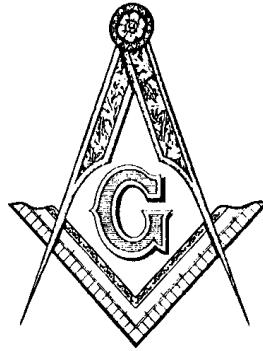


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ON  
MASONIC  
EDUCATION



THE  
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IN THE PROVINCE OF ONTARIO

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M.W. Bro. Allan J. Petrisor

**THE GRAND MASTER**  
M.W. Bro. Allan J. Petrisor  
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In the Province of Ontario

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## **TO ALL CONTRIBUTORS**

The Newsletter aims to make available articles and presentations written for Masons of Ontario, by Masons of Ontario. 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. Normally 1200 words is the limit. Longer articles of special merit might be printed in sections over several issues.

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## **SUBSCRIPTIONS**

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## **FROM THE EDITOR**

I have attended installation ceremonies on three continents and am struck by the similarities among them. They obviously all descended from a common source. There are, of course, regional differences. Some of the most profound parts had their origin here in Ontario and have spread elsewhere. The Newsletter deviates from our stated goal of publishing articles by Ontario Masons for Ontario Masons, to reprint part of a speech by Bro. Mark Dwor of Vancouver, because it deals with the history of our Ritual and shows how the work here in Ontario has influenced the world.

And it continues to influence the world. I recently attended a Lodge of Discussion at which the moderator told me that he had heard about the concept from a UK chat group, which had extracted the information from our Grand Lodge website. A member of the Grande Loge de France reads our Newsletter. And one of the Regional Grand Masters of India has an old Brother 2 Brother book which he consults for ideas. Our Grand Lodge is held in high esteem around the world. Please continue to keep up this status, by writing and sending us articles, and by telling your brethren about us. Thank-you.

**The Editor**

## **A HISTORY OF ST. JAMES LODGE NO. 74, ST. LAWRENCE DISTRICT**

*Excerpted from a history prepared for their 150<sup>th</sup> Anniversary, 2007*

Several Canadian Masonic Historians have backed the tradition that Masonry first entered Canada with General James Wolfe's Army, there being seven lodges attached to as many regiments which took part in the siege of Quebec. These military lodges met wherever the regiment was stationed and in any convenient room. The Colonel was usually the Worshipful Master, the Regimental Chaplain was the Lodge Chaplain and an Altar was provided by placing the Drum, draped in the regimental colours, in the centre of the room. After the conquest of the French in 1760, several old country regiments were stationed along the North shore of the St. Lawrence at various points. There was not much activity other than by the military in this area until the coming of the United Empire Loyalists in 1782. The Village of Maitland was first inhabited by the French who built a fort and shipyard which they called New Oswagatchie. With the coming of the Loyalists and other English speaking settlers, we find one of the first organized bodies to be a Masonic Lodge in 1783, named New Oswagatchie to commemorate the old French Fort. This lodge was instituted by the authority of the Provincial Grand Lodge of New York which owed allegiance to The Grand Lodge of England. This Lodge met also at Johnstown and the home of Thomas Sherwood in the First Concession of Elizabethtown. The last record of this Lodge was 1791. This Lodge was immediately followed in 1792 by Royal Edward Lodge No. 5 which met in Tucker's Tavern, Johnstown and at Shipman's Tavern, New Oswagatchie. It held a warrant from The Grand Lodge of New York, now New York State. It's Charter enabled it to meet on both sides of the river and was the only Lodge with the authority to meet in both Canada and the United States.

There is no record of the fate of this Lodge, but because of the strained relations between the countries leading up to the war of 1812, it is assumed that it was withdrawn to New York State.

In 1810 another Lodge, known as Harmony Lodge, was meeting in Johnstown, Maitland and at Mr. Sherwood's home on the Front Road between Brockville and Maitland. This old Harmony Lodge, which met at any convenient place in the two countries, was last heard of in 1822 in the vicinity of Frankville. Its place was taken along the river in 1817 by a Military Lodge known as "The Sussex". This Lodge met at Shipman's Tavern and at the homes of the pioneers along the river. When the regiment was ordered home they left their Lodge behind as many of its

members belonged to the local militia. This is now Sussex Lodge No. 5 in Brockville.

At this time, our Masonic and civil history was greatly influenced by Ziba M. Phillips Jr., an officer of the Grenville Militia, who took part in the Battles of Lundy's Lane and Queenston Heights. He was wounded and while in hospital, he took up the study of medicine and no examinations being required, he began to practice medicine and to direct Masonic activities in the District. Residents of the Rideau and Perth areas travelled by horseback to attend Harmony and Sussex Lodges and they took such interest that Dr. Philips established a Lodge at Burritt's Rapids in 1815 and another at Perth in 1818, True Briton's Lodge No. 14.

Dr. Philips organized Jarvis Lodge No. 26, Augusta, in 1815, named after the first Provincial Grand Master of Upper Canada, Most Wor, Bro. William Jarvis. This Lodge met at Stone's Corners, just to the east of here. At this time Maitland appears to have been without a Lodge again.

Over the next thirty years, Dr. Philips attempted to form a governing body for Masonic Lodges in existence in Canada. He called a Masonic convention in Kingston in 1822, inviting all known Lodges to send delegates. They applied to the Grand Lodge of England to be acknowledged as a body with authority to issue warrants, but they were refused. The Grand Lodge of England appointed Dr. Philips as a Provincial Deputy Grand Master, Provincial Grand Lodge, Upper Canada with about the same powers as our District Deputy Grand Master. For the next 25 years he worked throughout the District to improve Masonry, living at Maitland and serving as Wor. Master at Perth and Burritt's Rapids. He called several conventions at Kingston and made great efforts for the Masons of Canada to become an independent unit. Had he lived, his efforts probably would have been successful, and he likely would have become our first Grand Master. He died in September 1847, and is buried in Reads Cemetery, a short distance out the sideroad at the end of this Hall. A Monument to mark his grave was erected through the Intercession of St. James Lodge and the unveiling took place on October 7, 1914. In 1855 Dr. Philips' dreams became a reality when The Grand Lodge of Canada was formed in Hamilton under the Leadership of men from the Toronto, Hamilton and Niagara areas.

By 1857 Freemasons in and around the town of Maitland were either members of Sussex Lodge No. 6 GRC, Brockville or unaffiliated. Although it is not clear precisely when, or by whom, this latter group was congregated, a desire for a local Lodge resulted in the preparation of a Petition to the newly formed Grand Lodge

of Ancient, Free and Accepted Masons of Canada. St. James Lodge, in the village of Maitland, was subsequently organized under dispensation dated January 11, 1857, issued by M. W. Bro. William Mercer Wilson, the new Grand Master. The Lodge was named after the oldest organized institution in the village: St. James' Church, built in 1826, and which counted R. W. Bro. Ziba Phillips amongst the congregation.

At the 2nd Annual Communication of the new Grand Lodge (July 8, 1857, Montreal), in his report on Central District, the DDGM, R. W. Bro. Simpson reported that "The field of this Lodge is, I fear, rather circumscribed inasmuch as the village is small and not particularly thriving; nevertheless if the Worshipful Master and officers are judicious and careful, I have no doubt it will prosper." (*Proceedings* p 83). At this Communication Grand Lodge approved the issue of warrants for ten new Lodges, including one for St. James Lodge at Maitland, and in the List of Subordinate Lodges the Lodge appears as "No. 40".

At the 3rd Annual Communication (July 14, 1858, Toronto) the union of the Grand Lodge of Ancient, Free and Accepted Masons of Canada and the Ancient Grand Lodge of Free and Accepted Masons of Canada was formally achieved. As with the two English Grand Lodges in 1813, the union would require a new register list showing all Lodges which required renumbering from the lowest number (the oldest Lodge) to the highest Lodges (the youngest) and in consequence St James became "No. 74".

Under the first Worshipful Master, W. Bro. Longley, every degree and side degree known to Freemasonry was worked in the Lodge in addition to the three Craft degrees of the American Rite. At the 4th Annual Communication (July 13, 1859, Kingston) the DDGM of Central District, R. W. Bro. Simpson, noted that although there were 21 Lodges in the District, he had been able to visit only ten, including St. James. At this time he noted that only three Lodges could be said to work in accordance with the English ritual (St John's 3, Kingston; Doric 58, Ottawa and Corinthian 59, Ottawa) and he recommended that Grand Lodge take action to standardize the work across the jurisdiction.



## **PRESS RELEASE, MORRISBURG NOV. 19, 2007: HISTORIC KARS BUILDING TO BE OFFICIALLY TRANSFERRED TO MASONS**

On November 24, 2007, the keys to the former Kars Orange Hall will be officially transferred to the Masonic Association of Eastern District (MAED) who in turn will transfer them to Upper Canada Village. The ceremony will take place at 10:30 a.m. at the Anglican Church Hall in Kars, Ontario, now part of the City of Ottawa. This marks the next step in an undertaking that started four years ago. In 2003, the MAED contacted The St. Lawrence Parks Commission inquiring if the Commission were receptive to the idea of adding a Masonic Lodge to Upper Canada Village, its pre-Confederation living history site. The Commission agreed in principle in 2005 and a partnership was forged between Upper Canada Village and the MAED.

The search was on and the Masons were able to secure the Kars Orange Hall as a suitable historical building from the 1860s time period. It has stood in the Village of Kars for the past 145 years. The Hall is to be relocated to Upper Canada Village in the next few weeks where it will be restored to a 19th century Masonic Lodge and become part of the living history experience. The Masons, together with Upper Canada Village, are providing research, artifacts and interpretive expertise in readying the building for the 2008 season. All costs associated with the Masonic Lodge project will be funded by the Masonic Association.

Rideau/Goulbourn Councilor Glenn Brooks, MAED President Frank Gordon, St. Lawrence Parks Commissioner Jack McIntosh and Upper Canada Village Manager Dave Dobbie will all be present for the handing over ceremony. After sounding out the local residents at a public meeting in 2005, Glenn Brooks received a clear indication that the community and local heritage organizations supported this move.

“The St. Lawrence Parks Commission is pleased to partner in this heritage venture which is beneficial to both Upper Canada Village and the Masons”, said Commission Chair Peter Watson.

Fraternal organizations such as the Masonic Order were an important part of 19th century Canadian society. “By the time of Confederation, most cities and towns had a Masonic Lodge on the Main Street with the familiar square and compass symbol above the door. In those lodges, men from all levels of society met together as fraternal equals, bound by a belief in God and a desire to help all those

in need”, said Len Fourney, Honorary Vice-president MAED. “Dressed in their aprons and regalia, they appeared in public to lay the cornerstone of an important civic building, to march in the funeral procession of a departed brother, and to take part in any great civic or state occasion where they personified the values of tradition and religion.”

Upper Canada Village is operated by The St. Lawrence Parks Commission, an agency of the Government of Ontario. It is located 1-¼ hours southeast of Ottawa (11 km east of Morrisburg), off County Road 2 and 24 km west of Cornwall (Exit 758 off Highway 401).

## **TO THE QUEEN AND THE CRAFT**

*A Toast proposed by then V.W. Bro. Otto Klotz to a Ladies Night at Alma Lodge, No. 39 (now 72) on December 27, 1864 at the Festival of St. John the Evangelist, held at the Town Hall, Galt (now Cambridge). M.W. Bro. Klotz later went on to write a portion of the General Charge of the Ceremony of Installation. Thanks to V. W. Bro. Bruce Miller who found the original in his archives.*

"Ladies and Gentlemen, in proposing the first toast of the Evening which is "The Queen and the Craft" it is hardly necessary to make any preliminary remarks in reference to our noble Queen: the very name, when mentioned is sufficient to awaken that feeling of veneration and attachment which is so deeply planted in the hearts of not only every Briton, but every good subject of her Majesty - that sovereign who unquestionably is the noblest, the best of all the monarchs that ever held the sceptre of Grand Britain; loved and revered by all her millions of subjects and highly respected by every civilized nation under the canopy of heaven.

But in respect to the Craft which according to Masonic custom is coupled with the Queen, it may not be inopportune to give a few explanations regarding that so-called secret and mysterious Brotherhood, the Freemasons, especially so since the Brethren are this evening honoured with the presence of so many ladies, whose amiable company they do not often enjoy in this manner.

To the Ladies, therefore, I shall endeavour to explain what Freemasonry is - and in what the real secrets of the Craft consist.

The principles of Masonry have existed from time immemorial. The institution of

the fraternity was received at the building of the first temple at Jerusalem. The society consisted at first of Operative Masons, and in after years by the admission of scientific and literary men it received the name of Speculative Masonry. Thus while the operative Masons took as their most perfect model of architecture the Temple of Solomon and endeavoured to imitate that material building, the Speculative Masons likewise adopted that Temple as their prototype though in a moral sense, in the erection of a spiritual temple not made with hands but eternal in the Heavens.

The foundation of the spiritual building is "Brotherly love, Relief and Truth" its structure is erected by the practice of the four cardinal virtues - Temperance, Fortitude, Prudence and Justice - its ornaments are composed of the chief attributes of a noble mind - Virtue Honour and Mercy.

Its furniture is formed by Music, Poetry, Eloquence and it is crowned by the three theological virtues of Faith, Hope and Charity.

In the erection of such a building, we Masons are engaged to accomplish which, it will be admitted, that without good order, peace and harmony as observed in our lodges, so important an undertaking cannot be proceeded with.

The various Masonic symbols and emblems have all a moral meaning and tend to inculcate the practice of virtue and morality. Among the various emblems I may mention, the Apron.

The Apron is used by Operative Masons to protect their garments from spot or stain but we as true and accepted masons use it for a more noble and a more glorious purpose. From the purity of its colour, and from the innocency of the animal from which it is obtained we are admonished to preserve that purity of life and conduct, which alone will enable us to appear before the Great Architect of the Universe, unspotted by vice and unstained by sin.

More ancient than the Golden Fleece  
More dignified than the Star or Garter  
Is the badge of peace.

From the various circumstances that occurred at the building of the Temple of Solomon we draw moral influences. For instance, we learn from Holy Writ that during the whole time of the erection of the building there was not heard the sound of a hammer, an axe or any other tool of brass or iron, within the precincts of

Mount Zion, to disturb the peaceful sanctity of that holy place.

The moral influence which we draw from this prohibition is that our ancient and venerable institution does not depend for its permanency and support upon the principles of any coercive or compulsory nature, but is best cemented by the perfect unison and harmony of its constituent parts. A Mason's Lodge is the temple of peace, harmony and brotherly love; nothing is allowed to enter which has the remotest tendency to disturb the quietness of its pursuits. A calm enquiry into the beauty of wisdom and virtue and the study of moral geometry may be prosecuted without excitement and they constitute the chief employments in the recesses of the lodge. The lessons of virtue which proceed from the east like rays of brilliant light streaming from the rising sun illuminate the south and west and as the work progresses are carefully imbibed by the workmen.

Thus while wisdom contrives the plan and instructs the workmen, strength lends its able support to the moral fabric, and beauty adorns the same with curious and cunning workmanship. All this is accomplished without the use of hammer, axe or any other tool of brass or iron within the precincts of the temple, to disturb the peaceful sanctity of that holy place.

The object of Masons meeting in a lodge is of a two-fold nature, *viz*: Moral instruction and social intercourse. Our meetings are intended to cultivate and enlighten the mind to induce a habit of virtue and to strengthen the fundamental principles of our Order - brotherly love, relief and truth - and if these meetings are blended with social mirth and a mutual interchange of fraternal feelings, then Freemasonry will be shown in its true light, as an institution which fosters and improves the best affections of our nature and carries into active operation the practice of those cardinal virtues - Temperance, Fortitude, Prudence and Justice, combined with the theological virtues - Faith, Hope and Charity, thereby demonstrating to the world at large that in Freemasonry is founded the true import of the words - Fraternity, Liberty and Equality. Therefore the utmost degree of fraternal feeling which can subsist between man and man is expected to be displayed amongst the brethren of our Order in a Mason's Lodge and then will be attained the chief point in Masonry which is to endeavour to be happy ourselves and to communicate that happiness to others.

The chief aim of Masonry being to conciliate and tame the passions, to establish among men the spirit of peace and concord which may render them impenetrable to the feelings of hatred and revenge, those bitter enemies which poison the best of our days - to inculcate sentiments of honour and probity which may render men

more attentive to their respective duties - to teach a dutiful obedience to the orders of parents and governments - to support towards one another the tender relations of brothers, by which name Masons address each other, and, in a word, to form an admirable fraternity whose only aim is liberty, love and equality.

He who is in possession of these facilities to their fullest extent is in reality in possession of the real secrets of our Order and these secrets cannot be expressed or communicated by words. They can only be felt and practised and the means of acquiring them is only by study and practice. There is no royal road to geometry or any other science, neither is there a royal road to Masonry. It is therefore correctly said that the most a man, if he be a Mason, keeps this one secret. There is no risk of him being punished, expelled - he never tells.

There is also a peculiar secret in the beauty of our refreshments. This, however, will not be found in the viands - they are the same everywhere - nor is it in the wines - we cannot boast of any superiority there; the real secret will be found in the congeniality of feeling which mutually exists among the brethren, knit together by the closest ties, connected by a chain of most sincere and disinterested affection; each and all being determined to give and receive pleasure, to be happy ourselves and a source of happiness to others. By this means a lodge of true-hearted Brothers, during its hours of relaxation and refreshment is a sign of peace and the patented abode of good temper and unmixed enjoyment.

Besides these important secrets we have a few harmless signs, grips and words of recognition, to enable us to discover a true friend and confer on him acts of true friendship while at the same time they are a guard against imposters - were it not for human depravity these secret marks might easily be dispensed with but alas, necessity prompts us to be on guard and as we cannot relieve the wants of all, we must confine our material aid to those who have been found worthy thereof. To find fault with secret signs, if not used for any base and unlawful purpose would be unjust; in fact, every society has, more or less, secret signs, even the primitive Christian had a secret sign of recognition - which is still preserved by a very large and influential body of Christians at the present day. Another objection to Freemasons is that they hold their meetings with closed doors and it is said that if the object of these meetings is so praiseworthy as they are made out to be, why then this exclusion - why not open the doors to the public in general and let all enjoy the benefits - if any there be. To this objection I beg to reply that not only other societies but even, every private family hold their meetings within closed doors and why should not Masons do the same. Nothing is more common than to find congregations of men, met for the purpose of transacting business or

discussing subjects pertaining to their particular society or creed, admitting only the members thereof. And likewise we find it is an everyday occurrence in private families, that as soon as evening sets in they close the windows and the doors and the curtains and pull down the blinds; not because they carry on anything immoral or unlawful but because they want to be with themselves and enjoy undisturbed real family happiness. Why should Masons not enjoy the same privilege as other societies or private families? Another reason for closing the doors against strangers is to prevent irregularity, disorder and confusion which would inevitably result from the admission of strangers.

Almost every Society, whether social, civil or religious, has certain peculiar ceremonies, the meaning of which is known and appreciated by its members only, who consider them of importance, rigidly observe them and hold them in great respect; while other persons not acquainted with the meaning of these ceremonies, would either view them with indifference or ridicule them. This naturally would create disturbance in the meeting and deprive the members from practising that for which they assembled.

If, however, a friend desires to visit a private family, he may, by duly asking and obtaining permission, enter their dwelling and enjoy the pleasures of the domestic circle. So it is with Masonry. We do not exclude all men from entering our lodges; by no means. If a person desires to enter let him apply for admission in the proper form, and, if he be found worthy of our friendship and willing to conform to our rules - which are founded on Morality and on those sacred precepts "Love God above all things and thy neighbour as thyself," he will not find the door of our lodge closed against him.

If we exclude one who may nevertheless be a worthy man, or if we admit another who will afterwards prove to be unworthy, this should not be ascribed to a defect in our institution but to our imperfect judgment.

I have now, Ladies, endeavoured to the best of my ability to explain what Freemasonry is and in what the Secrets of Masonry consist, and trust that you will have been able to understand me. You will thus perceive that Freemasonry is a benevolent institution, founded by virtuous men for the praiseworthy object of spreading the blessings of Morality and Science amongst all ranks and descriptions of men; it promotes education, relieves wants and alleviates calamities; it is styled a peculiar system of morality, veiled in allegory and illustrated by symbols. Peace on earth is its object. Christian Morality its practice and the reward of virtue its end."

## **THE ADDRESS TO THE BRETHREN**

*By Bro. Mark S. Dwor, Centennial-King George Lodge No. 171, Richmond, BC, © Mark S. Dwor, used with permission.*

As to where this long address came from and how it got to be in British Columbia, the first is easily described and the second is a bit of a mystery, although I do have a theory. The Grand Lodge of Canada in the Province of Ontario decided in the 1870s to regularize various pieces of its ritual. This was done by M.W. Bro. Otto Klotz. Our Grand Lodge library happens to possess a rather rare first edition of *Ceremonies 1876* including the Installation rituals with amendments on page 14 in Klotz's handwriting.

For reasons which are not entirely clear to me, Klotz put together this whole Installation in the Second Degree. This obviously was changed in our jurisdiction to the Third Degree, and has remained that way ever since. The information that I will be giving regarding this speech comes from the book *Whence Come We, a compendium of Freemasonry in Ontario from 1764 to 1980*, published in 1980, specifically Chapter 13, Other Craft Ceremonies, and more specifically pages 204 and 205. I am informed by R.W. Bro. Wallace McLeod that the author of this particular section of the book was M.W. William Kirk Bailey.

For those who are interested in Otto Klotz, and he really is, from my perspective, a Masonic hero, there is also a section on him in this book, commencing on page 112 to page 116. Something that is not mentioned in those pages is a common story about Klotz, that, because of his heavy German accent, he never wanted to take on the job of Grand Master and was made an Honourary Grand Master in 1885. In any event, I will be using the historical references regarding the original English versions of the Charge to the Brethren as contained in the section from *Whence Come We*. Having said that, I beg to differ with the text, only in so far as one sentence goes, and that is as follows: "The ten little paragraphs are peculiarly Canadian and are found only in our Grand Lodge and those Grand Lodges which sprang from us and adopted our ritual." I believe this is grammatically incorrect: it seems to me to be more correct that the final words should be "or adopted our ritual." As I have just discussed, the Grand Lodge of British Columbia had no relationship at all to the Grand Lodge of Canada in the Province of Ontario, and it certainly could never be described to have sprung from that Grand Lodge.

As to how this ritual was adopted by our Grand Lodge, this is a bit of a mystery.

The closest I can come is a reference to page 10 in the Proceedings of the Grand Lodge of 1895 in regards to an Emergent Meeting in Vancouver on November 22, 1894, at which time the Grand Lodge adopted a variety of resolutions that actually had taken a few years to work their way through the system. They added a new motion that The Charges, Antient Landmarks and Forms as found in the Constitution of the Grand Lodge of Manitoba (subject to any necessary alterations) be included. The inclusion was to the Constitution and Forms that had been adopted basically from Manitoba. I am unable to establish, at the present time, whether or not the Ontario version was adopted by Manitoba, but I presume it was.

#### Paragraph 1:

This is referred to as being from Preston's Illustrations of Masonry of 1775, and deals with the immediate problem facing the Brethren about the Lodge, that is, in a pure democracy, why do you have to have leaders, and why do you give up power to leaders even on an annual basis? The answer is that you do so because this will lead you to fulfill the grand design of being happy and communicating happiness.

#### Paragraph 2:

This comes from the Introductory Address to the First Lecture and can be traced back to Brown's Mason Master Key of 1798 wherein it was believed to have been compiled by Preston. This paragraph deals with the scope of what Freemasonry deals with on a philosophical basis, in terms of art and science.

#### Paragraph 3:

This comes from the Address by the Grand Master of the Grand Lodge of Canada, as it then was, William Mercer Wilson, on July 11, 1860. This was the fifth meeting of this Grand Lodge, and the history of those five years are full of problems, roadblocks and successes that are almost biblical in stature, but by the time that the Grand Master gave this Address, which was to be his last as Grand Master, he had overcome everything from only being recognized by one other Grand Lodge, to having two different Grand Lodges in his jurisdiction, to having an interminable colonial fight with the United Grand Lodge of England, until at last everything was successfully resolved. In that context, there is a certain triumphant poignancy about this paragraph, because it deals with the value the Order gives to Freemasons and the duties and obligations that Freemasons owe the Order.



Paragraphs 4 and 5:

These come from an Address given originally by Otto Klotz on December 26, 1864, to a Ladies Night held at Alma Lodge No. 72 in Galt, of which he was the Master. Klotz included these two paragraphs because they are a perfect representation, to an outsider, as to what is supposed to happen inside the Lodge. Not only is that important to an outsider to know but, of course, it is important for Masons to know what standard a Lodge is to be measured against, and, of course, the ultimate value of being a member of a Lodge that works properly, which is again to be happy ourselves and to communicate that happiness to others.

Paragraphs 6 through 11:

These are quite remarkable for a number of reasons. They were written by Otto Klotz at the end of an article that was published on March 15, 1868, entitled "The History of Freemasonry" in *The Canadian Craftsman*. These paragraphs outline, at long last, the ideal of what a Freemason is. This is the crucial point that goes beyond the grand design of being happy and communicating happiness, but actually indicates all of those ways you can tell a man who is doing the act of communicating happiness. The most remarkable part of this is that this was not written to be read aloud, although it works perfectly well in that format.

Paragraph 12, which is attributed to Preston's Illuminations:

This deals with the value for Freemasons now, and for those to follow, of building on and continuing with the ideals of Freemasonry. Before I get to that, I will read to you a quote from an article entitled "In Love with Chiseled Features" which appeared in *The Globe and Mail*, October 6, 1998, on page A2. The article is about a real stonemason, that is an operative mason, named Joshua Johnson, who was working for Robert John Watt Stonemasons on refurbishing the Parliament buildings in Ottawa.

"Good masons have a real sense of belonging to a much larger time-space than the one they breathe in while they're living," said Robert Watt, who is Mr. Johnston's employer and a master mason. "Good masons think along that line: that they're not doing this particularly for them or for the people that surround them at the moment.... They're doing it for the dozens of generations that are coming along behind them, and will look at the work, and marvel at it."

With this transcendent quote that deals with the reason for continuity and the reason for concern about what it is we leave behind, it is appropriate to end back at Preston from 1775.

In conclusion, we are lucky to use in this jurisdiction a ritual that appears to be a seamless web but in fact was stitched together from various component parts, all of which are still relevant today, written in different centuries on different continents.

## **M.W. BRO. OTTO KLOTZ**

*By R.W. Bro. Charles Grimwood, P.D.D.G.M. Waterloo District (1977)*

Otto Klotz was born November 25th, 1817 in Kiel, Germany. Otto attended primary school in Kiel and was then apprenticed to a wine merchant in Lubeck, 40 miles to the south, and it was here he had the opportunity to become fluent in both the English and French languages. His mother tongue was, of course, German.

In the Spring of 1837 his uncle, Christian Klotz, sent a cargo of wheat to America and 19 year old Otto was permitted to go along with it. By chance he met a German landowner from Upper Canada who persuaded him to come to this part of the world and try his hand at farming. He arrived in the flourishing village of Harpurhey, near Seaforth in the Huron Tract. All my written sources tell me the village has long since disappeared, but in conversation with R.W. Bro. Glare Reith of Britannia Lodge, No. 170 I am informed it still exists and I have since been and have seen it for myself, not as an incorporated municipality but as a part of Seaforth where the residents definitely feel they live in Harpurhey. Otto spent two months helping to clear the land and put up log houses. It required only that length of time to bring him to the decision this was not the kind of work he wanted.

He then moved to Preston (now part of Cambridge) and although he dabbled in many and varied enterprises his chief employment was as a hotel keeper. A short biography in "The Province of Ontario a History 1615-1927" by Jesse Edgar Middleton relates, "For 40 years he became known throughout that part of the Dominion as a delightful host and a capable hotel man. Travellers from all parts of the world and from all walks of life enjoyed the hospitality of his House and he prospered as his name and service to the public grew and expanded among the friends of his patrons who spoke so highly of him."

Not long after Klotz arrived in Preston he became acquainted with a kindly, elderly gentleman by the name of William Scollick who was a surveyor, conveyancer and commissioner of the Court of Bequest. He apparently took a liking to this young German immigrant with the methodical mind and the phenomenal penmanship and he instructed him in conveyancing which, for Klotz, became a useful and profitable sideline. Conveyancing is no longer a familiar line of work; perhaps I should explain that a conveyancer in Otto Klotz's day was one who drew up deeds and other documents transferring the ownership of real property from one person to another. It is a function that is performed by a member of the legal profession today.

Otto Klotz was Preston's and probably Waterloo County's most public-spirited citizen of the 19th century according to local historian, Mrs. T.D. Cowan. Let me run through some of the positions he held in the community as related by Mrs. Cowan:

In 1844 a Hook and Ladder Company of 22 men was formed to protect Preston property from fire. Klotz was its first secretary.

He became a naturalized British citizen in 1844 (aged 27). He was appointed a Notary Public in 1846 (aged 29), a Commissioner for the taking of affidavits and Clerk of the Division Court in 1848 (aged 31). Finally a Justice of the Peace in 1853 (aged 36). He was the first Clerk of Council for the Village of Preston when it was incorporated in 1852 (aged 35).

He was first President of the Preston Horticultural Society in 1878 (aged 59).

He was a long time Director and once President of the Waterloo County Agricultural Society.

He was Chairman of St. Peter's Lutheran Church Building Committee and was Master of Ceremonies at the cornerstone laying when the Church was built in 1887 (aged 70). I mention these various ages to indicate that his activities spread over his lifetime.

Shortly after the end of the Franco-German war he was elected President of the German Societies, and as such he delivered the Peace Jubilee Address to an audience of several thousands in front of the courthouse on May 2, 1871.

He was first secretary and later president of the newly formed Conservative Party organization in the electoral division. But I am not sure what to make of this statement taken from his obituary in "The Dumfries Reformer, Galt, Waterloo County" 14 July 1892. "Mr. Klotz commenced to take an active part in politics as early as 1838 (aged 21) when he was required to shoulder a gun and stand guard at Grand River bridge, upon a report that a band of rebels was coming from London

to invade Waterloo.' I suppose that could be a reason to enter politics.

He founded the Mechanics Institute in 1871 using hundreds of books from his own library. If you wonder why he became involved in a Society of Mechanics when a mechanic was one of the few things he was not, I should explain the Mechanics Institutes. They have gone out of existence with the development of our education system. The first one was formed in England in 1824. They were intended to supplement the education system of the day usually with evening classes to give factory workers instruction in the scientific principles of work shop practice. You might say they were the forerunners of our present system of evening classes in the schools. Otto Klotz brought this to Preston.

This brings us to the whole field of education which was by far the most dominant of all his efforts in community work. Otto Klotz was Secretary of the Preston Board of Education from 1839 to 1891 except the years 1859 and 1860 when he was the Board's Chairman. When the Village of Preston was incorporated he was appointed Superintendent of Schools serving for 17 years from 1853 to 1870 on the County Board of Examiners of Teachers. Preston's first school was built in 1839 on property that became 849 Queenston Road. The first trustees were Isaac Salyards, Otto Klotz and Jacob Beck (whose son became Sir Adam Beck who was knighted for creating the Ontario Hydro Commission). His work in education is best noted for two particular causes he espoused and achieved.

First: He made Preston's school the first free school in Upper Canada. Previously parents were required to pay a fee for each child attending school. The fee was small but enough to prevent some children from attending school. Klotz strenuously urged Dr. Edgerton Ryerson, Supt. of Common Schools for Upper Canada, to establish a free system for all schools. "You are right, Mr. Klotz" Ryerson replied, "but the people have first to be educated up to that standard". And so he did. By written and spoken word he put his case to the trustees and the rate payers of the community resulting in the establishment of the new free system in 1848. (Klotz was then aged 31).

Subsequently he received another letter from Dr. Ryerson, "I hope that in a few years a number of the schools will follow your example of voluntarily establishing free schools and then will the time be right to make free schools compulsory". As a matter of fact, 23 years later, in 1871 free schools did, indeed, become compulsory.

Otto Klotz's second major achievement in the field of education was an expose of

"the Irish National Readers" in 1865 which at that time were the authorized readers for common schools. Assisted by 2 teachers of the Preston School he produced the expose that criticized the Readers for the abundance of misspelled words, ungrammatical constructions, historical blunders and words and expressions unsuitable for children. Especially they criticized the absence of any article that might tend to evoke a feeling of patriotism in the minds of the pupils. One result of the expose was another exchange of correspondence between Otto Klotz and Dr. Ryerson. Another result was that the newly formed Teachers' Association of Canada unanimously passed a resolution urging the necessity of substituting a series of reading books in the elementary schools better adapted to the requirements of our Canadian schools than were the Irish National Readers. However, because of procrastination, controversy and lack of funds 19 years passed before Klotz was to see his efforts rewarded when the offending books were replaced by a new Canadian series in 1884.

Bro. Klotz was initiated into Masonry in the Barton Lodge No. 11 (now No. 6) in Hamilton, on June 10, 1846, the second year in the short life of the 3rd Provincial Grand Lodge. Probably because of the rather long distance between Preston and Hamilton he seems not to have taken any active role in the work of The Barton Lodge. The only reference to him in the history of that lodge, written by Norman MacDonald and published in 1945 is the account of the presentation to Bro. Klotz of the regalia of a P.G.M. on the occasion of their 90th Anniversary on January 13, 1886.

The first meeting of Alma Lodge No. 39 (now No. 72) was held on August 21, 1856 and 11 members attended. One of them was Otto Klotz, who is noted in the role as an honorary member. From 1857 to 1863 Otto Klotz held the offices of Junior Warden, Senior Warden, and Senior Deacon. In those early days members of that lodge seemed to be taking turns each meeting in the chairs. He was Worshipful Master of Alma Lodge in 1863, 1864 and 1865.

He affiliated with The Grand River Lodge No. 151, Berlin in 1866. That lodge made him an honorary life member in 1886. Galt Lodge No. 257 bestowed honorary life membership in 1872. In 1869 Grand Lodge divided Huron Masonic District and Wor. Bro. Klotz was appointed the first D.D.G.M. of the newly formed Wellington District. He was the first Worshipful Master of Preston Lodge No. 297 in 1873. The lodge that bore his name, The Otto Klotz Lodge No. 731 was instituted October 31, 1977. (It now is part of Mystic Tie Lodge No. 279)

He served as chairman of the Committee on Benevolence from 1863 to 1892 (the

year of his death). In 1872-73 he assembled the first comprehensive index of all recipients of benevolent grants from Grand Lodge. He was named to the standing committee on the ritual in 1867 and again in 1884. In 1874 he compiled appropriate ceremonies for consecrating, dedicating and constituting a lodge, and for installing the W.M. and investing the officers. In 1875 he drew up a handbook of the resolutions of Grand Lodge and the rulings of Grand Masters which would serve as a supplement to the Book of Constitution. This proved so useful that a second, enlarged edition was issued in 1883, and remained, with additions, a part of our Book of Constitution until the new and revised edition of that book in 1980.

In 1885 he was honoured by Grand Lodge with the rank of Past Grand Master (honourary).

He was named, in 1885, as Chairman of a special committee to review the Constitution and the new revision was adopted in 1887. He was one of a three man committee together with M.W. Bro. Daniel Spry and R.W. Bro. Henry Robertson who brought forth a resolution in 1885 to change the name of our Grand Lodge by adding the words "In the Province of Ontario" to the previous style, "The Grand Lodge of A.F. & A.M. of Canada". This was in response to complaints from the Grand Lodges of other provinces of our use of the style "of Canada", with the inference that our jurisdiction was nationwide.

M.W. Bro. Klotz died July 6, 1892 at age 75. His funeral was conducted under the auspices of the Grand Lodge by M.W. Bro. John Ross Robertson I.P.G.M..

## **THE WISDOM OF SOLOMON**

*By R.W. Bro. Gordon Forbes, York Lodge No. 156, Toronto Don Valley District.  
Reprinted from their Newsletter, The Compass Rose*

M.W. Bro. Otto Klotz was a remarkable Mason who was cited as having exemplified *that virtue which may justly be denominated the distinguishing characteristic of a Freemason's heart*. He was the man largely responsible for developing our present-day *Ceremony of Installation and Investiture* in 1876. He was also the man who composed the General Charge that described the ideal of a Freemason.

What particularly struck me about this charge is that it describes two of several standards of ethics by which we judge conduct good or bad, right or wrong: *the*

*moral law and hedonism.* Most, if not all of us are at least familiar with the moral law; after all, the ritual of the three degrees reinforces this and encourages us first to contemplate the VOTSL and to consider it *the unerring standard of truth and justice.*

However, the opening lines of the charge indicate that *we have but one aim, to please each other and unite in the grand design of being happy and communicating happiness.* Those are the words of a hedonist, someone who considers pleasure or happiness as the ultimate good.

Otto Klotz was obviously influenced by such political writers of his time as John Stuart Mill whose essential message was the greatest good for the greatest number of people. Indeed some might argue that this school of political thought was so appealing that it has contributed in a big way to the materialism we see today.

Studies of these standards, however, indicate that they all have limits and proportions. There are certainly some pleasures, for example, that the moral law would not condone and that we as Masons should not pursue.

Otto Klotz recognized this. He noted the *two-fold nature of meeting in the lodge: moral instruction and social intercourse.* The moral law and hedonism have a place in both of these areas. We *give* pleasure and happiness by relieving the wants of others and we *take* pleasure in the knowledge that we have done *the good act, not for [ourselves], but for the cause of good.*

There is an extremely important message in this part of the charge describing the ideal Freemason:

*The man who towards himself is a severe judge, but who is tolerant with the debilities of his neighbour; who endeavors to oppose errors without arrogance...*

Study these lines carefully and the lesson will finally sink in. It is key to uniting in the grand design of being happy and communicating happiness. Ironically self-denial and earnest perseverance can also lead to happiness.

Unless you're a Past Master, however, the only exposure you have to the General Charge is when you hear it delivered at a *Ceremony of Installation and Investiture.* Sadly, the written text is restricted to Installed or Past Masters. If you're weary at that point in the evening or if it isn't delivered with feeling, you may miss the import of that very important message. This is really a message we would *want* the

world to know; it provides a simple vision of what we should *all* become.

The General Charge does, however, reflect lessons and charges that are contained in the other rituals practiced by all Masons. The main difference is that it provides an eloquent summary of some of our goals. Ask yourself these questions:

*Humility in both [leaders and followers] is an essential duty.* For those who lead, do you consider *any* task beneath your dignity to perform? Do you regard people from a lower station in life, with fewer talents and abilities, or with lesser privileges inferior? Do you *proclaim what you have done, will do, or can do*? Are you *presumptuous* when you *tread in the flowery meads of prosperity or do you move quietly and modestly in your sphere of life*?

A good leader is one whom followers regard as *the best of them*. As a *follower*, do you envy the *preferment* of these leaders? Is rank more important to you than service to others? Do you support those in authority over you to the utmost of your power and ability regardless of personal feelings? Do you regard *equality as a great social treasure*?

You are charged to *supply the needs and relieve the necessities* of others. Do you *comfort the mourner, speak peace and consolation to the troubled spirit, and carry relief and gladness to the habitations of want and destitution*? Do you aid *your fellow men without self interest*? Are you *benevolent without ostentation* or is recognition the real motive? Do you regard *fraternity - or brotherly love - as a great social treasure*?

Freemasons consider obedience one of the foremost excellences of character, for there can be *no liberty without the supremacy of the law*. It is also the key to peace, harmony, and brotherly love epitomized by a Freemason's lodge. Are you truly committed to the support of the civil law, the moral law, and the laws and regulations of the Order? Do you try to introduce innovations in the ritual? Do you support those in authority over you? Are you *free from infidelity*? Do you regard *liberty* as a great social treasure?

These are questions we should all be asking ourselves and, if we find ourselves wanting, that will provide direction for achieving the ideal of a Freemason who *where need is will lay hold with dispassionate courage, circumspect resolution, indefatigable exertion, and a rare power of mind, and who will not cease until he has accomplished his work ... because he did the good act not for himself but for the cause of good*. Maybe then we will draw aside the veil and become acquainted



with all the mysteries of our Order and achieve our aim of being happy ourselves and communicating that happiness to others.

## **TIME IMMEMORIAL**

*From an article in the Ontario Mason Magazine by M.W. Bro. David C. Bradley*

Time immemorial is an odd phrase. In law, at least in English Common Law, it is time beyond legal memory and this is given as a date of 1189. For Masonry, however, it is time in the distant past beyond memory or record.

## **THE INSTALLATION OF THE WORSHIPFUL MASTER**

*By V. W. Bro. William M. White, Oakridge Lodge No. 708, London West District, reprinted from Pillars and Steps, A selection of Masonic Education Presentations, available from the Grand Lodge office*

“From time immemorial it has been an established custom among Free and Accepted Masons, for each Lodge, once in every year, at a stated period, to select from among those brethren who have served the office of Warden, an expert Craftsman to preside over them in the capacity of Master.” The qualifications of that high office are incredible, and we have this evening, heard them recited and read, explained and charged. The brethren who wear, over their left breast, the square and the Pythagorean theorem can testify that, of all the regalia in a Masonic Lodge, that which weighs heaviest on its bearer is the collar of the Master, for with it goes much duty and high expectation. In a very real way, the Past Masters can be grateful that we do not follow the French custom of the early 1700s when Masters held their office for life!

The converse of that weight is that the Master has been elected by “the Master, Wardens and Fellows in open Lodge assembled, and presented to a Board of Installed Masters for examination.” Therefore, the confidence of the brethren in their elected Master is high, and he should never wonder if they support him.

The well known symbols of the Worshipful Master are the square, by which we are taught to regulate our lives by the Masonic rule and line and to correct and harmonize our conduct by the principles of morality and virtue, and the gavel, the symbol of labor and of that exertion which makes skill useful. The Master has

been assured that it will have its proper effect in preserving good order, and how can any man fail if he takes to heart these precepts? Surely hard labor which is adjusted to make it right and true will succeed. As Craftsmen we believe that, or we could never be happy in a Lodge of Masons.

The ceremonies pertaining to installation have continued to develop until relatively modern times. It has not actually been the custom “since time immemorial,” since indeed at one time, the guilds and the Lodges that we sprang from there were ruled by Wardens or ‘keepers’. We have heard the story of the origins of the final charge in previous educational presentations, and realize that it is perhaps the most recent addition, but the ceremony of an installation is itself very old, and is not exclusive to Masonry. The priests who divined the future in ancient Rome by means of dissection of birds to see the arrangement of their organs were called augurs, and, as they performed the ceremonies, the Romans called the installation of priests, kings and magistrates “inauguration”. That term is still used by the Americans for the beginning of their presidential term. “Installation” is said to come from the Latin *in stallum* where the *stallum* was the seat from which the officer exercised his authority, being traditional that presiding officers remained seated while others stood before them.

This superiority of office and rank are also traditionally represented, in that normally, only a person of present or past rank may install a Brother to the same or inferior ranks. The ceremony of installation has some similarity to a degree, and indeed, Dr. Mackey refers to it in several instances as “The Degree of Past Master” and calls it an honorary degree. We have been careful in Canada to disassociate ourselves from that usage, holding that for all of its secrecy from those who have not held it, it is a rank and not a degree, and indeed the Board of Installed Masters is considered to be held in the third degree.

The title “Worshipful” means “honourable”. In Arthurian legend, a knight was expected to give precedence to a knight of greater worship than himself. The various senior titles of Grand Lodge Officers are therefore, very direct in indicating how honoured are the holders of those titles.

We recognize, therefore, tonight, our new representative of the Worshipful Solomon; do him honour, give him our congratulations along with assurances of support both past, present and future, and look forward to the ring of his gavel employed in the pleasant labours of preserving good order.

Great Architect, grant that we may long hear that sound which tells us that our

Worshipful Master is at his work in our Lodge.

## **AN EARLY RITUAL OF THE INSTALLATION CEREMONY**

*From a paper given by R.W. Bro. Bert A. Mennie, Tecumseh Lodge No.144, Stratford, to Medwayosh Council No. 62, Allied Masonic Degrees on March 31, 1980*

This will not be a long paper as I have heeded the advice in the first source of this paper, *The Principles of Free-Masonry Delineated* written by Bro. Robert Trewman with the sanction of the Grand Lodge of England and not an “exposure”, which was published in 1777, which reads as follows:

“The keeping late Hours on Lodge Nights, has made Families uneasy, and discredited the Society. It has been said, “Your Practices are inconsistent with those Lessons of Order which tell us are so constantly taught you; and therefore, how excellent soever Masonry may be in itself, as it has not Force sufficient to keep you from violating the Laws of Oeconomy, [*sic*] and Regularity, it becomes to you, and to your Families, the Source of Unhappiness.” - To prevent such reasonable Objections, it is the Duty of every Mason (as every one is obliged to contribute as much as in is his Power to the Credit of the Fraternity) not to continue late in the House where the Brethren assemble, but soon after the Lodge is closed, (which is always done at a reasonable Hour) to return Home. A Conduct of this Kind would do Honour to the Professors of Masonry, and to the Order.”

I was surprised to find in this volume a Ceremony of Installation of the officers of a lodge and as you will see how closely our present day Installation Ceremony conforms to this old one:

### Ceremony of Installation

The Grand Master<sup>1</sup> then asks his Deputy, “If he has examined the Master nominated in the Warrant, and whether he finds him well skilled in the noble Science and the royal Art?” The Deputy answering in the Affirmative, he, by the Grand Master’s Order, takes the Candidate from among his Fellows, and presents him at the Pedestal; saying “Most Worshipful Grand Master, [or, Right Worshipful, as it happens,] I present my worthy Brother A.B. to be installed Master of this New Lodge. I know him to be of good Morals and of great Skill, true and trusty, and a Lover of the whole Fraternity, wheresoever dispersed over the Face of the Earth.”

The following Charges are then read by the Grand Secretary [or acting Secretary] to the Master Elect.

- I. You are to be a good Man and true, and strictly to obey the moral Law.
- II. You are to be a peaceable Subject, and cheerfully to conform to the Laws of the Country in which you reside.
- III. You are not to be concerned in Plots or Conspiracies against Government, but submit to the Decisions of legislative Power.
- IV. You are to respect the civil Magistrates, to work diligently, live creditably, and act honourably by all Men.
- V. You are to obey the Rulers and Governors of the Society, supreme and subordinate, in their different Stations, and submit to the Awards and Resolutions of your Brethren.
- VI. You are to avoid private Piques and Quarrels, and guard against Intemperance and Excess.
- VII. You are to be cautious and prudent in your Behaviour, courteous to your Brethren, and faithful to the Lodge to which you belong.
- VIII. You are to respect your genuine Brethren, and discountenance all false Pretenders.
- IX. You are to promote the general good of Society, cultivate the social Virtues, and be always ready to give or to receive Instruction.

The Secretary then reads the following Regulations.

- I. The Grand Master for the Time being, and all his Officers are to be duly Homaged, and the Edicts of the Grand Lodge be strictly enforced.
- II. No alteration or innovation in the Body of Masonry shall be made without the Consent of the Grand Lodge first and obtained.
- III. The Duties of the Grand Lodge are to be regularly attended, and the Dignity of

the Society supported.

IV. No stated Lodge is to be formed without leave from the Grand Master or his Deputy, or any Countenance given to a Mason clandestinely made in such Lodge.

V. No Mason is to be made, or Member admitted, in a regular Lodge, without one Month's previous Notice, or due Inquiry into his Character.

VI. No Visitors are to be received into a Lodge unless Vouchers can be produced of their having been initiated in a regular constituted Lodge, acting under the Authority of the Grand Master of England, or some other Grand Master approved by him.

VII. No public Processions of Masons, clothed with the Badges of the Order are to be countenanced without the special Licence of the Grand Master.

These are the Laws and Regulations of the Society of Free and Accepted Masons.

The Grand Master then addresses the master elect in the following Manner: "Do you submit to these Charges, and do you promise to support these Regulations, as Masters have done in all Ages?" The New Master having signified his cordial Submission, is bound to his Trust, and invested with the Badge of his Office by the Grand Master, who thus salutes him: "Brother A.B. in consequence of the Recommendation I have received of you, and your cheerful Conformity to the Charges and Regulations of the Society, I appoint you Master of the New Lodge, not doubting your Care, Skill, and Capacity." The Warrant of Constitution is then delivered over to the New Master; after which the Holy Bible, the Square and Compass, the Book of Constitutions, the Minute Book, the Hiram, the moveable Jewels, and all the Insignia of his different Officers, are separately presented to him, and the necessary Charges suitable to each, are properly delivered<sup>2</sup>. The New Master is then conducted by the Stewards, amidst the Acclamations of the Brethren, to the Grand Master's Left Hand, where he returns his becoming Acknowledgments; to the Grand Master first, and to all the rest in their Order: After which he is saluted by the Members with a Song suitable to the Occasion. The Members of the New Lodge next advance, pay due Homage to the Grand Master, and signify their Promise of Subjection and Obedience to their New Master, by the usual Congratulations in the different Degrees of Masonry.

The Grand Master orders the New Master to enter immediately upon the Exercise of his Office; to wit, in appointing his Wardens, whom he accordingly names.

They are conducted up to the Pedestal, and presented to the Grand Master; after which the New Master proceeds to invest them with the Badges of their Offices in the following Manner:

“Brother C.D. I appoint you Senior Warden of this Lodge; and invest you with the Ensign of your Office<sup>3</sup>. Your regular and early Attendance I particularly request; as in my Absence you are to govern the Lodge, and in my Presence to assist me in the Government of it. Your attachment to this Lodge, joined to your Knowledge of Masonry, will, no doubt, enable you to discharge the Duties of this important Station with Honour and Reputation.”

“Brother E.F. I appoint you Junior Warden of this Lodge; and I invest you with the Badge of your Office.<sup>4</sup> To you I intrust the Examination of Visitors, and the Introduction of Candidates. I therefore request your regular and punctual Attendance on the Lodge. Your Proficiency in Masonry, I doubt not, will qualify you to execute faithfully the Duty you owe to your present Appointment.”

“Brother Wardens, you are both too good Members of our Community, and too expert in the Principles of Masonry, to require much Information in the Duties of your respective Offices: suffice it to mention, that I expect what you have been Praise-worthy in others, you will carefully imitate; and what in them may have appeared defective, you will carefully avoid. Good Order and Regularity you must endeavour to promote. By a due Regard to the Laws in your own Conduct, you can only expect to enforce a due Obedience to them in that of the other Members.”

The Wardens retire to their Seats, and the Treasurer<sup>5</sup> is next invested. The Secretary is then called up to the Pedestal, and invested with the Jewel of his Office; upon which the New Master thus addresses him:

“I appoint you Brother G.H. Secretary of this Lodge. It is your Province to record the Minutes, settle the Accounts, and issue out the Summons for our regular Meetings. Your good Inclinations of Masonry will certainly induce you to discharge this Trust with Fidelity, and in so doing you will justly merit the Esteem and Applause of the Lodge.”

The Stewards are next called up and invested, and the following Charge is delivered by the New Master: “Brother, I.K. and Brother L.M. I appoint you Stewards of the Lodge. The Duties of your Office are to introduce Visitors, and to see that they are properly accommodated; to collect the Quarterage and other Fees, and to keep an Account of the Lodge Expenses. Your regular and early Attendance

will be the best Proof you can give of your Zeal for Masonry, and your Attachment to this Lodge.”

The Master then appoints the Tyler, and delivers over in form the Instrument of his Office, with the necessary Charge on that Occasion; after which he address the Members of the Lodge as follows:

“Brethren, Such is the Nature of our Constitution, that as some must of necessity rule and teach, so others must learn to submit and obey. Humility in both is therefore an essential Duty. The Brethren I have appointed to support me in the Government of this Lodge, I hope, are too well acquainted with the Principles of Masonry, and the Rules of good Breeding, to extend their Power; and the other Members are too sensible of the necessity of their Appointment, and of too generous Dispositions, to envy their Preferment. From the Knowledge I have of both, I make no doubt but we shall all unite in the grand Delight of being Happy, and of communicating Happiness.”

The Grand Master gives all the Brethren Joy of their Offices, recommends Harmony, and expresses his desire that their only Contention will be a laudable Emulation in cultivating the royal Art, and the social Virtues; upon which all the New Lodge bow together, and return Thanks for the Honour of the Constitution.

The Grand Secretary proclaims the New Lodge three Times, with the Honours of Masonry, Flourish with Horns each Time.

A Song is then sung with a grand Chorus. After which the New Master proceeds to explain the Lodge.

The Grand Master orders the Lodge to be registered in the Grand Lodge Book, and the Grand Secretary to notify the same to all other regular Lodges.

A Song concludes the Ceremony, and the Lodge is closed with the usual Solemnities in the different Degrees, by the Grand master and his Officers; after which they return in Procession to the Apartment from whence they came.

This is the usual Ceremony observed by regular Masons, but the Grand Officers can abridge or extend it at Pleasure.

In *Ars Quatuor Coronatorum*, volume 89, page 55 Bro. Harry Carr says:

“But the documents that give detailed information on the Installation ceremony before 1827 are scarce.” Having sent copies of this material to him, he replied that Trewman had borrowed this from Preston without giving proper acknowledgment of the source, but Preston had borrowed freely himself without revealing the sources on other occasions: “Preston never made any secret of the trouble he had taken in collecting earlier materials, which he polished, arranged, and interpreted before incorporating them into his own work.” (Carr, Harry. *The Freemason at Work*)

It is not my purpose here to present to you material which you can easily get by reading *The Freemason at Work* by Harry Carr, pp. 284-309; and in *Ars Quatuor Coronatorum, The Transactions of Quatuor Coronati Lodge*, volume 89, pp. 32-59 (which has reviews and comments about Harry Carr’s paper).

However, I shall point out that Harry Carr’s research has led him to state that the first written evidence of an Installation ceremony of a Master was in Dr. Anderson’s *Book of Constitutions* published in 1723 which had a section on The Installation of the Worshipful Master of a new Lodge (which Harry Carr summarizes on page 285 and which I shall quote).

(i) The Grand Master asks his Deputy if he has examined the ‘Candidate Master’ and if he finds him ‘well skill’d... and duly instructed in our *Mysteries, etc.*

(ii) After an affirmative answer, the *Candidate* (‘being yet among the Fellow-Craft’) is presented to the Grand Master, as a ‘*worthy Brother. . . of good Morals and great Skill...’*

(iii) The G.M., placing ‘the Candidate on his left Hand’ asks and obtains ‘the unanimous Consent of all the Brethren’ and constitutes them into a new Lodge, ‘with some Expressions that are. . . not proper to be written.’

(iv) The Dep. G.M. rehearses “the *Charges of a Master*” (which are not printed, and are still unknown at this date) and the G.M. asks “*Do you submit to these Charges, as Masters have done in all ages?*” The Candidate signifies his submission.

(v) The G.M. installs him “by certain significant Ceremonies and ancient Usages” [which are not described].

(vi) The Members, “bowing all together” return thanks to the G.M., and “do their



*Hommage to their new Master*, and signify their Promise of Subjection and Obedience to him by the usual *Congratulation*.

(vii) The Dep. G.M. and other non-Members congratulate the Master.

(viii) The W.M. chooses his Wardens. [The remaining business is not relevant to our study of the Installation procedure.]

The text contains several notes which confirm that there were only two degrees in practice at the time, 1723, but there is no mention of the Lodge having been opened into a particular degree. It may be assumed, perhaps, that all present were “among the Fellow-Craft”, or “Masters and Fellow-Craft” as Anderson had described them in Reg. xiii of his same *Book of Constitutions*. There is no trace of an Obligation being taken by the Master-designate nor any hint of a sign, grip, or word being conferred on the Installation at the period. Two items are noteworthy:

(iii) In containing “Expressions... not proper to be written”.

(v) Installation, “by certain significant Ceremonies and ancient Usages”.<sup>6</sup>

Allowing that the Grand Lodge itself was only six years old; that nobody was excluded or even separated from the work in progress; that no Obligation is mentioned; that the ritual was still in its early formative stage and the third degree still unknown, it is difficult to accept that the ceremony had any esoteric content, or that the “Expressions. . . and ancient Usages” were anything more than mere flowers of language, typical of Anderson’s style, and perhaps of Wharton’s too.

The Installation of Masters of Lodges did not become instantly popular.

#### Footnotes

<sup>1</sup>In this, and other instances, where the Grand Master is specified as acting, may be understood any Master who performs the Ceremony.

<sup>2</sup>The same Ceremony and Charges attend every succeeding Installation.

<sup>3</sup>Here specify his moral Excellence.

<sup>4</sup>Here specify his moral Excellence.

<sup>5</sup>This Officer is not appointed by the Master, but elected by the Lodge.

<sup>6</sup>Carr, Harry. *The Freemason at Work*, p. 258.

## **HUMILITY AND INTEGRITY**

*By R. W. Bro Neil A. Dolson, DDGM of Wilson South District, 2006-7*

Humility is defined by the Merriam-Webster Dictionary as “the absence of any feelings of being better than others” or “the quality or state of being humble”. It lists as synonyms “demureness, humbleness, lowliness, meekness, retiringness and unpretentious”. When we look up the word unpretentious we find “free from ostentation, elegance or affectation”. When we look up the word humble we find “not proud or haughty: not arrogant or assertive”.

Humility is a quality or characteristic ascribed to a person who is considered to be humble. A humble person is generally thought to be unpretentious and modest: someone who does not think that he or she is better or more important than others. Humility is not to be confused with humiliation, which is the act of making someone else feel ashamed, and is something completely different. Unfortunately people who do not possess some level of humility will often end up humiliating others by their arrogance or conceit.

We have all seen the humble man in Lodge and in our daily lives: the man who goes about his work and membership unpretentiously and without fanfare. Do you want to meet such a man? There are many examples among us but you really need look no further than any recipient of the William Mercer Wilson Medal. One of the common threads amongst these men is their servant nature which almost by definition makes them pillars of humility.

Genuine humility doesn't draw attention to itself, so it has a tendency to be overlooked by people. Of course, there are times people do not see it, because it is truly absent. But perhaps the greatest problem for many is that they have a false or distorted idea of what humility is. And this misunderstanding may be true not only of the person being observed (and talked about), but also of those who are making the observations.

Some people believe that humility consists of merely belittling themselves. Let's be clear about something though. Humility is not inferiority. These men are strong and independent; they are just modest about their ways. They have high self esteem, just not the need to be boastful or showy about their ways.

It has been said that a wise person acts without claiming the results as his; he

achieves his merit and does not rest arrogantly in it; he does not wish to display his superiority. This, my brethren, is humility.

Genuine humility is also an expression of all that is intended in the second greatest commandment of love toward our neighbor (Matthew 22:39-40). The truly humble person does not exalt himself above others, but he has a "servant's heart" - just like Jesus did. He considers others as more important, and tries to exalt them or lift them up. He desires to treat others as better than himself because he truly considers them as deserving to be treated that way.

Consider the qualifications required to be a William Mercer Wilson Medal recipient... when you find these you will have found true humility

Another character trait of a Mason is integrity. The Merriam-Webster online dictionary defines integrity as 1: the firm adherence to a code of especially moral or artistic values (incorruptibility), 2: an unimpaired condition (soundness) and 3: the quality or state of being complete or undivided (completeness). It lists as a synonym honesty. But my brethren, is this all there is to integrity?

Integrity is apparently one of the most important and often mentioned of virtue terms. It is also perhaps the most puzzling. For example, while it is sometimes used virtually synonymously with 'moral,' we also at times distinguish acting morally from acting with integrity. Persons of integrity may in fact act immorally - though they often might not know they are acting immorally. Thus one may acknowledge a person to have integrity even though that person may hold importantly mistaken moral views.

You might also hear people speak of the integrity of a wilderness region or an ecosystem, a computerized database, a defense system, a work of art, and so on. When it is applied to objects, integrity refers to the wholeness, intactness or purity of a thing - meanings that are sometimes carried over when it is applied to people.

When used as a virtue term, 'integrity' refers to the quality of a person's character. We speak of attributes such as professional, intellectual and artistic integrity. However, the most philosophically important sense of the term 'integrity' relates to general character.

Over the years philosophers have specifically tried to understand what it is for a person to exhibit integrity throughout life. Acting with integrity on some particularly important occasion will, philosophically speaking, always be

explained in terms of broader features of a person's character and life.

The question for us that needs exploring and understanding is “What is it to be a man of integrity”? Ordinary discussion about integrity often involves two fundamental intuitions: firstly, that integrity is mainly a formal relation one has to oneself, or between parts or aspects of one's self; and second, that integrity is connected in an important way to acting morally. How these two thoughts can be incorporated into a consistent theory of integrity is not obvious, and most accounts of integrity tend to focus on one of these to the detriment of the other. A number of thoughts have been advanced, the most important of them being: (i) integrity as the integration of self; (ii) integrity as maintenance of identity; (iii) integrity as standing for something; (iv) integrity as moral purpose; and (v) integrity as a virtue.

Integrity is a matter of people integrating various parts of their personality into a harmonious, intact whole self. When we understand integrity this way, the integrity of a person becomes the same or similar to the integrity of things. Integrity is primarily a matter of keeping oneself intact and uncorrupted. A related approach to integrity is to think of it primarily in terms of a person holding steadfast to their commitments rather than ordering or endorsing desires.

Brethren, in preparing for this talk I have discovered that there are many views and varying definitions of integrity. Let me suggest to you that integrity is made up of the personal inner sense of "wholeness" coming from honesty and consistent uprightness of character. Integrity is not something that you can have but rather is a trait that others view in you. Much like humility you can work towards a sense of integrity, but in my view it only ever becomes real when others see it in you. Integrity is something that builds within you over years of upstanding living but at the same time is something that can be ripped away from you in a moment as a result of poor choices in your life.

I have always thought my brethren that if you wanted a picture of a man to strive to be, you need look no further than the Ceremony of Installation and that glorious final charge...

## **CUSTODIAN'S CORNER**

*Editor's Note: The following questions and responses are reprinted from the booklet "Questions and Answers Supplement". The questions have been compiled over several years from Lodges of Instruction held under the authority of the Custodian of the Work. The booklet is available in printed format from the Grand Lodge Office.*

Q. Which is correct - compass or compasses?

A. In the knowledge that in some areas the words are used interchangeably, a compass is a directional instrument while a pair of compasses is a two-legged measuring instrument. However, our Ritual clearly specifies "compasses". (See the Book of the Work (2007), p.88)

Q. Which point of the compasses is disclosed in the F.C. degree?

A. See the Book of the Work (2007), p. 13. The Ritual merely states one point.

Q. During the Ceremony of Installation the Master-elect is given the S. of Salutation. When may instruction be given in that sign and when is the use of it appropriate?

A. See the last paragraph on p. 64 of the Ceremony of Installation (2007). Before the small representative group congratulate the W.M. would be an ideal time for the Installing Master to demonstrate the sign to the assembled brethren, and then ask them to collectively salute the W.M. with that sign.

Q. Is there an investiture ceremony for an Assistant Treasurer?

A. The only Assistant Office for which ritual is provided is that of Assistant Secretary. If the lodge by-laws provide for other assistants, it is suggested that a similar format be utilized.

Q. Is it acceptable for members who are not Past Masters to do work, other than the Working Tools and the Investitures, in the Installation Ceremony?

A. In the Ceremony of Installation, the reference on Page 58 to “officers and members of the lodge” was used to allow members to give the Working Tools and perform the Investitures.

It has been one of those “unwritten” rules that work in the Installation Ceremony is to be done by Past Masters. With the above noted exceptions this philosophy was endorsed by the Ritual Committee in 2006.

## **BOOK NOOK**

*Review by R. W. Bro. Wallace McLeod, Grand Historian*

### **NOBLY BORN: AN ILLUSTRATED HISTORY OF THE KNIGHTS TEMPLAR**

By Stephen Dafoe. 168 pages, 158 illustrations; hard cover. Published by Lewis Masonic. 2007. 19.99 pounds sterling. Order from commercial booksellers.

Over the last few years, an amazing tale has been spread among us by a number of authors. It tells us how the Knights Templar, the heroes of the Crusades, survived their arrest by the King of France on Friday the thirteenth of October in 1307, and their subsequent execution, and secretly went on to Scotland, where they helped in the Battle of Bannockburn in 1314, and built the Chapel at Rosslyn in 1446, and then gradually evolved into the modern fraternity of Freemasons. This fantasy has been demolished several times, most recently by Robert L. D. Cooper, the Curator of the Grand Lodge of Scotland Museum and Library at Edinburgh, in his book *The Rosslyn Hoax?* (published in 2006).

Now, here is another serious study. The Foreword was contributed by Brother Cooper (whom we just mentioned), which indicates that the work is reliable. The author is Stephen Dafoe, a Canadian who was born in 1962, and was initiated into Masonry in 1992. He tells a very full story, beginning with King David's initial plan to build a Temple in Jerusalem. Then he goes on to talk about the Muslim capture of Jerusalem in 638, and the first Crusade in 1096, with the liberation of Jerusalem in 1099. The Knights of the Temple of Solomon (the Templars) were founded in 1120. The Muslims recaptured Jerusalem in 1187. Jacques de Molay, the last Master of the Knights Templar was executed in 1314. Then Brother Dafoe

proceeds to tell us about the various myths associated with the Templars, and he demolishes most of them. (One of my favourite stories relates that when the last Master was being burnt at the stake, "as the flames licked his garments, de Molay was alleged to have said that before the year was over both Philip [the King of France] and Clement [the Pope] would be summoned by God to answer for the crimes." And both men "did die within the prophesied time.")

The whole text is quite informative and readable, but the most impressive thing about the book is the astonishing number of illustrations: portraits of various characters, pictures of notable buildings and archaeological remains and relevant weapons, illustrations of warriors in combat, maps of cities and countries, and plans of notable battles. It is a very attractive, educational, and enjoyable book, and I have no hesitation in recommending it highly.

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[www.grandlodge.on.ca/Masonic\\_Education/college.htm](http://www.grandlodge.on.ca/Masonic_Education/college.htm)

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



## **HERITAGE LODGE, NO. 730 GRC**

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