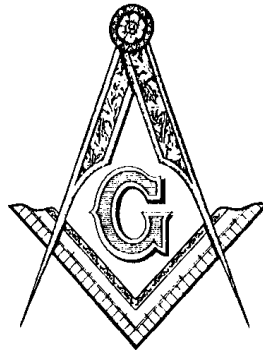


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OF THE COMMITTEE
ON
MASONIC
EDUCATION



THE
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IN THE PROVINCE OF ONTARIO

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M.W. Bro. Donald Herbert Mumby

THE GRAND MASTER

M.W. Bro. Donald Herbert Mumby
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In the Province of Ontario

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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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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. Lt.-Col. Alexander Allan Stevenson (GM 1868-69, 1869-70 and 1870-71) and his mother Lodge, St. George's, No. 13 GRC (now No. 10 GRQ), Montreal. His Masonic world was probably quite different to that faced by M. W. Bro. Donald H. Mumby in 2003. Our new Grand Master has provided his "directions for the future" in this issue, along with R. W. Bro. Paul Todd's summary of Grand Lodge 2003.

Summer is slipping by and it is time to think on fall events. Our children (even some of our Brethren) are returning to school. Cottages and summer places are being used for a few remaining weeks or months. It is time to think on the forthcoming Remembrance Day - November 11. The men and women who served their countries, in uniform and in civilian occupations, as well as those who sought only to live their lives while under occupation. This is an important part of our heritage and I am again grateful to members who prepared articles on Brethren who served the colours.

I would also like to again thank the Brethren who have taken the time to prepare and provide articles for the *Newsletter*. I can only guarantee that if someone takes the time to write an article the Editor and the Board will take the time to read it and use it wherever possible.

Michael Jenkyns

DONALD HERBERT MUMBY M. WORSHIPFUL GRAND MASTER

[From: Grand Lodge web site.]

Donald Mumby was born in Lethbridge, Alberta, to parents who were both educators. He was raised in Crossfield, Alberta and received his primary, elementary and high school education there.

He enlisted in the Royal Canadian Mounted Police in Calgary, Alberta on April 28, 1958 and served for thirty-five continuous years, retiring in May 1993 with the rank of Chief Superintendent.

While serving with the R.C.M.P. he was seconded to the Department of External Affairs (now Foreign Affairs and International Trade) for a three-year period. Upon returning to the R.C.M.P. he was a delegate to the NATO Security Working Group in Brussels, Belgium for two years and was later responsible for overseeing R.C.M.P. Foreign Liaison activity in all countries abroad. During his final years of service he was the Officer in Charge of the group which developed and maintained all communications and satellite services and programs used by the R.C.M.P. across Canada.

He is the recipient of the R.C.M.P. Long Service and Good Conduct Medal with Gold Clasp and Stars and the Canada 125 Medal which was awarded for community service and volunteer activity.

He is a graduate of Carleton University with a Bachelor of Arts in Political Science (With Distinction), the National Defence College in Kingston and the Canadian Police College Executive Development in Ottawa.

M. W. Bro. Mumby is a Life Member of Dalhousie Lodge, No. 52, Ottawa, where he served as Worshipful master in 1984-85. He is a Charter Member of Luxor Daylight Lodge, No. 741, Ottawa and was Worshipful Master in 1994-95, and in 2000 he became a Charter Member of Millennium Lodge, No. 743, Toronto. He was accorded Honorary Life Membership in: Bonnechere Lodge, No. 443, Eganville; St. John's Lodge, No. 63, Carleton Place; Renfrew Lodge, No. 122, Renfrew; Lancaster Lodge, No. 207, Lancaster; Rising Sun Lodge, No. 85, Athens and the New Hampshire Police Lodge.

At Grand Lodge he was appointed Grand Steward (1987-88); elected as DDGM

of Ottawa District 2 (1989-90); Appointed to the Board of General Purposes (1993-94) and elected to the Board (1995-96, 1996-97 and 1999-2000). He was elected as Deputy Grand Master in July 2001 and as Grand Master in July 2003. He has served on several committees, including: Masonic Education, Condition of Masonry, Communications, Blood Donors, Friend to Friend, Mentorship and the Management Committee. He was appointed as Grand Representative of the Grand Lodge of the State of Rhode Island and the Providence Plantations.

He is a member of Ottawa Lodge of Perfection, Murray Chapter of Rose Croix and Ottawa Consistory, of which is a Past Commander in Chief. He received his 33rd Degree in September 2002 in St. John's, NB. He is a Past First Principal of Carleton Chapter, No. 16, Ottawa. He is a member of Tunis Temple of the Shrine in Ottawa.

The Orleans United Church counts him as a valued member of the congregation and he has served as a volunteer with the United Way of Ottawa-Carleton, the Canadian Cancer Society, the Kidney Foundation, the Victims Services Unit of the Ontario Provincial Police and Ottawa-Carleton Regional Police. He is a long time volunteer with the Queenswood Public School in Orleans.

He is married to Marion (Anderson), a schoolteacher from Powassan, Ontario. They have two children: Ruth Ann Sullivan, who is a Certified Management Accountant and Dale, a Police Officer with the Peel Regional Police Force. Don and Marion are the proud grandparents of Mark and Kathleen Sullivan and Tyanna and Donald (Junior) Mumby.

FROM THE GRAND MASTER – M. W. BRO. DONALD H. MUMBY

As I commence my term of office, I have been asked to outline some of my priorities for the coming two years.

Matthew 5:16 states, "Let your light so shine before men that they may see your good works..." I would like this to be the guiding principle for all Masons in the days that lie ahead.

I will continue to place emphasis upon the practice of those basic virtues that are an integral part of the Back to Basics program — honesty, reliability, loyalty, fidelity, Brotherly Love, Charity and forgiveness. These should be an inherent part of every Mason's life and should be practiced as a matter of course. They

strengthen character by enabling us to grow morally and gain a greater social awareness.

These will be supplemented with increased emphasis upon Masonic Education. I believe that Masonry and Education are synonymous terms. I hope this will lead to greater awareness among our Brethren, particularly those newer members, of the true meaning of our ceremonies. By the time every Mason has completed his three degrees he should have be fully aware of the true meaning of masonry and how it must be used to build character and understanding. At the same time I would like to see every Mason enter into an erstwhile study of Masonic philosophy, history and symbolism, for it is only by so doing that we can use the past to shape the future.

By practicing and strengthening simple everyday virtues within our homes, places of business and community and by improving our knowledge of and insight into the intricacies of Freemasonry, we will be able to exhibit a growth in morality, in social awareness and in spirituality. By so doing we will become beacons within our respective communities.

In closing may I remind you of the adage that, “it is better to light one little candle than to curse the darkness”. I fervently hope that each Mason will strive to become that light so that the darkness caused by ignorance, bigotry, selfishness and egoism may be dispelled.

M. W. BRO. LT.-COL. ALEXANDER ALLAN STEVENSON (1829 - 1910) GM 1868-69; 1869-70; 1870-71)

[By: W. Bro. Michael Jenkyns, Acacia Lodge, No. 561 GRC, Ottawa and Editor of the *Newsletter*.]



M.W. Bro. A. A. Stevenson

Alexander Allan Stevenson was born on January 15, 1829, in Kilmarnock, Scotland, the son of James Stevenson and Janet Francis Allan. His mother was a cousin of Robert Burns, the Scottish national poet and the aunt of Sir Hugh Allan. He was educated at local schools in Riccarton. Details of his early life are unknown, but he moved to Montreal in 1846 and entered the printing business. In 1853 the printing company of Moore, Owler and Stevenson was established; it was merged with the Montreal Printing Company in 1879 after the first two partners left the business.

In 1855 he joined the Montreal Field Battery and by April 1857 had become the unit's Commanding Officer. In 1858 the Battery was invited to march through New York City and Boston with its flags flying - the first time British troops had been permitted to do so since the Revolution. He was Commanding Officer of the Battery during the Fenian Raids of 1866 and 1870 and received the Fenian Medal. He retired as Lieutenant-Colonel on April 24, 1891.

Alexander Allan Stevenson was active in municipal politics, serving on the Montreal City Council (1861-67) and as an Alderman (1882-1898). In the 1874 federal elections he contested a seat from Montreal but lost. One of his main interests in municipal government was on the Montreal Fire Brigade and he supported a number of improvements including the establishment of a fire alarm system for the city. He was Chairman of the Fire Committee and in 1896 he accompanied a detachment of the Fire Brigade to London where it partook in the World Fire Congress. He is perhaps best known for securing Mount Royal as a

public park for the city of Montreal. In 1883 he had been appointed as a Commissioner to enquire into the Public Service in Quebec.

He was President of various organizations and societies, including: the Montreal Curling Club, Mechanics Institute of Montreal, Caledonia Society, St. Andrew's Society, and the Provincial Council of Arts and Manufactures. His enthusiasm for curling for over half a century was well known: he taught the game to Prince Arthur of Connaught when the Prince resided in Canada in 1880.

He was a Presbyterian by religion and a Conservative in politics.

He died in Montreal on April 9, 1910 and the Grand Lodge of Quebec was well represented at his funeral with over 500 Masons in attendance.

Masonic Career

He was initiated into St. George's Lodge, No. 13 GRC (now No. 10 GRQ), Montreal, on June 15, 1856 and was WM in 1859-60 and 1862 (following Thomas Douglas Harrington who had served in that office in 1846, 1847 and 1848). He served in various Grand Lodge offices and was elected as Grand Master of the Grand Lodge of Canada for the 1868-69, 1869-70 and 1870-71 terms – being thirty-nine years of age when first elected as Grand Master. He was elected an honorary member of Stevenson Lodge, No. 218 GRC, Toronto; the Lodge being named in his honor. He became a member of the Grand Lodge of Quebec after 1869.

M. W. Bro. Stevenson was thus the Grand Master at the time that a number of Quebec brethren met and formed the Grand Lodge of Quebec – a movement which paralleled the formation of the new Dominion of Canada and its several Provinces as well as the movement for independent Grand Lodges in the Maritime Provinces. Balancing disparate forces, which in the case of ten Lodges, saw them split in two over the question of remaining faithful to the Grand Lodge of Canada or supporting a new Grand Lodge in their Province would have been a severe trial for King Solomon. (At this time there were 39 Lodges in what had become the Province of Quebec, 32 holding Warrants from the Grand Lodge of Canada, 5 from United Grand Lodge of England and 2 from the Grand Lodge of Scotland.) It was not until 1874 that the long-pending difficulties between the two Grand Lodges had been arranged.

M. W. Bro. Stevenson was a member of Carnarvon Chapter, No. 21 GRC (now

No. 5 QR), Montreal, and was “marked” on May 16, 1861, taking his MEM and RAM degrees immediately thereafter. He was elected as a Past First Principal for 1862 and Grand Superintendent in 1863, when he recommended the Petition for the formation of Mount Horeb Chapter, No. 25 GRC (now No. 6 QR), Montreal. When the Grand Chapter of Quebec was formed in 1876 (following receipt of approval from the Grand Chapter of Canada) R. Ex. Comp. Stevenson served as the Grand Representative of the Grand Chapter of Pennsylvania near to the Grand Chapter of Quebec.

In Knights Templary he was a member of Richard Coeur de Lion Preceptory, No. 7 KT, Montreal and held the office of Presiding Preceptor. He was a member of the Sovereign Great Priory of Canada, Knights Templar. In respect of the latter Order, J. H. Morgan carries the interesting comment that he was “appointed by the Prince of Wales as Head of Knights Templary in Canada” (Morgan Part II, p. 967). This was not true as M. Em. Kt. William James Bury Macleod Moore had that honour until his death, although Rt. Em. Kt. Stevenson was Provincial Grand Prior of the Quebec District.

[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 (page 69). (2) *Outlines of the History of Freemasonry in the Province of Quebec*, by John Hamilton Graham, printed by John Lovell & Son, Montreal, 1892. (3) *Canadian Men and Women of their Time*, by J. H. Morgan, 1898 edition, Part II, copy held in the National Library of Canada.]

A BRIEF HISTORY OF ST. GEORGE’S LODGE, NO. 13/19 GRC (NOW NO. 10 GRQ), MONTREAL

[By: W. Bro. Michael Jenkyns, Acacia Lodge, No. 561 GRC, Ottawa and Editor of the *Newsletter*.]

On July 8, 1829, twelve members of Wellington Persevering Lodge, No. 7, (formed 1815, closed 1826) met and determined to form a new Lodge in Montreal with the name St. George’s. A Dispensation was issued on July 17, 1826 by R. W. Bro. John Molson, Provincial Grand Master of Montreal and William Henry and on the same day he installed and invested the officers. St. George’s Lodge was registered as “No. 9” in the Provincial Register. It is not clear when St. George’s

was registered with United Grand Lodge in London and its Warrant No. 643 ER was not signed until October 20, 1836 and it was some months after that before it was received.

One of the first public activities of St. George's Lodge occurred on January 8, 1830, when the members formed part of the funeral procession of Sir John Johnson. Johnson had lost his home and possessions in the Mohawk Valley at the end of the American Revolution and had travelled to Montreal where he lived. He became the Moderns' Provincial Grand Master for Quebec, but the Lodges under his authority had transferred to the Antients Provincial Grand Lodge, under the Provincial Grand-Mastership of HRH the Duke of Kent, leaving Johnson with a title but no members.

On September 15, 1831, the members of St. George's participated in laying the corner stone of the Montreal General Hospital. A Lodge Charity Fund was established in August 1829 and used to support needy immigrants in 1829 and 1833 and victims of the cholera epidemic of 1833. This Fund is still in operation.

St. George's suffered the loss of Lodge books and business papers, as well as other paraphernalia, in a disastrous fire in 1842 which swept the facilities then used for Lodge meetings. It recovered from this setback and in 1851 became one of the tenants of Freemasons' Hall – only to lose all its possessions through fire, which destroyed the Hall and 1,200 houses and stores in the great Montreal fire of July 9, 1852.

In 1844, Thomas Douglas Harington affiliated with St. George's. In 1846/7, Peter McGill, a member of the Lodge (and later Provincial Grand Master), secured Warrant No. 643 from England to hold a Royal Arch Chapter attached to the Lodge, which was constituted on September 18, 1847. The Chapter was named "Victoria".

The lack of strong leadership by the Provincial Grand Lodge led St. George's to support the move for a separate Grand Lodge and St. George's sent a representative to the Hamilton meeting, in October 1854, which had been convened by Irish Lodges in Canada West. St. George's representative, Dr. Aldis Bernard, also held proxies to represent three other Lodges - Shefford Lodge, No. 10 PRMWH, Waterloo; Golden Rule, No. 8 PRMWH, Stanstead; and St. George's Lodge, No. 15 PRCW, St. Catharines. He was a strong worker for the establishment of the new Grand Lodge and was elected as the first Deputy Grand Master for 1855-1857. St. George's became a founding Lodge of the Grand Lodge

of Canada in 1855 and surrendered Warrant No. 643 ER to the Provincial Grand Secretary, continuing to work under a Dispensation from M. W. Bro. William Mercer Wilson, the new Grand Master. The Dispensation was replaced with a new Warrant as St. George's Lodge, No. 13 GRC, Montreal, about one year later.

While the precise circumstances are not clear, a new Lodge, calling itself St. George's, and working under Warrant No. 643 ER, began to work in early 1856. It would seem that not all members of all Lodges in the "old" Provincial Grand Lodge agreed with the creation of the new Grand Lodge and it is probable that some of these members, who had been members of the "old" St. George's Lodge, obtained the English Warrant from the Provincial Grand Master before it was returned to London. Such a situation, under the Constitution of United Grand Lodge, permitted the surviving members of a Lodge the authority to continue to work under the original English Warrant until such time as all members of a Lodge decided to close the Lodge, when the Warrant would "become extinct". Whatever the circumstances, confusion must have reigned in profusion in Montreal with two Lodges calling themselves St. George's, both professing to be legitimate, one under the new Canadian registry, and the other holding authority under England. The other Canadian Lodges in Montreal withdrew their recognition of the members of St. George's No. 643 ER who had "illegally" obtained the Warrant in their opinion.

St. George's No. 643 ER continued, with two other Montreal Lodges, to report directly to London. United Grand Lodge upheld the legitimacy of their working according to the Constitutions as laid down, and so advised the Grand Lodge of Canada. At the same time, on July 6, 1863, United Grand Lodge signed and issued a new Warrant, No. 440 ER, to St. George's (English), under which authority it has continued to work as a distinct and separate, and legitimate, Lodge. During this period of turmoil, Victoria Chapter, which had tried to work with both St. George's Lodges, eventually sided with the English Lodge.

Meanwhile the Canadian St. George's Lodge continued to work, and steadily increased its membership with new Candidates. One of these new candidates was Mr. Alexander Allan Stevenson who was initiated on June 15, 1856. 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 St. George's Lodge, No. 19 GRC, Montreal.

Relations between the two St. George's Lodges were likely to have been distant and formal, particularly over major decisions on Masonic government. At the 12th

Annual Communication of the Grand Lodge of Canada (1867), it was made clear that the majority of Lodges in the Province of Quebec desired to form a Grand Lodge of their own and on October 20-21, 1869, John Hamilton Graham organized the Grand Lodge of Quebec. (During the period of the 1860's, on the political level, a move to create the Dominion of Canada had been growing steadily and moving inexorably. And at the Grand Lodge of Canada, M. W. Bro. William Mercer Wilson's successor had already expressed the desire to see a federation of autonomous and equal Grand Lodges, even though such a move would destroy and divide the Grand Lodge of Canada. Graham did not have the full support of all Lodges, however, and Alexander Allan Stevenson of the Canadian St. George's Lodge, who had been elected as Grand Master of the Grand Lodge of Canada on July 10, 1868 (and was re-elected for 1869-70 and 1870-71), denounced the new independent Grand Lodge. This position would be sufficient to keep St. George's, No. 19 GRC, linked with Hamilton until 1874. St. George's No. 440 ER remained aloof from the new Grand Lodge, but a number of its members seceded from the Lodge and, treating themselves to the style and title of St. George's, supported the new Grand Lodge of Quebec. This group of Masonic secessionists was issued with a new Warrant as St. George Lodge, No. 6 GRQ, and listed as a founding Lodge of the new Grand Lodge (note the "St. George's" had become "St. George", but Lodge and Grand Lodge records show that the "apostrophe s" came and went according to the whim of the recorders of events).

In 1874 the Grand Lodge of Canada withdrew totally from Quebec, ceding its authority and influence in the Province to the seven-year-old Grand Lodge of Quebec. With this decision, St. George's/St. George No. 19 GRC, transferred its allegiance as a separate Lodge, and received a new Warrant as No. 11 GRQ.

If confusion reigned before, there were now three St. George's/St. George Lodges in Montreal, all stemming from the same root and all being born in the disputes over the formation of Grand Lodges. The death of Aldis Bernard in 1876 brought the three St. George's/St. George Lodges - No. 11 GRQ (ex-No. 19, GRC); No. 10 (ex-No. 6, GRQ which had splintered off from No. 440 ER); and No. 440 ER - together and began the harmonization of conflicting forces which had so weakened Quebec Masonry of the day. The eventual end of St. George's No. 440 ER is not clear but it seems to have disappeared from the local scene shortly after 1876. For the next twenty years the Quebec Grand Lodge register reflects two St. George's Lodges only - Nos. 10 and 11. Their growth was steady, although there were periods of decline as economic circumstances saw business conditions in Montreal rise and fall. No. 10's membership was 37 in 1878, 19 in 1887 and 67 in 1895. No. 11's membership was 96 in 1872, falling to 58 in 1885,

and growing to 68 by 1895. And their officers reflected a wide range of commercial activity. The Lodges, from their common origin, were twins in many respects and while the background to a move towards union is obscure, by 1895 committees were appointed to move the Lodges towards amalgamation. On May 21, 1896, St. George's/St. George, Nos. 10 and 11, GRQ, were formally amalgamated as St. George's Lodge, No. 10, meeting in the Dorchester Street Masonic Temple.

While there does not appear to have been a special celebration of the Lodge's Fiftieth Anniversary in 1879, the Seventy-Fifth was celebrated in style on April 19, 1904 in the Lodge Rooms when Past Masters and Grand Officers who were members of the Lodge assumed the Chairs and the three degrees were exemplified. M. W. Bro. A. A. Stevenson, Past Grand Master of the Grand Lodge of Canada acted as Master of the Lodge. The Lodge's Centennial was celebrated on September 17, 1929 and included one initiation, a banquet and the presentation of a "short-form" Lodge History. The 125th Anniversary of St. George's Lodge was celebrated in 1954, at which time John Irwin Cooper's *History of St. George's Lodge, No. 10 QR, 1829-1954*, was published.

Benevolence continued to be an important cornerstone in Lodge activities. Grants of Lodge funds were made to the Montreal General Hospital, the "Western General", Grace Dart Home, Children's Memorial Hospital, Baron de Hirsch Institute, Mount Sinai Sanatorium and the Salvation Army. While initiations fell off during the Great Depression, demands on Lodge benevolence for its members increased and were met from Lodge funds. Sponsorship of children's parties at Christmastime was started in 1934.

While no Roll of Honour was kept for members who served in the Armed Forces during World War I the St. George's remitted the dues of serving brethren, made serving brethren Life Members in 1919, contributed to the "Patriotic Fund", and invested in the purchase of Victory Bonds. During World War II only one or two candidates were received annually, but between January 1 and May 31, 1945, twenty-six were received.

St. George's Lodge began raising funds in 1923 for the new Masonic Memorial Temple on Sherbrooke Street and held its first meeting in this facility on March 18, 1930.

[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) *Outlines of the History of Freemasonry in the Province of Quebec*, by John

Hamilton Graham, printed by John Lovell & Son, Montreal, 1892. (3) *History of St. George's Lodge, No. 10 QR, 1829-1954*, by John Irwin Cooper, Montreal, 1954.]

WHY REMEMBER REMEMBRANCE DAY?

[By: W. Bro. Michael Jenkyns, Acacia Lodge No. 561, Ottawa, F.C.F. and Editor of *The Newsletter*.]

*At the going down of the sun
and in the morning
We will remember them*

— from 'For the Fallen' by Laurence Binyon

Last year at this time (Vol. 17 - 3, September 2002) I prepared a short article on November 11 — a date chosen to honour the memory of those who have fallen in the service of their country in time of war and during international peacekeeping operations.

Many of our Lodges hold remembrance services at their November meetings where members proudly wear their military medals and awards (refer to the Constitution 2002 Section 384(a) regarding the wearing of Service Medals). Many also participate in local Remembrance Day services at a local Cenotaph These are not acts to glorify war but a reminder that our often forgotten freedoms — speech, religion, education, the right to vote, and many more — have been achieved at great cost.

Will we remember them?

MERVIN A. L. HICKS

(The man who saved Tillsonburg Airport)

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

For thousands of years people dreamed of having the ability to fly. Yet as early as 1900, most people thought that anyone who took the idea seriously was an impractical dreamer. On December 17, 1903 the Wright brothers made their first

successful powered flight in a heavier-than-air craft. From that day forward, enthusiasm for flying has soared. World War I quickly brought many improvements to the airplane. Until that time governments had not taken a serious interest in aviation, in fact prior to The Great War, flying was considered the sport of a few daredevils, who were using unreliable contraptions. But when the fighting started, it was soon realized that airplanes could be useful for observing the enemy and directing artillery fire, and later for fighters and bombers.

Mervin A. L. Hicks was born on October 20, 1915 and like most young boys born in the early 1900's, often dreamed of some day being a pilot. Merv was the son of Elston and Lena Hicks and was born and raised in Cornell, Ont. (5 km. east of Tillsonburg). His parents were United Empire Loyalists, and therefore as a direct descendant of one of those families who came from England and settled on crown land in Canada and stayed true to the Crown, Merv was also entitled to UEL status. Subsequently all of his descendents can and have been registered as United Empire Loyalists and rightfully can include the UE insignia after their signature. Over the years he has helped many other families in the area to obtain the same status.

On April 19, 1937 he married Hilda Hicks (from the family of Frank Hicks), and they lived in the Cornell area, and while residing there they had two sons, Duane and Larry. During his early years Merv attended Springford Baptist Church, having sung in the choir and in a men's quartet.

World War II brought on even more rapid developments of airplanes, and when Canada became involved with this War, it immediately became apparent that we had a shortage of trained pilots. There were also an insufficient number of training facilities for these pilots. The military were forced to construct many new airports, in various communities all across Canada.

Prior to joining the military, Merv Hicks worked at some of these airport construction sites, at such locations as Fingal, Hagersville, Centrailia, etc. While he was working at these new airports, his interest heightened to become a pilot and he began training toward that goal. After many hours of instruction and test flights he became a qualified pilot on December 5, 1941.

After receiving his wings he applied to be posted overseas, where he would be flying multiple engine aircraft. But according to his own recollection, "Too many crews were bailing out and letting their planes crash in England", so his services were required here at home to train other pilots for active service. Merv became an

instructor for the R.C.A.F. at Deseronto, Trenton, and Centrailia. This is Merv's account of some of the details of one leg of that training, "I would have two students in the morning and two more in the afternoon. A beacon was set up about three miles west of the runway. It gave out a low-pitched dum-dum-dum sound. A second beacon closer to the runway gave a higher pitched du-du-du sound. An approaching plane would be about 300 feet up as it reached the first beacon. At the east end of the runway a building contained equipment that was operated by a truck sent to hook up to it. A student pilot would fly east of the airport, turn west and bracket the beam. If he flew north of it, he would here dash-dot-dash-dot-dash-dot, Morse code for the letter N. If he flew south of it, he would here dot-dash-dot-dash-dot-dash, the letter A."

Later he received a posting to Gander Newfoundland, where he was on Submarine Patrol, Convoy Escort, and because he had taken many additional training courses in Instrument Flight Training, Night Flying, etc., many of his East Coast duties included delivering High Ranking Officers to meetings on the mainland. Also a big part of the military's service involved mercy flights into small villages and harbours along the coasts of Labrador and Newfoundland transporting the local inhabitants to hospital for medical or maternity assistance.

When the war ended Merv retired from the R.C.A.F. as a flight lieutenant and returned to Tillsonburg. There, he and Oliver Oatman started a flying school at one of the abandoned military airports, located near Tillsonburg. It consisted of three grass runways, each 2,600 ft. in length, which was defined in the typical military triangular configuration of the time.

Shortly after that, the Government Assets Corporation (GAC), offered such strips to nearby towns for one dollar and certain obligations of maintenance. Tillsonburg was not interested and the GAC accepted an offer from a developer.

Merv Hicks approached the Town Council and asked them to lease the six hundred acre site. He would be willing to be responsible for the taxes, fees and maintenance, provided he could have the income from the land and from the business. After some deliberation, the council accepted Merv's proposal, the GAC cancelled the sale and leased the property to the Town of Tillsonburg.

Merv instructed pilots, from schools near St. Thomas and London. Lawrence Mitchell and Tom Lawrence were in Merv's first class of student pilots. Tom Lawrence and Merv Hicks formed Hicks and Lawrence Ltd. Tom was to be in charge of the agricultural end of the business. With the first sum of money, they

bought a tractor and a plough. Merv and his wife Hilda and their two sons, moved into the big red brick house located on the airport grounds.

They grew corn on the land not needed for runway and buildings. They fed the corn to beef cattle at the Lawrence's home in Eden.

Merv operated the Tillsonburg Airport, from 1946 to 1962, and during those years the airport became known as the Hicks and Lawrence Airport. Later on he also operated the St. Thomas Airport. Hicks and Lawrence Ltd. was given approval in June 1965, to operate a commercial helicopter service from bases in Tillsonburg and St. Thomas. The firm had already won approval to use helicopters in tobacco spraying operations.

Merv's vision and forward thinking kept the Tillsonburg Airport alive, for many years, even when the town and the federal government were willing to abandon it. It wasn't until 1981, that the Town of Tillsonburg, for a whopping \$1.00 payment to the federal government, became the official owners of this local airport.

Mervin A. L. Hicks first saw the light of Masonry at King Hiram Lodge #78, in Tillsonburg, when he was initiated on March 8, 1950. King Hiram Lodge #78 had 336 members in the 1950's, and there was a long waiting list of people interested in going through the chairs, so they decided to look at the possibility of starting a second lodge in Tillsonburg. When Ashlar Lodge #701 was formed on Sept. 17, 1959, Mervin A. L. Hicks, was one of 27 members of King Hiram # 78, to affiliate as a charter members.

Merv didn't know it at the time, but that was the start of the Hicks Dynasty in Ashlar Lodge #701. Two months after the lodge was established, they initiated their first two candidates, Mr. John Lloyd Gullen and Mr. Mervin (Duane) Hicks, eldest son of Mervin A. L. Hicks. Merv's second son, Larry Arthur Hicks, joined the lodge on Mar. 19 1981. His grandson Mervin (Duane) Hicks Jr., joined in Nov. 21 1996. Duane Hicks Jr. became the third generation of the Hicks family to carry on the Dynasty.

Mervin A. L. Hicks was the first J.D. of Ashlar Lodge #701, and he became the fifth Worshipful Master of the lodge in 1964.

On August 2nd, 1988 a fire destroyed our Lodge room and we were forced to meet at Frederick Lodge in Delhi, from Sept. 15/88 until Apr. 17/90, (20 months) when we were pleased to be back home. During the rebuilding of the lodge W.

Bro. Mervin A. Hicks and his family assisted in the restoration and artwork of the beautiful dome, in the ceiling of Tillsonburg Masonic Temple. In Mar. 19, 1992, as a part of the Ladies night program, W. Bro. Merv Hicks, W. Bro. Larry Hicks and Bro. Duane Hicks presented a set of working tools, housed in suitable handcrafted cabinet, to Ashlar Lodge #701.

Merv was also a member of the Tillsonburg Chapter #255 and served as the Grand Superintendent of Royal Arch Masons in 1970. He was a member of the Woodstock and London Lodge of Perfection, the Centennial Chapter of the Rose Croix, the Moore Consistory and the Tillsonburg Shine Club.

In his later years, Merv was a member of First Baptist Church in Tillsonburg. He was a man who could recite poetry, and did so for many organizations. He was a man who loved spinning yarns and telling stories.

He was a member of the Tillsonburg branch of the Royal Canadian Legion, as well as a member of the Independent Order of Odd Fellows, at Otter Lodge #50, in Tillsonburg.

Merv A.L. Hicks spent his last few months residing at Chateau Gardens, in Aylmer. He passed on to the Grand lodge above, at St. Thomas-Elgin General Hospital, on May 29, 2003. A Masonic Memorial Service was performed to honour this charter member of Ashlar lodge, on Sunday June 1, 2003. He was honoured once again, at the next regular meeting of Ashlar #701, when they had a moment of silence, and the charter and altar were draped.

A recent article, in the Tillsonburg Independent News, on Wednesday July 9, 2003 said, "Mr. Hicks was a WWII pilot and member of the Canadian Harvard Aircraft Association. He recently passed away at the age of 87. As a tribute, on Monday June 2, 2003, the Canadian Harvard Aircraft Association did a Missing Man fly-pass, over his burial site during the interment ceremonies at Springford Community Cemetery. Mr. Hicks will be greatly missed by his fellow pilots and friends of the Tillsonburg Airport."

From this day forward, whenever we use the Tillsonburg Airport, or whenever we honour veterans of war, we should always remember Mervin A. L. Hick's, as the man who taught many pilots how to fight for world freedom, the man who saved the Tillsonburg Airport.

[This paper was compiled from information taken out of two June articles and one

July article, written in the Tillsonburg Independent News. Some dates were retrieved from the “Tillsonburg Diary: A Chronological History 1824-1994”, by Matthew G. Scholtz and Anna M. Bailey. Most of the Masonic details came from “The History of Wilson District South”, by R.W. Bro. John Hiley. Many of the personal dates and details were supplied by R.W. Bro. Larry Hicks.]

SYMBOLISM AND REPRESENTATION IN FREEMASONRY: TRUTH VERSUS FACT

[By: W. Bro. Timothy Denton, PM, Ashlar Lodge, No. 564 GRC, Ottawa.]

Nothing I say here is authorized by any Masonic body. Nor would I wish it to be so, since Masonry avoids and eschews authorized interpretations of the Work.

A while back I was reading a book by Karen Armstrong, a former nun who has written a great deal about religion, particularly Islam. Called “the Battle for God”, the particular book was about fundamentalism in Christianity, Judaism and Islam. I was lying in my bed in a hotel room in Bangladesh at the time, where the call to prayers at four in the morning comes through the sound of the air conditioning.

It is instructive to be plunged into an Islamic society for many reasons. For a westerner, the strangest thing in Islam is not the doctrine but, but the pervasiveness of religious observance in an Islamic society. Imagine a world where Christians were called to prayer at Matins, Evensong and Mass three times a day, and imagine about thirty percent of society attending one or more services a day. Imagine the day being organized around church bells and services. This might give you some flavour of the place. It felt like I was back in Europe’s Middle Ages. In Christian societies we have not organized society around such overt and public expressions of faith for many centuries.

Now the particular piece of enlightenment offered by Armstrong’s book was this. She said that fundamentalists in all three monotheistic religions descended from Abraham were alike in this surprising respect. She said that fundamentalists read their sacred texts with modern eyes, modern minds. They read the texts as *facts*. If the sacred text said that God sat on a throne of emerald with peacock’s fans and choirs of angels singing His praises, this was not to be taken metaphorically, or symbolically, as images of praise and splendor. Quite the contrary. The modern fundamentalist reads the sacred text as exactly and literally true. God sits on an emerald throne, not a sapphire one, if the Holy Text says so.

Modern fundamentalists do not read the sacred texts in a metaphorical and symbolic manner, but as exact descriptions and prophecies. They read them the same way we would read an instruction manual. As with most moderns, if something is not a fact, it cannot be true.

Before the modern era, which was roughly speaking, the time before printing, humans read sacred texts in a way we have largely forgotten how to do. In the older way of seeing, a thing might be a truth without having to be a fact. The gods and goddesses of old were truths, but no one seriously bothered with whether they were facts. The coming of spring might be the annual remembrance and enactment of Persephone's liberation from Hades, god of the underworld. It made no sense to ask whether this was a fact. A myth was an explanation at a level undisturbed by factual accuracy. It was sufficient that the story explained the meaning of something.

The ancients understood that knowledge was of two kinds. On the one hand they were acutely conscious of the operations of nature: they knew as well as we did that water does not flow uphill, that a battle fought by twenty men against ten would almost always go to the twenty, and that rain encouraged crops. The inventions and devices of pre-modern man, such as the arch, the pulley, the stirrup, betoken an observation of nature and an ingenuity that has not been excelled in our own day. We have better tools, but not sharper minds. We stand on the shoulders of all those who came before us, and hence we see further. Armstrong calls this kind of pragmatic knowledge *logos*. The modern mind is dominated by it, to the extent that most moderns find that *mythos*, the other kind of knowing, cannot be the source of important truth.

As she says, "to ask whether the Exodus from Egypt took place exactly as recounted in the Bible or to demand historical and scientific evidence to prove that it is factually true is to mistake the nature and purpose of the story. It is to confuse *mythos* with *logos*." [Ref. 1]

Thinking about mythical knowledge in my Bangladeshi hotel room, it hit me. Masons approach the Craft as mythical knowledge, as they ought to. When I was about to take my first degree, I asked the late V. Wor. Bro. John McLean what Masonry was about. He said: "A beautiful system of morality, veiled in allegory and illustrated with symbols." You will recall the words. Allegory exists where the actions and characters in a story stand in a strict relation to ideas they represent. Symbols likewise stand for or evoke larger sets of ideas. They do not represent

facts, as we understand the term.

The curious thing about Masons, then, is that they relate to the symbols and stories of their Craft in a completely pre-modern way, as mythical knowledge. Masons accept that there may be truths that are not facts, this does not disturb them. The stories that lie at the core of Masonry are not expected to be believed as if they had actually happened. This is a surprising and not obvious fact about us. It took me fifteen years in the Craft before it occurred to me to ask myself the question: do I believe the story of Hiram Abiff actually happened?

The second insight into Masonry follows from my understanding of mythical knowledge. If we understand our Craft to be a form of mythical knowledge, it is rather pointless to seek a common, uniform and coherent understanding of it that could be summarized in verbal credo. As there is no need to understand a symbolic system in common and uniform way, there is no need for inquiry into how Masons interpret those symbols. It is their own business, and no one else's. At the entrance to your first degree you are asked to assent to three propositions about the Supreme Being, and that's it. No further inquiries are made, ever. This explains why Masonry is not interested in having a window on people's souls. It would be irrelevant to have one, since a uniform interpretation of a symbolic and allegorical system is a contradiction in terms. Masonry needs no Inquisition because it would be pointless. It has no interest in inquiring whether exactly the same thing is happening in your mind as in that of your brother when you witness the degree work, or think about the messages of the Craft.

Masonry's essential myth, in my opinion, is the construction of Solomon's Temple as a metaphor for the construction of the self by the individual Mason. Its builder dies rather than reveal the secrets to the unqualified. Think for a moment about the central story of the third degree: the life, death and example of Hiram Abiff. Does anyone here believe that he actually existed? More important, however, does anyone think that the validity of Masonry stands or falls on the fact of his existence?

While the members of this audience may differ on whether they believe Hiram Abiff existed; they would be quite united in the belief that the validity of the Craft is not affected in the least by whether the story is a fact or a myth.

It is probable that no one has ever asked you this question in Lodge or outside: do you believe that the story of Hiram Abiff is a fact? You see the curious thing about us is that we have no requirement to believe the story to be a fact, in order to

hold it to be a truth. It is a myth whose truth we uphold, not a myth we agree to believe.

This is astonishing when you think about it. Imagine if you were a believing Christian without any need to believe in the life, death and resurrection of Christ *as a fact*. Imagine being a Jew without believing yourself to be one of God's Chosen People whose early history is recorded in the Bible. Imagine being a Muslim without also believing that Mohammed wrote the Koran, and perhaps never really existed.

Masonry seems to be different in a quite critical way, insofar that, apart from your assent to the three questions, it is not interested in making any inquiry into your belief in its essential myths. Indeed it is quite comfortable with its being the memorial of certain mythical knowledge. The truths of the degrees are not determined by whether the events described in them ever occurred. Masonry does not confuse myth with fact.

I think this goes a long way to explaining why fundamentalists detest Masonry. We see things as symbolic and metaphorical. We are not riven with anxiety about the truth of our propositions, because we hold them to be true, without their having to be at the same time, determined facts.

I suggest that we are relaxed about these matters because of our understanding that knowledge is of two types. Masons do not confuse the pragmatic knowledge of how the world works with the kind of knowledge that tells us what the world means.

Let me illustrate what I mean by referring to a recent expression of Christian fundamentalism.

I saw a movie last fall – again late at night in my Bangladesh hotel room – made by Christian fundamentalists. [Talking about irony!] It had many good points regarding how Satan might take over the world. It was amusing to see how Christianity was denounced by those taken over by Satan as a religion of “hate”. The parody of political correctness was perfect. But the makers of this movie were clearly of the belief that all things not proceeding directly from the Bible, as they read it, were of the devil. There was no middle ground where people are free to figure things out. Thus Buddhism, meditation, Masonry, self-awareness movements, and other religions of any kind were indiscriminately branded as the spawn of Satan. In this movie, there hung a Masonic certificate on the wall above

the chair where the hero's evil brother sat. In my submission, this degree of intolerance betokens an extreme insecurity about man's ability to see truth and to act on it, and an extreme anxiety that every action tends toward heaven or hell.

I shall put forward a conjecture. It concerns why the more ancient mythical view tends to be more tolerant than the modern one, which tries to interpret myth as fact.

It concerns one's approach to the interpretation of holy texts. Suppose that one looked at holy text as we would a stained glass window, rather than as a clear pane of glass. [Ref. 2] Suppose one looked at it as a construct of conscious minds, intended to be a whole, complete message or set of messages, but in no sense offered as a window on the world of fact. We do not use stained glass windows as telescopes or microscopes, do we? They are not there to explain fact but to impart meaning.

And who does this job of figuring out the meaning? We do, assisted by our religions. Given this approach to truth, the meaning of life will not be found in the same way as we would read an instrument panel. I think this leads to a rather more comfortable and less anxious mind. We know we don't have all the answers. We know we have been given signs and wonders and messages, which tell us our struggles have meaning. The universe is in process and we do not have to know where every act is taking us, or where it is all going. Our mythical understanding of life allows enough latitude to breathe freely, and to figure out how we need to behave, and how we can improve ourselves. I attribute this relaxedness to our acceptance that mythical knowledge can guide us rightly.

I have covered a number of difficult concepts here. To some I may have proceeded from heresy to heresy. To others I may have explained some things that they have always felt but not expressed. With your indulgence, I will try to summarize.

- Masons have a symbolic system which represents and expresses believed truth;
- The truths about life recounted in Masonic ritual do not depend on their having happened;
- Because we hold that our understanding is symbolic and mythical we are able to be relaxed about the interpretation of the symbols and myths;

- Because we understand that truth can be mythical, we are by definition not fundamentalists;
- Because we interpret our Craft in this pre-modern way, we are not interested in enforcing a single interpretation of our mythical and symbolic system on anyone, let alone ourselves;
- We encourage behaviour of the highest morality, but we let every man figure out for himself his relationship to the Craft and the messages of his religion;
- Our idea of truth allows us to be religiously and politically tolerant.

[Notes: 1. *The Battle for God*, by Karen Armstrong, 2000, ISBN 0-345-39169-1, page xvi. 2. I am indebted to Jack Miles, “Christ: A Crisis in the Life of God”, ISBN 0-375-40014-1 for this metaphor.]

THE SANDS OF TIME

[By: Bro. Paul J. Pinel, S. W., Liberty Lodge No. 419, Sarnia, Ontario

How many times have you heard the phrase “*It certainly isn’t like it used to be ... ?*” I am certain that you have heard it too. The brethren could be alluding to almost anything and therein lays the rub, as Burns used to say. Sometimes we become slaves to the ways of doing things long since passed. And in Masonry that may not be such a bad thing, when you think about it.

The rites and ceremonies of Freemasonry, the world over, have been handed down as a standard for all of us who are members of the Craft. These standards have become our landmarks, our signposts along the way that show us the directions we must take in becoming better men. They allude to our colourful history in meaningful ways so that we may all be made mindful of our origins, history and “Whence Come We?” So, why is it that these colourful signposts are being changed or ignored at will?

How many of you, who have visited other lodges, have noticed instances where subtle, and some not so subtle, changes have taken place in the rite of the opening, closing, degree work or the like and no corrective has been taken? I once visited a lodge where a seconder was needed for a motion on the floor and a brother, who

was sitting on the side, slouched down and splayed out with his legs crossed at the ankles away out in front of him suddenly spoke. He did not get up, nor did he make the proper S & S. He simply waved his hand in the air and said, "Yeah. I'll second it." I was dumbfounded!

To do anything less than stand and acknowledge the East is an insult to the Craft and the people who represent and honour it. Yet, it was allowed to go unchallenged! When I mentioned it in passing to the individual after the meeting, he smiled and made light of it. He did not realise that he had just shown disrespect to the Craft and his fellow brethren.

Other bruises to the Craft have manifested themselves in brethren standing and not giving the S & S at all or, doing the S & S very poorly, as if it were an inconvenience. During the course of a first degree, I once watched an inner guard who stood, leaned against the door jam, crossed his legs, scratched his head and asked, "Who comes here?" as if someone just woke him up! Am I missing something here? Is this the new standard that is being allowed to prevail?

Consider this: If, every time an error went unchecked, if every time small mistakes were made and not corrected, if every time we allowed the rite to slip a little or manners not prevail, a little grain of sand was placed upon the P. A., how long do you think it would be before the P. A. was completely buried?

A small grain of sand is such a small thing. Not worthy of our collective consideration. However, consider its might in the aggregative sense. Day after day, month after month, year after year, lodge after lodge the errors repeat themselves again and again. Then, just when you realise that a change has to be made to bring the rite back where it belongs, someone stands up and says, "*But this is the way that we have always done it!*" Indeed?

The grains of sand that ultimately cover the P.A. do not come from just anywhere. They are taken from the proud historical and learned structures of Masonry. Continuously and without respite, the sands are taken away, grain by grain, totally unnoticed. The structure (Masonry) begins to lose its beauty and its lustre to which we have given so much and in which we have taken so much pride. The perfection that we have been told to aspire to as Masons, which is represented by the P. A., is now buried and out of sight, laid to rest in the errors of our indifference. So, what happened?

In many instances, I have heard brethren say that they were disappointed in the

way things went in lodge. They are upset at the direction that Masonry is taking in the sense that there is very little being done to do things right, *like we used to do*. Further, even though they are not happy about what is wrong, they are reticent to say anything for fear of being chastised or ridiculed for their Masonic fervour. There are just a few brethren who *move the sand* and bury the P. A., but there are many who stand in silence enduring the internment.

Before a guest visits your house, you put your house in order. The furniture is dusted, the carpets are vacuumed, the dishes are done and everyone makes an effort to appear clean and in order. This is how you treat company that comes to your house, with respect. The lodge is no different in this regard. We have company coming to our lodge every month, but the numbers are fewer and fewer. New members seem to disappear after a few months. Only the hard core Masons are present for every meeting. Why?

Before we can really invite new guests or brethren into our lodge, we must first put our house in order. We must conduct ourselves in a proper and dignified manner. We must, at all times, be on our best behaviour, promoting a positive mindset and welcoming all of our visitors. We must, at all times, be sure that we are adhering to appropriate lodge protocol. Our Work must be of the highest calibre that we can manage. Then, and only then, can we truly welcome new members to our lodge. Then we can be proud of our lodge, our brethren, our rites and ceremonies, our friendship and, in the very real sense, what we have to offer as brethren and Masons. Only then does it make sense to call ourselves builders of men because we have something meaningful to offer.

Oh, and by the way, don't forget to clean up the sand!

[For those who may have forgotten as I had: P. A. refers to the Perfect Ashlar — Ed.]

PRESENTATION OF THE TILER'S SWORD

[By: V. W. Bro. R. Frank Hare, Doric Lodge, No. 58 GRC, Ottawa.]

The following was prepared and presented in January 2003 by four of our newest members: Bros. Alan Simpson, G. J. Hagenaars, Jason Murphy and Jason Calverley. Each prepared and presented their portion of the material. The idea arose when these new members noted that our Tiler did not have sword. They wondered why and then proceeded to address the problem. What follows is the result of their efforts and the presentation of a sword to the Tiler.

Worshipful Master, Right Worshipful District Deputy Grand Master, distinguished Brethren in the East, and Fellow Brethren.

We'd like to call your attention to an item that has been missing from Doric Lodge for many years. This item has a special symbolic significance to all lodges, and tonight we would like to pay some attention to this item and its symbolism in the lodge. As newly raised Master Masons, filled with many questions and curiosities, we came upon the realization that Doric Lodge no longer possesses its Tiler's Sword. At the opening of every lodge meeting, our WM is advised by the JW that the Tiler "stands outside the door of the lodge, being armed with a drawn sword to keep off all cowans and intruders from masonry".

This caused us to question why WE do not have a Tiler's Sword, and to search for its significance. Our Master Mason's edition of the VOSL refers to the Tiler's Sword as "the Flaming Sword of the Tiler", which guarded the entrance to Paradise. We can find this reference in the VOSL, specifically Genesis chapter 3, verse 24. And we quote:

"So he drove out the man; and he placed at the East of the Garden of Eden Cherubims, and a flaming sword which turned every way to keep the way of the Tree of Life."

Thus, the "Flaming Sword" is used to mark the location of the Tree of Life and guard the "Tree of Life" from the corruption of the unworthy. The "Flaming Sword of the Tiler" must symbolically represent the way and protection of our "Tree of Life", which is that "beautiful system of morality, veiled in allegory and illustrated by symbols." So it would seem that this is a very important item as this symbolic interpretation suggests.

But a deeper understanding of the symbolism and of the knowledge that Doric Lodge has existed for so many years has revealed to us that "The Flaming Sword of the Tiler" must have been here all along. For how else could Doric Lodge have survived almost 150 years with its way to the "Tree of Life" unmarked and unguarded? The answer is obvious when one looks around this Lodge and see the Master Craftmanship of our more skilled and seasoned Master Masons. The "Flaming Sword of the Tiler" has always existed in the hearts of these experienced Brothers who are born into Masonry before us. They have been the "Flaming Swords" keeping the way of the Tree of "Masonic Life". Ensuring that Doric Lodge and Free Masonry are well marked and guarded.

Let us delve a little bit further into history. In the operative days of Masonry, the workmen of a Cathedral held meetings in the house erected for their convenience — the Lodge. Operative Masons possessed secrets of economic value to the craftsmen; the Master knew the geometrical method of "trying the square", and all those who had submitted their "Masterpiece" and satisfied the Masters of the Craft as to their proficiency received the "Mason's Word", which enabled them to satisfy others in foreign countries (or the next town) of their proficiency as builders.

When Speculative Masonry made its appearance, secrets were added that only Masons possessed. Naturally, many desired to obtain those secrets. These were divided into two classes; the cowan and the intruder. Scottish usage of "cowan" is a term of contempt for an uninstructed mason; a mason who builds dry walls, without mortar. The intruder or "eavesdropper" is one who hid under the eaves of a building to listen (and therefore received the droppings from the roof).

The Tiler of an operative Lodge may well have been armed with a Sword for actual defence of himself and the lodge in which his fellows were meeting, from the encroachment of cowans who wanted the word and secret of the square without serving as an apprentice and labouring to produce a Masterpiece.

The speculative Tiler keeps off the cowans and intruders by simply refusing to admit those he does not know and who have not been vouched for. The Tiler's Sword is an emblem of his authority, like the Master has a gavel as an emblem of his authority. No symbol in Masonry is less than the idea symbolized. The VOSL, the letter "G", the Square, the Compasses, the Gavel, 24 inch gauge etc., all symbolize ideas infinitely greater than can be written down, or than can be "simply" explained in a presentation.

Consequently the Tiler's sword has a greater significance, not only to the Tiler,

but also to all Masons, than its use as a tool of defence against an invasion of privacy.

From the VOSL we can recall the well-known story of King Solomon's Judgment in the case of two harlots who appeared before him. Both women had given birth to infants. One of the babies had died in the night, and each claimed that the living one was hers. King Solomon ordered that the infant be cut in half. Upon hearing this, the true mother pleaded with him to give the baby to her opponent instead, while the other woman calmly accepted the verdict. Apart from the moral lesson of King Solomon's Judgment as divinely inspired to give him an understanding heart, and some obvious conclusions about human nature, the story also teaches us that a Sword can be just as effective when NOT used, given that the man who is in control uses his wisdom in dispensing Justice, while ultimately protecting the innocent.

That gives us our third symbolic interpretation. The first is to protect the Masonic Way, the second is to guard against all bad influences (both inside and out) and the third is to show that power needs wisdom to be useful to fulfill one's duty. Therefore, let this New Tiler's Sword be a symbol of the commitment of all newly made Master Masons to join with our senior brethren to guard and protect Free Masonry in Doric Lodge. And let it stand as a sign to honour those Master Masons who have carried The Tiler's Sword in their hearts for the past 150 years.

WM, we would like to invite you to meet me on the level. [WM steps down]

WM, we would like to present to you and through you, to the Lodge this sword, to indicate our pledge to maintain the traditions of Doric Lodge and continue on its path for the next 150 years. Thus, the experienced Brethren can be assured of the perpetuation of Doric Lodge and Free Masonry, and realize that their continued labours are not in vain.

"Outside the door of the lodge stands a Tiler, with a drawn sword."

The sword is there to identify him, and to show that he has the authority to guard the entrance, and to question those who seek admission. Occasionally a lodge member is a little hurt, and perhaps offended, if the Tiler does not know him and demands that someone vouch for him before he is permitted to enter. Should it happen to you, please realize that Tilers are human beings, and may not remember all faces and names that appear before them. The Tiler is merely doing his duty, and you should rest assured that if you are challenged by him, that all within the

Lodge are true Masons, and cowans and intruders will not be found among you.

"Outside the door of the lodge stands a Tiler, with a drawn sword."

This means that the Tiler's Sword is never carried in its scabbard, symbolically, that it is ever ready to be used. The Tiler is ever vigilant. Customarily it is a straight blade; a shining shaft of steel as was carried by Knights of olden times. According to Mackey it should be snake-like or have a flaming shape, as referenced by the VOSL.

Worshipful Brother James Dowd it is our honour to present you with this sword, may it ever remind you that as Tiler, it would be better to turn away 99 true men than one cowan enter our hallowed halls.

Such is the badge of office of the Tiler.

THE SWORDS OF ERIE LODGE #149

[By: W. Bro. Harry B. Barrett, Historian, Erie Lodge, No. 149 GRC, Port Dover.]

The present Erie Temple was erected in 1929, an imposing and substantial structure. M. W. Bro. John S. Martin, Grand Master, was present and gave a lecture relating to the ideals of a Mason.

Erie Lodge #149, in Port Dover has many fine old furnishings and Masonic relics in their possession, among these are the Swords of the Tyler and I.G.

These two swords were originally the naval dress swords of Captain C.O. MacDonald and Captain P.C. Robinson. Before "The Great War" (WW1), these two men served in coastal patrol vessels on the Canadian east coast. When the war broke out in 1914, their superior officer came aboard the ship and announced that as of that moment they were both officers of the Royal Canadian Navy. Their new commission entitled them to proper naval uniforms and they were each issued dress swords as befitted their new rank.

They both retired as officers aboard the Great Lakes Patrol Vessel "Vigilant", while stationed in Port Dover, on fishery patrol. Captain Robinson was in command of the ship and Captain MacDonald was her Chief Engineer.

Captain Robinson, a member of Erie lodge #149, realizing the lodge could use decorative swords for their Tyler and Inner Guard, volunteered to donate his dress sword and Captain MacDonald's sword to the lodge. Captain MacDonald, was not a Mason, but happily volunteered his sword for duty in the lodge, as a favour to his good friend, Captain Robinson.

Bro. Captain P. C. Robinson's, donation speech at the time of the opening of the new lodge hall is as follows.

"Officers and members of Erie Lodge #149.

Deeming it essential that the equipment of the new Masonic Home should be in comparison, I take pleasure in presenting my Service sword.

In its years of service, it never was disgraced and I know that in the environment of Masonry, it never can be. The only request in connection with it is that it be kept clean, so that now and in years to come those that enter on its point may see in its scintillating blade that which is symbolic of the immaculate order in which they are about to participate.

Also that those already enlisted under its banner of Freemasonry may ever recall that in its exquisite temper and workmanship, and gleaming coat there is that to remind them that Masonry has in it, the virtues this old world needs; "Brotherly Love, Relief and Truth."

Signed P.C. Robinson, M.M."

Further to the speech, the following lecture regarding the duties of the Tyler was found, written on the back of a very dog-eared flyer for Dominion Stores. The faded handwriting in pencil suggests that it was written by V. W. Bro. T. B. Barrett for presentation in the lodge or in Lodges of the District.

The advertising side of the flyer informs us that some prices of the day were as follows: Peameal Bacon - 22 cents/lb; Pink Salmon - 3 - 1/2 lb Tins - 25 cents; Cooking Onions - 10 lbs. for 15 cents; Domestic Shortening - 3 lb. pail for 33 cents and a 20 lb. tub went for \$1.89; Aylmer Peas and Corn - 2 tins at 10 cents; Sunlight Soap 10 bars @ 49 cents; Marmalade - 40 oz. jar for 19 cents; New Seasons Mincemeat - 10 cents/lb; Cheery Fruit Cake - made in our own bakery for 25 cents/lb; Australian Seedless Raisins - 2 lbs. for 25 cents; Recleaned Currents - 15 cents/lb; Quick Suds Chipso Soap large package 19 cents. An interesting comparison, I hope you will agree. It is also interesting to note that, Dominion

Stores was Canada's largest Retail Grocers at that time.

SEE THAT THE LODGE IS PROPERLY TILED!

[By: Bro. Theobald Butler Barrett, Erie Lodge, No. 149, Port Dover.]

What is the importance of this duty? With our ancient operative brethren we may well suppose that the function of the Tyler was deemed very necessary. We can picture them gathered together in some building adjacent to, or a room within, one of the great cathedrals or castles in the course of construction. After they had performed their simple ritual, the Master of Architect would give out certain instructions for the next weeks and months work and would no doubt hear reports from the workmen themselves.

In those days superstition was rife; even the scientists attributing their knowledge as much to supernatural forces as to physical laws, and for this reason they guarded their craft secrets and usage's jealously.

Their skill appears marvelous in our eyes and must have seemed much more so to the uninitiated of their day. In all probability non-members of the craft regarded their meetings with awe and respect, so that the Tyler's sword or spear may not have been often used. But, had a cowan attempt to gain access to the lodge there is no doubt that the Tyler's arms would have been used in any thing but a symbolic fashion.

The same is true of much later times when the old operative lodges had given way to the speculative and were debased for political purposes. It is said that many of the higher degrees were fabricated during the stirring times of the Jacobite Risings and that the chief purpose of meetings in those days was to hatch plots and form treasonable plans. The cowan of that day was a spy and his admittance to the lodge would probably have cost the Master and his Wardens, if not the brethren their heads, so that the Tyler's duty was highly important and his post perilous.

In our day, however, the Tyler is purely symbolic, not that it is unimportant that our secrets should go unguarded. The Tyler does stand between us, symbolically, and things against which human strengths and material weapons are important.

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 is the significance of the sign given in favour of a resolution in lodge?
- 2) Why do we square the lodge when perambulating?
- 3) Do the terms “Apprentice” and Entered Apprentice” mean the same thing?

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 the answers to the three questions that were posed in the June 2003 Issue (Vol. 18 - 2) and which have been provided by Bro. Robert Broom, Junior Warden, Equity Lodge, No. 659 GRC, Orillia (Georgian North District).

- 1) What are the three Lesser Lights?

Bro. Broom replied “The moon, the sun and the master of the lodge.” This was a tricky question and it is more correct to understand that the three lesser lights are actually the three burning candles (or light bulbs nowadays) set on top of the pillars, which surround the altar. Bro. Broom is correct in noting that they represent the Sun, Moon and Master of the lodge. There has always been a degree of confusion on this point — what they are vs. what they represent. While many people would agree with Bro. Broom they are the candles or light bulbs according to the Custodian of the Work.

- 2) What does the indented border around the mosaic pavement represent?

Bro. Broom replied that, according to page 88 of the Book of Work, "the skirting

is an emblem of trust to those who believe, as all Freemasons profess to do, in the G.A.O.T.U. As Bro. Broom correctly points out the indented border or skirting is an emblem full of trust etc. per the Book of the Work. However there is more to it. It is also known as the "indented Tarsel", the "Tasselated Border" and the "Tessalated Border", the "Indented Tessel", and the "Indented Tassel". It takes the form in our lodges of alternating black and white triangles. If you look closely you will see tassels at the four corners. These have the same meaning as the tassels in the four corners of the lodge, namely Temperance, Fortitude, Prudence and Justice - the four cardinal virtues, and give us a clue to the nature of the border. It is in fact a representation of a tasseled cord; in France "a cord forming true lovers knots which surrounds the tracing board"; in Germany, "a cord of strong threads surrounding the tracing board of an entered apprentice, tied in lovers knots, with two tassels attached to the ends". Despite much early confusion in which the word "tessalated" led people to think it meant a tiled extension to the pavement, the meaning of the border today is clear - according to Albert Mackey it represents a cord, decorated with tassels, which surrounds the tracing board of an entered apprentice, that tracing board being a representation of the lodge itself. He believes it symbolizes the bond of love, the mystic tie, which binds the Craft into one brotherhood.

3) Why is the RH of the candidate SS?

Bro. Broom replied that this was an ancient custom referred to in the Book of Ruth, where, in an act of trust, a man removes his shoe to show his honesty and trustworthiness in working with others. In addition to Bro. Broom's reply, I might add that M. W. Bro David Bradley, PGM, feels that an old Jewish law may be given as the reason for the slipshod heel, indicating a transfer of rights from the candidate to the lodge.

Keep up the good work. I enjoy receiving your answers.

CUSTODIAN'S CORNER - THE FELLOWCRAFT DEGREE

[By: R. W. Bro. Robert South, PDDGM Sudbury- Manitoulin District (1993-94).]

As the Entered Apprentice is the start of a Mason's Life, so the Fellowcraft Mason is the middle portion.

A man's life of middle age is a time of maturity; when the lessons of youth are put into practice and allow him to appreciate the cultural and intellectual pursuits in life. Similarly; the Fellowcraft Degree teaches a Mason that from “the well-grounded” (foundation) “life” (laid in the Entered Apprentice Degree, these new lessons allow for) “a well-rounded life.” (1)

The term “Fellowcraft” should be considered in two portions.

A “Fellow” “is, one who belongs within a certain group or fellowship” (1), and a person who has attained greater knowledge and competency than some members of the group.

“The word “craft” is derived from the old English word “craeft” – “skill”. That is the ability to combine mind and hand with dexterity in the performance of an art, as does an artisan or artificer.” (2)

Thus; a Fellowcraft is one who is well-skilled and should be able to work with others without direct supervision to build a temple, be it a building or a man.

He is not yet a Master builder.

“... Masonry was generally a two-degree system consisting of the Acceptance (equivalent to the Entered Apprentice) and the Master's Part (which gave the rank of Fellowcraft and Master). (3)

In the Fellowcraft Degree; the expression of "passed" is used frequently and means progressed, not a meaning of success in passing an exam or test. “A person passing from youth to maturity.” (3)

As each man matures at a different pace, so do Masons.

The idea of conferring Masonry in three degrees was slow to evolve.

“The term” (Fellowcraft) “ occurs in the Schaw Statutes of 1598, when it was synonymous with Master (Maister) and it is introduced by” (Revd Dr James) “Anderson, with a similar coupling, in his *Constitutions of* ” (the Free-Masons ...for the use of the Lodges) “1723. Whatever the position may have been at that time, within fifteen years of the founding of the premier Grand Lodge in 1717 the Fellow Craft had been relegated to his present position, as holding an intermediate degree in the Craft system. (4)

“The Trinity College, Dublin, MS. 1711, provides the earliest reference to separate secrets for entered apprentice, fellowcraft and master mason. The trigradal system was adopted very slowly. Distances between lodges forced them to be separate and autonomous entities. As a result there probably was little exchange of information between them. Many lodges did not accept the third degree until after the middle of the eighteenth century as brethren seemed quite content to be entered apprentices.” (3)

Similarly, in present day, distinctions are found in occupations such as the plumber, electrician, doctor or lawyer. These distinctions are known by other titles: such as apprentice, journeyman, intern, or resident.

The Entered Apprentice upon being received in a Fellowcraft Lodge; is admitted on the Angle of a Square, to impress upon him the importance of fair and equal treatment of his fellow man and most importantly his Brethren.

The admittance into a Fellowcraft Lodge brings attention to the right breast as this “is nearest the right hand, the hand necessary to the craftsman for all his work of building.” A Fellowcraft is not received with “words of warning”; but with “words of instruction.” (1) A "south-paw" was not accepted as is done to day.

During the presentation of this degree “there is repeated reference to the square.” In this mid-life, or mid-degree, a man or Mason is taught to search “for new knowledge and deeper understanding of the universe” of his every expanding environment with caution and consideration for others; that is by “acting on the square”. (1)

The initial part of the Fellowcraft Degree provided our Brother with a review of the Entered Apprentice Degree. It provides for a confirmation of his attaining a certain level of understanding of what he has been taught.

The advancing to the Altar commences our Brother's advancement in knowledge of the Craft. This approach is probably the first opportunity for our Brother to perambulate counter-clockwise in Masonry. He also approaches by five steps, as compared to his previous experience of advancing with three steps.

His kneeling at the Altar; is also a change from what he learned as an Apprentice. The Deity had been referred to as the Great Architect; but is now known as the Grand Geometrician O.T.U., “emphasizing the cosmic source of regularity, order, and knowledge”. (1)

The most popular myth about Masonry is that it is a secret society. The learned Mason knows this not to be true. It is in Second Degree that our neophyte Mason is introduced to a secret password and where it was derived from. From the ritual; our new brother learns of how the Ephraimites had a difficulty in pronouncing a certain word; so it became a test word to distinguish a friend from foe and thus a password in a Fellowcraft Lodge. When first learning of this ancient problem in pronouncing a word through a *defect in aspiration...* it seems quite peculiar; but after some study and thought, it is not so odd. Consider how some Canadians have a difficulty pronouncing the syllable “th” in such words as “think, that, those and with”; but pronounce them “t’ink, dat, dose and wit.” Fortunately, we don’t have them immediately slain.

Masonic ritual exaggerates scriptural meaning. “The word is said to denote “plenty”. Its basic meaning is “stream in flood”, and where there is water in Palestine there is a plentiful harvest. Its symbolic representation as an ear of corn (barley or other grain) ... is by association a natural one.” (1)

“With the advent of a second degree, secrets became necessary to distinguish one level from another.” The earliest reference to secret words and signs seems to be in a manuscript (*Harleian MS 2054*) which was written about 1650, but which was apparently copied from an earlier article of about 1550. It takes the form of a mason's oath.

“There is several words and signs of a freemason to be revealed to you, which, as you will answer before God at the great and terrible day of judgment, you keep secret; and not to reveal the same in the ears of any person but to the masters and fellows of the said society of freemasons. So help me God.”(1)

Due to the lack of good transportation facilities visitation would be restricted. Attendance at a Lodge meeting would be limited to known members. Therefore;

there may not have been a great need for the use of passwords to distinguish a man's progress through the degrees.

In the presentation of this degree our Brother is reminded of the writings in the Book of Joshua about the sun standing still so he might complete the overthrow of his enemies. "For the earth suddenly to stop in its daily rotation would in the normal run of things have catastrophic effects – not only on all the objects upon this earth, but on all the finely balanced interrelationships of all the bodies in the universe." (1)

Most likely what occurred was forgotten in the sands of time.

There are probably other inaccuracies presented in the ritual; but it may be more important to convey a message, than record and communicate history.

The significance of Brother Senior Deacon holding our Brother's left arm at the Altar may be reference to assistance provided to Moses in keeping his hand raised so Israel may be victorious over the Amalekites. "... with two men to help him, he" (Moses) "kept his hands up until the going down of the sun (Exodus 17:8-13)." (1)

The Sign is important to show God's constant presence to assist *when called upon*.

The telling of the number Ephraimites being killed as being "forty and two thousand" should not necessarily be translated to mean 42,000. There are many references in the Scriptures using the word "forty". "Forty" has a meaning of "many". Would the population at the time afford that many soldiers?

We are told that King Solomon's Temple was built on holy ground, or a place already dedicated to God, and so a Mason commences his development by declaring his dedication to a Supreme Being.

The types of Working Tools of the Degree exemplify the qualifications of the Fellowcraft. "Mackey observes that those employed in blocking out stones appropriately belong to the Apprentice, those used in laying stones to form walls and buildings are assigned to the Fellowcraft". (4)

As the Fellowcraft held more knowledge than the Entered Apprentice he was trusted with (specie) coin as a wage. He was entrusted to spend it wisely. He

should be able to purchase his necessities of life and some luxuries.

As the Junior Warden was given the responsibility in the Entered Apprentice Degree to explain the form of a Masonic Lodge, it is now the Senior Warden who expands the education of our Fellowcraft with the explanation of the design of King Solomon's Temple and how it reflects on the life and actions of a Mason.

The Charge to the Fellowcraft provides him with further enlightenment as to his duties, privileges and responsibilities. Thus completes his Second Degree.

References:

1. *Beyond The Pillars*
2. *Rosslyn – A History of The Guilds The Masons and the Rosy Cross*
3. *Penetrating the Veil*
4. *A Reference Book for Freemasons*

BOOK NOOK

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

PRINCE HALL MASONRY IN ONTARIO, 1852-1933

By Arlie C. Robbins. M. W. Prince Hall Grand Lodge F. & A. M. of the Province of Ontario and Jurisdiction. [1933.] Pp v, 139, 35 illustrations; hard cover. If you are interested in purchasing a copy, contact Clayton Talbert Sr, 414 Parent Av., Windsor, ON N9A 2C1.]

On 27 December 1852, Mount Olive Lodge, the first lodge of Prince Hall Masons in Canada, was warranted in the city of Hamilton, by the Union Grand Lodge of New Jersey. Four years later, on 25 August, 1856, a Grand Lodge was constituted here, which, after many vicissitudes, is still working. It is now called the Prince Hall Grand Lodge of the Province of Ontario and Jurisdiction, and includes several lodges in Quebec. Many of the records are widely scattered, or even lost; but in 1973 the Grand Master commissioned Arlie C. Robbins, the Historian of the Order of the Eastern Star, to draw together the various threads and make a coherent story. She traced the history down as far as 1933, and then appended a brief summary of significant details for the years from 1933 to 1980. She passed away before the project could be completed. But now her work has been issued, together with a list of Grand Masters and a roster of the lodges up to

1993.

There have been many ups and downs. When the Grand Lodge was formed in 1856 it published a Declaration of Sentiments in the Hamilton Spectator, that ran in part as follows: "Because of the unsociableness of the brethren (white) to meet with us and not giving us that satisfaction when called upon for harmonious working of the craft, We in solemn convention assembled, believe it to be our indispensable duty to act for ourselves, and form ourselves into an independent body of Free and Accepted Masons" (page 28). When contact was made with the Grand Lodge of Canada, the reply, in 1871, "although couched in the politest of terms, left no doubt in the minds of the Black brothers that there would be no recognition forthcoming from the White Grand Lodge of Canada" (page 40).

But there are positive details as well. Royal Arch Masonry was formed among the Prince Hall brothers in Ontario on 24 April, 1874 (page 56). Rev. Josiah Henson, who had helped many Blacks to escape to freedom from the United States, and who is said to have been the original model for Uncle Tom, was a member of Mount Moriah Lodge, in Dresden, and died in 1883 at the age of ninety-three (page 58). In 1888 a Past Grand Chaplain of the United Grand Lodge of England was made an honorary member (page 66). One man, James C. Richards, was Grand Master for twenty-five years, 1900-1925 (page 81). In 1962, the office of Grand Solicitor was held by Bro. Lincoln Alexander, who subsequently became Lieutenant-Governor of the Province of Ontario (page 126). And so on.

It is interesting to have the various details of the history made more widely available. Here are Masons who have been upholding the ideals of the Craft, in isolation, for nearly 150 years, but we are not allowed to sit in lodge with them. Perhaps I should remind you that, at the Conference of Grand and District Grand Lodges of Canada, held in Winnipeg on 21 March 1992, the delegates unanimously recommended the acceptance of Prince Hall Grand Lodges (as approved by the Conference of Prince Hall Grand Lodges) as being regular Masons. And since that date most, but not all, of the "regular" Grand Lodges in Canada have authorized intervisitation with Prince Hall lodges. One can only hope that further progress will be made.

OPPORTUNITIES FOR FURTHER LIGHT

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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 C/O V. W. Bro. S. R. Lowe, 1071 Guildwood Blvd., London, ON N6H 4G4

Brethren, this is a real opportunity – don't miss it – broaden your Masonic knowledge – Education is the key to your enjoyment of your Masonic future!

(Note: This course requires access to reference material readily available in this jurisdiction and parts of the course pertain specifically to this Grand Jurisdiction).

Application forms are available on the Grand Lodge Web site or from your District Chairman of Masonic Education.

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The Committee on Masonic Education also offers a challenging Correspondence Course for those Past Masters who are considering offering their skills and abilities as a District Deputy Grand Master. The Course is divided into three programs:

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HERITAGE LODGE, NO. 730 GRC

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

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

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

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

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