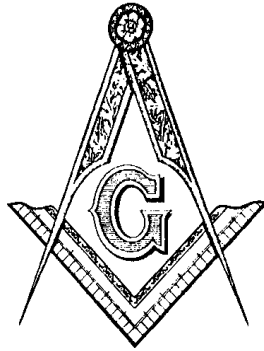


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ON  
MASONIC  
EDUCATION



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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In the Province of Ontario

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## **TO ALL CONTRIBUTORS**

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

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

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## **SUBSCRIPTIONS**

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

## **FROM THE EDITOR**

Once again I hope our subscribers enjoy this issue of *The Newsletter*.

It is surprising that we have been able to locate such little information on Grand Master William Henry Weller, but there is little which has been written about him. From this I have learned that if a Lodge member becomes an important personage one would hope that someone in the Lodge would prepare and update a biography, beginning while the member is still alive.

I was extremely interested in R. W. Bro. Norman Ryder's article on visiting a foreign jurisdiction. It can make us wonder how others see us when they visit Ontario.

Once again, "thank you" to those who sent in these interesting articles. Perhaps our subscribers could take *The Newsletter* to their next Lodge meeting and read one of the articles for "Masonic education." The article on improper solicitation should give members pause to reflect on the subject.

Brethren, I am at the completion of my three-year term as Editor. It has been a challenge and a pleasure to serve the craft in this manner. Please keep the articles coming and assist the new Editor in his work.

Michael Jenkyns

**M. W. BRO. WILLIAM H. WELLER (1824-1881) GM 1877-1878;  
1878-1879**



M.W. Bro. W. H. Weller

[By: R. W. Bro. John Beedham, PDDGM and member of St. John's Lodge, No. 17 GRC, Cobourg.]

William Henry Weller was born in 1824 in Coburg. He trained as a lawyer in Toronto but returned to practice in Coburg. He was married but is listed in the 1861 Census as a widower ( he was 37 years old). At the time of his death in Coburg on March 28, 1881, he was Master of Chancery.

William Henry Weller's father, William, was an early resident of Coburg and was the owner of the Weller Stagecoach Line that ran between Toronto and Kingston. He was the first mayor of Cobourg. William Weller was also a member of St. John's Lodge.

## **MASONIC CAREER**

Mr. William Henry Weller was initiated into St. Andrew's Lodge, No. 16 PRCW (now No. 16 GRC), Toronto, on January 20, 1846. After his move to Coburg he affiliated with St. John's Lodge, No. 5 PRCW and No. 497 ER (now No. 17 GRC), Cobourg, and served as WM in 1856, 1858 and 1864. He was elected as DDGM of Ontario District for 1859, 1861 and 1866. In 1849 he donated a Lewis to the Lodge, the stone of which resides beside the Secretary's Desk.

He held various offices in the Provincial Grand Lodge of Canada West: Grand Steward (June-Nov. 1850), Assistant Grand Director of Ceremonies (Nov. 1850-June 1851), Grand Pursuivant (June 1851-June 1852) and Grand Director of Ceremonies (Oct. 1855-Oct. 1856). He is not listed in further Communications

until the last Communication of that Provincial Grand Lodge, September 7, 1857, where he is listed as Grand Pursuivant and representative of St. John's Lodge. At this meeting the Ancient Grand Lodge of Canada was pronounced duly formed.

He attended the special meeting on July 14, 1858, held in the hall of King Solomon's Lodge in Toronto where the Grand Lodge of Canada and the Ancient Grand Lodge of Canada were united and was appointed Assistant Grand Director of Ceremonies. He appears to have served in various capacities in the Grand Lodge of Canada and was elected as Grand Master for the 1877-78 and 1878-79 term.

## **YORK RITE**

Bro. Weller was a member and First Principal of St. John's Chapter, No. 42, Coburg. He served Grand Chapter in various capacities and was elected as Grand Second Principal in 1875. He was Grand Representative of the Grand Chapter of Wisconsin.

[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. (2) *The History of St. John's Lodge, No. 17 A.F.&A.M. GRC, Cobourg, Ontario*, compiled by R. W. Bro. Derek Ward, published by the Lodge, 2001. (3) Biographical data compiled by V. W. Bro. Lawrence Runnals, copy retained by R. W. Bro. Wallace McLeod, Grand Historian.]

## **A BRIEF HISTORY OF ST. JOHN'S LODGE, NO. 17 GRC, COBURG**

[By: R. W. Bro. John Beedham, PDDGM and member of St. John's Lodge, No. 17 GRC, Cobourg.]

During the early years of the nineteenth century, Northumberland County provided a home to a number of Lodges, including: United Lodge of Murray Township (established 1817/18), Mount Moriah in Hope Township (Warranted March 27, 1811), North Star Lodge in Hamilton Township (Warranted June 18, 1819), all of which had closed after short existence, and also for St. John's Lodge



in Haldimand Township (Warranted October 4, 1801). Styles Hotel in Amherst, the headquarters for the Judges and Magistrates holding court in the area, provided a meeting place for North Star Lodge. The Hotel sported a sign adorned with Masonic symbols.

According to the Lodge *History*, St. John's Lodge was warranted on October 4, 1801, by William Jarvis, Provincial Grand Master of Upper Canada (Antients) as No. 19 (local), Haldimand Township, Northumberland County **and** "No. 764 on the register of the Grand Lodge of England" (p. 1). However, the entry in John Lane's *Masonic Records 1717-1894*, p. 256, reads: "St. John's Lodge. Athol 19 Provincial. Stile's (sic) Hotel, close to the Old Court House, Amherst [adjoining Cobourg] (Haldimand, Northumberland), *Upper Canada, Ontario*, 1796. Prov. Warrant 1796. (G.L.) Warrant 23 Sept. 1822 No. 764; No. 497 (1932). *Erased in 1857*. Now No. 17 on Reg. of G.L. of Canada in Ontario."

Given the known and recorded track record of the Provincial Grand Master of the time, R. W. Bro. William Jarvis, it is likely that the Lodge *was not* registered with Grand Lodge in London prior to the arrival of R. W. Bro. Simon McGillivray. This situation affected a number of other Lodges and was no doubt part of the reason that London did not respond to correspondence from the Grand Masonic Convention convened at Kingston on August 27, 1817. Such a situation casts no shadow on St. John's.

The first officers of the new Lodge were: W. Bro. Aaron Greely, WM; Bro. John Grover, SW; and Bro. Manchester Eddy, JW. The Lodge *History* notes that about 1806/07 the Lodge appears to have gone into darkness (although the list of WM's does not cease with names until the year 1809) as a John Peters Petitioned the Provincial Grand Master, R. W. Bro. William Jarvis for a Warrant to erect a Lodge in Haldimand Township. The date of the letter is October 2, 1807 and it is possible that the foregoing letter may also have been written in respect of a Grand Lodge Warrant which does not appear to have been applied for by the Provincial Grand Lodge or issued, although the Lodge *History* says "The Warrant was issued in the latter part of 1807" (p. 4).

The Lodge attended the (First) Grand Masonic Convention held at Kingston beginning on August 27, 1817. A certificate appears in the minutes indicating that Bro. Derek Markham was to represent the Lodge at the Convention and in July 1820, the Lodge paid £3-5-0 to the Convention. St. John's was thus a founding Lodge of the Provincial Grand Lodge of Upper Canada, under R. W. Bro. Simon McGillivray, and was issued with a new warrant on September 23, 1822 as No. 11

(local). *It was at this time that the Lodge was registered with London and Warrant No. 764 was issued by the United Grand Lodge of England.*

In spite of R. W. Bro. McGillivray's intentions to rectify deficiencies in the workings of the Provincial Grand Lodge his early departure from Upper Canada permitted matters to slip back into the "old ways." Some Lodges, however were not content to see this happen and Brockville Lodge, No. 3 PRUC, solicited the support of St. John's in creating the office of Grand Visitor to "visit, lecture and enquire into the state of every Lodge respectively, throughout the Province, and otherwise to promote views and interests of the Craft." Alas, there is nothing in the minutes of St. John's Lodge to indicate whether the request was supported.

Events would appear to overtake any action on Brockville Lodge's initiative. The disappearance of Bro. William Morgan of New York State in September 1826, he having threatened to divulge Masonic secrets, resulted in a torrent of anti-Masonic feeling across the north-west. Many Lodges closed forever, while others went underground. Of the twenty-six Lodges on the Register of the Provincial Grand Lodge of Upper Canada in 1826, eighteen had become dormant or ceased to exist by 1836. While it is unclear whether there were any communications between the Provincial Grand Lodge and United Grand Lodge before the formation of the Provincial Grand Lodge of Canada West in 1846, a general renumbering of all Lodges on the Roll of Grand Lodge (an ongoing effort which resulted from the Union of 1813 and saw renumbering in 1832 and 1863) resulted in St. John's becoming "No. 497" in 1832 on the Roll of the United Grand Lodge.

The Lodge took upon itself to maintain some contact with London as evidenced by a letter dated December 23, 1844 from the Grand Secretary, R. W. Bro. William White, in which he acknowledges payment of £2-0-0 "for Register Fees" and records the removal "from Haldimand to the Town of Cobourg". One other interesting item in the letter—proving that communication was few and far between—is contained in the following: "A general alteration of the numbers of Lodges took place in 1832 by closing up the vacancies occasioned by removing from the list those Lodges which had become extinct—by this your Lodge became No. 497 and you find it so placed on the annual calendar. You had therefore better mark the number under the present number in the margin of your Warrant thus 764/497." It is interesting that this advice came 12 years after the event!

St. John's was a founding Lodge of the Provincial Grand Lodge of Canada West (R. W. Bro. Allan Napier MacNab, PGM) in 1845 and was renumbered as "No. 5"

in 1846. The 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. The strong feelings and differences between the two Grand Lodges surfaced in Cobourg in 1856 in respect of the laying of the cornerstone of Victoria Hall. The Mayor, D'Arcy E. Boulton, a member of St. John's No. 5, erroneously applied to M. W. Bro. William Mercer Wilson, Grand Master of the Grand Lodge of Canada, to lay the cornerstone. The ceremony was attended with much pomp and circumstance and the cornerstone was laid by R. W. Bro. Allan Napier MacNab, Provincial Grand Master of the Provincial Grand Lodge of Canada West. When these two Grand Lodges were united in 1858, St. John's affiliated with the Grand Lodge of Canada and during the general renumbering of 1859 it was became St. John's Lodge, No. 17 GRC, Coburg.

While little is written about early social events of the Lodge, by 1848 the celebration of St. John the Evangelist was held in late December of each year and included a dinner and ball. St. John the Baptist's day was celebrated in late June with a procession to a local church (usually St. Peter's until 1926) where a sermon would be given and after a parade back to the Lodge, would be followed by a dinner for Lodge members and visitors. In 1926 the Lodge took to holding the Divine Service in different churches.

Charity was an important part of Lodge life, particularly in an age without any social "safety-net". And assistance was not just limited to Lodge members and their families. The Lodge *History* first records support for a widow and her family, whose husband had been a member of Goderich Union Lodge, No. 720 EC—and although there were no available funds, the Lodge collected subscriptions from members. In 1853 a subscription raised £10.00 for the Masonic Board of Relief in New Orleans.

There is little mention of difficulties between members of the Lodge. One "dispute" occurring in 1853, was reviewed by a Committee which could reach no conclusion and the Lodge resolved (May 8, 1854) "that until said brethren themselves arrange their private differences, they shall remain suspended from the Lodge...." Other noted cases resulted in satisfactory resolution of differences and the Brethren rejoined the Lodge.

The oldest surviving amendments to the Lodge By-Laws, dated 1811, note that the Lodge would meet "at our Lodge room, in the Township of Haldimand, on the Thursday be the full of the Moon, of each month, and if the Moon should fall on Thursday, that shall be the Regular day."

At this time the Lodge elected to meet “at the house of John Grover, Inn Keeper, Haldimand.” Grover’s Inn was located in Grafton, now the site of the Grafton Village Inn. During the Morgan “anti-Masonic” craze of the years immediately following 1826, St. John’s literally went underground and met secretly at various locations including “Widow Brown’s house” (about two miles east of Grafton), Caleb Mallory’s house in Hamilton Township (three miles away from Amherst) and in the upper floor of W. Bro. John Kelly’s house (just east of Mallory’s house). The Lodge did not meet in Grafton until 1844 and then “adjourn(ed) to Cobourg”. In Cobourg, the Lodge met in the Globe Hotel from 1845 to at least 1873. In preparation for their 1845 occupancy in Cobourg, the Lodge purchased three sofas “for use of the side benchers” (which are still in the Lodge and still in use) and the jewels for Lodge officers. The old original furniture was donated to the newly formed Ontario Lodge, No. 20 PRCW (now No. 26 GRC), Port Hope. On February 1, 1873, St. John’s removed to the top floor of the west wing of Cobourg’s new town hall, Victoria Hall, where it would remain for almost a century. Interim facilities were found in the Port Hope Masonic Hall from 1971 to 1977 while renovations and upgrading for the town hall were undertaken and while a new Lodge Temple building was acquired and renovated in Cobourg. The new Temple was dedicated on October 3, 1977. Renovations and a peaked roof were undertaken during 1993.

The ninth Grand Master of the Grand Lodge of Canada (1877-1878), M. W. Bro. William Henry Weller, was a member of this Lodge. In addition, many members have served the Grand Lodge A. F. & A. M. of Canada and the Grand Lodge A. F. & A. M. of Canada in the Province of Ontario in various capacities. Seven members have served as DDGM, one as Grand Senior Warden, one as Grand Junior Warden and seven as Grand Steward.

The Lodge celebrated its centennial on October 18, 1901 and Grand Lodge held its Annual Communication there to help celebrate the event. The meeting was AN event in more ways than that, though, as the Grand Master could not be in attendance and no one had informed the Deputy Grand Master who could not immediately be found—but all was put aright and the Communication took place, hearing for the first time an electronic speech by the Grand Master. However gold trimming of aprons and gold plating of jewels was not adopted by the Lodge until 1937 when authority for such was approved and placed in the Constitution of Grand Lodge. The bicentennial of the Lodge was celebrated on October 6, 2001 with the Grand Master, M. W. Bro. Terence Shand, and his wife, in attendance.

The Lodge is still operating as St. John's Lodge, No. 17 GRC, Coburg, and meets on the second Tuesday of each month from September to May inclusive\*, at the Masonic Hall, 20 James Street East, Coburg. (\* From 1801 until 1935, St. John's Lodge met every month. In 1934 Grand Lodge approved that each Lodge could decide whether to close during the summer months and the Lodge resolved to do so.)

[Sources: (1) *The History of Freemasonry in Canada from its introduction in 1749. Embracing a general History of the Craft and its origin, but more particularly a History of the Craft in the Province of Upper Canada, now Ontario, in the Dominion of Canada*, by J. Ross Robertson, published by The Hunter, Rose Co., Limited, Toronto, 1899, in two volumes. (2) *Freemasonry in Old Canada and the War of 1812-1815*, by W. Bro. John E. Taylor, May 13, 1958, C.M.R.A. Paper 44, Volume 2, published 1986 by The Heritage Lodge, No. 730 GRC. (3) *William Jarvis (1756-1817) First Provincial Grand Master of Upper Canada*, by V. W. Bro. J. Lawrence Runnals, February 17, 1961, C.M.R.A. Paper 57, Volume 3, published 1986 by The Heritage Lodge, No. 730 GRC, 1986. (4) *Masonic Records 1717-1894*, by John Lane, 2nd Edition, London, 1896. (5) *The History of St. John's Lodge #17, A.F. & A.M. G.R.C., Cobourg, Ontario, October 1801 to October 2001*, Compiled by R. W. Bro. Derek J. Ward, printed locally by the Lodge, 2001.]

## **SERENDIPITY - THE COBURG CITY HALL**

[By: W. Bro. Michael Jenkyns, FCF, PM Acacia Lodge, No. 561, Ottawa.]

The following information emerged when the article on St. John's Lodge, No. 17 GRC, Coburg, was being prepared. As it concerns an important Masonic personage about whom little is known, I thought it would be useful to include it.

The architect for the new Cobourg town hall (to be called Victoria Hall) was Kivas Tully (1820-1905).

Kivas was the son of Captain John B. Tully, RN (stationed for some years at Cork, Co. Cork, Ireland) and was born in Queen's County, Ireland, in 1820. It is not known where he received his schooling or his training as a civil engineer and architect. In 1843 he was initiated into Ancient Union Lodge, No. 13 IC, Limerick, Co. Limerick, Ireland (Warrant issued November 22, 1732 and the Lodge was still current in 2002). During that year he worked as Inspector of Buildings for the

Poor Laws Commission in Ireland.

Kivas Tully came to Toronto, with his wife, Elizabeth Drew, in 1844, and worked in his chosen field. Elizabeth died in 1846 and Kivas married Maria Strickland and they had two daughters.

In spite of these personal challenges, Kivas Tully continued his successful architectural work, which included: the first Customs House in Toronto, the first Bank of Montreal at Front and Yonge Streets, sections of Osgoode Hall, the St. Catharines Town Hall and the town hall (Victoria Hall) at Cobourg. At the laying of the cornerstone in St. Catharines, he attended as both the architect and as the Masonic Provincial Grand Superintendent of Works, an office he held from 1846-49.

He was quite a successful engineer as well an architect and businessman. He carried out studies on the Toronto Harbour and waterfront and a proposed Toronto-Georgian Bay canal. He became Harbour Master for Toronto. He also studied the Toronto sewage system.

In 1852 he became a Councillor of St. Andrews Ward and Alderman of the same Ward in 1859.

He was also active in social and recreational activities in the city, particularly cricket, and was President of the Toronto Cricket Club in 1855. He was also one of the founders of The Canadian Institute.

He affiliated with St. Andrew's No. 16 PRCW (No. 754/487 EC), now No. 16 GRC, on December 10, 1844, and Ionic Lodge, No. 18 PRCW (No. 798 EC), now No. 25 GRC, both in Toronto. He became WM of Ionic on December 27, 1848. He later withdrew from both St. Andrew's and Ionic because of his strong belief in an independent Grand Lodge and the strong feelings of loyalty to England by those two Lodges. He affiliated with King Solomons No. 222 IC (now No. 22 GRC) on May 29, 1850. He was elected WM on June 13, 1850. His signature as WM appears on a letter to Dublin dated October 18, 1850, bringing to the notice of that Grand Lodge the failure of the Grand Secretary to communicate with the Lodge. He was named Grand Senior Warden of the Provincial Grand Lodge on November 14, 1850. He signed as PM of King Solomon's No. 222 IC when recommending issue of a Warrant for Vaughan Lodge (No. 236 IC and now No. 54 GRC) on a Petition dated March 22, 1854.

He worked hard and supported the efforts which resulted in the formation of the Grand Lodge of Canada on October 10, 1855, in Hamilton. He was a founder member of Wilson Lodge, No. 48 GRC (now closed) and was installed as the first WM on December 28, 1857. In 1857 he was elected as DDGM of Toronto District.

As a result of his efforts for Freemasonry in Ontario, he was made an Honorary Past Grand Master of the Grand Lodge of Canada and an Honorary Past Grand First Principal of the Grand Chapter of Royal Arch Masons of Canada (1891).

[Sources: (1) *The History of St. John's Lodge #17, A.F. & A.M. G.R.C., Cobourg, Ontario, October 1801 to October 2001*, Compiled by R. W. Bro. Derek J. Ward, printed locally by the Lodge, 2001. (2) *Whence Come We? Freemasonry in Ontario 1764-1980*, Edited by The Special Committee on the History, Wallace McLeod, Chairman, published by the Grand Lodge A.F. & A.M. of Canada in the Province of Ontario.]

## **THE PIONEERS OF MASONRY IN ONTARIO**

### **(PRIOR TO THE FIRST PROVINCIAL GRAND LODGE OF 1791)**

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

Masonry originally came to this jurisdiction, in the late 1700's. This was over two hundred years ago, long before electricity and the incandescent light, before automobiles and trains and before Canada was a Dominion. But, did you ever wonder how difficult it must have been to for our ancestors to establish a lodge in those early days? Let us, for a moment, allow our minds to drift backward into time.

“When the colony of New France became British, by the Treaty of Paris on Feb. 10, 1763, Ontario was very sparsely populated. There were a few French traders, three more or less ruined forts at the sites of Kingston, Toronto, and one on the American side of the Niagara River, and a small settlement along the Detroit River. Otherwise the whole vast region was trackless forest and wilderness, tenanted only by Indians.” (*Whence Come We.*)

As an example of how sparsely populated we were, it wasn't until 1805 that a Mr. John Stlts was recorded as the first white settler in Brantsford (*later known as*

*Brantford*). In 1818 the European population of Brantford was 12 people and by 1823 there were nearly 100 people. This is hard for us to imagine given as Brantford is now a city with a population of over 86,000. Or, look at Ancaster: first settled in 1791 and it was fifteen years before the town had a grist mill (*the mainstay of a pioneer settlement*), a sawmill, an Inn and a blacksmith shop, but even at that point there were still only a handful of settlers.

John Graves Simcoe, the first Lieutenant-Governor of Upper Canada, desirous of building a nation from a wilderness frontier began to offer land grants to lure immigrants from the U.S. in the 1790's.

The USA, as you are aware, was settled long before our nation: however there was much political unrest in America, whose settlers were still recovering from the American Revolutionary War (1775-1781). Many of these families from south of the border were quite large and only one child could inherit the home-place. The rest were forced to move to developing cities or set out to a new frontier. The free land of Upper Canada offered to them in the north came at a perfect time and many of them were elated to have an opportunity to clear a piece of land and build their own homestead. Many traveled light and moved to the new frontier with only an axe and musket. Some came more prepared and brought seed corn and orchard shoots, cattle, hogs, and poultry.

Many of those immigrants felt compelled to leave America because they still remained loyal to the King of England, who at that time was King George III (1738-1820?). *King George was not a Mason, but six of his sons were very dedicated Masons.* When George III became mentally incapable of ruling as king, his first son, the Prince of Wales, was crowned Prince Regent in 1811 and several years later became King George IV. *He was the first English Sovereign who was a Freemason and he was the Grand Master of the "Moderns" from 1790 until 1813. He was also Grand Master Mason of Scotland from 1805 to 1820).*

What was it like for those early pioneers, to pack up and move to this vast wilderness? "The forest was the settler's enemy and had to be destroyed to create his fields. At the same time, it was his friend and gave him logs for his cabin, fuel for his fires, rails for his fences, wheels for his wagon, and a frame for his plow." (*New Book of Knowledge*)

Meals were cooked in a large pot hanging over a fireplace. There were no iceboxes or refrigerators; therefore to prevent leftovers and supplies from going bad, a pot of stew was often left hanging in the fireplace, often for up to a month.



Water was added from time to time, as well as new meat and vegetables *when available*, to freshen it up. Logs smoldered in the fireplace day and night, because it was the only source of heat and often the only light in the old log house.

Game provided food and leather for clothing. Almost all the clothes and blankets were made out of wool, which had to be sheared from the sheep, washed, drawn and hand spun on a spinning wheel, rolled into a ball of yarn and finally knitted into a garment.

Winter was an extremely hard season on the frontier and snow could often be seen blowing in through the cracks in the chinking between the logs. In bitter weather the entire family, would often be forced to huddle around the fire. When there was a shortage of leather some of them had to go barefoot and suffered frostbite. When her fire went out, a woman took the trail to the nearest cabin (*often a mile or two*) to borrow a pan of glowing coals (*of course there were no matches in those days*).

For months they had no fresh vegetables or fruit and when spring broke the women looked forward to finding wild mustard, dandelion plants, and fiddleheads, which could be boiled into a dish of greens. They also longed for wild strawberries, wild grapes, crab apples and rhubarb, which came to life in the early spring.

Only a few people brought bees with them and therefore had fresh honey as well as candles made from the bees wax. Others who didn't have bees made candles out of tallow (*animal fat melted down for the making candles and soap*). Only rich city folk had lanterns, which in the late 1700's would have burned whale oil. It wasn't until 1859, that scientists learned that kerosene could be separated from petroleum, which gave rise to the popularity of the kerosene lantern.

The first window coverings were made of a heavy paper greased with tallow, which turned away the wind and water and at the same time admitted a dim light.

All births were done at home. Ladies often only washed their hair once/week and most likely used egg whites as a shampoo.

The main social event of the week was to travel an hour, often on the hard wooden seats of an ox cart or wagon, to sit on a hard wooden bench, in a poorly heated, dimly lit, church and listen to the circuit preacher's sermon (*Minister's often looked after several churches and made a scheduled circuit*).

These were extremely difficult times where hunger, disease and early death were commonplace. The life expectancy of a man in Canada in the year 2000 was 72.7 years, however back in 1900, a man was only expected to live to the age of 48.7 years, and you can only imagine how much lower it was over 100 years prior to that.

Some of those early settlers were Masons prior to immigrating, and after a few years of hard work getting their family set up on the Homestead, they were desirous to establish a lodge in their settlement.

“The story of our pioneer lodges is hard to trace, because the records are fragmentary, and seldom have the actual minute books survived” (*Whence Come We*).

“The first Masonic lodge west of the Ottawa River was located in Detroit, Canada. Now, of course, this is a city in the United States, but it remained British long after the American Revolution and didn't join America until 1796.” There were a total of three lodges established in Detroit at that time and of these three, only one still exists today, which is Zion Lodge No. 10, warranted in 1764.

In 1791 the Constitutional Act of the British Parliament was passed to divide the colony of Quebec, into two provinces - Upper and Lower Canada. Prior to 1791 a total of six non-military lodges had applied to work in what became Upper Canada but by 1791 only four were active: two at Newark (now Niagara-on-the-Lake), one at Elizabethtown (now Brockville) and one at Cornwall.

Only one of these lodges is still operating today. Originally known as St. John's Lodge of Friendship, No. 2, when it was established in 1782, it is now the senior lodge on the roll of our Grand Lodge and is known as Niagara Lodge #2. These Masons constructed the first Masonic Temple in Ontario at Niagara-on-the-Lake which was completed by the end of 1792. The Lieutenant-Governor, Lt.-Col. John Graves Simcoe (who was also a Freemason) established the provincial capital at Newark. After visiting the new Masonic Temple he decided to hold the first legislature meetings there. The building was burnt down during the War in 1812 but was rebuilt 4 years later.

It is estimated that in 1791, even counting unaffiliated Masons, there were no more than 300 members of the Craft, probably fewer, living in what is now Ontario.

At this time, too (1791) no Grand Lodge had sole jurisdiction in this region: of three lodges in Detroit, two received their warrants from the Provincial Grand Lodge of New York (Moderns) and one from the Provincial Grand Lodge of Quebec (Moderns). Of the six pioneer lodges established in our present jurisdiction one held a warrant directly from the Grand Lodge of England (Moderns), three with the Provincial Grand Lodge of Quebec (Moderns), and one or possibly two from the Provincial Grand Lodge of New York (Ancients). With all these lodges originating from different Grand Lodges, they probably didn't feel very connected to one another, and perhaps most of them didn't even realize the others existed. When we factor in the great distance between these lodges, it is quite unlikely they did much visitation, which certainly would have helped them to learn better ways to keep their lodge alive.

Membership and attendance was a major hurdle in keeping a lodge alive, in those early years. It was not at all unusual for a lodge to open with six members and make the number perfect by initiating a candidate. It was often necessary to force attendance in some of the smaller lodges, so many passed a by-law "If any member be absent one hour after appointed time of meeting, he shall be fined sixpence, if absent the whole night, or time of business, he shall be fined one shilling and sixpence, except such absentee be sick, lame in confinement, or upwards of three miles from the meeting place" (*Whence Come We*).

As we have discovered, it was not a simple task to establish a lodge in that type of environment, and to make it worse the rural roads were muddy, bumpy wagon trails with few bridges over streams and rivers. A letter sent to England asking for dispensation to establish a new lodge could take six months to get there and a year or more to get a reply back – assuming that it wasn't destroyed in clashes between Loyalists and Patriots, or between British and Americans and Indians, or lost at sea. It was not until 1800 that a mail route was established between Montreal (Lower Canada) and Detroit (which was then a part of Upper Canada). Soon after this another mail route branched off going from Ancaster to Queenston and by 1810 this became a fortnightly service. However rural communities still had to find a way to get their mail to one of the main centres. It would have taken about a month for a letter to get from a rural settlement to a main center such as New York or Montreal, and at least another month or two waiting for correspondence back.

In conclusion, let us reflect upon the fact that the majority of those early lodges were forced to fold during those extremely difficult years. If it wasn't for the ongoing dedication and commitment to the Craft contributed by a small group of very hard working individual Brethren, I doubt that Masonry would have survived

all the hardships and obstacles they were confronted with. We owe a great debt of gratitude to those pioneers of Masonry, for they kept Masonry growing and alive in Ontario, during very rough times.

Hopefully this paper has, “taken us back to a period in the nation’s history when the greater part of the country was wilderness, when settlements were few and far between; when people were occupied either in conquering their enemies or in struggling to clear their land and build their homes. The American colonies and states had gone through the same stages of existence fifty to a hundred years before and were settled down to peaceful pursuits when Masonry was introduced about 1730.” However in Ontario the taming of the land and the establishment of Masonry happened in parallel, and to say the least, this must have been an almost insurmountable task. “That the Craft in Canada, in the face of such difficulties, ever survived and succeeded in establishing itself, and developing into the well organized Grand Lodge of today, is most remarkable and significant. The Craft in Canada may well feel proud of the splendid traditions of the past two hundred years” (*Freemasonry in Canada*)

## **A VISIT TO PORTUGAL – WOULD YOU MEET THE CRITERIA TO BECOME A MASON IN PORTUGAL?**

[By: R. W. Bro. Norman Ryder, PDDGM Wilson South District (2000-01) and PM of St. John’s Lodge, No. 104 GRC, Norwich.]

Last year I had an opportunity to attend a Portuguese lodge while on vacation at Albufara in the Algarve. As with any Ontario Mason visiting a foreign jurisdiction I had made contact here at home to determine whether there were any special considerations about visiting and to contact other brethren who had visited Portugal. There were none and I planned on attending Lodge.

I was struck by similarities to my part of Ontario: Albufara is a fishing village much like Port Dover and with my interest in fishing it was natural that I meet local fishermen. I asked my tour guide about the location of any Masonic lodge. She gave me general directions and said that it was not marked in any fashion except that it was located on a certain corner and had a row of mailboxes on it. I looked but couldn’t find it. Even at a nearby bar (whose owner was an English Freemason) no one knew where the lodge was. Later on when I was taken to the Lodge I found that I had been in the correct area and driven by it several times, but

the lodge had no sign or marking of any kind on the outside. Members do not wear any Masonic symbols, nor do they publicize the fact that they are Masons, as it has been illegal to attend lodge since 1996. I was told that if an employer found out an employee was a Mason he would never be promoted.

On the beach I soon met Jose, a marlin fisherman who represented Portugal in the world's marlin fishing competition. He is a quiet and unpretentious Freemason but when he finds out you are a member of the Craft he quickly provides his cell phone number and asks to be called, day or night, if his visiting Brother has any problems. Jose agreed to take me to the local lodge.

On our arrival we entered the building, went down several flights of stairs to an anteroom of white stucco walls and white tiled floors. This area also serves as a dining room. Artwork on the white walls were all original oils signed by the artists. They all had Masonic themes.

We were met by several Portuguese Masons and I was invited to share some wine until the rest of the brethren arrived. During this interval they began to talk to me. They did not want to see my dues card nor did they want anyone to vouch for me. They wanted to talk to me and decide from our conversation whether they would let me be invited into the lodge or not. Apparently they were pleased as they offered me an apron to wear.

The Lodge I attended was "No. 24" and its daughter-Lodge is "No.72", indicating at least 72 lodges in Portugal. There are also several Lodges holding their authority from the United Grand Lodge of England and administered by the District Grand Lodge of Gibraltar. The Grand Lodge of Portugal will not allow any new English lodges to be formed but it permits existing ones to function. When the Portuguese government banned Freemasonry most lodges disbanded. A few continued to meet secretly and to maintain the ritual and the number has slowly increased. The Grand Lodge of Portugal has an accommodation with "regular" French Masons (recalling that, even today, there are "regular" and "irregular" Grand Lodges there) and also feels close ties with England going back to 1773.

Even in the twenty-first century there are challenges facing Freemasonry in Portugal. The Lodge I attended had divided over the question of ritual – whether they would remain a three-degree lodge or change to a 32-degree Scottish-rite system. They stayed with three degrees.

When I entered the Lodge room I noticed that it was laid out differently to ours. In the centre was the altar with three candles and with three pictures in frames on the floor with the various degrees on each one. They turned up the appropriate picture for the degree they were in. A large rope (about 5/8 inch) was on the wall around the lodge with knots in it every so far. They also wear ties with a rope and knot configuration but I do not know the story behind the knots other than the significance of the cable tow in the first degree. The Wardens and the Master have candles instead of columns. There are two large pillars as you enter the lodge room by the Wardens. The Secretary sat at a desk on the north side of the lodge room.

Officers read the ritual in their jurisdiction to maintain the pace and flow of the meeting. I was told that they prefer to do this and avoid halting lectures and mispronounced words, such as they have witnessed “abroad.” The Master usually holds the office for 6 or 7 years for continuity and to provide proper leadership for the lodge.

The Lodge meets twice, every month, on the second Wednesday and the fourth Saturday.

Entered Apprentices wear white aprons with the point facing up. Everyone wears a light black cloth robe over their casual street clothes with collar medallions and white gloves. They call the roll for all members at each meeting. EA’s cannot speak at any meeting unless a senior officer addresses them, and they sit in the back row.

Candidates must present a “Manifesto” style speech expressing their feelings on what the degree meant to them to prove they understood the information provided to them in each degree. This is done after each degree. A member gave his Manifesto the evening of our visit.

## **THE ROOM**

During the evening I was asked if I wanted to see “the room.” I agreed and was taken to a very small locked room (about 6 x 8 feet). It was located away from the other rooms in the lodge. This room has a special significance for the new candidate.

First, a Lodge member must propose the candidate. Then he must pass two votes in the Lodge. They must also answer three verbal questions: (1) does he believe in

God; (2) does his wife support his lodge aspirations and (3) can he financially afford to be a member. (The fee to join is 340 Euros (C\$550) and this includes a black robe, medallion and apron. Dues are about \$60 per month. We paid almost C\$25.00 for our meal after the meeting).

## **CANDIDATE'S TEST**

After the candidate has been voted on in open lodge (the first of two votes), he meets his sponsor at a hotel on the night of the meeting and is taken to the lodge. There, the candidate is led to "the room" lit only with a flickering candle in a stand on the table. A large mirror is placed on a table angled so that he can see himself every time he looks up. On the table are located several labeled items. A large human skull is on the left side. Three saltshaker sized glass containers containing: salt, mercury and silver are arranged around the candidate's paper on the table. The Portuguese symbol – a coloured rooster – is also on the table. A paper and pen was directly in front of the mirror. The candidate must write down the answer to three questions: (1) why does he want to be a member (2) what does he have to offer to the lodge and (3) how can he live a better life. He is left alone for about 1½ hours to consider these questions and write out his answers. The members, meanwhile, open the Lodge and do their standard business. A hooded member later enters the room (and the candidate has no idea who he is) and takes his paper, leaving him alone in his candle lit room. The questions are read and the answers are discussed by the Lodge. At this point a second vote takes place. Voting is done in the same manner as we do with the black and white ballots. One black ballot is discounted. Two means a re-ballot and three means the candidate is rejected. If he is accepted the first degree is started – the candidate wearing the cable tow and hoodwink which we use. The Lodge makes a big deal out of leading the candidate around the outside rooms before they enter the lodge. If the candidate has been rejected he is returned to the hotel by his sponsor and the process stops. Thus means a rejected applicant goes home and has no idea of any other members' identity other than the member who proposed him.

## **BANQUET ROOM**

Members and visitors are told where to sit. The Entered Apprentice sits to the right of the Master and the Master of Ceremonies sits on his right. We had to place a napkin over our left shoulder if we were Past Masters while the EA had to place his napkin over his arm (waiter style). The MC leads the prearranged toasts –

these are written on a sheet that is passed to the next person who will give the next toast and so on. They have at least eight toasts and all end with the equivalent of “prosit” but in Portuguese. The last toast is a one-two-three movement of the glass accompanied by a rapid flow of words, ending with a salute, drinking as quickly as possible and slamming the glass on the table. Most members changed from wine to liqueur for this toast. Wine was on the tables, with one bottle to two members but others were opened when any empties appeared. They always wanted you to have some wine in your glass in preparation for the next toast. The toast to visitors is always made and the one visitor proposes a toast to the hosts.

In a general discussion after the banquet I was advised that many members felt that after the degrees there should be more time spent on the philosophy of the degree, rather than doting on the formality of ritual *per se*. They also felt that it was very important to change expectations towards members. The desire for young members who work and also support young families means a reasonable balancing act with regard to onerous memory work. For this reason candidates can read certain things and move on. I suggested that the Lodge consider having a mentor for each candidate to continue positive Professional Development as well as assisting new members because the sponsors may have insufficient background knowledge to nurture the EA through his Masonic career.

I will never forget the hospitality I was granted and I challenge readers to visit other countries “with an open mind and an open heart.” It is heartwarming to experience the brotherhood even in a language one cannot understand. The ritual is understood even when the language acts as a temporary barrier.

## **COME ALIVE! REVITALIZE!**

[By: W. Bro. Frank Dennis, PM, St. Andrew’s Lodge, No. 16 GRC, Toronto.]

“Whence Go We” by R.W. Bro. R. R. Beckett in the March 2002 issue of The Newsletter should have struck a chord with all Masons. It addresses the problems that Masonry faces in coming to grips with today’s world. “Three Joined Into One” by W. Bro. G. Holmes was more to the point, it showed that Ontario Masonry needs to adapt to the changes in our societies.

Our classic, basic Masonic ideas balance outward looking views with inward looking views. They also balance forward-looking views with backward looking views. Classic Masonry appeals to nearly all religions and classes and it suits



today's plural societies very nicely. Hence, our basic Masonic ideas don't need changing. Our lodges should be packed to the doors.

Today's problems, if any, relate merely to changing the present local styles so that they fit our basic ideas and our present social standards. Change does not come easy and often it causes conflicts between the old and the new. The history of Masonry gives plenty of examples of these kinds of struggles and battles. Our imposing, and specious, Grand Lodge title resulted partly from another Canadian dispute. The "net" reveals some of the current spats and tiffs in the USA. It seems that Masonry changes and grows only in bumpy fits and starts. Maybe now is the time for a fit, or a start. Some good signs, such as the Revitalising campaign, say that it may not have to be too bumpy.

When we tackle change, factual data helps to guide us. Without the numbers we just grope in the dark. This is a big topic, but some data exist and we can collect them fairly readily. Not all of us will agree on what the data mean, but at least we can agree on whether they are true. Possible topics include forward and outward looking views, religious diversity, presentations, communications, activities and modern skills. We can add more as needed.

"Forward looking" and "outward looking" data come from analysing Masonic Summons's, magazines and newsletters. How many of the items deal with the future? How many deal with the past? Do we look mainly forwards or mainly backwards? How well do we balance the two views? How many items deal with the outside world? How many relate strictly to Masonry? Do we look inward or outward? How well do we balance the two views? Do we have the classic Masonic balances?

The tone of our Services and Memorials gives data about "Religious Diversity." Do we favour a single faith? Do we have our classic religious diversity?

Turning to "presentations" and "communications", TV and computers set our social standards for writing, presentations, meetings, viewing and listening. The standards are fairly clear.

Writing standards have changed radically in the last few years, partly due to computers. These days, word processors check grammar and calculate Readability. What are the reading levels of our communications, magazines etc? How well do we write? People who know little about Readability or who don't use computer word processors rate as dinosaurs. Do we have dinosaurs among us?

Modern presentations use audio-visuals, PA systems and handouts. They have a fast pace. Three minutes is a long time for a thoughtful speech that sticks to the point and doesn't wander. How many Masonic presentations meet modern standards?

Today's meetings feature fast pace, high interest and participation. Working committee members do their homework so that committees get through their pre-set agenda fairly quickly. How up to date are the meeting styles of Masonic Lodges, Committees, Districts and Grand Lodge?

Activity can be measured by the number and type of meetings, both strictly Masonic meetings and varied social events. Do Masons stay active if their wives and families are kept out? How active are our districts and lodges and in which ways? How well do we plan, design and put on meetings and events? Do we publish good plans and budgets?

Graphic styles on the Net, TV and videos are well known to everyone. Talking heads are out. How do our Web Pages and Videos rate?

Listening is the crux of good communications. In Masonry, who listens to whom? How? When? How well do we listen to our members? What do they say? Do they listen to us? What do they hear?

"Improving the skills of Masons" is a tricky topic. It is also very vague. What skills do we teach, to whom, and how do we teach them? Do we have any data that support our claims? What skills do we need to tackle our problems? Are these skills displayed clearly by Masters, DDGMs and Grand Lodge Officers? Do our high-ranking Masons make good models?

If a lodge wanted to tackle these topics, how would they do it, you ask? Well, Mythical Lodge #2002 had a fine time going through the process.

The lodge had few immediate problems. Finances were sound. Enough candidates joined to keep degree teams working, although most work was done by Past Masters and Officers. Ladies' Night was still being held albeit with reduced numbers.

The future didn't look so good. Membership was dropping because old Masons died and some new ones took demits. Attendance was low and getting lower. Most Members were old and getting older. It was getting harder to fill the chairs.

The inner circle of the lodge decided to join the Revitalising program before they had real problems. They went through the list of criteria given above and rated themselves. As Old R.W. Charlie put it, “Stagnant. The lodge of the living dead.”

Having faced reality, it was easy to plan changes. In this case, they started with Communications. They talked to all members about revitalising the lodge and asked for ideas and help. To their surprise, they got many ideas and offers of help. Members included computer geeks, managers, planners, marketers, and other professionals; all of them ready to help. They talked to other lodges, who offered even more help.

In short, the lodge had a wealth of skills available. All that they had to do was use them. So they did.

Mythical Lodge is now doing very nicely. They rate high on all criteria. Masons with demits are coming back, attendance is up and there is plenty of snap in meetings. Degrees go quickly and smoothly with plenty of new helpers. The social side is blooming as new friendship circles are created. The inner circle has become a large, loose, outer circle.

Charlie summed it up, “We’ve come alive! And all that we had to do was ask for help.”

## **THIRD DEGREE TRACING BOARD**

[By: R. W. Bro. Doug Franklin, PDDGM, Ottawa District 1 (2002-03) and PM of St. Andrew’s Lodge, No. 560 GRC, Ottawa.]

After I was raised to the Third Degree, I asked several Brethren why there was no lecture on the tracing board in that degree. No one seemed to be able to give a clear answer. Over the years, as I visited numerous lodges in other jurisdictions, I witnessed and heard a lecture on the Third Degree, both with and without a tracing board. Those who have seen the degree using Ancient Work will know what I mean. Finally, I obtained a copy of the *Manual for Masonic Instructors and Students* published by our own Grand Lodge in 1948, and reprinted in 1955. In it, there is a splendid chapter entitled “The Chart” by M.W. Bro. N.C. Hart, P.G.M., adapted from earlier writers. What follows is an edited version of this chapter,

with minor revisions. Brethren should also study the excellent “Master Mason Degree” chapter in *Beyond the Pillars*.

The Master Mason’s Chart or tracing board used in our lodges is one of a series designed for the three degrees by Bro. John Harris and adopted by the United Grand Lodge of England, and later by the Grand Lodge of Canada. There is no lecture on the tracing board in the Third Degree, and the reason usually given is that the traditional history explains the symbolism of the degree. Still, there are interesting aspects of this tracing board not elaborated upon in the degree.

The overall form of the T.B. is an oblong surrounded by a black border. The letters W, N, E and S represent the four cardinal directions and therefore the correct orientation of the board and its dominant central symbol. This stark depiction of our final repository reminds us both of the uncertainty of life, but also that the end of life is itself a transition. The massive walls of the palace of a ruler and the modest cottage of a pauper are equally pregnable by death. The white background expresses purity and innocence, recalling the colour of the lambskin, that found most pleasing by the Deity.

From time immemorial it has been customary among certain peoples to decorate the graves of loved ones with some sacred tree or flower that would bloom perennially over them. Thus, the acacia has several meanings. The thorny tamarisk grows in the driest of climates and was said to be the famous “crown of thorns” in the New Testament. Noted for its tenacity, the wood of this plant, when made into doorposts, has been known to take root again. Hence, the acacia marks the actual spot of the first interment of the G.M., as well as being a symbol of the conquest of death.

The emblems of mortality are plain and also symbolic of this transitory life. They specifically symbolize the untimely death of our G.M. The word “AB” signifies father or master. The P.R., L., and H.S.M. are, of course the tools described in the degree. They represent the evil manifestation of human nature; tools used not for building, but for destructive purposes.

The figures 5.5.5 allude to the fifteen conspirators who determined to obtain the Master’s word. These numbers symbolize those who strive to obtain by unjust means those benefits which result only from faithful service and attention to duties. But the numbers also refer to the fifteen FC who formed themselves into three Lodges to search for the G.M. and the conspirators.

The three steps are emblematic of Youth, Manhood and Old Age. In youth as an

EA, we occupy our minds in the attainment of knowledge of moral truth and virtue; in Manhood as a FC we should apply our knowledge to the discharge of our respective duties to God, our neighbour and ourselves, so that in Old Age as a MM we may enjoy the happy reflections of a life well spent, and die in the assurance of a spirit that lives on.

The entrance to the porch is surmounted by an arch, and beyond the veil is the S.S. of the Temple where the Ark of the Covenant resides. The Hebrew characters on the arch are “Kadosh L’Adonai” or “Holiness to the Lord.” King Solomon placed the Ark beneath the blazing star in the S.S. at a special ceremony. The Ark is an emblem of the alliance the Most High made with His people, and the circle which encloses the triangle in the star is an emblem of the alliance or bond among Brother Masons.

The pavement is for the H.P. to walk on. His duties included burning incense in the Temple to the honour and glory of the Most High, and to pray fervently for the continuation of peace and prosperity throughout the year. When H.AB. offered his own prayers at high twelve the S.S. was not completed, nor the Temple dedicated.

The position of the S. and Cs., with both points exposed, remind us that we are at liberty to work with them to render the circle of our Masonic duties complete. The Cs. symbolize the beginning of life and the circle we run until the moment we arrive at the end—our eternal destination—thus indicating the completion of our earthly pilgrimage and suggesting the continuity of existence.

A MM’s [ ] is said to be opened on the C., because the Brethren present, being all MMs, are equally near and equally distant from that imaginary central point that among MMs constitutes Perfection. Neither of the preliminary degrees can assert the same conditions, because a [ ] of EAs or FCs may contain Brethren of the three degrees, so not all of them share the same knowledge and teachings.

So the T.B. of the M.M. points to a life beyond this one and the reward of honour that accompanies dedicated service and fidelity. Its silent symbols remind us to pass faithfully through this life, and diligently to perform our allotted tasks while it is yet day.

## **IMPROPER SOLICITATION**

[By: R. W. Bro. James Kirk-White, D.D.G.M. of Muskoka-Parry Sound District. Presented on his Official Visit to Algonquin Lodge No. 434, Parts of a paper printed in The Tracing Board, GRS, 1969, were adapted in his message. The entire speech can be seen here: <http://kirk-white.com/m-p-masons/DDGMJan04.htm>, provided by R. W. Bro. Alain St. Jacques, DDGM Wilson South District.]

Improper Solicitation is a Masonic subject with much diversity from Lodge to Lodge, District to District, and Jurisdiction to Jurisdiction. There is no Grand Lodge written policy on the subject—only tradition—and we all know how varied tradition can be in Masonry. The Custodian of the Works, M. W. Bro. C. Edwin Drew notes in part “In response to your question, I must first commend your initiative in tackling this misunderstood subject. I see no problem with your approach. Just in case you are not aware, Grand Lodge has addressed this subject many times, and one result was the pamphlet, published in 1988: ‘The Question of Solicitation’....”

The decision to join Masonry must come from the candidate himself and it should be based on a favourable opinion preconceived of the institution, a general desire for knowledge, and a sincere wish to render himself more extensively serviceable to his fellow creatures.

Without any information on what Masonry really is, the candidate who answers these questions in the affirmative when they are put to him, is simply agreeing with the principle of the questions, rather than seriously declaring upon his honour that his motives are preconceived based on the knowledge of facts.

It is possible, of course, to have a favourable opinion of Masonry before joining, but not much more than that. A candidate cannot know much more unless the information is supplied to him prior to his initiation ceremony.

Brethren have been heard to say, “No one is ever asked to join the Masons.” As much as it may shock some of you, this statement simply is not true. Many of us were asked if we would like to join; the brethren who asked us to join were also asked to join; and we have heard from many others who have been approached to join the order.

Our Grand Lodge publicly states . . . "To be one, ask one." This statement is prominently displayed on the opening page of the Internet website for the whole

world to see. But, can this statement be considered a slogan to solicit membership? Just like ‘We try harder’ (Avis), ‘Good to the last drop’ (Maxwell House), ‘Breakfast of Champions’ (Wheaties) and ‘To be one, ask one’ (Freemasonry). Similarly, instigating a conversation with a friend or family member, who is not a Mason, by stating, "By the way Joe, if you are ever curious about Masonry, just ask. It’s very interesting and it sure provides me with a lot of pleasure,”—would that too be considered soliciting?

I think we all can agree that slogans and similar conversations with friends are definitely forms of solicitation. But what kind of solicitation is it, and is it really permissible? And if it is permissible—then by whom? By our Grand Lodge of course and they lead by setting an obvious example. Especially obvious to those of us who visit their website which has been responsible for many new members.

So—wherein lies the confusion?

“Masonry, being free, requires a perfect freedom of inclination on the part of every candidate for its mysteries.” Thus the candidate agrees that he is joining the order, unbiased by the improper solicitation of friends, and uninfluenced by mercenary or other unworthy motives. The word "improper" is used advisedly and deliberately. It is referring to the “kind” of solicitation. It may be argued that its use implies that any kind of solicitation is improper, but if that is the case, how much stronger the sentence would be if the word “improper” was left out altogether, and read “unbiased by the solicitation of friends.”

Thus it is valid judgment that there is indeed a proper solicitation and an improper solicitation.

The dictionary states: **Solicitation: -to ask; -importune; -invite; -beg; -implore; -crave;** and oddly enough, in that precise order. The definition of the word itself is quite varied in its expressiveness. And don't neglect the word “unbiased” which is referring to the candidate’s own behavior towards an improper solicitation. For without that behavioral concept, a candidate, receiving an improper solicitation by an over-enthusiastic Mason, would be automatically disqualified by actions other than his own. But with its inclusion, it is the candidate who will determine the factors which effected his decision to join the order.

Improper solicitation may include such things as: offering special inducements to join; the offer of speedy advancement in office; the suggestion of material gain;

not ensuring that the man is honourable; that there is no effort expected from the candidate; that maintaining his job depends on joining; that his wife cannot join Eastern Star unless he joins; and so on.

If you have a friend or family member and you believe he is “good material” for Masonry, and you think he would enjoy being a member, why not tell him some of the things that may properly be told about Masonry. In fact, the truth is, Masonry is too good to keep to your self, it should be shared with someone you love and respect. Many of the greatest things about Freemasonry, and of being a Mason, are not Masonic secrets and should be shared, and without the necessity of waiting to be asked first.

Our Grand Master has said many times, “Let your light so shine before men, that they may see your good works.” Taking that one step further your pride in being a Mason should also shine and with every opportunity.

There are some things that should definitively be shared with all prospective members: a belief in a Supreme Being who has revealed His divine will and rewards virtue and punishes vice is necessary; we are founded on the purest principles of piety and virtue; possess great and invaluable privileges for worthy men; that it is philosophy of life, which if practiced by men the world over, would bring about peace and happiness; a beautiful system of moral instruction; and a friendly atmosphere in which all men may find brotherly love. You would be surprised how attractive that information sounds when you express those sentiments, using your own words and experiences, to a friend or family member.

And tell your friend that memory work will be expected of him and why. Memory work is a valuable tool used in our rituals to constantly improve the intellect of all our members, and a scientifically proven aid in the preservation of our mental faculties as we age. It is a tool which, once accepted for what it can and will do, will be embraced by him and very much appreciated by others. Thus making a good man better.

Suggest to him that he might find real pleasure in being a member of our Order. But then leave it to him, “of his own free will and accord,” to come to a decision.

Remember that many men are quick studies and an application form should always be handy. In fact, a carefully prepared information letter, covering some of the topics above and attached to the application form is a good idea.



How much better it is, when an applicant for Masonry knows definitely what kind of institution he is joining, rather than joining in ignorance, paying his fee, and finding after taking his first degree, that he did not get what he expected, so we see him no more.

In conclusion, let us discuss the reward that is waiting for you because you shared Freemasonry. You will receive profound pleasure when you sponsor, and mentor, a candidate. It takes place as you observe this man over the years, as he, and his family, mature and develop within his Masonic journey. The reward is the feeling of pride in knowing that you were an important component in making his journey of a lifetime possible. I realize it sounds selfish when one seeks rewards within Masonry, but in this singular case, I believe -selfish is good.

## **THE WELL DRESSED MASON**

[By: R. W. Bro. Raymond Daniels, FCF, Chairman of the Committee on Masonic Education, PGJW (2000-01) and PM of New Hope (now Mystic Tie) Lodge, No. 279 GRC, Orillia.]

The Final Charge delivered to the Fellow Craft makes it clear: “*The internal and not external qualification of a man are what Masonry regards.*” In other words, clothes do not make the man. Yet, the Lodge is one of the last bastions where formal dress is the normal standard. Where did this dress code originate, and what is the rationale for maintaining it?

Historians of costume agree that George Bryan (Beau) Brummell, 1778-1840, set the standard convention for men’s clothing fashion which, with minor modifications and simplifications, still pertains to this day—long trousers and tailed coat, replacing knee breeches and hose, dark colours for coat and vest. The well-known paintings of Masonic meetings depict the members in the formal dress of the day. (The painting by an anonymous artist of a Viennese Lodge depicting the composer Mozart, and the work by Stewart Watson ‘*The Inauguration of Robert Burns as Poet Laureate*’ are examples from the 18<sup>th</sup> century.) From the beginning of Speculative Freemasonry, we have observed formality of dress.

The chapters on Protocol and Etiquette in both *Meeting the Challenge* (1976) and *The Masonic Manual* (1989) define the standard and specify the usage in our Grand Jurisdiction. The custom followed in Lodges varies—white tie and tails, tuxedo, business suit, even highland dress in some with Scottish roots. I have

attended lodges where even the Candidate on the night of his Initiation is instructed to wear a tuxedo because that is the standard dress for all members of the lodge! In most Ontario Lodges, dark business suit, white dress shirt, and conservative tie is normally worn by members.

Costume throughout western civilization has been worn as a means of identification. The candidate for office in Rome wore a white toga. Ecclesiastical vestments are worn in church and judicial robes are worn in court. Black leather can indicate membership in the motorcycle club and logos on jackets or shirts may signify the team loyalty of hockey fans. The flat cap in Britain was a proud badge of the working class.

In the business world at present a casual approach to attire is the norm, and 'dress-down Fridays' are common. 'Smart casual' is often specified for evenings out at the theatre and restaurants disregard the 'jacket and tie' rule more often than not. However, a current television commercial advertisement (Moore's--The Suit People) suggests that tuxedos are now being worn on many occasions, not just at weddings.

Indeed, the tuxedo itself, now regarded as 'semi-formal' for gentlemen, was first introduced as a casual alternative to full dress 'tails' in the late 1800's when the tail-less dinner jacket made its debut at the Tuxedo Club, renowned for social and sports functions in the exclusive colony developed by Pierre Lorillard at Tuxedo Park, New York.

Many of our traditions in Canadian Freemasonry were inherited from England together with the ancient rites and ceremonies we follow. Our history informs us that Military lodges were a major formative influence in the early days. In matters of dress, the standards observed in the gentleman's club and the officer's mess have had significant influence. Just as the lodge is tyled from the outside world, the 'working clothes' of a Freemason set us apart as different. In the proper sense of the word, we are an élite--by definition, a group apart!

It may be considered 'old fashioned' by some, but dressing up gives a sense of occasion, and is an outward gesture of the respect we hold for the Craft in general and more especially for our fellows in the lodge. Uniformity in dress is a symbol of teamwork--unified purpose and concerted action--an indication that the whole is greater than the sum of its parts. In sports, the military, the police, in the performing arts (orchestras and choirs), the individual wears a uniform to signify that he is part of a larger unit with a common purpose.

Will a relaxation in formal dress attract new members to our lodges or encourage present members to attend more regularly? I doubt it very much. The lowering of standards in Freemasonry, whether moral or social, will ultimately destroy us by eliminating the reason for our existence. Actions always speak louder than words. No, a meeting of the lodge opened in the Name of the Great Architect is not merely an unbuttoned get-together. No, dressing formally does not make us, like the Pharisee of old, better than other men, but it is an indication that we press toward the mark of our high calling.

It was Bro. Sir W. S. Gilbert, the librettist of the great operas composed by Bro. Sir Arthur Sullivan, who wrote in The Gondoliers, "*When everyone's a somebody, then no one's anybody!*" A friend of mine who became a Mason some thirty years ago, always said, "If you're a Mason, you're a somebody." If you think about it, he was right. A Freemason is indeed a "somebody!" Perhaps our formal dress code is a small signal that not just "anybody" can become one.

All of which is my personal opinion. I have not been able to find any substantial historical basis for what would appear to be "established usage and custom" in our lodges.

## **ELECTIONS FOR LODGE OFFICERS**

[By: Bro. Marshall Kern, Victoria Lodge, No 56 GRC, Sarnia: celebrating 150 years of light in 2004.]

It is proper to consider the importance of elections in Freemasonry. Our Order has demonstrated democratic principles from the earliest times. We learn in our Ritual that operative Masons would choose those more skilled members of their lodge to lead them. The formation of the first Grand Lodge records that the Grand Master and officers were determined by election.

It must be noted that no Brother has special authority at the voting box; there is no veto, nor weighted voting. Every Brother has but one vote. Each vote is equal. Every Brother present must cast a vote in an election. Each vote is a statement of support for a Brother.

It is significant to elect by secret vote the executive officers of the Lodge. There is a written vote, free of influence. The scrutineers proclaim the decision of the Lodge. A mandate is granted to the officer-elect; it is his to accept or decline. The

vote is a statement of support, encouragement, trust and respect in the officer-elect.

The voting by hand of the non-executive officers of the Lodge gives them a clear signal of the expectations of the Lodge. They have the ensuing year to earn the trust and respect of the Lodge as they learn their office.

It is through the election that we decide who shall govern us. Whether an officer is being elected to his first chair, or being granted the continuation of a mandate for an office he has held for many years, it is during the election that a Brother learns of the confidence the Lodge grants to him. We should therefore conduct our elections well.

It is also proper to consider the preparation for an election. The election process begins several months before the actual election night. The WM and SW meet to plan the officer progression, and prepare the protocol of election night. The WM and SW should work closely before election night so they both know who will be sitting in what chair the following year.

The officer progression is normally to be from the junior offices of Stewards, Inner Guard, and Deacons, through the two Wardens' chairs, to the East. Officers such as Secretary, Treasurer, Chaplain, Tyler, Organist, and Auditors may carry a mandate through repeated terms. The intention of each current officer should be determined. Those intending to remain in a position should be acknowledged. Those needing to remove themselves from an officer's role should be noted and a new candidate for office found.

Every Brother proposed for an office should be aware of the expectations of the SW for the Lodge in the ensuing year, and the specific role he is expected to fulfill. This is where the long-range plan for the Lodge proves its worth and value.

In the event that several Brethren seek an office in a Lodge, it is incumbent on the WM and SW to discuss the situation with those Brethren so the harmony of the Lodge can be preserved while the contributions of the willing Brethren can be enjoyed.

The Book of Constitution of the Grand Lodge of Canada in the Province of Ontario offers direction for the conduct of elections in a Lodge. The Bylaws of a Lodge also offer direction. Finally, the history and common practice of a Lodge should guide election protocol.

The Book of Constitution (2002; Sections 217-229, 291-293) tells us which offices are elective and which are appointed. There is a reminder that officers must be members in good standing who are Master Masons and have proven their proficiency in the Master Mason Degree. Officers are expected to live in the jurisdiction of the Lodge and exceptional circumstances require permission of the Grand Master. A Brother may only hold one office in one Lodge at a time and any exceptions to hold multiple offices, or offices in several Lodges, requires permission of the Grand Master.

Further, the Constitution tells us that nominations are restricted to those offices where the election is by open vote of the Lodge, not a written vote. The Tyler is always elected after nominations are made, and the decision is by open vote in the Lodge.

Our Constitution not only gives every member the franchise to vote, but Section 292 declares forcefully “Voting is not optional.” Democracy cannot be sustained if the members abstain from voting. They must make a decision, and make it known.

With 150 years of practice now, Victoria Lodge No 56 still depends on our Bylaws to tell us when in the year we are to hold elections, the order of the offices for which we are to conduct our elections and which offices in our Lodge are elected or appointed.

Common sense should remind us of a few practical tasks to prepare for an election. Ballot papers and writing instruments should be available. The ballot papers may be blank pages, or some convenient form where the Brethren can write the name of the Brother for whom they are voting. Scrutineers may be recruited from another Lodge in the District to provide both impartiality and enjoin the visitors in the life of the Lodge. Each Brother expecting to be elected should be contacted and his attendance confirmed. If a nominated or elected Brother is not present, the WM-elect may speak for him. Prior to the election, the SW should arrange with a Brother to make the nominations for those offices where a nomination is required.

From the time of preparation for elections, through the administration of a fair and enthusiastic election meeting, to the time of Installation, the importance of the task at hand must be remembered. Our task is to find those Brethren amongst us who demonstrate skill in the Craft, and whose merit should be rewarded with the challenge of leadership. We are choosing those men who will live and exemplify the final charge of the Installation ceremony. We can give them the respect they

deserve by respecting the process and protocols of our elections.

The author is grateful for the guidance and encouragement of the more experienced officers of Victoria Lodge No 56.

[References: (1) The Book of Constitution of the Grand Lodge of Canada in the Province of Ontario, 2002 edition. (2) Bylaws of Victoria Lodge No 56. (3) *Meeting the Challenge*. (4) *Whence Come We?* (5) *Towards the Square*.]

## **FOUND IN THE SUMMONS**

David Cook, a member of our Editorial Board and WM of Ashlar Lodge, No. 701 GRC, Tillsonburg, has noticed that occasionally a Lodge Summons will contain an interesting item that we might all benefit from reading. He has taken the following item from a recent Summons of his own Lodge.

“When hard cash was scarce, in Upper Canada, back when Masonry was in its infancy, occasionally payment of dues became a hardship. Barton Lodge in Hamilton, is recorded as accepting wheat delivered to a brother’s Mill, from any brother of the lodge as payment for his dues. The mill would then forward the money to the lodge.

Of course we don’t accept wheat, but in these modern times we do accept currency.

Please check your dues card, and pay us a visit and pay us some money.”

W. Bro. Cook also found the following in a recent Summons of St. John’s Lodge, No. 104 GRC, Norwich.

“Once in a while you see a movie that grabs you. I recently saw “Pay it Forward” and wanted to reflect on the message that grabbed me. Simply stated, you are assisted by someone at some time and it ends up being a turning point in your life. Instead of paying them back, you take on the obligation to assist three others, some time in the future. When you think you can make a difference in a meaningful way. In other words you accept assistance and you pay it forward to three others as a part of your obligation.

It’s unique that three members of your lodge did an investigation on you before you became a member. Three or more worked diligently to provide a meaningful

degree, which no doubt made a difference in your life.

Have you, 'Paid it Forward yet?'?"

## **QUESTIONS OF THE FRATERNITY**

We hope that readers continue to enjoy the challenge. Here are three more questions:

- 1) If the Master is a past Grand Lodge Officer, which collar should he wear when he presides in his lodge?
- 2) Can a brother wear his Masonic jewels at a Masonic memorial service?
- 3) Which brethren are entitled to The Grand Honours, and how many each?

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

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2366 Cavendish Drive,  
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L7P 3B4  
Fax: 905-315-7329  
Email: [iain.mackenzie@sympatico.ca](mailto:iain.mackenzie@sympatico.ca)

Here are the answers to the three questions that were posed in the March 2004 Issue (Vol. 19-1). Brother Bob Broom of Equity Lodge, No. 659 GRC, Orillia has again sent in excellent answers that we are sharing with all subscribers.

- 1) What is the origin of the Warden's columns and what is their significance?

Bro. Broom notes that by 1760 the Wardens of a lodge had acquired miniature columns that represented Boaz & Jachin and were used to indicate whether or not the lodge was "at labour" or "at refreshment." And so, when the Junior Warden's column is standing the lodge is NOT in session, as it were. When the Senior Warden's column is standing, the lodge is in session or at labour. When the Senior Warden's column is standing, the Junior Warden's column must be lying down and visa versa. The position of the columns tells the entering brethren the status of

the lodge.

[By the way, I might add to Bro. Broom's reply that the Warden's columns are relatively recent additions to the ritual. The two earliest pillars (or columns) in the ritual, referred to in "the old charges" which run from 1400 onwards, were those built by the children of Lamech to preserve a record of the known sciences in case the world was destroyed by fire or flood. KST played a very minor role in these records, and his pillars were not mentioned at all! It was not until 1700 that we find Solomon's pillars mentioned, at first y biblical reference only, then by initials. It should be mentioned that throughout the first half of the eighteenth century, the Wardens were floor officers doing the same job as the Deacons today. They had no seats during the ceremonies and no pedestals or pillars. It was not until 1760 that we have evidence of the Wardens carrying in their hands one of the two pillars representing the B and J of KST. The Warden's columns are therefore small replicas of B and J and are portable emblems of their respective offices. Iain.]

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?

Bro. Broom says he takes his answer from David Bradley's *Penetrating The Veil* (page 61). M. W. Bro. Bradley writes that the ritual mentions the letter G as representing God, the Grand Geometrician of the Universe, but it also represents Geometry which, according to ancient philosophers, was the motive force upon which the world was based.

[Regarding the use of the letter "G" to represent God, instead of the Delta, Bro. Broom makes a good point. However the word for the deity begins with "G" only in English and German, but not in Hebrew, French, or many other languages. It cannot therefore be considered representative of the deity in those other languages. I speculate that it was first used in England for linguistic reasons and that in a truly universal brotherhood, the Delta would be more appropriate. Iain.]

3) Why is the candidate deprived of all metal when he enters the lodge?

Bro. Broom writes that bringing metal, coins, watches, medallions, etc into lodge can bring unpleasant or disruptive influences. These disturb the "harmony" of the lodge by changing the focus of the brethren from the GGOTU and lodge work to worldly and material interests. Also, by not bringing money or metal into the lodge, the candidate is neither richer nor poorer than any other brother. He is simply himself as he is, one among equals.



## **CUSTODIAN'S CORNER**

### **LODGE FURNITURE**

[By: R. W. Bro. Jack MacKenzie, member of Blackwood Lodge, No. 311 GRC, Woodbridge; PDDGM Toronto 7 District and member of the Lodge of Instruction.]

In The Newsletter (Vol. 18 -2), an article by R. W. Bro. Raymond Daniels appeared which dealt with the evolution, life cycle if you will, of Masonic Lodges. The article stated that they were born, lived and died as is the nature of all living things. Therefore we shouldn't be surprised when this happens and a lodge surrenders its charter and goes "into darkness".

My own lodge, Blackwood Lodge No. 311 has gone through an evolution of sorts which has forced my consideration of such subjects with regard to lodge buildings themselves.

During the summer of 2000 while lodge was recessed, mould took a firm hold in the attic and walls of our lodge room and at the same time the flat roof of our building developed significant leaks. When we went in to prepare for our September meeting substantial damage had occurred. Cleanup was not a "do it yourself" task. With mould present, specific methods of cleanup and removal had to be employed. Estimates to cure the mould problem and repair the roof were obtained and it became evident that this repair was financially beyond our capacity. So after 100 years in our present location and 125 years in Woodbridge, the building and property were sold, our furniture was placed in storage and we became tenants in the new lodge building in Maple, Ontario. I won't dwell on the emotional trauma this decision caused, needless to say it was a stressful period.

An end of an era.

Now move forward to 2003.

Plans were being formulated to erect a new lodge room on the premises of the Shriners building on Keele Street in north-west Toronto. As these plans progressed and it became more evident that the room would be built, overtures were made and discussions were held and the end result was that Blackwood Lodge would donate their Masonic furniture for use in the new Masonic Center.

Now for the purpose of this article.

Throughout Ontario, there must be several Lodges, which for one reason or another have sold their building. It would seem to me there must be a veritable treasure trove of Masonic furniture in storage overall. On the other hand, we have all heard of lodges suffering fires, vandalism, or other such misfortunes where regalia or furniture has been lost. They try to pick up the pieces as best they can. How much easier could we assist their return to normalcy by making available to them this unused furniture stored away somewhere.

I am strongly suggesting that a central information location be established containing a list of furniture available for re-use by lodges suffering loss. Members whose Lodge building close could inform this center of furniture or regalia which is available. Lodges which suffer a loss, would, through this service, know that appropriate Masonic items would be made available to them, thereby relieving themselves of this worry during a very stressful period. An opportunity to offer assistance within the Masonic family would have been presented and resolved. The satisfaction that your furniture is again being used for its intended purpose is personally satisfying and goes a long way to relieve the disappointment of losing the building.

And who knows, like us, you may get to visit it every once in a while.

## **BOOK NOOK**

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

**THE QUEST FOR LIGHT: MASONIC ESSAYS OF WALLACE MCLEOD**  
2nd Revised Edition. Lancaster, VA: Anchor Communications. 2004. (ISBN 0-935633-34-0.) Pp. xi, 287. Price, \$24.95 US, plus shipping and handling. Order from Anchor Communications, 5266 Mary Ball Road, Lancaster, VA 22503, USA; email, [order@goanchor.com](mailto:order@goanchor.com)

It may seem a bit strange, or even improper, for your humble reviewer to talk about a publication that he actually wrote. But I can assure you that he gets no royalties, or any share of the profits. It was a fair bit of fun to write the book, and maybe you'll be amused to hear about it.

First, a bit of background. Every few years the Australian and New Zealand Masonic Research Council (ANZMRC) invites a Masonic student from abroad to come and speak to the Research Lodges in the region. I was the fourth person to be so honoured, and in 1997 I spent the better part of two months Down Under, enjoying the hospitality of many Brethren, and visiting quite a few Lodges as guest speaker. The Research Council published a collection of nineteen of the talks. Eventually the Council Secretary sent some surplus copies to America; they seemed to generate a bit of interest, and so it seemed appropriate to issue an American edition. In an effort to broaden the horizons a bit, five more chapters were added, that had a specifically American (i.e. Canadian) perspective, all taken from the successive reports delivered by the Grand Historian at the Annual Communication of the Grand Lodge of Canada in the Province of Ontario.

I shan't provide a full list of all twenty-four papers. (Did I hear you say "Thank you"?) But some of them will be familiar to the patient people who have had to listen to me over the years; such as Masonic references in literature, the use and abuse of Masonic symbols, the evolution of our ritual, and the way in which we might respond to criticism by non-Masons. Other chapters talk about various early documents, such as the old manuscript constitutions (or old charges), the Leland-Locke Manuscript (which purports to describe the nature of Freemasonry in 1440), and a mildly obscene anti-Masonic poem of 1723. There is also an outline of the life and significance of the Scottish poet Robbie Burns (1759-1796).

Some of the other papers are specifically connected with the Craft in our country: such as a report on Canadian Freemasonry in 1837; a summary of the various Masonic Rituals used from sea to sea; a discussion of whether our fees and dues are high enough to sustain us; and an outline of what is called Prince Hall Freemasonry. Then there are brief biographies of a few early Masons with Canadian connections: Josiah Henson (1789-1883), an African-American who settled in Dresden, Ontario, and was involved in the "Underground Railway," transporting escaped slaves to freedom in Canada; Simon McGillivray (1785-1840), our Provincial Grand Master, who climbed Mount Popocatepetl in Mexico in 1830; Elijah Crocker Woodman (1797-1847), who lived in London, Ontario, but was exiled to Tasmania after the Rebellion of 1837; and John Auldjo (1805-1886), who was born in Montreal, and who climbed Mont Blanc in 1827.

That's probably enough self-promotion. It is, as I have hinted, embarrassing to talk about my own book. But those who have read it don't seem to think it's too bad. So try to forgive me.

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

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

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

### **DDGM CORRESPONDENCE COURSE**

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

The Course is divided into three programs:

DI Duties and Leadership

DII Administration, Finance and Communication

DIII Protocol, Etiquette and Ritual

Applications can be obtained from:

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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:

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