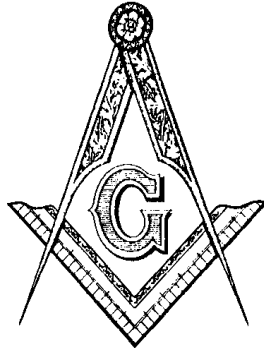


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OF THE COMMITTEE
ON
MASONIC
EDUCATION



THE
GRAND LODGE OF CANADA
IN THE PROVINCE OF ONTARIO

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M.W. Bro. Donald Herbert Mumby

THE GRAND MASTER

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

PUBLISHER

R. W. Bro. Doug Franklin

EDITOR

W. Bro. Michael Jenkyns

EDITOR EMERITUS

M.W. Bro. David C. Bradley

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c/o 81 Naomee Crescent
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N6H 3T3

Send Articles to:

Michael Jenkyns
2 Westfield Cres., Nepean ON K2G 0T5
Email: jenkyns@magma.ca

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TO ALL CONTRIBUTORS

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SUBSCRIPTIONS

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FROM THE EDITOR

Brethren, I would like once again to thank those who have provided a range of interesting and thoughtful material for this issue of the *Newsletter*.

The first article provides information on the preparations for the sesquicentennial celebrations of our Grand Lodge. Yes, we can indeed, look back on a varied and rich past in our Province as well as other parts of Canada. We have benefited from Masons across this vast country and have, in our own turn, been able to support and encourage the spread of Freemasonry not only westwards, but also in the Middle East. For those who may wonder about this, I encourage you to take the courses offered by the College of Freemasonry and seek the answer.

For those who are interested in military Lodges we have a special article on one that was formed for Canadian servicemen in post-war Germany. It is not only an interesting article but also a plea for additional information from (and about) its past members.

As you look ahead to the 150th celebrations please look also into the history and development of your Lodge and, if possible, submit articles for the *Newsletter*. Without subscribers we have no cause for existence but without contributors we have no product.

Michael Jenkyns

SESQUICENTENNIAL OF GRAND LODGE

[By: by R. W. Bro. Terry A. Mclean, Chairman 150th Anniversary of the Grand Lodge Committee]

When the **Grand Lodge A.F. & A.M. of Canada in the Province of Ontario** meets at The Fairmont Royal York in July 2005, it will be experiencing the 150th year of its existence. A wonderful time for the Masons of Ontario and their families to reflect, celebrate and be proud of our rich Masonic history in the Province of Ontario.

On behalf of the 150th Anniversary Committee, I am pleased to report that the planning is well underway for this GALA celebration. We hope all Districts/Lodges will take an active role. We wish all Masons to be a part not apart of this exciting Sesquicentennial.

The committee has five (5) objectives as we plan for this exciting event. If we are successful in achieving and, indeed, exceeding these goals, with continuous membership feedback, then it will be a first class event that everyone will take pride in and remember. These objectives are to: (1) create an environment in which all Ontario Masons can be involved and proud; (2) engage all Districts/individual Lodges in the Celebrations; (3) be sensitive to costs; (4) delight our special Guests; and (5) give Masons and families of Ontario something to remember.

To this end, in July 2004, the opening of District/Lodge activities will start the year's celebrations — and we will conclude with the GRAND FINALE in July 2005 at the Annual Communication. The 150th Annual Communication will be held from July 22 through July 23, 2005. *That is on a Friday and Saturday*. The Board meeting will start on Wednesday, July 20 and the Annual Communication will conclude with a Divine Service on Saturday afternoon and a spectacular special event on Saturday evening, July 23, at Roy Thompson Hall.

150th Anniversary Committee — Events/Projects Planned to Date

Grand Lodge will hold three "Special Meetings" of Grand Lodge between October 2004-April 2005. They will be held in Kingston (Oct 23, 2004), Simcoe (Feb.5.2005) and Thunder Bay (April 30,2005). Each especial meeting would consist of a one-day celebration. The celebration would open with a Play (entitled *Then & Now*) with cast members wearing period costumes, an afternoon session of

Grand Lodge and a District Grand Masters Reception in the evening. The same play will be delivered on the Thursday afternoon for the Brethren attending the Annual Communications session July 2005.

The Grand Lodge 150th Booth — Fairmont Royal York July 2004 — drop buy and pick up some news breaking information on what's happening.

A Lodge of Instruction 2003-04 Brochure promotional piece entitled *We Were There* will be available.

A Commemorative Pin, Coin, Placemats of the Grand Masters, 150th Brochures.

An Historical 150th Grand Lodge Anniversary Booklet.

The Masonic Foundation of Ontario Sesquicentennial Initiative to support charitable endeavours of Districts and their Communities.

Districts and Lodges 150th Anniversary Projects to date

Algoma District is undertaking a project to obtain a history of all member groups of our vast Masonic Family. A chronicle of the birth, growth and current status of each fraternal organization in our area. (District Craft Lodges, York Rite and Scottish Rite bodies, Chapter of Eastern Star, White Shrine, Job's Daughters and Shrine Clubs). A Masonic Exhibition is being arranged at Dundurn Castle. All seven Toronto Districts plan a Masonic Family Picnic Celebration in June 2005.

To plan a District/Lodge celebration event or take on a project: Start planning early. Create a District 150th Anniversary Team.

**From M. W. Bro. William Mercer Wilson (1855) to Donald H. Mumby (2005)
— Join in — Celebrate — Be a part of this great milestone in our Masonic
Heritage in the Province of Ontario.**

M. W. BRO. JAMES SEYMOUR - GM 1871-72

[By: W. Bro. Gary Cornelius (PM Adanac Lodge, No. 614 GRC, St. Catharines) and W. Bro. R. Cuttriss (Secretary) and members of Maple Leaf Lodge, No. 109 GRC, St. Catharines.]



M.W. Bro. James Seymour

James Seymour was born in Limerick, Ireland, November 5, 1825 and came to Halifax in 1828 where he remained for some years. In the late 1840's he was in Hamilton and became associated with the *Toronto Globe* and the *Hamilton Spectator*. While working for the *Spectator* he met Elizabeth Murton (daughter of Sheriff Murton) and later married her. Elizabeth's father was a Mason and founder of Murton Lodge of Perfection (Scottish Rite) which they named after him. There were six children by this marriage, one boy and five girls. In 1853, James Seymour purchased the *Constitutional* newspaper in St. Catharines and was editor and publisher until 1871. This was a very influential weekly newspaper. In 1871 he received an appointment as Collector of Internal Revenue.

James and Elizabeth Seymour's only son, Joseph Richard Seymour, was a druggist at 51 St. Paul Street, where the Bank of Commerce now stands. Joseph Richard was a member of Temple Lodge, No. 296 GRC, St. Catharines, and was elected Master for 1887-88-89, and shortly afterwards moved to Vancouver. He was so inspired by his illustrious father that he followed his father's footsteps in Masonry and became a Mason of great renown also. He pioneered and organized Masonry for the Province of British Columbia.

In religion James Seymour was a Methodist and loved to see all his family in St. Paul Street Methodist Church of which he was a member. He was a regular attendant for church devotions. He died on January 9, 1888, at the age of 64 years and is buried in Victoria Lawn Cemetery, St. Catharines.

Masonic Career

James Seymour was initiated into Masonry in The Barton Lodge No. 6. Hamilton, on February 13, 1850. He was a charter member of St. John's Lodge, No. 231 IC (now No. 40 GRC), Hamilton, whose charter was dated July 2, 1852. He was one of the first officers and was installed as Junior Deacon. He was also a honorary member of Niagara Lodge No. 2, being No. 103 on the Lodge register. After his move to St. Catharines, he affiliated with St. George's Lodge, No. 15 GRC, on July 7, 1857. Almost immediately a group of St. George's members, headed by the lodge secretary, Wm. McGhie, along with James Seymour and Past Master Fred Parsons, began meeting to form a new lodge. Success was soon attained and Maple Leaf Lodge, No. 103 GRC, received its charter on July 29, 1858. He was Master of Maple Leaf Lodge No. 103 for 1860 being installed December 27, 1859, and treasurer for Maple Leaf Lodge for 1862-63-64-65. He was DDGM in 1863-64 and again in 1866-67 and was elected Grand Master of Grand Lodge of Canada for 1871-72. He helped found Seymour Lodge, No. 277 GRC, Port Dalhousie in 1872. Seymour Lodge, No. 272 GRC, Ancaster, was named in his honour.

Through 1870 a group of Masons worked toward the organization of a company to build a Masonic Temple. One of the leaders of the movement was James Seymour. An agreement was found in the local registry office dated January 12, 1871, to form the Masonic Association of St. Catharines.

A large (3' x 5') portrait of M. W. Bro. James Seymour hangs in the Masonic Hall, Gertrude and Main Streets, Port Dalhousie Ward. This picture had hung in the Masonic Temple, Davenport Road and Yonge Street, Toronto for almost a century and was given to Seymour Lodge No. 277, GRC St. Catharines in the year 1963.

York Rite

In 1861, members of the two lodges in St. Catharines who had attained the rank of Royal Arch Companions, joined together to found Mount Moriah Chapter No. 19. James Seymour, who had resigned from St. George's Lodge to help form Maple Leaf Lodge, became the charter First Principal of Mount Moriah Chapter for 1861-62. Dr. Edwin Goodman of Maple Leaf and Dr. Theophilus Mack of St. George's were also charter members. James Seymour worked diligently on behalf of the Grand Chapter of Royal Arch Masons of Canada and was elected as Grand First Principal of Royal Arch Masons in 1874.

In Knights Templary, he was consecrated in Godfrey de Bouillon Preceptory,

Hamilton. In 1866, Sir Kt. James Seymour, along with many of the charter members of Mount Moriah Chapter No. 19 became charter members and founded Plantagenet Preceptory No. 8. Sr. Kt. Seymour was installed the charter Eminent Commander (Preceptor) in 1866 and re-elected for the year 1867. He was treasurer for Plantagenet Preceptory in 1868-69-70-73-74-75 and V. Eminent Knight in 1874. He was elected as Provincial Grand Prior several years later.

[Sources: (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) *History of Grand Chapter of Royal Arch Masons of Canada 1857-1932*, published under authority of the Grand Chapter of Royal Arch Masons of Canada, 1932, 75th Anniversary Edition. (3) *A Centennial History of Plantagenet Preceptory and its Founders*, by Plantagenet Preceptory and the Canadian Masonic Research Association, June 6, 1966.]

A BRIEF HISTORY OF MAPLE LEAF LODGE, NO. 103 GRC, ST. CATHARINES

[By: W. Bro. Gary Cornelius (PM Adanac Lodge, No. 614 GRC, St. Catharines) and W. Bro. R. Cuttriss (Secretary) and members of Maple Leaf Lodge, No. 109 GRC, St. Catharines.]

A number of officers and members of St. George's Lodge, No. 15 GRC, St. Catharines began to work for the formation of a new Lodge in St. Catharines. Amongst the Charter Members who signed the Petition to the new Grand Lodge of Canada was Brother James Seymour. The Petitioners proposed the name "Maple Leaf" for the new Lodge.

Maple Leaf Lodge was warranted by the Grand Lodge of Canada on July 29, 1858 as No. 58 GRC, St. Catharines. With the union of the Ancient Grand Lodge of Canada and the Grand Lodge of Canada in later in 1858 there was a renumbering of Warrants (an exercise not completed until 1859) and the Lodge was renumbered No. 103 GRC.

The new officers of Maple Leaf Lodge included Bro. James Seymour as the first Junior Warden.

From its formation until 1955, Maple Leaf Lodge met in the Temple on Ontario

Street. The building was twice gutted by fire — shortly after the Lodge's formation in 1858 and again in 1895. In both fires the Lodge has lost many valuable records. The Lodge was not dedicated by Grand Lodge until January 20, 1910. In 1955 the Court Street Public School building was purchased and renovated as the new Masonic Temple and Maple Leaf Lodge's facilities were dedicated on May 14, 1955.

Maple Leaf Lodge has been active in the area since its formation. In 1870, on the initiative of Maple Leaf Brethren, Mountain Lodge, No. 221 GRC, Thorold, was constituted and in 1872 Seymour Lodge, No. 277 GRC, Port Dalhousie (now in St. Catharines), was similarly formed. Both have prospered.

Maple Leaf Lodge celebrated its Centennial on October 17, 1958 and its 125th Anniversary during 1983.

The sixth Grand Master of the Grand Lodge of Canada (1871-72), M. W. Bro. James Seymour was an affiliated member and WM of Maple Leaf Lodge.

This Lodge is still operating as Maple Leaf Lodge, No. 103 GRC, St. Catharines and meets on the first Tuesday of each month from September to May inclusive at the Masonic Hall, 23 Centre Street, St. Catharines.

[Sources: (1) *The History of Freemasonry in Canada*, Volumes I and II, by John Ross Robertson, published by The Hunter, Rose Co., Limited, Toronto, 1899. (2) *Centennial Booklet* of Maple Leaf Lodge. (3) *The Ontario Masonic Blue Book*, Published and Edited by David Hauraney, Print Master, Etobicoke, 2000.]

A DISCOVERY AND MEANING OF MASONRY.

[by: R. W. Bro. R. R. Beckett, Karnak Lodge, No. 492 GRC, Orillia.]

We, who are brothers, call ourselves Masons or Freemasons but do we really know why we call ourselves this or where the name originated?

We talk about operative masons who built magnificent buildings and edifices, or of speculative masons who built the spiritual being, not the material things in life. The question that might be asked is, from whence came these masonic identities?

There are many theories and beliefs as to their origins and I present to you

several of them for your perusal, but I lay no claim to their authenticity as I am but speculating like others before me!

Some would have us believe the names originated with the ancient Druids of England. Their major festive day was “May-Day”. It was also referred to as “Mays-On Day”, which means “Mans Day”. It can easily be seen how “Mays On” day could become Mason.

Or perhaps, as we have years of being traditionally being associated with the Middle East, we prefer the ancient Greek phrase “Mas Soon”. The translation of these words read, “I seek salvation.” This phrase is very appropriate to masonry and perhaps led to our adapting and using this phrase as “Mason” to represent our ideals. Another Greek word of note is the word “Mystes.” Though not as close as “Mas Soon” to mason it is close in pronunciation and does mean, “Initiate.” This is certainly another candidate for the origin of the word mason.

Then of course we have always had close and mystical ties to the Egyptians and they have their own claims to be considered. We have discovered many ancient Egyptian hieroglyphics and amongst them we find in encryption the words “Mai Son.” The word Mai means, “To Love”, and Son meaning “Brother.” Therefore “Mai Son” would literally mean “Brotherly Love,” surely something in every Mason’s heart and a strong contender for our ancient beginnings.

And lastly from the mediaeval Latin language I offer the words “Maconner” or “Macontus.” Maconner literally means “To Build,” while Macontus means “The Builder.” These two ancient words are my favorites for the word Mason and its derivation.

Of course there are many other theories and possibilities and I invite you to research them for yourselves and pass on your findings to your brethren. Whatever their derivation they are not as important as what we as masons believe masonry represents. We talk about masonry being a Philosophy or the Theory of Life, but what is certain to all Masons is that it is a Way of Life. How we interpret this Way of Life is an individual choice, but we live it knowing the basic precepts and tenets of masonic conduct.

When we talk of the meaning of masonry I believe there is a vast difference between being a Mason and just being a member of a lodge. A Mason opens his heart and mind to learning. He participates and gives unsparingly of his time and himself. Some member of the lodge may have done these things in the past and

now feels the day belongs to others. However there are other brethren who do not participate because they do not know how too. These brethren bring to my mind that famous painting by J Hurst entitled, "Light of the World." In this painting, God is seen knocking at a door that has no outer door handle. The moral is that the door to your heart can only be opened from within. When this is applied to masonry it seems to imply to me that one can be a Mason but the Mason opening his mind and heart, seeking that Masonic knowledge that will bring him fulfillment can only find the full beauty of masonry.

The question might be asked of us, "Are we so lacking in curiosity that we don't try to find out what it really means to be a mason?" I don't believe this to be true for a moment but I do believe that time is a deciding factor. Somehow without sacrificing our families or vocations we must find this time. We must find the time for our families, our lodge, for instruction, the rituals and the support of our officers. It is not an easy task but I am sure we will all find it worth the effort.

Remember what Albert Einstein once said about mystery and the research into it:

"Life without mystery is like a snuffed out candle."

THE ESSENES

[By: Bro. Reg Cooper, PGS, Acacia Lodge, No.430 GRC, Toronto – based on material from CANMAS.]

When one embarks on the Study of the Historical Background of Freemasonry one confronts the many avenues that Masonic Historians have previously travelled in attempting to establish our Historic Roots: this then, briefly, is one such avenue.

The Essenes were a sect of Jews that lived during the Hasmonean and Roman periods, i.e., from 150 B.C. until about 70 A.D.

Numerous suggestions have been made regarding the etymology of the name, "Essenes," known to the Greeks as the "Essenoi"; The Greek and the Syriac languages both include the words "pious, healers, the holy and silent ones."

The writings of both Philo Judaeus and Josephus Flavus called them the Essenes; perhaps this occurred in the translation from Greek and Latin to Aramaic.

To place this Jewish sect in history, we must return to the life and times of Jesus of Nazareth, a time when the Jewish nation was divided, religiously, into three sects: The Pharisees, the Sadducees and the Essenes.

Pharisees, as New Testament readers will know, rejected Christ because they were looking for a conquering king as a messiah, while the Sadducees were only interested in trade and the compiling of riches. It was the Sadducees whom Christ drove from the temple, upsetting their little racket; they made the pilgrims change their money into temple money, at unfavourable rates of change, before they could purchase the birds and small animals offered as burnt sacrifices. All Jews were aligned with one of the three Hebrew sects, the Pharisees, Sadducees and the Essenes. Since Christ spoke out against the first two, some biblical scholars say he must have placed himself with the Essenes. The Essenes were very different from both of the other two.

A look at their lifestyles and their tenets suggest that they had a lot in common with Masonic practise, as we know it. It is these similarities that attract Masonic scholars. The Essenes, just as Masons are today, were family-oriented, and although women were excluded from their rites, they were, nonetheless, an integral part of the community. Although they were not out of contact with the populace, they practised many works of charity, works that were not confined to their own people. Indeed, they helped the poor and the homeless of their world. They celebrated the rights of all through their attention to children, to the weak and to those generally in need.

The Essenes had an absolute and unwavering belief in God. Moreover, some Biblical scholars would have us believe that Jesus spent some of his life before his ministry in their company. They were accomplished alchemists and possessed a good grasp of Natural Healing with the use of herbs. In today's nomenclature, they were practitioners of Holistic Medicine.

Further linkage to us as Masons is by way of Pythagoras and the order of Melchizedek of Salem. Some time around 540 BC, Pythagoras travelled in the Near East and was initiated into the ancient Mysteries of Melchizedek. Some 200 years later, the writings of Pythagoras then influenced Euclid, and so both traditions were transmitted into our legends. The Essenes, some 600 years later, likewise carried forward the Pythagorean tradition. They also combined it with the writings of Kabbalah. This is one reason why they sound so familiar to us.

There is also another link: the Essenes were mentioned by Josephus Flavius as existing at the time of the Maccabeans, about 160 BC. Pliny suggests that Moses himself instituted the Order. They were divided into three classes, each of which had its own stages of refinement, as it were. Each classification was separated by two years of study and work, and each stage called for sacred obligations to be taken at an altar.

Upon reaching the final stage, they were given a white robe, a leather apron, and a working tool, called a hatchet, but believed to be actually more like a digging tool.

Their oath bound them to the service of Yahweh, to justice toward all men, and to absolute honesty in all dealings with others. They were further bound to the preservation of their secrets from outsiders, under dire penalties for failure to do so.

Lastly, they were given a secret sign to be used to gain entrance to other cloisters of Essenes when they were travelling.

Does any of this sound familiar?

Their governance was by a council of three: one superior and two subordinates. They were elected from amongst themselves by common Consent. They were scribes, well educated, who transcribed their writings from Hebrew and from Roman into Aramaic, which was the language of the people and the language spoken by Christ himself. There is mention in their writings of one Philo Judaeus, an accomplished scholar of the Hebrew school, whose writings were, as ours still are, written in the allegorical style. They were scattered in the valley between Jordan and the Israel of today, near Qumran, almost on the shores of the Dead Sea. This area, then quite fertile and heavily wooded, was subsequently severely logged by the Romans, gradually becoming the desert it is today.

Much of what we know of them is contained in the Dead Sea Scrolls, although they are not mentioned by name, nor do we have proof that they called themselves Essenes. They were certainly ascribed that name by others. It is believed that they hid away their writings in caves to save them from the Romans who overran them in 70 AD.

There is also, however, no record that they built anything of stone; No evidence whatsoever to connect them to stone masonry.

One can readily see that the many points of similarity, as I have denoted them, would have easily aroused the interest of Masons of the past, as they sought to they sought to find our roots.

Since the Dead Sea Scrolls have whetted our appetites as to what they may contain, it is fitting I think for at least New Testament scholars to be excited as to their contents, for they were written by men who were actually living at the time of Christ, as opposed to many other scholars of the new Testament; Luke, for example, wrote his two books in the AD 80s. We, of course, find these two books among those that appeared in the Bible as know it today, to wit, the Book of Acts and, of course, the Gospel according to Luke.

For Masons, the practices of the Essenes were at least as notable because of the similarities to our practises, which may have found origination in their practices. Doctor Ginsberg, the eminent historical authority, says, in his essay, *The Essenes Their Doctrines and Their History*, {London, 1864}, that a primary difference between the Essenes and Free Masons lies in the negative view that the Essenes held of others who were not of the Judaic-Christian heritage, while Masons accept men of various faiths, requiring only that they believe in a Supreme Being, etc. Further, although Christ may indeed have been an Essene, he never fully subscribed to their extreme doctrines of asceticism.

The earnestness and determination of these Essenes, writes Ginsberg, to aspire to a state of holiness, was seen in their self- denial, their absolute confidence in the great spirit, their uniformly and unselfish life, their unbounded love of virtue and their tender concern for the poor and fatherless and the EMPHASIS that Masonry puts on Brotherhood and equality. Are these not Masonic tenets?

So, we continue to search, or rather, we wait the searching of others, as not many of us are familiar with Aramaic, Greek or Latin.

However, it is not the premise of Masonic educators to originate research but rather to invite study of and to assimilate the findings of others.

[Sources: (1) *After Jesus*, Readers Digest General Books. (2) *The Christian Protestant Bible*, King James version. (3) Albert G. Mackie, Volume 1.]

HOW ANCIENT IS THE GOLDEN FLEECE?

[By: W. Bro. David Cameron, Grand River Lodge, No. 151, Kitchener, Ontario]

When the Senior Warden puts the apron on the newly initiated brother, he tells him that the badge with which he is being invested is "more ancient than the Golden Fleece or Roman Eagle; more honourable than the Star or Garter, or any other order in existence". So, how old is that badge?

The Order of the Golden Fleece was a chivalric order founded in 1430 by Philip the Good of Burgundy. The Order of the Eagle was founded in 1433 by Albrecht von Habsburg, Duke of Austria, who later became the Holy Roman Emperor. The Order of the Garter was founded in 1348 by King Edward III of England, and The Order of the Star, in 1351 by King Jean II of France. These are all orders of knighthood, members of which are allowed to wear the distinctive badge of the Order.

Notice that the Orders of the Golden Fleece and the Eagle are actually the most recent, but that the Senior Warden describes the badge of a mason as more ancient than they are. Isn't that odd? The authors of the Work may in fact be referring not to the medieval Order of the Golden Fleece, but rather to the legend of Jason and the Argonauts, recorded in the third century BCE by Apollonius of Rhodes, the librarian of the great library at Alexandria. And the Roman Eagle they refer to could be the Standard of the Roman Army used in the first century BCE. But the legend of the Golden Fleece is a myth of Hercules and the gods, not a real event. And the Roman Army's Eagle was a standard carried into battle, not a badge worn by an individual.

No, I think if we look closely at the Work we can see the answer. It says that the badge of a mason is older than the Golden Fleece or Roman Eagle. It does not however say it is older than the Star or Garter. Does that not imply that it is not as old as they are? When the Senior Warden tells the candidate that Freemasonry is older than the Order of the Golden Fleece, but not as old as the Order of the Star, he is saying that the Craft dates from somewhere between 1351 and 1430!

What was happening in the world at that time? The Norman cathedral at York was being torn down and replaced by the present Gothic structure; the British Parliament was passing laws which formally organized the trade guilds, including one statute in 1389 which required that guilds and brotherhoods submit charters and letters patent; and the Halliwell Manuscript containing the Regius Poem was

written. This manuscript, which some date to 1390, contains the oldest record of Freemasonry which we have, and was the basis for the Ancient Charges which are found in our Book of Constitution. Thus I believe that the authors of the Work were stating that Freemasonry had its origins in the stonemason's guilds formed in the late 14th century, or at least the apron did.

THE BEGINNINGS OF ROYAL ARCH MASONRY

[By: R. Ex. Comp. Gordon E. Cross, Grand Superintendent, Ottawa District 13 (1996-97)]

Freemasonry developed from an unknown source (there are many theories) before 1621, indeed, the oldest of the Old Charges dates back to 1380. Each lodge was an entity unto itself and originally practiced but a single degree.

Most of us are aware that the modern era of Freemasonry began in 1717 when four lodges in London decided to unite into the Premier Grand Lodge, the first in the world. These Brethren were concerned that the Old Charges were designed for "different days, different men and wholly different conditions". They undertook to write a constitution to replace the Old Charges. It is apparent from Anderson's Constitutions that there were by this time two degrees.

Of course, very few other Lodges throughout England were pleased to acknowledge the primacy of the new "Grand Lodge", but as time passed, more and more of them joined the original four.

There was, however, a strong field of opinion among non-affiliated lodges that the new Grand Lodge was itself changing Masonry as generally conceived. So it was that by 1739 a new movement was in the works that developed into the "Antients Grand Lodge". The Premier Grand Lodge was known as "The Moderns" because it had supposedly moved Masonry in a 'modern' direction.

The Lodge at York, meanwhile, organized itself into a Grand Lodge called "The Grand Lodge of All England. So there were three Grand bodies, all claiming to be the guiding light of true Freemasonry. Separate Grand Lodges also formed in Scotland and Ireland.

By 1730 the Hiramic degree (3rd) was being worked by a few lodges and by the middle of the 18th century three degrees had become the norm. There was a

problem because the three-degree system ended in disappointment or anticlimax with the losing of the secrets, opening the way for development of a fourth degree to find them. Thus came the Holy Royal Arch.

The "new degree" may have been innovation, or borrowed from France, or based upon time-immemorial elements, but there is absolutely no evidence of its having developed from operative Masonry. Some Masonic writers believe that the ceremony was originally the latter part of the old Master Mason's degree and was brought about by mutilation of that degree. This idea is pure speculation and is repudiated by many authors. There does not seem to be any evidence that the Royal Arch was ever part of any Craft degree.

Whatever its source, the Royal Arch Degree became a custom in many Lodges. Old records indicate that the Royal Arch Degree was conferred by Masters of Lodges and only Masters belonged to the Chapter that was often opened following the close of Lodge.

One of the oddities of the situation was that the Royal Arch developed most strongly in the "Antients" Grand Lodge which came into being several years after the degree was known to have been worked. It was so widely accepted that the Antients became known as the *Grand Lodge of the Four Degrees*. One is led to believe that the new ritual was presented in the guise of a neglected "ancient" ceremony to be so readily accepted by the Brethren. Interestingly, the Premier Grand Lodge (Moderns) officially opposed the degree and never accepted it before the union. Many "Moderns" Lodges disregarded the official directives of their Grand Lodge and conferred the degree anyway and most of its Grand Officers were members of the degree, but they remained officially opposed.

Of course, the concept of a Grand Chapter became prevalent and several were started. It was Lodges under the banner of the "Moderns", who you recall officially opposed and privately supported Royal Arch Masonry, which formed the first Grand Chapter in 1766. It was *The Grand and Royal Chapter*, but became *The Grand Lodge of Royal Arch Masons* in 1795, then *The Supreme Grand Chapter* in 1801.

The "Antients" formed a so-called Grand Chapter in 1771, as did a group in York, in 1778. All of these grand bodies worked under the authority of their respective Grand Lodges. The surviving two Grand Chapters finally united into The Supreme Grand Chapter of Royal Arch Masons of England in the union of 1817.

What started as confrontation ended in compromise. You can easily recognize the results of Masonic ingenuity in the Act of Craft Union of 1813 in which were contained the words:

It is declared and pronounced that pure Ancient Masonry consists of three degrees, and no more; viz., those of the Entered Apprentice, the Fellowcraft and the Master Mason, including the Supreme Order of the Holy Royal Arch."

MASONIC SECRECY, REVISITED

[By: W. Bro. David Cook, Ashlar Lodge, No. 741 GRC, Tillsonburg.]

This article was originally written by W. Bro. Ted Hendon for the Newsletter – Vol. 13 No. 3, 1994. It was condensed and edited by W. Bro. Cook and addressed to Wilson District South by R. W. Bro. Gene Hirt on his official visit to St. John’s Lodge, No. 140 GRC, Norwich, on October 21, 2002.

We often hear a Masonic speaker make a statement that Masonry is not a Secret Society, with an emphasis on “not”. Occasionally we hear one say that Masonry is a Secret Society. But rarely does either cite an authority to support his position or really attempt to define the term. Those who adhere to the negative side of this debate seem to feel that the term “Secret Society” carries with it a connotation of something evil, or subversive. This of, course is absurd.

Webster’s New Collegiate Dictionary, ninth edition, defines a Secret Society as “any of various oath-bound Societies often devoted to brotherhood, moral discipline, and mutual assistance”. Now that doesn’t sound too offensive, does it? Some of you may prefer the definition given by Dr. Albert Mackey, in his Mackey’s Revised Encyclopaedia of Freemasonry. He states that a Secret Society is one which simply has some secret modes of recognition. If either of these respected sources is accepted as authoritative, then the question is answered: Masonry is definitely a Secret Society. Unless we can accept and agree upon some definition of term, we will never agree as to whether Masonry does or does not fall within this classification. I am willing to accept these definitions simply because I know of none better.

Many Masonic leaders, in claiming that Masonry is not a Secret Society, stress

the point that Masonry has no secrets - except ritual and some means of recognition. This revelation is apparently aimed at dispelling some of the objections of our critics and perhaps to make the fraternity more appealing to those who might be candidates for membership. In my judgment, such a claim is inaccurate, fails to accomplish its purpose, and does a disservice to the Craft!

First, if those aforementioned secrets are all we possess, we indeed have little to hide. All of these secrets have been published for centuries and, in more modern times, have been televised for the world to see. Furthermore, to me it would be embarrassing to admit that we, as mature adults, would make such a stir about something so juvenile. Is Masonry nothing but a “Men’s Club” held together by a few “childlike secrets” and by supporting some organized charity such as most Masonic bodies have adopted? Is the “word” of Masonic tradition nothing more than a few syllables that can be completely disclosed by a few properly placed letters of the alphabet? Is the Masonic grip as cold and physical and meaningless as a polite handshake with a business acquaintance? If the answer to each of these questions is yes, then there’s little wonder our membership is declining.

One who sees nothing more in Masonry than an opportunity to support our charities can find many excellent organizations that do great works of charity and which might be more appealing to him than Masonry. That alone is not sufficient to justify our existence. Certainly not enough to have made Masonry the greatest Fraternity on earth for untold centuries! If this were all, we could forget the secrets, dissolve the Fraternity, and contribute all our Masonic dollars directly to these charities. No, my Brethren, this is only the tip of the iceberg. Masonry is much, much more than that.

Second, and I believe equally noteworthy, if these are the only secrets of Freemasonry, why should we stress secrecy to the extent that we do? Secrecy is by far the most emphasized lesson taught in the Entered Apprentice degree and is stressed anew in each succeeding degree, and even in the Appendant and Concordant Bodies. Either we are making much ado about nothing or there is a good reason to be concerned about the unauthorized disclosure of our secrets.

Like anyone who has just made a wonderful discovery, any zealous Mason is eager to share his newfound knowledge with friends and loved ones, but he must restrain himself from attempting to reveal these secrets which he himself may not yet fully comprehend. Further, he should understand the true secrets of Masonry cannot be simply told. They must be experienced. They must be learned by the same means that Masons have learned them throughout the ages. And they must

be learned, nay they can be learned, only by one who is properly prepared to receive them.

Brother Joseph Fort Newton, a great Masonic writer, had this to say about secrecy: “.... no one need be alarmed about any book written to expose Masonry. It is utterly harmless. The real secret of Masonry cannot be learned by prying eyes or curious inquiry. We do well to protect the Lodge; but the secret of Masonry can be known only by those who are ready and worthy to receive it. Only a pure heart and an honest mind can know it. Others seek it in vain, and never know it, even though they may be adept in all the signs and tokens of every rite and rank of the Craft”.

One of our PGM's, of 1955, the Most Worshipful Bro. Archbishop William L. Wright expressed a fine analogy of the difficulty we have in describing Masonry to a non-Mason. He compares Masonry to a stained glass window in a cathedral church. He stated “From the outside, only its physical shape and dimensions suggest to the viewer a special purpose. From the outside, it is at best drab and difficult to describe. Only from the inside, and only with adequate ‘light’ can its true beauty be appreciated.”

Freemasonry has always been willing, even eager, to share her secrets with those who are worthy and well qualified, properly prepared, and who come of their own free will and accord. Unfortunately, too many come with less than all these qualities. Therefore, they do not receive the ‘true’ secrets of Masonry. Some come fully qualified but we fail in our attempts to properly impart these secrets. These candidates learn the “means of recognition and ritual” and think that’s all there is. Little wonder we have so many “dropouts”.

Brethren, if this is all there is to Freemasonry, how can we justify our existence. If there is no more profound teachings than the disclosure of a bit of ritual and some means of recognition, all of which can be easily obtained from an inexpensive book, our cause is not justified. If to be united in support of our charities, regardless how great, is our only claim to perpetuity, then we will not survive, nor should we. Can we not find a worthwhile charity to support without banding together as a Fraternity? When we have finally learned that bit of ritual and means of recognition, why are we continuing to pay our annual membership dues? And did we even get our money’s worth in the first place? If that were all that Masonry had to offer me, I would have taken my leave long ago!

In closing I’d like to quote from a newsletter article written by Bro. James E. Sledge in 1994. “What really, is the purpose of Freemasonry? Is it to have more

socials, more fund raisers, sell more Masonic Jewellery in our Lodges? Certainly not! For primarily the purpose of Freemasonry is its teachings, its symbolism of moral truth which lies at the foundation of our human society. To build a *temple of character*, by use of our symbolic tools and implements and to live up to the tenets that we profess, Brotherly Love, Morality, and Relief and in learning these principles, it is much better, by far, that a few fundamental facts and ideas be thoroughly mastered and demonstrated in our daily walks of life and conduct.

We, like our operative brethren, should continue to be builders. We should always be ready to discharge public and social responsibilities and as individuals, and to use our influence for the good of our communities. Remember that whatever good Freemasonry may accomplish will be through the lives of its individual members.”

LECTURE IN THE SOUTH

[By: W. Bro. Iain B. Mackenzie, Georgina Lodge, No. 343 GRC, Toronto.]

This is undoubtedly one of the most important lectures we have. It gives a comprehensive review of what the entered apprentice will have seen and experienced during his initiation. Unfortunately, it starts off with statements which are impossible to prove from the historical record. There is no known connection between the usages and customs of the Egyptian Philosophers, whoever they were, and the usages and customs of Masonry.

In fact nothing whatever is actually known about any rites or ceremonies of the Ancient Egyptians. When Speculative Masonry was established in the seventeenth and eighteenth centuries, it was thought that the hieroglyphs were a secret language designed to conceal the practices of a priestly cult — it was not until the Frenchman, Champollion, decoded the Rosetta Stone in 1821, that it became evident that the hieroglyphs were no more than the symbols of an everyday language and had nothing to do with any secret society.

It is possible that the Ancient Egyptian Priesthood, which was numerous and wealthy, did employ secret signs of recognition, but we have no information on what form they might have taken, and no connection whatsoever can be made with Freemasonry.

Speculative Masonry was well underway early in the eighteenth century. The

first Grand Lodge was founded in 1717, more than 100 years before Champollion. The union of the Antients and Moderns to form the United Grand Lodge of England took place in 1813. The first book of constitution of the United Grand Lodge was adopted in 1815 and one year later the recommendations of the Lodge of Reconciliation were adopted as standard - five years before the meaning of the hieroglyphs was known! The ritual so formalized is essentially the same as the one we use today.

It is more accurate to talk about the Pythagoreans whose philosophy was much better known, and which indeed had a profound influence on the development of philosophy in England and France. They used numerology, or the science of numbers to explain reality. They adopted a rigorous discipline as the only way to spiritual purification, and believed that certain symbols had a mystical significance, especially the prime numbers, 1.3.5.7 etc.

The Pythagoreans also believed that the soul could rise to union with the divine, all brothers of the order should observe strict loyalty and secrecy and that number theory could be applied to music, geometry and astronomy

At the time our ritual was finally settled, many people in England were taking an exceptional interest in Greek and Roman philosophy, especially Roman, and it was quite natural that they should incorporate some of the Pythagoreans' practices into their own ritual. I should emphasize, however, that the actual modes of recognition of the Pythagoreans were not known.

To say that a Masonic lodge is in the form of a parallelepipedon is a fancy way of saying that it is shaped like a box. A parallelepipedon is defined as a six-sided figure with opposite sides parallel.

We are told that it is a very funny looking box, since figuratively speaking, it is also infinitely high, wide and deep, from East to West, North to South etc. This tells us two things - firstly that Masonry is a universal brotherhood with branches in most countries on earth, and secondly that we never actually leave the lodge room. That is to say, wherever we are we must behave ourselves as though we were still with our brethren in lodge and continue to conduct ourselves according to our Masonic principles.

The three grand offerings mentioned in the ritual (Abraham offering to sacrifice his son Isaac, King David offering prayers to God to save his people from a pestilence, and King Solomon celebrating the completion of his temple) all

occurred on the same physical spot - that is to say, on mount Moriah, which is considered to have been hallowed by these three events. In fact, the Old Testament tells us that Abraham went into the "land of Moriah" but we Masons like things to be neat and tidy, and assume that to mean Mount Moriah. In any case, since our lodges supposedly represent King Solomon's temple they stand figuratively on the same holy ground.

It is worthwhile to consider briefly what message these events have for us. Firstly, Abraham's intended sacrifice tells us that when we face important moral choices, we are obliged to make the one we know to be right based on our Masonic principles, however hard it may be and whatever the consequences we fear may follow. Secondly, King David could have left the country to avoid the disease that was plaguing his people, after all, he *was* the king, but he chose to risk remaining behind to erect an altar and pray for their deliverance. This tells us that we need to look more closely at the problems other people face rather than always worrying about our own. There are plenty of diseases in society today — loneliness, despair, self-doubt, depression, and fear are just some of them. We Masons should be tackling these instead of always complaining about our own problems. And finally, King Solomon's temple was built with a vast expenditure of labour and wealth, which tells us that nothing worthwhile is ever achieved without considerable sacrifice. If we want Freemasonry to thrive, as I assume we all do, it is not up to somebody else; it is up to *us personally* to do something about it.

King Solomon's temple, of course, traditionally faced the East, which is acknowledged by masons, and indeed by most of western man as the cradle of our civilization and the origin of modern philosophy and learning. It wasn't until Copernicus proved in the 16th Century that the earth rotated around the sun rather than the other way round that men came to accept that the earth was not flat. In ancient times, men thought that the sun simply fell off the edge of the earth in the evening, and they dreaded the possibility that it might not reappear the next morning. The rising of the sun in the East has therefore been celebrated throughout the ages with joy and relief and in many civilizations the rising sun has been an object of worship. It certainly was for the Ancient Egyptians

The pillars which support a Masonic lodge do so in many different ways. Representing wisdom, strength and beauty they symbolize the three principal officers of the lodge, whose responsibilities are to organize and bring about meaningful programs for the brethren during their year in office. The Master needs wisdom to devise and officiate over these programs. He depends on the strength of

the Senior Warden to support and assist him, and the Junior Warden to provide entertainment for the brethren when they are not in lodge. Just as a building needs at least three pillars to support and give it stability, so in a lodge all three Principal officers must pull their weight if the brethren are to enjoy a full and satisfying year.

The pillars also represent the three main characters responsible for the design and construction of Solomon's temple which is central to our philosophy and which is used extensively in our ritual, allegories and symbolism.

In a larger sense they also represent the work of God in having had the wisdom to design and the strength to create the universe, and not only to create it, but also to make it as beautiful as indeed it is.

From all of this we understand that we need these three attributes in our own lives - to be able to organize our affairs wisely; to be able to withstand whatever blows come our way in life; and to develop a beauty of spirit which will mark us out as tolerant, understanding and unselfish people.

Jacob's ladder is a reminder that there is no right without a parallel responsibility. Jacob stole the birthright of his brother Esau, which included the prestigious job of High Priest. His vision of the ladder with angels ascending and descending brought home the fact that if he wanted to be a leader of his people, he would also have to be prepared to lower himself to serve the humblest of them.

To Masons the ladder indicates that the route to heaven is by way of the three theological virtues of Faith, Hope and Charity, without which we can't be received into the Grand Lodge Above. The wording in the lecture asserts that while Faith and Hope are necessary, Charity is the most important of the three since it "comprehends the whole" — that is to say that it is bigger than all the others, it takes them in, and it is only by practicing this virtue of Charity, by helping the less fortunate, that we can hope eventually to enter the Grand Lodge above. The message of the ladder clearly is that Charity should be the central concern of every Mason for it is the only key to paradise.

That paradise of course is obscure while we are alive and only by dying can we penetrate the mysterious veil, shrouded from our eyes by the stars.

There is an allegory here relating to the lodge — we can only become privy to the secrets of masonry, penetrate the veil of its mysteries by entering the lodge as an Entered Apprentice, the lodge being represented by seven masons, symbolized

by seven stars.

Notice how the ritual continually strives to connect the spiritual with the physical, the heavens with the earth. The allegory just discussed is a good example of this, as is the allegory of the Pillars. Another powerful symbol of the physical and spiritual connection between heaven and earth is of course Jacob's ladder.

King Solomon's Temple was thought to have been paved with mosaic tiles, which is why we talk of "the original, which we copy". The term "Tessellated Pavement" derives from the Roman artisans of the emperor Diocletian's reign, called "TESSELLARII" who installed mosaic tiles on the floors of public and private buildings. The term "tessellated" or "tassellated" should not be confused with the tassels which appear at the four corners of the pavement. They have the same meanings as those at the corners of the lodge, namely Temperance, Fortitude, Prudence and Justice

The pavement with its black and white squares represents the uncertainty of our lives. Just as things seem to be going well, disappointments inevitably crop up. In the same way, just when we think things will never get better, a happy event occurs. The message is that we should never take good times for granted, and neither should we lose hope of an improvement when times are bad.

The indented border represents a cord decorated with tassels, and is a symbol of hope for masons who understand that some things are simply beyond their control and that such events are God's will - that we must accept what we cannot change. This may seem a fatalistic idea, but it is intended to bring peace of mind to men who lead stressful lives by telling them to stop worrying about things over which they have no control.

The VSL, SQUARE AND COMPASSES are the three most important symbols in the lodge. The candidate is led up to them in darkness to ensure that they will be the first things his eyes focus on in the lodge room. This is done deliberately to emphasize their importance. Between them they incorporate the whole of our philosophy — the VSL underlining the need for religion in our lives, the square, the need to have control over our own conduct, and the compasses, the way in which we should treat others. Everything else in our ritual flows from these three symbols.

The SQUARE, LEVEL AND PLUMB RULE go further in defining our personal conduct by telling us that we must deal with others honestly, treat them as equals,

and carry ourselves uprightly, with our chests out and our chins up, proud of what we stand for and unafraid to show it.

The TRACING BOARD is for the Master to plan the lodge activities for the year. Upon his dedication and wise direction will largely depend the satisfaction the membership may derive from attending the lodge.

The ASHLARS represent the journey all masons must make through this life. The rough Ashlar is the entered apprentice, rough, untutored in the ways of masonry. The perfect Ashlar represents the ideal we are all to aim for, which can only be achieved by making regular advances in Masonic knowledge and applying the lessons learned to our daily lives. Symbolically we are to work on our imperfect personalities, smooth out and square ourselves by shedding bad and selfish habits, and adopting and nurturing good and unselfish ones. The rough Ashlar is placed on the North side which is symbolic of darkness and ignorance, the perfect Ashlar on the South side, symbolizing warmth and the light of Masonic knowledge

The four tassels remind us of the cardinal virtues which can be translated as moderation in our enjoyment of physical pleasures, strength and perseverance in times of hardship, a reasonable caution in the conduct of our affairs, and a strong sense of fair play.

The lecture is summed up by reminding us of some of the characteristics we need to develop — the need to be trustworthy, virtuous, willing to forgive wrongs and slights, showing an openness and affection to all people, helping them when we can, and finally, being honest with ourselves as well as with others.

AD ASTRA LODGE #54

[By: W. Bro. David M. Cook and Bro. Donald L. Smith, Ashlar Lodge, No. 701 GRC, Tillsonburg.]

Ad Astra #54 was a military lodge founded by RCAF personnel on June 22, 1957, under a charter from the French National Grand Lodge (*Grande Loge Nationale Francaise, GLNF*). The name of the lodge was borrowed from the Latin motto of the former RCAF – “Per Ardua Ad Astra” – meaning “Through Adversity to the Stars.” Ad Astra Lodge was situated on a NATO airbase, which was controlled by the RCAF and was located at Gros Tenquin, France, almost midway

between the cities of Metz and Strasbourg on the west bank of the Rhine River.

The founding members of Ad Astra came from various Masonic lodges across Canada. They were brethren who found themselves in a distant foreign land, without a Masonic home. It was due to their devotion and dedication to Masonry, supplemented by much determination and perseverance, that they were rewarded by being permitted to form a new lodge on this military base.

Since the usual NATO posting was for three years, this was also the maximum period of membership in Ad Astra #54, although for many initiates this time may have been less than 1 year. Under these circumstances, the lodge made every effort to ensure that every newly initiated brother had attained Master Mason level before departure in order to facilitate their acceptance by a Canadian home lodge.

Although the lifetime of Ad Astra was of limited duration, its achievements were noteworthy. For instance, during the period of June 1959 through the following June 1960, and excluding the summer months of July and August, there were 21 regular meetings and 16 emergent meetings. This was necessary to keep pace with the work required, to deal with the number of applicants, to confer degrees and process applications, as well as attending to routine lodge business.

Over time the French government opposed some of the NATO policies and decided to withdraw its military forces from NATO Command in 1966. In the wake of this decision NATO decided to move its military and political headquarters out of France. In 1967, NATO's political headquarters reopened in Brussels, Belgium, and its military headquarters opened in Mons, Belgium. Out of necessity came the closure of RCAF Gros Tenquin and Ad Astra Lodge. Its membership was then either repatriated to Canada or reassigned to other European bases.

The Master Mason apron, in the GLNF, while closely resembling aprons of Canadian lodges, does differ slightly in its appearance. The rosettes have a blue center on a white background, which is encircled by a red outer border. (These colours are emblematic of the colours of the Flag of France with its vertical bars, from left to right Blue, White and Red).

One of the past members of Ad Astra #54 was Donald Leroy Smith, born July 22, 1927 and who volunteered for active service for WWII. He first joined the military in November of 1944 at the age of 17, as a boy soldier and stayed on until the war ended and he was discharged. He rejoined the RCAF in May 8 1946 and was trained for ground crew duty, as a Vehicle Technician. In Sept. of 1955, he received his

posting for the NATO Air-force Base, at Gros Tenquin, France.

He first saw the light of Masonry on Feb. 22, 1958, when he was initiated into Ad Astra Lodge #54. He was passed and raised by June 1958 and received his certificate dated July 22, 1958.

His three-year tour of duty at NATO ended in September 1958 and he was repatriated to Canada, where he was posted to Trenton Air-force Base. Not having a home lodge in Canada, and still wanting Masonry to be big part of his life, he was forced to find membership locally. During that same period of time plans were being made to form a second Masonic lodge in Tillsonburg, Ontario, and Bro. Donald L. Smith decided he'd like to be a part of the development of this exciting new lodge. When Ashlar Lodge #701, was formed in Tillsonburg, in June of 1959, he affiliated as one of their Charter Members. Within the next year he took his demit from Ad Astra Lodge #54. To this day he still proudly wears the apron of the GLNF, with its Blue, White and Red rosettes, and rightfully so, having earned it while serving Canada and the world on a Mission of Peace.

Bro. Smith remained stationed in Trenton for seven years, and then received a transfer to Camp Borden, where he served for an additional three years. He took an honorable discharge from the military in 1968.

Bro. Donald L. Smith would like to make a list of names and perhaps get in contact with any brothers who first saw the light Masonry in this unique lodge. Please send your name, address and phone # to Mr. Donald Smith, RR# 1 Vienna, Ont., N0J 1Z0. In addition, any former members of Ad Astra #54, who may wish to offer additional comments on the foregoing, are welcomed to send them to the Editor.

[Having spent almost twelve years researching military Lodges, I was very interested in this article. The spread of Freemasonry around the globe has been encouraged in no small measure by Freemasons in military units who often formed Lodges whose Warrants were referred to as "ambulatory" or "travelling" and gave the Lodge permission to meet wherever and whenever it could as it moved around the globe in its sponsoring military unit — Ed.]

BENEVOLENCE AND GRATITUDE

[By: W. Bro. Grant Stonehouse, PM, Carleton Lodge, No. 465 GRC, Carp.]

This story should actually start off with the time-honoured phrase, “Once upon a time”, as it has its beginnings a long time ago. About 1920, shortly after the Great War had ended. It is really two stories, one dealing with benevolence and the other about Gratitude and a Certificate.

During the formation of Carleton Lodge # 465 a number of members came from surrounding communities, one of these being South March, where lived Brother James McElroy Argue. Bro. Argue was an insurance representative and a former elementary school teacher who became a charter member of Carleton Lodge. Bro. Argue continued his education in Freemasonry and eventually in 1909, became a 18th degree Scottish Rite mason and was given a true parchment certificate marking the event. Bro. Argue’s first wife had died in childbirth and he took in a 14 year old “home girl” from Scotland to look after his two children. They were married in 1904, when the Lady was in her early twenties, and had three daughters. Shortly after the Great War, in December 1919, Bro. Argue passed to the Grand Lodge Above. His youngest daughter was five years old.

Mrs. Argue was left with a young family, with no great means of support. She was living in rural South March and trying to support her family and keep them in school by cleaning homes in the neighbourhood. By 1925 the family was in most difficult circumstances. Appeals were being made for assistance and an evening of discussion pertaining to this matter prevailed at one of the Lodge meetings. Bro. Godfrey Armitage, who held the position of reeve in the township, pledged that he would do everything in his power to assist the family. An appeal was made to Grand Lodge for assistance as well. Their response was immediate gift of \$75.00. Carleton Lodge continued to assist the family for a number of years in the best manner that they could during these very difficult times. Eventually Grand Lodge provided the funds in order to have food vouchers available at the local grocery store on a weekly base. This assistance continued until the mid 1930’s.

One evening, during a regular meeting of Carleton Lodge in 2001, one of the Past Masters, W. Bro. Wib Paul made a presentation to the Lodge of a financial gift of \$2000.00. He then explained that an elderly lady in a nearby community had given this most welcome gift in appreciation of the kindness and benevolence that Carleton Lodge had shown her family many long years ago when she was a very young girl. She explained to W. Bro. Paul that she never forgot the kindness

of the Masonic Lodge and could not say enough in our support.

Remember the parchment scroll of the 18th degree? A few years previous to this event, the historian was rummaging in an old trunk at the Lodge looking for old articles and artifacts of interest had come upon a folded dried up parchment bearing the name of James McElroy Argue. Response to inquiries as to what to do with it included “throw it out,” to “burn it,” or “put it in the garbage.” There were no descendants in the Lodge by that name, and inquiries as to whom it should be passed on to were not fruitful. The historian however, remained reluctant to do away with it and kept it among other artifacts.

The historian then asked W. Bro. Paul if he knew the name of the father of the generous Lady. As he did not know, inquiries were made and eventually it was revealed that it was indeed Bro. James McElroy Argue. The elderly Lady had been the five year old child, Vera Argue, whose Mother depended on the grocery vouchers at the village store in order to feed her family. She had never seen the scroll nor knew anything about it. The Lodge had it framed and made a special trip to her home to present it to her, for which, once again she was very grateful to Carleton Lodge, this time, for returning that which was lost for many, many years.

Remember the parable; “Cast thy bread upon the waters and it shall be returned to you?”

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 does the “all seeing eye” mean to Freemasons?
- 2) Why do we use the word “hele” and what is its true meaning?
- 3) When is the D of C “introducing” and when “presenting” a visitor?

You are free to answer any or all of these questions. Please quote sources.

Please send answers in writing to:

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

Here are the answers to the three questions that were posed in the September 2003 Issue (Vol. 18-3). Although no subscriber accepted the challenge W. Bro. Mackenzie thought it would be useful to provide a response himself.

1) What is the significance of the sign given in favour of a resolution in Lodge?

The Book of Constitution is silent on this subject. In Section 291 it is simply stated that “all voting in lodge shall be by show of hands....” No mention is made of the manner in which the hands are presented. Bro. Harry Carr states that “After discussion with several learned brethren, I am still not sure of the answer. It is probably an act of ratification, and as such it may bear some relationship to the position of the RH during the Ob. In that case I suggest that the outstretched hand alone is not enough, but that the thumb should be forming a square.” He adds that as far as he knows, the outstretched hand is customary all over England and the Commonwealth. In the English Book of Constitution it states under Rule 59 that the mode of voting should be by “holding up one hand.” Holding the hand up seems to deny the outstretching of it!

This is a very interesting puzzle and I invite our readers to send in their own explanations for the enlightenment of all.

2) Why do we square the Lodge when perambulating?

There are many possible explanations for this, the most common being that in the early days of the Craft in London, lodges met in taverns using movable lodge furniture. The “tracing board”, in the form of a chalked design which could be erased after the meeting, or a printed floor cloth which could be rolled up and removed, was laid out in the middle of the room. As these rooms were probably quite small, it was convenient for the brethren to move in one direction around the lodge and clockwise would seem to be the most acceptable direction as in the Northern hemisphere the sun moves clockwise from East to West. Naturally as permanent lodge rooms were built, with plenty of room to manoeuvre the practice became less necessary, though many lodges today strictly adhere to the need to

“square the lodge” when moving around. In many lodges a brother is entitled to move freely within his own “quadrant”, that is to say, a brother seated at the NE may move to the Altar and straight back to his seat as he would be remaining within his “quadrant” of the floor.

Other explanations are possible and I would like to hear from any interested brother on the subject.

3) Do the terms “Apprentice” and “Entered Apprentice” mean the same thing?

Strictly speaking after a candidate has received his E.A. degree he becomes an “Entered Apprentice”, and the term “Apprentice” can only be an abbreviation for the proper title. I am indebted to Bro. Harry Carr for pointing out the real difference between the two terms. He tells us, “Apprentices were usually indentured to their masters for seven years and in Scotland there is evidence that the masters undertook to ‘enter their apprentices’ in the lodge during that period. In Edinburgh, it was the rule that all apprentices had to be booked in the town’s ‘register of apprentices’ at the beginning of their indentures. The ‘register’ survives from 1583 and shows that the bookings recorded the names of the apprentices and their fathers amongst other details. These carefully recorded municipal records become valuable when, from 1599 onwards there are minutes from the lode of Edinburgh (Mary’s Chapel) in which it is possible to identify more than 100 apprentices and to check the dates when they were admitted into the lodge as ‘entered apprentice’. This usually happened some two to three years after the beginning of their indentures, and that marked the beginning of their career within the lodge.”

CUSTODIAN’S CORNER

DISTRICT LODGES OF INSTRUCTION

[By: R. W. Bro. Brian Gilkinson, member of Royal Arthur Lodge, No. 523 GRC, Peterborough; PDDGM of Peterborough District and a member of the Lodge of Instruction.]

Lodges of Instruction are designed to instill discipline in the conferring of degrees, in the conduct of our social affairs and in the other rituals we engage in such as the Memorial Service. Masons should not question the value of doing things correctly since the self-discipline fostered in this manner inspires the

practice of moral discipline in the observance of the lessons contained in the Book of the Work. How we convey the moral lessons is often as important as the lessons themselves because excellence in their portrayal enhances the importance our system of morality represents to all who receive and witness them. It conveys the message that what we have to offer the candidate is so significant that the degrees must be conferred with accuracy, precision and reverence. Propriety in the manner in which we relate to one another conveys a message that we value our fellow brethren so much that correct and courteous demeanour in our relationships is fundamental to our brotherhood.

As Masons we are called on to make a daily advancement in Masonic knowledge. We are informed that as we increase in knowledge so we will consequently improve in social intercourse. There exists a tangible comfort level to be enjoyed by those who know well what they are doing and why they are doing it in a particular manner. It transcends the mundane and gives meaning to how we live our lives as men and as Masons.

Grand Lodge Lodges of Instruction can only do so much in educating and fostering improvement in the conferral of degrees and in the conduct of our other activities. Each typically combines the brethren of three Masonic Districts who can attend an evening of instruction and entertainment. Distance and the pressure of other commitments can restrict the numbers able to attend. This reality underscores the importance of those who attend. They can perform an invaluable service in communicating to the other brethren of their Districts the instruction received on a wide variety of topics.

Each Masonic District has a District Deputy Grand Master responsible for granting dispensation to hold a Lodge of Instruction (section 102 of the Book of Constitution, 2002). He may also appoint a competent brother to instruct any lodge in his District that may desire instruction (section 103 of the Book of Constitution, 2002).

An organized District Lodge of Instruction under the direction of competent brethren is an excellent means of educating the brethren in the latest information provided each year by the Lodges of Instruction conducted by Grand Lodge. It is a useful vehicle for conveying instruction on a wider variety of topics than can be accomplished in that forum. District Lodges of Instruction should take advantage of the skilled and accomplished Masons within the District as much as possible. The very act of teaching is a learning experience and a regular local initiative bringing the District lodges together provides a common experience for the conduct of our Masonic activity. It allows the bar by which our Work is done to be

raised for each Mason and each lodge.

ORGANIZATION

Organizing a District Lodge of Instruction should commence with the District Deputy Grand Master as his dispensation will be required to conduct it. However, a mechanism for identifying topics of interest and the needs of the brethren should be established. A body of learned Masons with this responsibility can provide continuity over time in building a more knowledgeable membership in a systematic manner. This body can take the form of a District committee established by the District Deputy Grand Master or be one with assigned representatives from each of the District lodges.

Whatever its form and composition, it is important that the group be restricted to Masons who have demonstrated a superior knowledge of things Masonic, the ability to learn and the ability to convey their knowledge to others in a manner that will be enjoyed by all. Respected and knowledgeable Masons exist in every District. The resources are abundant. We need to utilize them. Participation in a District Lodge of Instruction in any capacity may well help to stem the Masonic “brain drain” of experienced Masons from the lodge room to the T.V. room.

TOPIC SELECTION

There are different approaches to the task of selecting topics to be covered in a Lodge of Instruction depending on a needs assessment conducted by the Instruction committee. If there are clear and pressing problems that exist, a triage approach may be needed to address these issues. As the emergency physician will assess the severity of medical problems in patients arriving at the emergency department, the committee may need to rank the issues on a priority basis and deal with those considered most pressing first.

As the conduct of Lodges of Instruction proceeds the need for a systematic approach to topic selection will become apparent. At some point we should be able to move to a situation where the Lodges of Instruction become a maintenance program of regular exposure to instruction on central topics as a means of continually renewing a commitment to quality standards as the faces in the officer chairs in the lodges change. “Membership resources” is a general heading used by Grand Lodge to focus all Masons on the importance of a “cradle to grave”

philosophy of educating us throughout our Masonic lives, thereby enhancing our experience in the Craft. These and other Grand Lodge programs designed to strengthen the Fraternity deserve serious consideration when topics are selected for presentation. The District Lodge of Instruction program, like most of those we encounter at the Grand Lodge or District level, will benefit from long range planning. This planning can relate not just to the selection of topics to be presented over time. It can also relate to the need to change the composition of the Instruction committee to utilize Masons who can contribute to its work.

Long range planning can also prepare Masons in a District for special events and activities that occur as milestones in our life as Masons. For instance, anniversaries and receptions are examples of special events that entail demands on Masons that are equally "special". Too often the preparation for and conduct of these evenings is left in the hands of the very few brethren with some prior experience. Often the correct way of handling these events was learned through bitter experience. Identifying those projects that require instruction that is out of the ordinary well in advance provides an opportunity to educate a wider group of Masons who can assist in their successful completion. It will also provide a larger talent pool for the handling of such projects in the future.

The Grand Lodge Lodges of Instruction Team uses a wide variety of publications as resources for the topics it covers. A good starting point for any resource library for individual Masons and those that would lead them in District Lodges of Instruction is the Book of Constitution, The Book of the Work, Guidelines for Lodge Officers, Meeting the Challenge and the Masonic Manual. The content of these publications provides a comprehensive knowledge base for our regular activities in the conferral of degrees, the administration of the Craft and the lodges and for our duties as officers and Masons. The topics that can be adapted to a Lodge of Instruction are numerous and varied. Add to these the publications related to specific programs of Grand Lodge and the resources necessary to meet most educational requirements of the brethren will be readily available.

We need to know more than this. We need to know our history and the various interpretations of it. We need to know why what we do is relevant today by examining the circumstances that shaped our present situation. It has been said that those who forget history are doomed to repeat it. It has also been said that those who know nothing of their history are doomed to a state of perpetual childhood. As Masons we need to participate in evenings of not only instruction but of debate. Expanding our researches into other publications of Masonic history

and contemporary books touching on areas of Masonic interest provides fertile ground for topics that can entertain and instruct. If pride in the significance of our Craft over time and a more comprehensive knowledge of its values are by-products we will be in a much better position to relate the importance of Freemasonry to others who express an interest in it.

THE MEETING

The recommendations for the conduct of lodge meetings are equally applicable to Lodges of Instruction. Start on time and deliver the product in an entertaining and educational fashion and end on time. The length of the overall program and the timing of breaks should reflect the fact that the average attention span is about forty minutes. Do not be too ambitious about the number of items included on the agenda. A few things learned well are more likely to be retained than several topics rushed to fit a limited time frame.

The delivery of material as well as those who deliver it should be varied to maintain interest. There should be an opportunity for interaction with the brethren and a time for questions should be built into the program. Visual aids are an effective method of fostering retention and should be considered when possible.

Comfort and availability of the brethren should be considered. Minds will not be attentive to the message if they are distracted by excessive heat or cold. June is not a good month to conduct a meeting in an upstairs lodge room that is not air-conditioned. Many Masons are not available in the depths of winter either because of weather or the fact that they have left the weather behind and gone south.

FEEDBACK

Feedback is critical to the long-term success of most initiatives and District Lodges of Instruction are no exception. If they are to continue to educate and enhance our Masonic experience and improve the quality of our activities they must be interesting and responsive to the needs of the brethren. Therefore, the Instruction committee should invite suggestions for topics to be covered as well as feedback on the presentations. Written surveys for both purposes are useful in eliciting information that can be retained for reference by the committee. This can provide a basis for planning presentations. Records kept of previous presentations provide a means of keeping the committee aware of topics covered as its

membership changes. The committee should be prepared to meet for the purpose of analyzing the presentation to identify what worked well and what did not. Similarly, minutes of these meetings will inform their successors of their experience and avoid a process where errors get repeated and the program falls into disrepute among the brethren.

THE FORMAT IS FUN

If an activity is neither enjoyable nor rewarding it will not attract participants. It is important for the committee to place a premium on enjoying its work and on fashioning a program that ensures the brethren will enjoy its presentation. There is too much competition for a Mason's leisure time to do otherwise.

BOOK NOOK

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

FIRST GRAND MASTER: A BIOGRAPHY OF WILLIAM MERCER WILSON, PAST GRAND MASTER OF THE GRAND LODGE OF CANADA A.F. & A.M.

by Bruce M. Pearce. First edition, 1932; second edition, 1973. Pp. 181. Price, \$5.00 plus shipping and handling. Available from the office of the Grand Secretary, 363 King St W., Hamilton, Ontario L8P 1B4. Place your order with your Lodge Secretary.

Bro. Bruce Murdock Pearce, who lived from 1901 to 1984, was a newspaperman and historian in southwestern Ontario. He edited *The Simcoe Reformer* from 1924 to 1968, and is well known for his book *Historical Highlights of Norfolk County* (first published to celebrate Canada's Centennial in 1967). He was initiated into Masonry at the age of twenty-one, and served as W.M. of Norfolk Lodge, No 10, Simcoe, 1939. The very next year he was elected as District Deputy Grand Master of Wilson District.

But here is one of his earlier books. We know a fair bit about the Masonic life of William Mercer Wilson, who served as our Grand Master for an incredible nine years, and whose diplomatic skills were so important in the formation of our Grand Lodge in 1855, in the union of the two rival Grand Lodges of Canada in 1858, in the achievement of peace with the United Grand Lodge of England in

1859, and in the eventual reconciliation with the new Grand Lodge of Quebec in 1874. But for this book Brother Pearce was able to find out a lot about Wilson's life in the profane world, by consulting public documents, private correspondence, and personal diaries. He traces Wilson's progress through the legal system: Commissioner of Courts of Justice in 1834 (when he was twenty), Clerk of Peace in 1838, lawyer in 1853, County Judge in 1868. We learn that he was also involved in the military, and played a role as a captain of cavalry in the rebellion of 1837. And in 1871 he commanded a troop of horsemen that dispersed a crowd of Americans that had sailed across to the north shore of Lake Erie, in order to organize and watch a heavyweight-boxing match in the wilderness. In 1861, during the American Civil War, he went to the US, and, with proper documentation, he was allowed to go through the military lines to the Confederate States, in order to bring home a member of his family who was apparently studying at an institute in Virginia. He was a close friend of Rob Morris, P.G.M. of Kentucky, and author of that well beloved poem, "We meet upon the Level and we part upon the Square." In fact, because of Morris, in 1873 Wilson issued a dispensation, and then a warrant, to a Canadian lodge in Jerusalem! The whole text is very pleasant to read, and broadens the horizons of our acquaintance with the great William Mercer Wilson.

The book was issued by Grand Lodge in a second edition in 1973, at the request of the Grand Master, William Kirk Bailey, who was deeply concerned with Masonic education. It is still available from the Grand Lodge office, at a low price, and is highly recommended.

OPPORTUNITIES FOR FURTHER LIGHT

THE COLLEGE OF FREEMASONRY

The Committee on Masonic Education offers its challenging Correspondence Course of Masonic Education throughout this Jurisdiction. The College of Freemasonry is a four-part program - taken separately or together as the student desires and in any order.

Upon completion of each of the four programs a certificate is awarded. To become a member of the College of Freemasonry, you must complete all four programs. The cost of each program is \$20.00, payable in advance to:

Masonic Education Course 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 Website or your District Chairman of Masonic Education.

DDGM CORRESPONDENCE COURSE

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

The Course is divided into three programs:

DI Duties and Leadership

DII Administration, Finance and Communication

DIII Protocol, Etiquette and Ritual

Applications can be obtained from:

Masonic Education Course (DDGM)
C/O V. W. Bro. S. R. Lowe,
1071 Guildwood Blvd.,
London, ON N6H 4G4.

Upon successful completion of all three sections of the program, a Certificate will be awarded.

HERITAGE LODGE, NO. 730 GRC

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

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

Talk to a fellow Mason about membership. The fee for Affiliation is \$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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