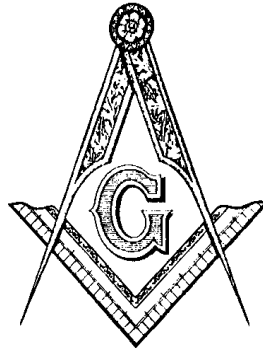


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OF THE COMMITTEE
ON
MASONIC
EDUCATION



THE
GRAND LODGE OF CANADA
IN THE PROVINCE OF ONTARIO

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M.W. Bro. Donald Herbert Mumby

THE GRAND MASTER

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TO ALL CONTRIBUTORS

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FROM THE EDITOR

Once again I would like to thank our members for the excellent articles that we have been able to include in this issue.

Researching the personal and Masonic background of M. W. Bro. Hon. James Kirkpatrick Kerr, QC, the Grand Master in this issue proved quite a challenge, even for his mother Lodge.

I hope that those reading the article on visitation will reflect on the opportunities that this offers. When packing for your next business or holiday trip, pack your apron case and anticipate the possibility of meeting new Masons in a different environment and using a different ritual. But please check with your Lodge Secretary about relations between our Grand Lodge and the one in a country, state or province you might be visiting in case there are any conditions.

I thoroughly enjoyed the other articles, particularly those on our Greek roots and the advantages we receive from a knowledge of the 47th Theorem. And I thought it was fitting that, having had an article in the “Custodian’s Corner” regarding the Memorial Service, we now know some of the differences between “then” and “now.”

Michael Jenkyns

M. W. BRO. HON. JAMES KIRKPATRICK KERR, QC (1841-1916) GM 1875-76, 1876-77

[By: W. Bro. David Lawrence, Ionic Lodge, No. 25 GRC, Toronto]



M.W. Bro. James K. Kerr

James Kirkpatrick Kerr was born near Guelph, Ontario, on August 1, 1841, the son of Robert Warren Kerr (City Chamberlain of Hamilton) and Jane Hamilton Kirkpatrick (daughter of James Kirkpatrick, County Treasurer of Wentworth County). He was educated at the Galt Grammar School (Dr. Tessie's).

In 1864 he married Anne Margaret Blake, the daughter of the Hon. W. H. Blake, Chancellor of College University). There is no record of any children and his wife died in 1882. In December 1883 he married Cecil Staveley Pinhorne (who would be the President of the Women's Welcome Hostel in 1908). She was the niece of the Right Honourable Staveley Hill, QC, of London, England.

James Kirkpatrick Kerr became a barrister in 1862 and a bencher of the Law Society in 1879, being named as a QC in 1874. He practiced with Messrs Blake — both of who were active in law and politics, Edward Blake as an MP from 1867 onwards and Samuel Blake as a judge. In 1885 he became a partner in Kerr, Macdonald, Davidson and Paterson. He was a member of the Liberal Party and was President of the Liberal Association. The Governor-General, Earl Minto, called him to the Senate on March 12, 1893. On January 16, 1896 he was named as Speaker of the Senate and in 1911 he was created a Privy Councillor of Canada.

He was an Anglican and served as a delegate to both the Diocesan and Provincial Synods.

He was active in civic affairs and was one of the founders of the Havergal Ladies College in Toronto. He was also a Director of the Canadian General

Electric Company.

He was present at the Coronation of King George V and Queen Mary in 1911 and was presented to their Majesties in June 1911.

M. W. Bro. James Kirkpatrick Kerr, KC, died at his home, "Rathnelly" in the city of Toronto on December 4, 1916, after a long illness.

MASONIC CAREER

James Kirkpatrick Kerr was initiated into Ionic Lodge, No. 25 GRC, Toronto in 1865 and served as WM. He was elected as DDGM in 1874 and later appointed as Grand Representative for the Grand Lodges of Indiana, Missouri, New Jersey, Texas and Utah. He was elected Deputy Grand Master at the nineteenth Annual Communication in July 1874 when M. W. Bro. William Mercer Wilson was elected as Grand Master (for his tenth term). [Note: and R. W. Bro. Thomas Bird Harris was elected for his twentieth successive term as Grand Secretary, although he died shortly afterwards.] On January 16, 1875, M. W. Bro. Wilson passed to the Grand Lodge above and R. W. Bro. Kerr assumed the duties of that office for the next six months. He was 34 years of age at the time. At the Annual Communication in July 1875, he was elected as Grand Master and re-elected in July 1876.

One of the first challenges facing the new Grand Master concerned the request for a Warrant of the brethren interested in forming a new Lodge in London, to be called "Eden". Opposition from other Lodges in the area resulted in the issue of a Dispensation to meet but when Eden Lodge attempted to initiate a candidate M. W. Bro. Kerr instructed the Grand Secretary to immediately write to the Lodge and prohibit the meeting as exceeding the authority granted by the Grand Master. In a welter of bad feeling the WM and members of Eden Lodge established the "Grand Lodge of Ontario" with Eden Lodge as a founder. The Grand Master then summarily suspended all members of Eden Lodge, including some dissatisfied members of legitimate Lodges who had joined Eden. Recognition by the Grand Lodge of Texas was almost immediately withdrawn and no other Grand Lodge extended recognition, most have concluded that the move was irregular and revolutionary, spurious and unconstitutional. The issue of Eden Lodge and the "Grand Lodge of Ontario" would not be resolved until 1879-80.

A second challenge was also posed in 1875 when three Lodges in Manitoba

District, after mature reflection of the needs of Freemasonry in their new Province, formed a new Grand Lodge. As noted by W. S. Herrington, "The Grand Lodge of Canada, upon the recommendation of the Board of General Purposes, extended due recognition to the new western star in the Masonic firmament."

YORK RITE

In Capitular Masonry he was a Royal Arch Mason.

He was a member of the Sovereign Great Priory of Canada and had been Provincial Grand Prior. He visited England and helped to secure the recognition of the Great Priory of England and Wales, as well as its consent, to the establishment of the Sovereign Great Priory of Canada as an independent and sovereign body. For his work in this endeavour he received the Grand Cross of the Temple from the Great Priory of England and Wales at the hands of the then Great Prior, HM King Edward VII.

SCOTTISH RITE

He was a member of the Scottish Rite and was a Grand Inspector General, 33°.

[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 126). (2) *The History of the Grand Lodge of Canada in the Province of Ontario 1855-1930*, by R. W. Bro. Walter S. Herrington, K.C., F.R.S.C., Deputy Grand Master. (3) *Canadian Men and Women of their Time*, by H. J. Morgan, 1898 Edition, copy held in the National Library of Canada.]

A BRIEF HISTORY OF IONIC LODGE, NO. 25 GRC, TORONTO

[By: W. Bro. David Lawrence, Ionic Lodge, No. 25 GRC, Toronto]

Ionic Lodge was formed by members of St. Andrew's Lodge, No. 1 PRUC, York. It was instituted on July 6, 1847 and received a Warrant as Ionic Lodge, No. 798 ER and No. 18 PRCW, Toronto, on August 31, 1847 from the Provincial Grand Lodge of Canada West. R. W. Bro. Francis Richardson was the first Worshipful Master. Bro. Kivas Tully was a charter member of Ionic Lodge and its first Senior Warden, and was installed as WM on December 27, 1848. In 1850, W. Bro. Tully withdrew his membership from this Lodge (and from St. Andrew's) as these Lodges did not support his advocacy for an independent Grand Lodge for the Province. Kivas Tully would later be made an Honourary Past Grand Master of the Grand Lodge of Canada.

Ionic Lodge did not join the new Grand Lodge of Canada in 1855 and elected, instead, to become a founding Lodge in the Ancient Grand Lodge of Canada in 1857. When these two Grand Lodges were united in 1858, it affiliated with the Grand Lodge of Canada. During the general renumbering of 1859 it was renumbered as Ionic Lodge, No. 25 GRC, Toronto.

The eighth Grand Master of the Grand Lodge of Canada (1875-76 and 1876-77), M. W. Bro. Hon. James Kirkpatrick Kerr, QC, was a member of the Lodge, as was the thirty-first Grand Master of the Grand Lodge of Canada in the Province of Ontario (1919-20 and 1920-21), M. W. Bro. Frederick Weir Harcourt, KC. Bro. H. A. Bruce (1868-1963), Lieutenant-Governor of Ontario (1932-1937) affiliated with this Lodge in 1898 and Bro. J. Keiller Mackay (1888-1970), Lieutenant-Governor of Ontario (1957-1963) was initiated into the Lodge in 1925.

The Lodge celebrated its Centennial on July 6, 1947.

The Lodge is now operating as Ionic Lodge, No. 25 GRC, Toronto and meets on the first Wednesday of each month from September to May inclusive at 1100 Millwood Road, Toronto.

[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) *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. (3) *The Ontario Masonic*

Blue Book, Published and Edited by David Hauraney, Print Master, Etobicoke, 2000.]

VISITATION THE GREATEST PRIVILEGE IN MASONRY

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

Having joined Masonry 30 years ago, and having the great privilege of living in Southern Ontario where lodges are generally less than 50 km apart, I had the opportunity to visit many lodges in Ontario, which all operate under the "English mode of working".

Then in 1980, my search for employment brought me to Fort McMurray, Alberta, which is about 100 miles below the Northwest Territories and the furthest northern city to be connected to the rest of the province by a paved road. There I affiliated with Fort McMurray Lodge, No. 195, and found myself 500 km from the nearest town that had a Masonic lodge in it. Suddenly I realized, something I had often taken for granted: what a wonderful privilege it was to be a Mason and be able to visit any regular lodge, anywhere I happened to be in the world. The remote location of this lodge, coupled with its harsh environment, with temperatures in the -30 to -40 Celsius degree range, which was often experienced for several consecutive months, made visitation within that district extremely difficult. Occasionally, we would have an unplanned visit from a transient worker, who happened to be working in the oil-sand industry for a short period of time. On average we had approximately 5 to 10 visitors per year and most of these were during the official visit of the DDGM. I considered myself very lucky if I got to visit another lodge once in a year. I felt very isolated and truly missed the fellowship of visitation.

Consequently, since then, I'm continuously looking for every opportunity available to me, to get away and visit a Masonic Lodge, in a different town. To say the least, I was overjoyed when I found out my brother, who was in the military, received a posting to Moose Jaw, Saskatchewan. He had taken his first degree in Ashlar Lodge, No. 701 GRC, Tillsonburg, Ontario, but would have to complete his degrees in the west. I was able to visit the lodge he affiliated with in Moose Jaw and watch him receive his third degree. During my 14 years in the frozen north I visited a few lodges in the west, mostly in Alberta, British Columbia and Saskatchewan, and found that even though there were some subtle differences in

the way we conduct our business and our ritual work, we were in fact very closely matched.

Recently, I was sent to Tennessee for a 3-day training course, and knowing I'd be in Knoxville on the first Tuesday of the month I contacted the Grand Lodge of Tennessee, to see which lodges meet on that night. They put me in touch with Mr. Vernon Underwood, the Master of Bright Hope Lodge, No. 557, Knoxville, Tennessee. I contacted him, to give him advanced notice that I planned to visit his lodge and he assured me a warm welcome and said he was looking forward to meeting me.

I visited his lodge on November 4, 2003, where I was welcomed in the most hospitable manner and was treated like a king. There I noticed some very big differences between their ritual and ours, some of which I'd like to share with you.

Let me start off by saying that, the Tennesseans are very proud of the fact that three Presidents of the United States were members of the craft in their fine state. Bro. Andrew Jackson was a member of Harmony Lodge No. 1, Bro. James Polk was raised in 1820 at Columbia Lodge No. 31 and Bro. Andrew Johnson joined the Craft in 1851, at Greenville Lodge No. 119.

The first difference I noticed was that they are under the jurisdiction of the Grand Lodge of Tennessee of Free and Accepted Masons (F. & A. M.), rather than Ancient Free and Accepted Masons (A.F.&A.M.), as ours is referred to.

Before entering the lodge I was examined by their Tyler, to be sure I was in fact a Mason in good standing, and unlike our examinations, which is done mainly in the first degree, their test consisted of questions concerning the third degree.

As is their normal custom, they opened and did all their regular business in the third. According to their Master, if they had been conferring a degree, they would have opened directly into that degree.

After entering the lodge, I noticed that they only have three chairs in the East and there isn't an Immediate Past Master. In the centre sat the WM, on his right was the Chaplain, and the chair on his left was reserved for the highest-ranking visiting brother, e.g. a visiting DDGM or perhaps a visiting Master. As you can well imagine, I felt extremely honoured, to be invited to sit in that vacant chair.

The next thing I noticed was that they were dressed in casual attire, which was perfectly understandable living in a warmer climate. You can imagine how

unpleasant and uncomfortable it would be, to wear a suit or a tuxedo, during the hot weather.

Their aprons have no decorative ribbon around the outside boarder, and there are no silver or gold ornaments or jewels on them. In addition there are no rosettes and their flap was circular in shape. When we discussed the differences in our apron flaps, we soon realized that although visibly different the meaning was the same. Our flap forms a square, while theirs was forming the fourth part of a circle, which is the meaning of a square.

I also noticed that they have bare walls. There were no tracing boards behind the Wardens chairs, or pictures of past Grand Lodge officers hanging on their walls. When I questioned the Master about how they would do the SW lecture in the second degree, he said they assemble an actual winding stairway, for that purpose.

In Canadian lodges the letter “G”, hangs from the centre of the room and the lodge is grouped around it, however in Tennessee the letter “G” hangs in the East, over the Master’s chair, and the Lodge is assembled beneath it.

In Canada, the Square, Level and Plumb-rule, are referred to as the Movable Jewels, because they are worn by the Master and his two Wardens, and they are passed on to their successors at installation. These are identified as the Immovable Jewels in Tennessee because they remain with the chair of that office, which is also a perfectly good explanation.

Their altar is in the centre of the room the same as ours, but there’s not only a kneeling pad on the on the West side but also one on the East side. In their lodge the Master kneels as well as the candidate, during the obligations.

In Tennessee the WM isn’t solely responsible to put the degree team together, as we are in Canada, instead this is delegated to lower officers. For example the SS is responsible for assembling the degree team in the first degree, the JD looks after this for the second and the SD is in charge of this team for the third degree.

I was quite surprised to hear that they meet every Tuesday of the month. On the first Tuesday the have regular business meeting, and that’s the night they would have their DDGM visits and installations. On the second Tuesday they have only first degrees, while the third Tuesday is set aside for second degrees, leaving the fourth Tuesday exclusively for third degrees. If there happens to be a fifth Tuesday in the month, they have Masonic Education. There are no scheduled practices,

however if there's no degree on one of these nights they still meet, to practice their work.

When I found out that they have approximately 64 regular members of their lodge, all of whom have enjoyed Masonry for over 50 years, this made me curious to know how many members they have in their lodge. I was informed that they presently have 495 regular members.

This really sparked my enthusiasm, as to how this compared to the other lodges in their fine state, as well as how these numbers compared to lodges our Grand Jurisdiction. The state of Tennessee is 42,244 sq. mi. in size and their population is approximately 5.7 million. There are currently 368 lodges with a total of approximately 77,000 members in their state. Ontario is nearly 10 times the size of Tennessee, with a landmass of 412,582 sq. mi. and we have a population of approximately 12 million, which is more than doubles theirs. We presently have 59,819 Masons, who belong to one or more of the 623 lodges in our jurisdiction.

When we look at these numbers more closely we find that in Tennessee there is one Mason for every 74 people. However in Ontario, there is only one Mason for every 200 people. The average membership in a lodge in Tennessee calculates out to 209, whereas in Ontario we have an average of only 96 members per lodge. I read once that there are more Masons per capita in the United States than any other country in the world, and given the numbers of Tennessee, I'm convinced that this may in fact be true. Just as a point of interest, there are presently 2.5 million Masons in the United States.

Is it possible that they are doing something we are not? Maybe we are hiding the light of Masonry under a bushel and we have to lift it a little bit more? Maybe we're not publicizing the good deeds we do in our communities and our country enough? Far be it from me to criticize the way we operate within our gentle Craft, but my hope is to generate some food for thought, and perhaps spark some discussion on this topic.

It was a great pleasure and a wonderful experience for me to visit this lodge in the United States, and it was definitely the highlight of my trip. The response I got back from them was that, they enjoyed my visit, as much as I did and we both learned a lot from one another. Yes visitation is one of the greatest privileges in Freemasonry, and I strongly recommend every member of our craft to visit as often as you possibly can. Whenever your planning a trip to another country, I encourage you to try to set one night aside for a fraternal visit, I doubt that you'll

ever be sorry you did, and I'm certain you'll always wonder what you missed if you don't.

MASONIC MEMBERSHIP CARD

[Contributed by W. Bro. David Cook, Ashlar Lodge, No. 701 GRC, Tillsonburg, who saw it in the Summons for the February 21, 2003 regular meeting of Vienna Lodge, No. 237 GRC, Vienna, Ontario.]

I hold in my hand a little scrap of paper 2-1/2 by 3-1/2 inches in size. It is of no intrinsic worth, not a bond, nor a cheque or receipt for valuables, yet it is my most priceless possession. It is my membership in a Masonic Lodge.

It tells me that I have entered into a spiritual kinship with my fellow Masons to practice charity in word and deed; to hush the tongues of scandal and innuendo, to care for the crippled, the hungry, and the sick, and be fair and just to all mankind.

It tells me that no matter where I may travel in the world, I am welcome to visit a place where good fellowship prevails among brothers and friends.

It tells me that my loved ones, my home, and my household are under the protection of every member of this great Fraternity, who have sworn to protect and defend mine, as I have sworn to protect and defend theirs.

It tells me that I should never be overtaken by adversity or misfortune through no fault of my own. The hands of every Mason on the face of the earth will be stretched forth to assist me in my necessities.

And finally it tells me that when my final exit from the stage of life has been made, there will be gathered around my lifeless body, friends and brothers who will recall to mind my virtues, though they may be few, and will forget my faults, though they may be many.

It tells me that and a great deal more, and this little card makes me proud, yet humble, that I can possess this passport into a society of friends and brothers that are numbered in the millions.

Is your Lodge Membership Card current?

FUNERALS – THEN AND NOW

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

The first record of a Masonic Funeral in North America was in November of 1754 in the US and on March 5, 1798 in Canada. Thus Masonic funerals have been practiced for quite a long time here in Canada. There is literally nothing to be found in the ancient Constitutions with regards to burials or funeral rites. Even our own Book of Constitution only has four sections (paras. 143 - 146 inclusive) pertaining to the Masonic Funeral or Memorial Service and they allude to appearing in public in full regalia for the most part. The original forms of the funeral rites were modelled after the Prestonian lectures that were adopted by the Grand Lodge of England. They are still used, not only in England but also around the world in various jurisdictions.

As it was understood long ago, only Master Masons were permitted to have Masonic honours at their funerals. Entered Apprentices and Fellowcraft Masons were excluded without exception. Further, the funeral honours were not to be conferred on any brother unless that brother specifically requested it of the Master of the lodge of which he was a member.

As a point of interest, did you know that back in 1632, the brethren of the London Company of Freemasons were fined one shilling each if they failed to appear for a brother's funeral! And once upon a time, a Mason's funeral was paid for by the lodge in which he was a member, whether he was indigent or not! Lodges had a burial fund and it was maintained regularly. All brethren were entitled to this provision.

Funerals, from their outset, took on a number of characteristics that were unique to Masonry. It was common, for example, for a group of Masons to cast various Masonic articles into the grave of the departed brother. Examples of this included the deceased brother's apron. Gloves were also cast into the grave by all of the brethren as a challenge of sorts. We are all aware of the throwing down of the gauntlet as a challenge. In this case, the challenge was: "I will cast my glove at death itself", meaning that they lived such an upright life and their belief in the G.A.O.T.U. was so strong that even death could not conquer a Mason because he knew that he was going to the Grand Lodge Above.

In the case of Masons of some repute, such as Grand Masters and Masons of

distinction who had become renowned for their works during their lifetimes, the brethren would throw other articles into the open grave. In one case, one brother was so well respected by his brethren that not only were his apron cast into the grave but also the gloves of all of the brethren! In addition, the Steward's wands were broken and cast in as well as the wands of the Deacons. And the Tyler stepped to the grave, withdrew his sword, broke it in two, and cast it down as well.

In the Schaw Statutes it is stated that, at the coming out of a Fellowcraft, it was necessary that he provide a banquet as well as gloves for all of the brethren which would have cost something in the area of two shillings. Imagine the feelings of the young Fellowcraft when he saw his gloves sailing into the grave! Now we know why all Fellowcraft had to buy them!

The general approach to funerals here in Canada, at the time, seemed to be somewhat haphazard and unevenly applied. They were even performed in concert with other organizations! This continued only until one of our Grand Masters set the record straight. In 1879, M. W. Bro. James A. Henderson, Q.C., the Grand Master of the Grand Lodge of Canada, in clarifying the position of Grand Lodge with regard to Masonic Funerals, stated that only Freemasons could provide the degree of respect and honour due a Masonic brother at his interment. No other organization could begin to comprehend the solemnity of such an occasion. The participation of other organizations was brought to an abrupt halt. M. W. Bro. Henderson stated clearly that the funeral was to be a Masonic affair from beginning to end! No other person or organization was permitted to take part! The family was allowed to bring in their priest, reverend or pastor to perform their contribution however, when it was over, the Masons took back control of the rite!

As a result of M. W. Bro. Henderson's edict, the funeral service that was in use by our Grand Lodge by 1906 had evolved into an approved rite consisting of a document composed of fifteen pages of highly involved ritual and prayer. The Masonic brethren would travel to the place where the casket was and take over. The Senior Officers of the Lodge would be at the head of the coffin and the rest would be close around. After the service, his fellow Masons carried the deceased to his final resting place with all of the brethren following behind in a predetermined order, as per Preston's writings.

You must remember that Masonry, in those early days, was a respected and highly disciplined and secretive organization much more so than it is today. Brethren took their obligations very seriously and held tenaciously to its beliefs

and obligations by standing shoulder to shoulder with their brethren against all cowans and intruders. There were simply no exceptions to this rule. To do otherwise was to break their obligation!

To illustrate the degree of impact this had on the family of the deceased, I was recently informed of a man who had been approached by a Mason of this lodge to join the fraternity. The Mason was told that this man's father had been a Mason. He said that his father went out to his Masonic meetings regularly, and perhaps a bit more to fulfill his obligations. He spoke not at all of his works in Masonry to the family and kept his Masonic works to himself.

At the time of his father's demise, the Masons of his father's lodge came to the house, took all of the books and Masonic accoutrements that the father had amassed over the years, including his apron, and left. Nothing more was said or done and no explanation was provided at the time. They took over the funeral as per Grand Lodge dictates. Needless to say, this left a very bad taste in the mouth of the young fellow and to this day, he dislikes Masons for the way that he and his family were treated at that time, so many years ago.

Now, more than one hundred years later, our funeral rite is one that is not so involved, controlling and invasive. We no longer dominate the funeral from beginning to end or exert our control in any significant manner. We no longer participate in the rite in quite the same fashion either. That has become the realm and responsibility of others such as the family and their clergy. As a point of information, the graveside service that was once the hallmark of Masonic involvement in the funeral process was discontinued in 1972 although the Memorial Service, approved around 1938, has been continued to this day.

I do not believe that the funeral process has necessarily to be an involved and intricate affair, but it should, above all, be a solemn one that affords us the opportunity to express our grief, our respect and our honour to our brother who has left our midst and gone to the Grand Lodge Above.

The rite itself may have changed and the protocols modified, but the honour and dignity that should befall the deceased should be as strong today as it ever was in days of old. Is this the case? At the funeral home, when we are attending the Masonic Service of a brother, do we show the requisite respect that is his due him?

When we appear as Masons in public, in full regalia, what impressions do we leave behind with the bereaved family members, friends and associates of the

deceased? Do we tell them by our demeanour that we are a caring, thoughtful fraternity who cared for the deceased?

Do we deport ourselves, properly representing Masonry as an honourable brotherhood of men who seek to provide a thoughtful, caring and supportive atmosphere not only for the deceased, but also for all persons present? Do we stand shoulder to shoulder, as in days of old, to honour our departed brethren, steadfast in our dignity as Masons? Or, are we simply fulfilling an obligation?

Since 1900, we have removed, what must have seemed to our predecessors, to be a significant amount of prayer, song and physical involvement that was the norm of the day and, in its place we have perhaps found a way to more diplomatically interact with the members of the brethren's family, friends and associates.

Our outgoing Grand Master M. W. Bro. Terence Shand and our new Grand Master, M. W. Bro. Donald Mumby, have asked that we get back to basics. I got the impression from his paper, presented at Grand Lodge, that M. W. Bro. Shand feels that we have drifted somewhat in our Masonic fervour. Suffice it to say that, at this juncture of our Masonic evolution, it is imperative that we take a very serious look at our funeral rites and how they are conducted. We must once again be made aware of the fact that the passing of a brother is a serious interlude in our Masonic lives. Perhaps we should have a brother who is charge of the Masonic funerals and services so that, when our fellow brethren momentarily forget themselves, he is there to remind them of their duty as a Mason and a brother. Or maybe we should pay a little more attention to our own conduct.

In closing, I would like to mention that in 1883, John Ross Robertson, who was ultimately to become Grand Master of the Grand Lodge of Canada in the Province of Ontario, purchased a section of Mount Pleasant Cemetery in the City of Toronto for the exclusive use of Masons. He was most desirous of providing a final resting place for poor and indigent Masons who were legally and lawfully admitted members of the order known as A. F. & A. M. Plot Q - Lot 60 is now under the stewardship of the Toronto Masonic Service Guild and Bureau in Toronto. It has not been used since 1978 but it stands as a true example of Brotherly Love, Relief and Truth exhibited by a brother to show that he really cared for his fellow Masons.

FREEMASONRY'S ANCIENT GREEK ROOTS

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

“*The secrets and mysteries of Ancient Freemasonry*” is a phrase occurring often in The Work. “*Mysteries*” is derived from the Greek “*myo*” meaning to keep the mouth shut. The word alerts us to the Greek roots of our art. Like a great tree, Freemasonry has many roots. Its Hebrew root system is obvious in the Work through references to Moses, Solomon and their associates, and direct quotations from the Old Testament. But there are also references to the classical Greek tradition: e.g. “*Golden Fleece*”(Apron Charge, E.A.D.) and “*the Pythagorean System*” and “*the three most celebrated*” “*noble orders of architecture—Ionic, Doric and Corinthian*” (Lecture, E.A.D.). More basic is the use of the term “*mystery*” throughout the work of all three degrees. We equate “*mysteries*” with “*secrets*” because these two terms are used conjointly in The Work. In ancient Greece a *mystery* was a secret set of rituals. Those who framed our ritual were well versed in the traditions of ancient Greece where they detected that certain religious “*mysteries*” stimulated happiness and moral conduct.

Gods like Zeus and Apollo and goddesses like Athena and Aphrodite of the Greek pantheon were ennobled and their exploits rehearsed by the great poet Homer. But even before Homer's time the Greeks revered Dionysus (a.k.a. Bacchus), the god of wine, and Demeter, the goddess of the corn, and their cults retained the affection of the peasantry and claimed a permanent place in the Greco-Roman world. The secret rituals of these cults attracted the loyalty of people in southern Europe right up to the beginning of the Christian era in the Roman Empire. Of them, the great Roman orator and author Cicero said “Nothing is higher than these mysteries...they have not only shown us how to live joyfully but they have taught us how to die with a better hope” (Edith Hamilton, *The Greek Way* p. 179). As Greek civilization entered its golden age of the Fifth Century, B.C. the Eleusinian Mysteries (associated with Demeter) and the Orphic Mysteries (associated with Dionysus) had become principal religious festivals. Their celebrations included exhausting pilgrimage processions, fasting, dancing to represent stories or nature, choral song and secret rites. Those participating had to believe in the afterlife and were required to come to the mysteries “with clean hands and a pure heart” (A. R. Burn *The Pelican History of Greece*, p. 134).

We know almost nothing about these ceremonies. Everyone initiated had to take an oath not to reveal them and their influence was so strong that apparently no one ever did. All we are sure of is that they awakened a deep sense of reverence and

awe, that they offered purification from sin and that they granted immortality (Edith Hamilton, op. cit. p. 179).

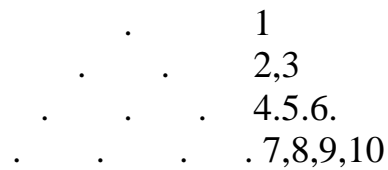
While some verbal explanation of the rites was given, it never became standardized. The essential matter was what was done. Each succeeding generation seems to have interpreted the impressive rituals according to its own beliefs (A. R. Burn, op. cit. p. 135). Plutarch, writing between 50 and 100 AD, commented “...because of those sacred and faithful promises given *in the mysteries of Bacchus*...We hold it firmly for an undoubted truth that our soul is incorruptible and immortal...Let us behave ourselves accordingly outwardly ordering our lives, while within all should be purer, wiser, incorruptible” (Edith Hamilton, op. cit. p. 179). By this point the reader will have detected the Masonic flavour of all this. As in modern Freemasonry, the mysteries pointed toward union between God and man and their ceremonies brought men into union with one another.

Only one ancient Greek philosopher is mentioned in The Work by name: *Pythagoras* (E.A.D. Lecture, third paragraph, and Installation, IPM). While the thinking of other Greek philosophers like Socrates, his disciple Plato, and Aristotle, have also been influential on Freemasonry, we suggest that Pythagoras is specifically honoured in The Work because, in him, geometry, religion, morality and fraternity seem to meet. Pythagoras was born ca. 580 BC on the island of Samos, a part of Ionian Greece near the west coast of modern Turkey, ruled by an enlightened but debauched tyrant. Pythagoras fled Samos to escape the immoral influence of its regime and traveled throughout the known world. His ideas in both religion and mathematics may have been borrowed from places he visited such as Egypt and India.

Eventually he settled in the Greek colony of Croton located on the coast of modern Calabria in the foot of the Italian Boot. He called himself a “lover of wisdom” (*philos-sophos*), and hence is sometimes called the first philosopher. His teachings attracted a brotherhood of devoted followers who practiced simple, communal living according to set rules and swore never to reveal the secrets of their group.

While his countrymen believed in many gods, Pythagoras professed one pure and holy God from whom came the human soul. The soul was immortal, reincarnated after death in other bodies. His key to wisdom was *number*, which he believed explained the wonders of creation and the relationship between things and between man and God. He is credited with the famous theorem that “*the*

square on the hypotenuse of a right angled triangle is equal to the sum of the squares on the other two sides” Thus, he *did* use number to explain the structure of the universe. The theorem was proven by Euclid and from it is derived the jewel of an Immediate Past Master. For Pythagoras, the right-angled triangle or *tetraktyis* was composed of the numbers one to ten and was considered a sacred symbol of which oaths were sworn. Thus the inspiration for the Chaplain’s triangle may come as much from Pythagoras as from its Christian usage to symbolize the Trinity.



For Pythagoras the key to beauty was harmony. He established by experiment that the length of string plucked determines the note played on the lyre, again using *number* to explain relationships. The lyre is the badge of the lodge organist. Masons know the importance of harmony at several levels of The Work.

We know that Pythagoras accepted, without question, much of the superstitions of his own time and people. Nevertheless, for Freemasons, Pythagoras, Geometry, and Harmony are forever linked.

As the Modern Age saw Masonic Lodges shift from Operative to Speculative Masonry, so the branches of the great Masonic tree reached toward new sources of light. The V.O.S.L. represents our reach for the mysterious revelation of the will of the Supreme Being - “*Behold, I shew you a mystery...*” (St. Paul, I Cor. 51) and we continue to espouse the threefold virtues extolled by the same author: “*Faith, Hope, and Charity*” (I Cor. 13:13). The works of St. Paul show that both Hebrew and Greek thought strongly influenced him. As is shown clearly in the Second Degree, lodges also reach for “*the hidden mysteries of nature and science*” and urge their initiates to study “*the liberal arts and sciences*” as well as the Bible.

Just as the roots of Freemasonry have been nourished by many traditions, so our objectives are to be pursued by the exercise of many virtues. While the soul is to be nourished, the mind is to be sharpened and superstition is to be shunned. We are never to falter in our pursuit of the truth. All mysteries are to be celebrated but some are to be sanctified and others solved. True Freemasonry lies in finding the balance between what cannot be questioned and what should be questioned—in discovering the genuine secrets of a Master Mason which we can unlock only with

the help of the Most High and those other secrets which hide in ignorance and which we can overcome by thought and research.

Although he accepted the superstitions of his time, Pythagoras tried to unravel the secrets of the universe while still adoring a single wise God, inspiring the formation of a secret brotherhood of seekers and winning a place in our esteem.

What, then, remains of the *spirit* of the Greek mysteries that we once admired? There are still moments in lodge meetings when we recapture this, as in the E.A.D. when the candidate is brought from darkness to light and in the M.M. Degree when Hiram Abif's representative is struck dead in the darkness, followed by lamentation and the raising. In the hour of fellowship too, with the laughter and the warm interest in each other's triumphs and troubles, we recapture the joy and the certainty of life lived under the eye of God.

Our churches celebrate their mysteries too and strive from pulpit and page to explain and promote them. Outside The Work, we keep silence about our *mysteries*, because we know what the old Greek dramatist Aeschylus also knew:

God—the pathways of his purpose are hard to find
and yet it shines out through the gloom,
in the dark chance of human life,
effortless and calm,
He works his perfect will”

(Aeschylus: The Suppliants)

THE 47TH PROBLEM OF EUCLID

[By: W. Bro. David Cook, WM, Ashlar Lodge, No. 701 GRC, Tillsonburg and member of *The Newsletter* Editorial Board.]

One of the most important and perhaps the least understood of all the symbols of Masonry, is the 47th problem of Euclid, which has been adopted as a symbol in the Master's Degree. This symbol can often be seen in our lodges on the Master's Tracing Board. The world is indebted to Pythagoras of Samos, for solving this problem, which has had a profound effect on our world in general and Masonry in particular.

We all understand the mathematical definition of it to be “In every right-angled

triangle the square on the hypotenuse is equal to the sum of the squares of the other two sides.” It is said, that when Pythagoras succeeded in establishing this fact, he was so elated that he sacrificed an ox to the Gods. Two and one-half centuries later, when renowned geometer Euclid of Alexandria wrote his textbook the “*Elements*” (about 300 B.C.), he included the Pythagorean theorem as the 47th problem, of his first book.

Solving this problem facilitated the making of calculations and drawing of plans for buildings, and is therefore sometimes called the “*Carpenter’s Theorem*”. This triangle consisting of sides of three, four, and five parts, was, according to Plutarch, a symbol frequently employed by the Egyptian priests, and hence it is sometimes called the “*Egyptian Triangle*.” With the Egyptian’s, it was a symbol of a *universal nature*, the base composed of four units, representing Isis, or the female principle, the perpendicular composed of three units, Osiris, or the male principle, and the hypotenuse, composed of five units, their son Horus, or the product of the two principles. They added also that three was the first perfect odd number; that four was the square of two, which is the first even number, and that five was the result of three and two. But the Egyptians made a still more important use of this triangle. It was the standard of all their measures of extent, and was applied by them to the building of the great pyramids.

This discovery by Pythagoras was the root of all geometry, and the very the foundation of mathematics. It has made it possible for railways, tunnels, roads and bridges to be built starting at both ends and joining perfectly in the middle. By this science, the Architect is enabled to construct his plans and execute his designs; the General to arrange his soldiers; the Engineer to mark out ground for construction; the Geographer to give dimensions to the world, and all things therein contained; to delineate the extent of the seas, and specify the dimensions of empires, kingdoms and provinces. By it, the Astronomer is enabled to make his observations and to fix the duration of times, seasons, years and cycles. In fact the Astronomer, the Pilot and the Navigator would be lost without the “Pythagorean Theorem”.

Who was Pythagoras? He was a traveler, a philosopher, and a mathematician seeking knowledge. He was a astronomer, a teacher and the founder of a school. He was also a man who many writers claim, performed miracles. He believed in the immortality of the soul. He was an outstanding athlete.

The world is indebted to Pythagoras for many other accomplishments, as well. Weights and measures were introduced into Greece, by Pythagoras. The doctrine now known as the “Harmony of the Spheres” originated with him. He was the first

to discover the therapeutic value of music. He was also the first to carry the study of arithmetic beyond the needs of commerce. The term “philosopher” was first used by Pythagoras. There is evidence that no one considered the earth a sphere revolving in space before him. He founded the “Pythagorean Fraternity”, the most influential school, of its time. He was the first to consider women the equal of men, and admitted both to his school on equal terms. He was probably the first to teach by parables and symbols. He became so wise and learned that his teachings were followed by such giants of the ancient world as Socrates, Plato, and Aristotle. He did more for his century, than any other man.

Like many great men, Pythagoras left no writings of his own. What he did, and what is known about him has been handed down through the writings of his followers. To some extent, Masonic lodges of today are patterned after the society he formed. The philosophy he taught in the Fifth Century B.C. is much the same as the philosophy taught to Freemasons in this the twenty-first Century A.D.

Martin Clare in his *Defense of Masonry*, published in 1730, stated, “Pythagoras, a Grecian philosopher and mathematician, had a big influence on Masonry around 530 B.C.” Clare went on to say, “that Pythagoras, by travelling into Egypt, became instructed in the mysteries of the nation, and there he laid the foundation of all his symbolical learning. The Pythagorean’s, Clare stated, professed a great regard for the ‘four Principles of Masonry’ -a Point, a Line, a Superficies, and a Solid and particularly held that the Square was a very proper emblem of Divine Essence.”

The 47th problem of Euclid was brought into our ritual, because it was extremely important to the Operative Masons, from whom we originated. The square was used to square their work, and without it, they would have found it impossible to build those majestic castles and beautiful cathedrals that gave such grandeur to the European landscape, during the Middle Ages. This right-angle triangle, which forms a perfect square, is the most important tool in Masonry. It is part of the furniture of our lodge, and is one of the movable jewels. It is also one our working tools and it is mentioned extensively in the second degree. The square is so highly esteemed among Speculative Masons that it is the jewel set aside for the highest office in our Masonic Lodges, the W.M. The square is also a guide to the whole of the Craft, as all Masons expected to square their actions by the square of virtue.

The diagram of the 47th problem of Euclid is attached to the PM Jewel, because, just as this figure depends upon several lines, angles and triangles, which form the whole, Masonry depends upon its several members and the fundamental principles upon which the institution is founded.

This symbol is also important to the whole of Masonry, because the apron, the badge that distinguishes all Masons from the rest of the world, takes its shape and proportions, from the symbol of the 47th problem of Euclid. Imagine the lower square being the body of the apron and the triangle above being the flap and then simply fold down the flap. (Square Root of 12.5 = 3.535533905933, used for equal sided right-angle triangle hypotenuse is 5, same as the apron design.)

In Masonry, the 47th problem of Euclid, also symbolizes perseverance, a search for the truth, and the need for more and more knowledge.

In closing I'd leave you with a quote, said to have been spoken by Pythagoras, when addressing a group of politicians, "*The true chief must not only possess the science and power of commanding well, but he must also love men; for it is absurd that a shepherd should hate his flock, and feel hostile disposition towards those he is educating. We must first know that the good man is not thereby necessarily happy, but the happy man is necessarily good; for the happy man is he who deserves praise and congratulations; the good man deserves only praise*".

When Pythagoras spoke these words of wisdom, he might well have been speaking to all Freemasons in the world, but more particularly those who are the leaders of our Craft.

YOUR GRAND LODGE CERTIFICATE

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

The Book of Constitution states that "Every initiated brother upon being made a Master Mason shall be entitled to a Grand Lodge Certificate ... and the lodge shall procure and pay for such certificate" (section 380).

There is no authorized ritual for delivering the certificate, and often it is presented casually, after the business meeting. A few lodges however choose to observe a certain amount of formality in drawing attention to its significance. The address given below cannot claim any official status, but is offered for the consideration of those brethren who may wish to use it.

The general outline of the address and the discussion of the Masonic symbols are taken from the Appendix to the published "Emulation Ritual" as demonstrated in the Emulation Lodge of Improvement. For earlier forms of the certificate, see T.

O. Haunch, "English Craft Certificates," AQC Vol. 82 (1969) pages 169-253. On the Great Seal of Canada, see Conrad Swan, "Canada: Symbols of Sovereignty" (Toronto, 1977), pages 105-112, 163-169; George W. Spragge, "The Great Seals and the Arms of Ontario," "Ontario History," 51 (1959) 32-37; and "The Globe and Mail" for 25 September and 9 October 1976. The writer is grateful to the Grand Secretary's Office for providing copies of two letters written on the subject by M. W. Bro. W. J. Dunlop under dates of 27 October 1948 and 20 May 1950; and also to R. W. Bros. George A. Revell and James J. Talman for other information and suggestions.

THE PRESENTATION OF A GRAND LODGE CERTIFICATE

As a Master Mason you are entitled to receive from Grand Lodge a certificate stating that you have been regularly Initiated, Passed, and Raised. I now present to you your certificate, and if you will examine it, I shall explain its symbolism.

At the top is a panel encircled by a floral border, in which the Thistle, Shamrock, and Rose entwine the Maple Leaf. This recalls to our mind that England, Scotland, and Ireland bequeathed to Canada not only the basis of our political and legal institutions but also the blessings of our gentle Craft. The panel consists of several distinct emblems. It is headed by the All-seeing Eye, enclosed within a Triangle, the symbol of Divinity, from which proceed Rays of Brilliant Light. This signifies that our lives are illuminated, and our actions observed, by the beneficent Creator.

Beneath this is the Royal Coat of Arms of the United Kingdom, surmounted by the Crown and flanked by the Lion and the Unicorn. They symbolize the loyalty to duly constituted authority which must at all times characterize every Mason. Below this is the Great Seal of the Province of Canada as it was used from 1841 to 1867, the period in which our Grand Lodge came into being. The Province was formed by the Union of Upper Canada (or Ontario) and Lower Canada (or Quebec), and the Seal alludes to both.

In the centre, in an oval panel, are two classically robed maidens arm in arm, allegorical figures for Lower Canada and Upper Canada. At their sides, partly obscuring them, are two roundels or medallions. To the left is the Great Seal of Lower Canada (1793-1841). It is intended to be a stylized view of Quebec City, with a church on the hill, as seen from across the St. Lawrence River; in the

foreground stands a freshly pruned oak tree, and in the river float two sailboats. (Quebec was of course the capital city of Lower Canada. The significance of the pruned tree is now obscure, but it was originally explained by a Latin motto: the province would be richer and stronger after Upper Canada, formerly a constituent part, had been pruned away.)

The right-hand medallion carries the Great Seal of Upper Canada (1792-1841), which was designed by our first Lieutenant-Governor, Lieutenant-Colonel (and Brother) John Graves Simcoe. It includes an anchor crossing a sword, with a feathered calumet or Indian peace pipe upright between them, all over two crossed cornucopias or horns of plenty; above them are the Royal Crown and the lower left corner of the old Union Jack, as it was before 1801 when the Cross of St. Patrick was added. The whole design points out to us that the colony, with its bounteous agricultural promise, was established by the British Naval and Military Forces, in conjunction with their Indian allies.

To the left of the Great Seal is a view of what seems to be Hamilton, apparently from Burlington Beach, looking towards the Mountain. It was of course in Hamilton, on October the 19th, 1855, that the sovereign Grand Lodge of Canada was formed, and the headquarters, the administrative offices, of the Grand Lodge, have been situated there ever since. In the foreground of the scene, on the shore of the isthmus, is a beaver, the emblem of Canada from the early days of the fur-trade.

To the right of the Great Seal is a scene that holds a threefold significance – Niagara Falls as viewed from the shore. This natural wonder is recognized all over the world as a landmark of Ontario; moreover, it was not too many miles from here that Freemasonry was first implanted in our Province, in 1780 or before. But even beyond that, it was in Niagara Falls, Canada West, on July the 19th, 1855, that a group of Brethren resolved to call the meeting in Hamilton that resulted in independence.

This panel at the top serves to remind us of our heritage and our faith, and of the fact that our Grand Lodge antedates Confederation, and originally covered the whole Province of Canada. For that reason it was at first called simply The Grand Lodge of Canada. Not until after Confederation, when the independent Grand Lodge of Quebec broke away – in fact not until 1887 were the words "in the Province of Ontario" added.

The emblems on the lower part of the page are all familiar to Masons. They derive from the form of certificate which has been issued by the United Grand Lodge of England ever since 1820. Most conspicuous are the Three Great Pillars that support A Freemason's Lodge. That on the left is Ionic, that on the right is Doric, and that in the centre is Corinthian. In Masonry, they are called Wisdom, Strength, and Beauty, and represent Solomon King of Israel, Hiram King of Tyre, and Hiram Abif.

The pillars rest on square pedestals, adorned with the Three Movable Jewels. On the left is the Square, denoting the Master; on the right, the Level, denoting the Senior Warden; and in the centre is the Plumb-rule, denoting the Junior Warden.

These pedestals rest on the Black and White Mosaic Pavement of the lodge, which represents the Light and the Darkness, the joys and the sorrows, of our chequered existence here on earth. The pavement is approached by three stairs or steps, or degrees. Towards the back of the Pavement are the Celestial and Terrestrial Globes, which point out Masonry Universal. Formerly they were a regular feature in the lodge-room, but they have fallen into disuse in this country, although they may still be found on the Wardens' columns. Leaning against the centre pedestal are the Three Great Lights: the open Volume of the Sacred Law, to rule and govern our Faith; the Square, to regulate our lives and actions; and the Compasses to keep us within due bounds with all mankind.

To the left foreground is the Rough Ashlar, a stone rude and unpolished as taken from the quarry. In order to shape it for the intended structure, the Entered Apprentice employs the Chisel and the Mason's Maul, which are shown reposing on it. To the right foreground is the Perfect Ashlar, the stone made ready by the hands of the Craftsman. From its top protrudes a metal ring, part of a lifting device called a Lewis, another old Masonic symbol. In the centre foreground are the Twenty-Four-Inch Gauge and the Pencil, which are used by the Master to lay lines and draw designs on the Tracing Board.

Between the Pillars, in the right hand space, is a printed text stating that the Brother named (that is, you) has been regularly Initiated, Passed and Raised.

The year of your Initiation is entered twice. It is given as A.D., that is, Anno Domini, "in the year of our Lord," the form of dating in general use. Before that it is A.L. that is Anno Lucis "in the year of Light." This is the Masonic Era, which is calculated by adding 4000 to the Common Era. Traditionally, it alludes to the

date of man's creation. It still serves to remind us that the origins of Freemasonry go back to Time Immemorial.

At the bottom, by way of authentication, the Grand Secretary has subscribed his name and affixed the Seal of Grand Lodge. You will find a full discussion of the Seal and its symbolism on pages 150-153 of "Beyond the Pillars." In brief, it indicates that our Grand Lodge is the Canadian offshoot of the United Grand Lodge of England; that we revere the Great Architect of the Universe; that the Holy of Holies in Solomon's Temple is at the centre of our symbolism; and that we watch our ceremonies and listen to them but do not reveal them.

The certificate is not yet complete, for it requires that the member sign his name in the space provided in the margin. If you find a certificate in which the signature has been altered, you must treat the man who bears it as a Masonic impostor. The member should be asked to approach the Secretary's desk and append his signature to his certificate.

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 origin of the Warden's columns and what is their significance?
- 2) Why do we use the letter "G" to signify the GGOTU rather than the delta, which is the more universal symbol of the deity?
- 3) Why is the candidate deprived of all metals when he enters the lodge?

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 December 2003 Issue (Vol. 18-4). Brother Bob Broom of Equity Lodge, No. 659 GRC, Orillia and W. Bro. Eric T. Benedict of Nickel Lodge, No. 427 GRC, Sudbury sent in excellent answers that we would like to share with all subscribers.

1) What does the “all seeing eye” mean to Freemasons? Bro. Broom writes: “I think the all seeing eye is exactly that, the “all seeing eye” of God. He sees us at whatever we’re doing and wherever we are doing it. There is no hiding from HIM so we needn’t think we are getting away with anything even if we manage to fool a few of our fellows. Not only is our conduct under the microscope, so is the behaviour of all people and it is this behaviour we shall answer for when we go to the Grand Lodge above. W. Bro. Benedict noted that the Egyptians used the all-seeing eye as a symbol of Osiris, their chief deity whom they revered as the giver of all blessings, life, light and health. The Hebrews and Christians used the symbolism to denote the omniscient, omnipresent God. The author of the *Freemason’s Guide and Compendium* states that the all-seeing eye came to Freemasonry much more probably from alchemy than from Christian symbolism. W. Bro. Benedict further notes that he has been taught that the symbol is of great antiquity, representing the ever-watchful and omnipresent deity or G.A.O.T.U. and cites Proverbs 15:3 (“The eyes of the Lord are in every place beholding the evil and the good.”) and Psalm 34:15 (“The eyes of the Lord are upon the righteous and his ears are open unto their cry.”) as two excellent passages in the Bible. He also cites R. W. Bro. Frank J. Bruce from *The Newsletter* Vol. 11, No. 2: “Any one of these brief hints may appeal to you, but the meaning that really matters is the one you will work out for yourself. Masonic symbolism opens up a whole world of study and the answers that you will find by your own efforts will always be the most rewarding and satisfying.”

2) Why do we use the word “hele” and what is its true meaning? Bro. Broom writes that “Hele” means to hide or conceal and is pronounced to rhyme with “heel” or “reel,” not, as some would say, to rhyme with “sail.” W. Bro. Benedict says that several Masonic authors are agreed that the word comes from old Saxon and, in the case of Masonry, means to hide, conceal or keep secret. He also notes that other uses of the word are: (1) A gardener who heles his potatoes and other roots with earth to store them and protect them from light and weather and (2) To cover a roof with slates or tiles. He closes noting that Harry Carr says: “Frankly, the conflicting evidence makes it difficult to decide what the pronunciation should be today, but I would be inclined to follow the guidance given in the OED with the

pronunciation ‘hele’.”

3) When is the D of C “introducing” and when “presenting” a visitor? Both Bro. Broom and W. Bro. Benedict note that the word “presenting” is only used for Grand Lodge officers who are entitled to assume the gavel, such as the Grand Master, Past Grand Masters, Deputy Grand Master and DDGM in his District. The word “introduces” is used for all Grand Lodge officers and visitors.

For those who eventually send us possible answers to these questions, time is, of the essence. Every effort is made to include responses and answers to the three questions in one issue, in the immediately following issue. This gives our subscribers and readers about one month to communicate with W. Bro. Mackenzie, so if you are interested in responding to one or all the questions, please get your answers off as soon as possible.

LETTERS TO THE EDITOR

Occasionally I am pleased to find in my mail a letter from a subscriber. I am sure that other subscribers (or even those who borrow a copy of *The Newsletter* to read out of interest) might wonder if the preparation and editing “is worth the candle.” And our contributors may also wonder whether subscribers appreciate the effort they make. Well, here are some indicators.

I would like to see this section of *The Newsletter* become a regular one and that means readers would have to write agreeing or disagreeing with an article.

W. Bro. Charlie Strachan of Lake of the Woods Lodge, No. 445, Kenora, writes: “I have just read Bro. Timothy Denton’s essay “Truth versus Fact.” It is a great piece of work and I found myself agreeing with every sentence. Thanks for the item and for the terrific Newsletter. Keep up the good work!”

R. W. Bro. Garry Dowling, who looks after our subscriptions and printing, received three quick notes in the mail with subscription renewals that I would like to share with readers. The first writer said: “Garry, back again just a little line to say how much I have enjoyed the last couple of years of *The Newsletter*. (We had a little bit of a dry spell back there for a while.) I have been a subscriber from the beginning and have referred to various articles or used certain pieces (accredited) over the years in my own preparation of Masonic education for the Lodge (most recently on Dec. 4). Keep up the good work – getting solid contributions cannot

be easy – Ray Daniel’s piece was a real treasure! Thanks again – I’ll be waiting.”

The second renewing subscriber wrote: “These Newsletters are like little Masonic treasures. They pack a whole lot of interesting material. The latest one is no exception. It is very well done. Tell the Editor to keep up the good work! Season’s greetings.”

And a third wrote: “My apologies for being late getting back to you. *The Newsletter* is the most informative collection of Masonic material I have had the good fortune to read. Thank you!”

CUSTODIAN’S CORNER

PROMPTUS

“The next word please!”

[By: W. Bro. Cecil M. Clark, Secretary of Mount Olivet Lodge, No. 300 GRC, Thorndale.]

PREAMBLE: Searching through the Masonic references material for Prompting Instruction the only information that seems to be available is noted in the book titled “Meeting The Challenge” page 85, item 7 which states “*It is not in good taste to prompt, unless specifically asked for assistance by a brother. The wise W.M. will name a brother to be official prompter, and will announce the fact to the Lodge.*” Such limited information leads one to wonder about the *promoter’s* present monitoring techniques in regards to the four primary rituals in Masonry (Three Degrees & Installation /Investiture).

If you consider the situation of prompting the anxious or apprehensive person (performer) who is probably performing for the first time, this could be a bit of an experience for the *prompter*. As the performer is doing his work, an unexpected hesitation followed by a panic appearance and a frozen stance can be troublesome, as the performer’s mind seems to be in a complete blank stage for some seconds, but he usually struggles out of it and humbly progresses on. Occasionally, this occurrence happens when the *prompter* least expects it; consequently, many members will witness the *prompter* frantically looking in his book, trying to locate the appropriate words or phrase to assist the struggling performer. Naturally, in these situations one can hear a high level of whispering, as many brothers are

anxious to help the performer.

Many confident performers, with considerable practice in recital work, may experience an unexplained stoppage in their performance and a word or phrase from the *prompter* is more often than not accepted with grace. And there are others within this group who simply on their own volition insert words, phrases or sentences when the need arises thus maintaining the rhythm and flow of the recital. Unfortunately, there is that stubborn or contrary performer, who when mentally searching for that word, becomes vexed and occasionally stammers and might even be incoherent when the *prompter* tries to assist him.

An extra-ordinary recital was recently witnessed at a Second Degree ceremony. The person (performer) giving the Charge in this Degree was reciting it with grammatical precision accompanied with a polished voice. This recital, which was captivating the attendees, caught everyone off guard when about midway through, he suddenly stopped and turned slightly towards the *prompter*, and said “*the next word please*”. When the word was announced by the *prompter*, he continued to recite with the same precision and command though to the end of the Second Degree’s Charge. Later in the evening, the idea that this break was planned became a haunting theme. When one reviews the occurrence, this request simply shifted everyone’s attention to the *prompter*. This shift may have purposely allowed the performer for a few seconds to do whatever he wished to do. Succinctly, success was the outcome for this artifice.

These are just a sampling of the trials witnessed by a *prompter*. However, the ideal scenario would be to have all the performers do their recitals with a resonant voice that is commanded with style and grace— *without the assistance of a prompter*. Unfortunately, having witnessed all sorts of intriguing exchanges between performers and the *prompters*, one might be convinced that the *prompter* is the keystone for the four ritual ceremonies (Three Degrees and the Installation & Investiture).

CONSIDERATIONS: Changing the traditional concepts of the *prompter* towards the idea of him being the keystone for the ceremonies would no doubt pose problems but could be interesting. Maybe some of the following comments might assist in altering a portion of the present tradition.

Rehearsal: The custom has been to hold rehearsals that dealt primarily with the performers and are held as frequently as necessary. The suggestion here would be to have the performers practice with the *prompter* in simulating sudden stoppages

and clearly stating to the *prompter* “*the next word please*”. The purpose is to eliminate doubts and create a relaxed style, during these ceremonies, when dealing with the *prompter*.

Setting Plan: A performer’s setting-plan should be developed. If set up properly the staging continuity would be effective as the performers would be able to shorten the time between recitals. This approach would reduce time loss and enhance rhythm or flow of the ceremony.

Extra Prompters: Another consideration for reducing the *prompter* voice projection, would be the appointment of a second *prompter* who would be seated at the opposite end of the Lodge Room and he could easily handle any prompting that may be needed at that portion of the Lodge Room.

Candidate Influencing: What the candidate hears and observes during the ceremony is important. The words will have a small impact; however, the voice and voice quality will have a pronounced impression; meanwhile, the performer’s physiology (posture, breathing patterns, facial expressions, hand and foot motion, and eye contact) stays with the candidate for long time. Listening to a smooth and polite exchange between the performer and the *prompter* can have a positive or marginal outcome; whereas, an awkward exchange may raise doubts about future participation. (With the average age increasing within Masonry, there are many Masons who feel that they cannot do the recital work as well as they could some years ago. Thus, they are reluctant to participate in these ceremonies. Many circumstances are attributed to this reluctance; often it is declining health such as, poor hearing or poor memory.)

Mobile Prompters: As for that performer who has hearing difficulties the possible solution would be to have the second *prompter* located at the opposite end of the Lodge Room and when the performer with hearing difficulty is about to start his recital then this *prompter* could easily move to a position immediately behind the candidate and be ready to assist the performer if needed.

The Challenge: The reported successes of dementia sufferers in California should be of interest to Masonry, as this success was attributed to participation in memory work classes. Participating seems to delay the disease’s development. Maybe! Masonic ceremonial work can present similar effects. If so, all senior members should be encouraged to take part in their Lodge’s ceremonies.

Senior Ceremonial Team (SCT): The idea of creating a Senior Ceremonial Team within the Lodge warrants consideration. As the average age in Masonry is creeping upwards, it is recognized that many of the senior members in the Lodge are stepping back from ceremonial work because they fear that their memory is not

as good as it used to be. This questionable fear can be easily dispelled, if the verbal interplay between the performer and the *prompter* was encouraged. This interplay could be developed further with a senior group because some unusual techniques would have to be produced in order to support some of the handicapped members. The basic criteria for a senior group could be that they: must be no younger than seventy years and are willing to co-operate with the *prompter(s)*.

SUMMARY: Finally, as *prompters* mean different tasks to different people, they are subject to the ravages of time in the form of slow erosions due possibly to the poor interest and limited guidance. An aimless drift serves neither the performer nor the *prompter*. The intention of this article is to stimulate the brethren to consider the possible shift from the remain – intact – prompting – approach towards examining and trying a new prompting-approach. *The Lodge might create a Prompter's team, composed of at least two prompters, preferably four.*

Furthermore, there is no prompting documentation that might suggest the 'right-way'. Presently, the appointment is nebulous and the style is anticipating the situation and responding accordingly. This style determines whether the interaction between the *prompter* and the performer is effective or ineffective. Naturally, the object within any Lodge should be a cooperative and sound understanding of the many *Performer-Prompter* situations.

Post Script: Prompt – to whisper to (a speaker) words which he has forgotten// to suggest words to a hesitating speaker.

'The word for prompting of a speaker is prompter'.

BOOK NOOK

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

A TREASURY OF MASONIC THOUGHT

Edited by Carl Glick. London: Robert Hale Publishers. First published, 1953; reprinted (paperback), 2003. Pp. xviii, 271. Order from Combined Book Services, Units I/K, Paddock Wood Distribution Centre, Paddock Wood, Tonbridge, Kent TN12 6UU, U.K. List Price, £9.99 (UK pounds Sterling). Distributed in U.S.A. by Trafalgar Square Publishing, P.O. Box 257, Howe Hill Road, North Pomfret, Vermont 05053, U.S.A; price, US\$17.95 plus shipping and handling.

The word Anthology means "A collection of flowers," and it usually refers to flowers of literature. Here is a Masonic anthology, of nearly 420 selections, put together fifty years ago by Carl Glick (1890-1971), an American author, playwright, theatre director, university professor, and Freemason (member of St John's Lodge, No 1, New York). Strange to report, the first edition of this book, by a notable American author, was regularly reprinted in England, of all places. The texts range in length from a single line to several pages; more than half of them are poetry. The editor classifies them under fourteen headings, with such familiar titles as The Builders; Wisdom, Strength, and Beauty; The Fatherhood of God; The Brotherhood of Man; Charity and Benevolence; Truth and Justice; Fortitude; Prudence and Temperance; Love of Country; and so on.

Ninety of the authors are known to have been Freemasons; but of course from time to time non-Masons have expressed ideas that are congenial to the gentle Craft. So we have appropriate quotations from the Bible, Confucius, Shakespeare, Tolstoy, Jefferson, and Lincoln. And on the poetry side, of course, there are many of the old favorites, calculated to draw a smile or a tear: Robbie Burns's "Farewell to the Brethren;" Will Allen Dromgoole's "The Bridge Builder;" George Free's "What Makes you a Mason;" Lawrence Greenleaf's "The Lodge room over Simpkins' Store;" Edgar Guest's "It takes a heap of living;" Rudyard Kipling's "The Mother Lodge;" Douglas Malloch's "Father's Lodge;" Edwin Markham's "To each man is given a day;" Rob Morris's "The Level and the Square;" and Wilbur D. Nesbit's "I sat in lodge with you." As a Canadian connection, we should also mention the poet John Gillespie Magee Jr, an American who came up here at the age of eighteen in 1940 to join the RCAF, before the Americans joined the war, and was killed a year later. His poem entitled "High Flight" ("Oh, I have slipped the surly bonds of earth") was cited by President Ronald Reagan in 1986, after the

disaster of the space shuttle Challenger. (I know a catalogue can be pretty dull, but these are all poems that every Mason should know.)

You can read the collection on your own for pleasure, a few pages at a time; or you can close off a talk in lodge with a real bang by quoting a short bit. One might imagine that it would have been a good idea to update the collection, to include some more recent works. But my problem is that I have trouble seeing why much of the modern stuff called "free verse" should be regarded as poetry at all; it doesn't scan, it doesn't rhyme, and it just looks to me like prose cut up into stove lengths. And the selections in this book are the real macoy.

We are fortunate that this magnificent work is still readily available, after fifty years. Every Mason should have his own copy, to improve his perception of the world and himself. Highly recommended!

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