. Gerald Morgan, P.G.S., F.C.F., of New Light Lodge, No. 744 GRC, Waterloo District.

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?

There is some confusion in the minds of Masons on how to handle such a situation and V. W. Bro. Morgan provides a clear and insightful answer. He notes that a Motion to close nominations is not required and that in the event of only one nomination the person would be asked if he will accept and, receiving a reply in the affirmative, “the matter is at an end”. Section 225 of the book of Constitution forbids a single ballot being cast – ‘No lodge shall pass a motion empowering the Master or any other member to cast a single ballot for the election of a member to 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?

V. W. Bro. Morgan replies, “Look at the man standing in the porchway or entrance. The pillar on his left is mentioned in the EA degree; the pillar on his right is mentioned in the FC degree.”

W. Bro. Mackenzie provides some additional information. “Inside the Temple looking out. There has been much controversy on this question – after all, if God placed them at the porchway or entrance of the temple as a memorial to the children of Israel of the miraculous pillars of fire and cloud, surely they would first have seen them as they approached the Temple prior to worship? If so, B would have been in the south and J in the north, as we know the Temple entrance faced east. Whiston counters this view in his book *Josephus – Antiquities of the Jews*. The first passage from Josephus states “the one of these pillars he set at the entrance of the porch on the right hand and called it J, and the other on the left hand and called it B.” Whiston explains that this is to mean looking out of the Temple towards the east. Harry Carr in *The Freemason at Work* confirms this view from many old testament quotations which, taken together, indicate that the left

hand and right hand pillars are to be understood as though they are being described by someone standing inside the Temple looking out towards the entrance in the east.”

3) May the Grand Master in the jurisdiction create a Mason “at sight”?

V. W. Bro. Bro. Morgan notes that “In the past, the Grand Master has made a Mason “at sight” who has *significantly honoured* Freemasonry. This man has never joined the fraternity by application. The Book of Constitution re: ‘Duties of the Grand Master’ are silent on this specific issue. However, Sec. 90 is very interesting since it ‘leaves the door open’ for the GM to take an action that is not necessarily limited by Masonic law and custom. Today, making a man a Mason at sight would be most unusual.”

W. Bro. Mackenzie notes that the Custodian of the Work advises that it has not been done since 1939 when M. W. Bro. William J. Dunlop exercised his prerogative. Section 90 of the Book of Constitution says “the foregoing powers and prerogatives (as specified in sections 78-89) of the Grand Master shall not be construed as limiting or abridging the powers and prerogatives attached to the office of Grand Master by Masonic law and custom except insofar as they are by this constitution expressly limited or abridged.” Since making a Mason at sight is not expressly prohibited, the Grand Master has that right.

CUSTODIAN’S CORNER

THE MEMORIAL SERVICE

[By: R. W. Bro. Ed Standish, Acacia Lodge No. 61 GRC, Hamilton and PDDGM of Hamilton B District.]

The memorial service is an opportunity to say goodbye to our brother. It is also the only time Masonic ritual is presented in public. We are familiar with our rituals, the signs and symbols, but the non-mason is not. Therefore as the service is for the family and friends, being conducted at their request, it seems reasonable that some explanation should be presented as a welcome and introduction to the service. Make sure that the family is made to feel a part of the service and not blocked by Brethren standing in front of them. The room will dictate the configuration for the Brethren and the Director of Ceremonies should have a plan to accomplish our goal to have family, the friends and the Brethren all feel that

they are a part of this service.

The ritual was amended in 1999 with this in mind. Thus we have a more formal and uniform approach to the whole ceremony and no longer a ceremony in a booklet to be performed under the direction of the Worshipful Master with no further formal guidance. The ceremony itself is unchanged except for the funeral honours, and this change is in the words accompanying the first sign which are now “We celebrate his life”. They are used whether it is a committal, a cremation or a memorial service. The other signs and words for the funeral honours remain unchanged.

The service is provided at the request of the family. The request is never denied regardless of the Brother’s status. Remember a lot of our Brethren have reached a stage where they may be having difficulty remembering the personal details of their lives and family never mind their Lodge status. Their family may be completely unaware of any suspension. It is now irrelevant. What more could we do for our brother than assist his family at this difficult time in their lives?

Most Funeral Directors have the Masonic symbol and should include the same in the obituary. The Lodge Secretary and the Worshipful Master should work with the Funeral Director and family to assist with the arrangements for the memorial service once the request has been made.

Upon arrival for the service, remember where you are, the family and friends are present, there may be other families at the funeral home. We, as Masons, are always glad to see each other, but do so quietly. The Director of Ceremonies will request the Brethren to form two columns; the one to approach the foot of the casket being lead by the Worshipful Master and the other by the DDGM. Ideally, the family and friends are contained within the circle.

The service with the introduction is in a booklet available from Grand Lodge. Each Lodge was also provided with a copy of the Memorial Service in a large print in a bound letter size book. This book should be placed on a lectern (arranged with the funeral director complete with sound system if required) in the S.E. angle of the room if practical. Not all rooms are of the same configuration and the Worshipful Master and Director of Ceremonies should work with the Funeral Director to make suitable arrangements.

In addition to the introduction, there are nine parts to the service, each part on a separate page in the bound book, and they should be assigned to specific Brethren before the service. Arrange to have the Brethren taking part in the service take

their place directly behind the Worshipful Master in the column he is to lead. At the appropriate time each Brother will step to the lectern, read his part from the book on the lectern, turn the page upon completion and return to his place. The Brother leading the funeral honours should have them committed to memory and be prepared to lead from a visible position and not from behind the lectern. The service is now conducted by all the brethren presenting their part from the lectern and not by various members throughout the room.

At the conclusion of the service, to deposit the evergreen, the brethren approach the casket in a counter clock-wise direction, the Worshipful Master in the lead, and each will give the three signs in a slow, deliberate and solemn manner. We are saying good-bye to our brother. The Column lead by the DDGM should do an about face, and follow the first column around in the counter clock-wise direction, the DDGM being the last to leave.

As each Brother (consider two at a time if there is a large number in attendance) gives his goodbye there are three signs:

- (1) The sign of fidelity, The sign of fidelity,
- (2) The hand extended palm downward, depositing the evergreen in a basket provided for that purpose and then,
- (3) Extending the right arm above his head, fingers closed except the index finger, which is extended, and pointing toward the heavens acknowledging there is but One Supreme Being.

Proceed in the counter clock-wise direction as you exit the room.

The Worshipful Master and the DDGM will express condolences to the family on behalf of the Lodge and Grand Lodge respectively as they leave the room at the conclusion of the service, the others exiting as they leave when they have symbolically said their “good-bye” to avoid overwhelming the family and friends which detracts from the solemnity of the ceremony. Others may visit the friends and family either before or after the memorial service.

Again, “Remember where you are”, remove your regalia and leave the building quietly.

The Memorial Service may also be held in the lodge room. It is the same service. However, the set up in the lodge room should be as follows: there is no one in the

east, the family and friends are in the north east, the Master and those taking part in the service in the south east, others along the south and across the west. A table, placed in the east, covered with a cloth, a photograph, a basket for the evergreen, and perhaps his apron on the table. A lectern should be placed at the southeast angle; the service is the same. The brethren leave the lodge in a counter clockwise direction, pausing at and facing the table in the east to pay their last farewell, coming to the sign of fidelity, depositing the acacia and raising their right hand one finger pointing to the heavens and move on to exit the lodge room.

If the memorial service is to be held in the lodge room on the lodge's meeting night, the lodge is opened, and at the appropriate time called from labour to refreshment for the memorial service. The lodge room is arranged as before, with a table in the east, a lectern in the southeast the great lights are closed, the working tools covered before the family and friends enter and the service commences. The service is the same. After its completion and the family and friends have retired, the lodge is called from refreshment to labour and the work of the evening continues.

The Worshipful Master and the officers of the Lodge conducting the memorial service may wear the collars of their office. All brethren wear business suit and Grand Lodge officers (present and past) wear dress regalia. Jewels may be worn at the discretion of the Brother.

There is also a memorial service that is to be conducted in a tyled lodge room. This service is usually held annually for the members of the lodge that have passed to Grand Lodge above during the past year. This is not the memorial service we have been discussing to this point. This service is at the back of the booklet and, as noted, is to be conducted in a tyled lodge room with only Masons present.

This presentation regarding amendments to the Memorial Service was to have the family and friends of our departed brother understand that they are welcome to stay for the service. The introduction is to provide an explanation of the signs and symbols used in our service to those present with a view of improving their understanding of and purpose for the ritual. These comments, I trust, will assist all of us in making the ceremony more meaningful for the family, for the friends and for our Brethren.

BOOK NOOK

[By: R. W. Bro. Wallace McLeod, Grand Historian]

Arrivals: Stories from the History of Ontario. By John Bentley Mays. Toronto. Penguin Canada. 2002. Pp. xi, 418. List price \$36.00.

John Bentley Mays was born in the Deep South, but came to Canada over thirty years ago. He has written a number of books, and is a well-known newspaper columnist in Toronto. Now he has put together a series of brief lives of notable people who arrived in Ontario in earlier years. The stories are in general fascinating.

Your reviewer could find no explicit mention of Masonry, though several of the major characters do have Masonic connections. One chapter, entitled *Miss Molly's War*, is devoted to Molly Brant, the sister of Joseph Brant (1742-1807), Principal Chief of the Six Nations Indians, who was initiated in Lodge No. 417, London, in 1776. Another chapter, *Muddy York*, deals with Elizabeth Simcoe, wife of Colonel John Graves Simcoe (1752-1806), the first Lieutenant-Governor of what is now Ontario, who was made a Mason in Union Lodge, No. 307, Exeter, in 1773.

But perhaps the most fascinating chapter, from our point of view, is *Uncle Tom*, which outlines the story of Josiah Henson (1789-1883). He was the original inspiration for Harriet Beecher Stowe's novel *Uncle Tom's Cabin* (which first appeared in 1851). Henson was born as a slave in Maryland, but eventually escaped and made his way north.

As he tells us in one version of his autobiography, *Truth Stranger than Fiction*, (Boston, 1858), on pages 126-127, "It was the 28th of October, 1830, in the morning when my feet first touched the Canada shore. I threw myself on the ground, rolled in the sand, seized handfuls of it and kissed them, and danced round till, in the eyes of several who were present, I passed for a madman." Eventually Josiah Henson became quite successful in business as a lumberman, and returned south to help others come north on the "Underground Railway." He even founded an industrial school for other escaped slaves. He is listed as Secretary of Mount Moriah Lodge, No. 11 (Prince Hall Affiliation), in Dresden, Ontario, in 1866. His gravestone, in Dresden, carries the square and compasses.

Altogether, then, if you are interested in Canadian history, Mr. Mays tells some

marvelous stories, but alas, nothing about Masonry.

The Long Recessional: The Imperial Life of Rudyard Kipling. By David Gilmour. New York: Farrar, Straus and Giroux. 2002. Pp. xv, 351, 34 illustrations. List price \$26.00.

We tend to think of Rudyard Kipling as somebody who spent most of his life in India, particularly if we have read a fair bit of his work. Actually he was born there (on December 30, 1865, in Bombay), but only spent his first five years, and then from age sixteen to twenty-three there. He did have an American connection that is not often mentioned. His wife, Caroline Balestier, came from Vermont, and after their marriage in 1892 they spent several years living near Brattleboro, VT, where the house he built (known as *Naulakha*) is still something of a tourist attraction. Then Kipling returned to England, which was his headquarters for the rest of his life.

Now here we have a new biography, written by David Gilmour, a British historian who lives in Edinburgh. It concentrates on Kipling's acquaintance with political figures, and his insights into political life. He lived in South Africa during the Boer War, and his son John was slain in the First World War; he was one of the active members of the Imperial War Graves Commission, formed in 1917 "to construct and maintain permanent resting places for ... the valiant dead of the British Empire who fell in the Great War;" and after Hitler and Mussolini came to power, he foresaw the inevitability of the Second World War. He died on January 18 1936.

This is a very readable book, full of insights. But there seem to be only three mentions of Freemasonry (on pages 17, 37, and 69), and it alludes to only two of his literary works as having a Masonic context: the story *The Man who would be King*, and the poem *The Mother-Lodge*. Gilmour says in one of his footnotes (17), "Kipling was never a very active mason, either in India or later. But he appreciated Freemasonry for its sense of brotherhood and its egalitarian attitude to diverse faiths and classes."

At one level this is true. Kipling only seems to have held one office in a Masonic Lodge, that of Secretary of his mother lodge, Hope and Perseverance, No 782, Lahore. But there are dozens of evocative allusions in his works; they are summarized for us in the definitive paper *Kipling and the Craft*, which is published in *Harry Carr's World of Freemasonry* (London, 1983), pages 222-279.

There we have (on pages 262-263) a plausible explanation for Kipling's apparent neglect of Masonry. "The constant interruptions in his career, his necessary mobility as a journalist, and his travels, his early marriage and his subsequent wanderings, all contributed towards his inability to make 'progress' in the Craft. Yet his zeal for Freemasonry was proclaimed in his writings time and time again."

In summary, Gilmour's book is very enjoyable and informative, with many fascinating photographs, but it doesn't have enough to say about Masonry.

LETTERS TO THE EDITOR

The following email "letter to the Editor" was received from Bro. Marshall Kern, a member of Victoria Lodge, No. 56 GRC, Sarnia. I found it very interesting and a valuable manner in which to consider another dimension of the meaning of "tyle" or "tile".

"R. W. Bro. R. R. Beckett wrote a wonderful article in *The Newsletter*, Vol. 18 No. 1, explaining the office of Tyler. My own recent researches about the Tyler started with The Oxford English Dictionary (OED). It shows the word came into the English language between 1700 and 1729. Two spellings are presented, showing the 'y' and 'i' are interchangeable. The OED definition includes a specific reference to Freemasonry, crediting our Fraternity with introducing the word to the English language. The meaning is clear to all from reading the definition. To tyle is to protect a lodge or meeting from interruption and intrusion so as to keep its proceedings secret. How is this done? By placing a Tyler or doorkeeper at the door.

"A broader interpretation is that to tyle is to keep a meeting strictly secret. R. W. Bro. Beckett's explanation of the origin of the word from operative Masonry has a ring of truth to it. If one considers the level of literacy in society at the time of the operative Masonic Lodges, one can easily accept that there was a lengthy history for the Tyler before the role in our Lodges was recorded in the writings of speculative Masons.

"It is interesting to note in our ritual the different expectation in opening of closing the Lodge. When opening, our care is to see that the Lodge is properly tyled. This expectation is clear – that we meet the definition given in the OED of protecting our meeting from interruption or intrusion."

"When closing, we confirm that the Lodge is close tyled. Common pronunciation, and the use of the word 'close' during our closing ritual could suggest that this is a

convenient way of differentiating between openings and closings. I suggest that 'close' could refer to 'having something near' or 'closeness'. This connotes assuring the Tyler is near the door of the Lodge in preparation for opening the Lodge at the end of the ritual. Indeed the Tyler must be near the door to respond to the knocks during closing."

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

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