

THE
COMMITTEE ON
MASONIC EDUCATION

GRAND LODGE, A.F.&A.M. OF CANADA
IN THE PROVINCE OF ONTARIO.

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TO ALL CONTRIBUTORS

THE FACTUAL ACCURACY OF AN ARTICLE IS THE CONTRIBUTOR'S RESPONSIBILITY; WHILST EVERY PRECAUTION IS TAKEN TO ENSURE ACCURACY YOUR EDITORIAL COMMITTEE CANNOT CHECK EVERY FACT.

EDITORIAL COMMENT

It is hoped that you have enjoyed a glorious, happy and healthy summer, and are now refreshed and ready for another year of Masonic activities. The weather certainly was ideal for most of the time, and we can keep the memory of warm sunshine in our minds as the cold of winter approaches.

One item of gloom is that it is time to remind subscribers to renew their subscriptions. A form has been included to make the renewal easier. Some subscribers renewed their subscriptions at the Annual Communication of Grand Lodge in July. It is to those who did not renew at that time that this reminder is directed. Our hope is that readers have found the newsletter interesting and informative.

Remember that any article reflects the opinion of the author. If you do not agree with his ideas, please forward your own comments on the subject to the Editor, and they will be printed. All correspondence should be directed to the Editor: David C. Bradley, 81 Hillside Ave. W, Toronto, Ont. M5P 1G2.

ONE HUNDRED YEARS

It is a memorable event for a lodge to attain its 100th year and it is hard to comprehend the work and the detail that goes into the production of 100 years of Masonic history. The Masons of the present year celebrate this event, and rightly so, but they should remember that the credit for this achievement lies with the brethren of former years. The small pieces in the jig-saw puzzle of work and effort, of tension and stress have now been put together; one has fitted into another to complete the mosaic of a 100th anniversary. All too frequently, however, those earlier members were perhaps too occupied with Masonic problems and thus left records that, with very few exceptions, consisted of mere formality.

Unfortunately it seems that, in early records, the jargon of modern day usage is repeated time after time without the interjection of one syllable of emotion or feeling. The S.W. solemnly moved and the J.W. solemnly seconded the adoption of some report. There is no hint of emotion in it, nor of a living past. It is quite sad that Masonic history should be so barren.

The formality of our records almost isolates Masonry from the outside world, it is as if we acted in a vacuum without regard to the fact that there is a world around us full of sights and sounds of people. Our records should be connected by some reference to events in the world and what we, as Masons, thought or did about them.

The only item of any certainty seems to be that our ideals have not changed. If you were to meet a charter member on the street today and inquire about his favourite television programme; his opinion of the National Hockey League or anyone of a thousand modern questions, he would look at you aghast, for he would not understand you. But, if you were to ask him about the great moral principles of life, he would understand you perfectly, because they do not change. The fact that we worship in magnificent temples and have the finest facilities, does not bring us any closer to God than the pioneer who worshipped in a log hut heated by a wood stove and lighted by lanterns or candles. The great mass of Masonry ploughs across the fields of time and makes its furrow regardless of our effort.

It is true that nobody outside a lodge has had any profound effect upon it and very few within the lodge, for that matter, though it is true that some have exerted a greater influence than others over a very short period. We know that each Past Master listed on the monthly summons has contributed a great deal to the lodge.

But there are many names of importance not recorded in the summons; names of those who have contributed in their own quiet way by participating on various committees and learning the work of the degrees and giving it in lodge. It is to these brethren that we owe a sincere and heartfelt thank you because, in the final analysis, it is the individual member of the lodge who has produced the tapestry of a century. In view of this, perhaps it could be true to class an individual member as a landmark.

Life is comprised of many small things: the big things are merely breaks in a long continuity. So it is that we attend masonic meetings we listen to a lecture that we have heard so many times before, and we attend countless installation ceremonies. And yet, despite the similarity, there is a difference which is caused by the succession of individuals. With each person there is a new beginning, a new pride in his abilities and help for his frailties. It is the individual member, the landmark, who gives Masonry its kaleidoscope of colour.

And so like founders of any ancient lodge we must rededicate ourselves to our masonic endeavours and keep on planning for the future. So that a hundred years hence the brethren will look back on us and our works of today and say "Thank you for doing your part, for now we reap the benefits.

The Editor

THE TITLE OF GRAND LODGE

The question is: why is our Grand Lodge known as The Grand Lodge, A.F.& A.M. of Canada in the Province of Ontario and not like the other Grand Lodges in Canada which are named for the Provinces in which they are located? In my reading, I came across a great deal of interesting material but in order to keep this article within limits, I will refrain from showing why, in 1837, it was reported that Masonry in these parts was in a state of disarray or why the heading to Chap. 1 of the History of Grand Lodge, reads: "Chaotic conditions prior to 1855" nor will I elaborate on the fact that the first Provincial Grand Lodge (U.C.) was ruled by a P.G.M. who never advanced beyond the E.A. degree, or of the P.G.M. of the second P.G.L. (U.C.) who spent 12, out of the 18 years he held office outside of Canada. Another story I'll leave alone is that of the third P.G.M. (U.C.) who held two warrants as P.G.M., one issued by the Grand Lodge of Scotland and the other by the United Grand Lodge of England.

Now I've strayed a long way from my question so a little political history is in order here. Upper and Lower Canada, what we now know as Ontario and Quebec, came into being in 1792 when the Province of Quebec was divided. Each part had its own elected assembly. Following the rebellion of 1837/38 the two provinces, Upper and Lower Canada were re-united as the Province of Canada with the two parts known as Canada East and Canada West and governed by one assembly.

Meanwhile the P.G.M. (C.W.) died in 1840. With his death, the second P.G.L. (C.W.) collapsed and history shows what a state of disarray existed and how chaotic conditions were. Sir Allan MacNab was installed in August, 1842, as P.G.M. The P.G.L. (the third) was to meet semi-annually. Twenty-six meetings were held and of these the P.G.M. attended four. Needless to say there was a good deal of discontent and in 1850 it surfaced when a memorial asking "for additional powers and for extended authority" was sent to the UGL of England. This memorial was never acknowledged.

Two years later another petition was sent to England asking for sole control over Masonic affairs in this Province. Again there was no acknowledgement. Eventually in 1855 the Grand Secretary was instructed to write England asking for an early reply to the appeal of 1853. This came in September 1855, and the reply did not suit our ancient brethren. A few weeks later a notice was sent to all the lodges in Canada: 18 in Canada East and 65 in Canada West, to attend a meeting in Hamilton. Forty-one lodges answered the call 13 from Canada East and 28 from Canada West. Of these 26 were on the English Register, 14 were under the Irish Constitution and one was under the Scottish Constitution. At this meeting a motion to form the Grand Lodge A.F.&A.M. of Canada was adopted. Two or three weeks later William Mercer Wilson was installed as Grand Master of the new Grand Lodge by the G.M. of the Grand Lodge of Michigan, who also consecrated the new Grand Lodge. Recognition by the Grand Lodge of Ireland and by several Grand Lodges in the U.S.A. quickly followed, and as this Grand Lodge had authority in the Province of Canada it was natural it should adopt the name.

Twelve years later Confederation changed all this and the Province of Canada disappeared and the name became that of the new Dominion. Following Confederation the other Grand Lodges in the Dominion: N.S. N.B., and P.E.I. began to voice disapproval of our use of the word "Canada" in our name, but it seems to have had no effect. In 1869 the brethren in Quebec were unhappy about

being included in our Grand Lodge and by 1874 an arrangement was drawn up which brought the Grand Lodge of Quebec into being.

The agitation about the name of our Grand Lodge continued but to no avail. However, in 1888 a compromise was reached when the phrase - "in the Province of Ontario" was added to the name. This seems to have satisfied everyone for one does not hear of any objections to the name now. One last word. In 1876 a group of brothers, not satisfied with a ruling of the Grand Master, set up a clandestine Grand Lodge and what else could they call it but the Grand Lodge of Ontario. As no Grand Lodge would give it recognition, it was not long before it passed out of existence.

Submitted by W.Bro. W.S.T. Turpie of Defenders Lodge No.590

ASK! SEEK! KNOCK!

The individual who seeks membership in a Masonic Lodge becomes thereby the heir to a rich tradition; that to which initiation gives him access is not something put together in a day, and it will profit him little if he makes no attempt to enter his patrimony.

There is no authorised interpretation of Freemasonry. The newly initiated brother does not find waiting for him a ready-made Masonic creed, or a ready-made explanation of the ritual, he must think Masonry out for himself. He must learn something of the history of Masonry; of its achievement in the great nations; of its outstanding teachers, and what they have taught; of its ideas, principles and spirit. Initiation alone does not confer this knowledge (and could not); the member must himself strive to make the inexhaustible riches of the Order his own. He must discover the larger purposes of the fraternity to which he belongs.

The ceremony of initiation is two-fold. To the Freemason the 7th verse of the 7th Chapter of Matthew is deeply significant: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Prepared by W.Bro. Alan R.P. Golding of Royal Arthur Lodge No.523

THE GENERAL CHARGE

We are fast approaching the "Installation Season", and it is possible that some brethren would be interested to know where the ceremony came from. Actually most of it is done exactly as it was in England two hundred years ago. If you were to visit an English lodge when the Master is installed, nearly the whole thing would be familiar to you. There is one notable exception, one piece of ritual that was made in Canada; that is the General Charge delivered to the lodge at the conclusion of the ceremony. I don't know if you have ever listened to it carefully. It comes at the end of a long evening when you may be tired, and for that reason it is often abbreviated - and rightly so if the work is running late. In its entirety it is magnificent and contains the very essence of Masonry.

Only the first paragraph and the last paragraph are used in England. The ten middle paragraphs are peculiarly Canadian, and are found only in our Grand Lodge and in those Grand Lodges which sprang from us and adopted our ritual. The complete General Charge was first put together in 1874 and published in 1876. The man responsible was Otto Klotz. A native of Germany, he came to Canada as a young man. He was a successful businessman and hotelkeeper in Hespeler, and a devoted Mason. He never aspired to the chair of G.M. according to one story, because he was self-conscious about his strong German accent. In recognition of his services to Grand Lodge he was given the rank of P.G.M. (Hon.) in 1885.

M.W. Bro. W.K. Bailey has devoted considerable time to tracing the sources from which Bro. Klotz drew for the General Charge, and has been successful in tracking them all down. I am happy to be able to share with you the results of his researches.

Paragraph two is another old piece of work, for it comes from the "Introductory Address" to what in England is called "The First Lecture". It apparently first saw print in 1798, in Browne's Masonic Master Key, and "is believed to have been copied by Preston".

Paragraph three ("Freemasonry, from its origin---," and going down to "There is no right---"), is taken from the Grand Master's Address, delivered to the Grand Lodge of Canada, in Ottawa on July 11, 1860, by that splendid orator, our first Grand Master, William Mercer Wilson.

Paragraphs four and five come from an address delivered on December 27, 1864, to a Ladies' Night held at Alma Lodge, No.72, GaIt, by the W.M. of the Lodge, V.W.Bro. Otto Klotz.

Paragraphs six to eleven, on the ideal of a Freemason, were likewise composed by Bro. Klotz, and appear at the end of an article entitled "The History of Freemasonry," which was published in The Canadian Craftsman for March 15, 1868.

When you next have an opportunity to attend an installation, you should keep in mind that the outline of the ceremonies can be traced back more than 250 years; that virtually all the detail is unchanged from that used in England two centuries ago; and that the General Charge, the one piece of specifically Canadian ritual we use, was compiled under the auspices of our Grand Lodge just a hundred years ago.

From an address delivered by R.W. Bro. W.E. McLeod at the Installation and Investiture of the officers of Moira Lodge, No.11, Belleville, on January 5, 1977.

GUILDS

The first mention of English Guilds appears in the Laws of King Ine (688-726) which speaks of "Gegildan", (associates who helped one another to pay any "Wergild" or tax assessed against them.) The Anglo-Saxon word "gild" meant a contribution to a common fund. Later on the name was applied to the society which administered the fund. Nearly all the guilds of the eleventh century were Merchant Guilds. They included only independent merchants and master workmen and excluded all persons dependent upon others. They were, frankly, institutions in restraint of free trade.

The craftsman were normally excluded from these Merchant Guilds and yet, they were subject to their economic regulations and their political power. However, in the twelfth century, the craftsmen in each industry began to form their own Craft Guild in each town. Each of the new guilds jealously guarded its craft secrets, protected its field of work against outsiders and engaged in lively jurisdictional disputes. In the spirit of the times, each Craft Guild took on a religious outlook and a Patron Saint. They also aspired to be a monopoly.

Ordinarily, no one might follow a craft unless he belonged to its Guild. The fraternal spirit among the Masters of the times did not prevent a sharp gradation of membership and power in the Craft Guilds. At the bottom was the apprentice, ten to twelve years of age, bound by his parents to a Master, for a period of three to twelve years. He lived with the master workman and served him in the craft and at home. In return he received food, clothing, shelter and his education in the craft, religion and morality. As there was no formal education, the instructions to the apprentice would take place as he worked. He was taught the craft, and through the use of the everyday working tools, a lesson in morality. Thus the working tools of the craft became not only his livelihood, but also a lesson in life as well. In the later years of his apprenticeship, he would be paid for his labours with wages and with tools. At the end of his term as an apprentice, he was presented with a gift of money to start him on his own.

On completion of his apprenticeship, he became a Journeyman or a Fellow of the Craft, and was passed from one Master to another as a day labourer. In order that he could commute from one locality to another he was given signs of recognition, so that he might be able to join the craft at work in his new location. After two or three years in the Fellowcraft, if he had enough capital to open his own shop, he was examined for technical ability by a board of his guild. If he passed he was made a Master. Sometimes the candidate was required to submit a satisfactory sample of his craft to the governors of the guild.

Usually each guild had its own guild hall, which in the later middle ages might be architecturally ornate. It had a complex personnel of presiding aldermen, recorders, treasurers, bailiffs, and sergeants. It had its own court to try its members and required its members to submit disputes to the guild before resorting to state law. Members of the guild were obligated to help a fellow guildsman in sickness or distress and to rescue or ransom him if attacked or jailed. The Guild supervised the morals, manners and dress of its members. It shared in financing and adorning the city's churches and cathedrals. It provided insurance against fire, flood, theft, imprisonment, disability and old age for its members. The guilds built hospitals, orphanages and schools. The similarities between the ancient craft guilds and our own craft are enormous and well documented. One only has to delve into the past to find the present, and sometimes, the future.

Contributed by Bro. Nelson King of Birchcliff Lodge No.612

BUDDHISM

Buddhism began in the period 700 to 500 B.C., and spread throughout most of Asia. It has had an enormous influence upon life in India, China, Japan, Ceylon, Nepal, Tibet Burma, Cambodia and Thailand. In these countries of different cultural and historical heritage the spiritual message of the Buddha has exemplified to his followers, a living Truth, a dynamic wisdom and an active compassion. Buddhism began as an offshoot of Hinduism, and derived most of its early thought from the great body of Sanskrit literature.

A tremendous diversity exists in Buddhism and no single orthodoxy. The Mahayana form of Buddhism began about A.D. 100 or 200, and was conceived to be the Greater Vehicle to salvation, as opposed to the Theravada form, referred to derogatorily as Hinayana or the Lesser Vehicle. Buddhists are asked to face the facts of human experience and to make every attempt to rise above the human condition to reach Nirvana or Heaven. But it is the way in which this is attained that differentiates the Mahayana from the Hinayana. The Mahayana scriptures illustrate a keen sense of altruism and, in this regard, are quite unique in the world's religious literature. The old way produced arhants, who learned the Truth and realised it for themselves and enjoyed Nirvana; whereas in the new way the bodhisattvas, after achieving the same position, remained to assist other humans to attain to the same level of enlightenment. Thus the bodhisattvas become saviours and all believers are urged to follow their example. This idea of a suffering Saviour is not new to Western religious thought.

Buddha had three bodies: the Body of Essence (Dharmakaya), the Body of Bliss (Sambhogakaya), the Transformation Body (Nirmanakaya). The latter lived on earth as Siddhartha Gautama, and was an emanation of the Body of Bliss, which dwelt in the heavens, and which was itself an emanation of the Body of Essence, the ultimate Buddha, who pervaded and underlay the entire universe as a supreme god. The Dhammapada may not contain the actual words of Buddha but it does embody the spirit of the Buddha's teaching, and is probably the most important of the canonical literature of Buddhism.

Anyone wishing to extend their knowledge of Buddhism could read ; "The Essence of Buddhism" by John Walters, which deals solely with Hinayana Buddhism; also "On Indian Mahayana Buddhism" by D.T. Suzuki dealing with the Greater Vehicle or Greater Path to Buddhahood. And in your local library one other book might be found called "The Image of the Buddha", Edited by David L. Snelgrove. The latter is a more difficult book to follow. From your reading you

will conclude that those who have adopted the Mahayana branch of Buddhism would be eligible to become Masons.

The Editor

INVESTIGATIONS - PART 1

APPLICATIONS FOR MEMBERSHIP BY INITIATION

"How well are we guarding our west gate?" This is the gate through which the uninitiated must pass in order to become a member of our great fraternity. Some may feel that we are permitting too many to pass who can pay the fee and contribute little else. I submit there are three categories of tyler for this west gate, and the responsibility of guarding it must be shared equally among them. The categories of tyler are:

1. The sponsors;
2. The lodge members;
3. The investigating committee;

Let us examine these three categories:

Sponsors: Sec. 308 of the Constitution indicates they must be two Master Masons in good standing. Our obligation to the candidate begins the day he approaches the Lodge for an application. He should not be left alone until he, himself, has determined that he can continue alone. Too often it has been said to the newly made Mason, "--- you get out of Masonry what you put into it". This may be very true; however, would you throw a drowning man a pamphlet on how to swim and then walk away? Certainly not; yet we do it daily in Masonry.

I think the time for questioning the petitioner is before the application is signed; and every sponsor should know or get to know him before he signs the application. The sponsors should begin by resolving to be the guide of the prospective candidate. Then they should have a heart-to-heart talk with the man.

The questions asked should include these:

1. Why do you want to become a Mason;
2. What benefits do you expect from membership?

3. Does membership in the higher orders influence your decision to become a Mason?
4. Can you afford the initiation fee and annual dues?
5. Can you afford the time to attend the meetings?
6. Do you expect the same type of activities in Masonry as in service clubs?

Receiving suitable answers, the sponsors should proceed to explain as much about the Craft as they can, being sure to emphasise that Masonry is not a charitable organisation in the usual sense, but charitable in the greater sense of giving of oneself. Once the sponsors are satisfied that the man is making an earnest request, the application can be processed in its next logical sequence.

Lodge members: Sec. 349 of the Constitution indicates that if two or more black balls are present, the ballot is unfavourable to the applicant.

If you recall, the logical steps in processing an application are:

1. It is read out in open lodge and an investigating committee is appointed by the W.M.;
2. The details of the application appear in the lodge summons;
3. The notice for ballot appears in the subsequent summons.

This procedure gives each lodge member adequate notice and time to speak up early, should he have anything to say about the applicant. Do not wait until balloting time to express an adverse opinion through the silent and secret casting of a black ball. Your knowledge of the applicant's character could reject him before it gets to a ballot (which is as it should be), whereas one black ball will not reject him. The lodge members should expect that by the time an application is read in open lodge, the applicant is as well informed about our Order as he can reasonably be. Remember, don't wait for the ballot to express your 'silent' opinion. That is the easy way out. Speak up or shut up.

Part One of a longer paper submitted by W.Bro. E. Albrecht of Rideau Lodge No.595. The conclusion of this paper will be included in the next issue.

MASONRY AND MORALITY

The broad principles of morality and virtue taught in Masonry must not change. Neither must our secret work, nor our landmarks, nor the foundations upon which Masonry has been built be subject to meaningless or weakening alterations. Though it is not true of the community at large, the Craft has been steadfast in the maintenance of its ideals, principles and standards. Masonry is well equipped to provide the basis for solving many of the problems of the world to-day. It propagates a compassionate love for mankind and a recognition of the individual as a being of sovereign worth.

If Masonry contributes well to the needs of the present day it will also help us to hand on a Craft whose splendour has not been diminished. Freemasonry can stimulate thought and teach that behind the superficial surface there are deeper truths. But the greater contribution of Masonry lies in the moral sphere because of its foundation principles of Brotherly Love, Relief and Truth. Society to-day seems to have cast aside the moral and religious restraints of our forebears, but it has not succeeded in producing a happier condition. It is a strange fact of human nature that it yearns for freedom and yet requires at the same time some shackles to bind it, some guidelines to prevent full freedom. It is apparent that human nature cannot handle full and complete freedom, so the advocacy of the Craft for moral restraints falls upon fertile ground. Masonry can claim and hold the allegiance of men who seek a better way of life and a better world. We may produce all the material goods that we desire, we may receive all the education that we can use, we may expand the borders of science and knowledge, but without morality to temper these things we become selfish, acquisitive, insensitive to the needs of others and ruthless in the pursuit of our own interests. To a society that is in danger of forgetting how to live as a family, bound by common interests and common responsibilities, we offer to men a fraternity where the harshness of competition and the pressures of our daily lives can be forgotten; a fraternity where all the members are equally valued, that inculcates the duty of helping a brother in need and of shedding a tear of sympathy over the failings of a brother. With these great gifts in its hands Freemasonry need not fear the future provided it is true to its high ideals and provided that its members carry into their daily lives the great truths they have learnt in our Temples. By the quality of our lives, by our readiness to serve, and by the infectious happiness of our brotherhood we shall be true to the past and an inspiration to the future.

Masonry must not withdraw into the "retreat of friendship and brotherly love", it must thrust out into the community and the world with benevolence, with charity, with unselfish creative activity, so that the rich values of our fraternity may be carried into the fabric of world society. There should be an intolerance of social and political imperfection. We must utilise the continuing energy of men of vision and we must think and act creatively, not obediently. The strong bring momentous issues to the fore, it is the weak who are forced to decide between alternatives not of their own choosing.

The Editor

JOSEPH BRANT

Brant was born in 1742, of the Mohawk tribe, one of the Iroquois Confederacy of the Six Nations. The Six Nations at that time, occupied an area in New York State west from the Hudson and south from Lake Ontario to Tioga Point; the great Mohawk Valley is one of its principal features. Brant was not born in this part of the country, but in the Ohio Valley, during a hunting expedition. His Indian name was Joseph Thayeadanegee, the Indian name for a Bundle of Sticks, but he is always known by the English name of Brant, the origin of which is uncertain. We may assume that the parents were Christian, as the son was christened Joseph and the daughter Mary.

Brant is first heard of in 1755 at the age of 13, serving with the Six Nations at Crown Point on Lake George. they were then under the command of Sir William Johnson whose task in North America was to gain and hold the loyalty of Indian tribes to the British Crown. Both brother and sister attracted Johnson's attention. He married the sister and at some time he sent the brother to Moor's Charity School at New Lebanon in Connecticut. We are told that while he was there Brant learned English, Latin, and Greek.

After his return from this school he settled at Canajoharie, dividing his time between farming and fighting against the French. We hear of him next among the forces acting against Pontiac. His prowess must have notable, because in 1771, at what is to us the early age of 29, he became Chief Sachem of the Six Nations. The Revolutionary War broke out in 1775 and Brant and the Six Nations were prominent all through it for their loyalty to the Crown. It was during the years of the fighting that the event in his life occurred for which Brant is most important to us, and about which most is known. Guy Johnson had been appointed

Superintendent of Indian Affairs on the death of Sir William Johnson, and Brant had become his Secretary. A visit to England was proposed soon after, and the two men journeyed to Montreal and from there to London. It was in London that Brant joined the Masonic Order and brought back with him the Certificate which is now in the Royal Ontario Museum; it is made out in Brant's Indian name, Joseph Thayeadanegee.

The historical background of the visit to England is fairly clear. So far as Brant is concerned, the motives for the visit at that time are uncertain, but they are probably surmised correctly by W. L. Stone in his *Life of Joseph Brant*, 1838. Stone suggests that in view of how British arms were faring in North America, Brant was not sorry to be out of the way, and that he wanted to see England personally before finally committing himself and the Six Nations to the support of the British cause. However that may be, Brant and Johnson were in London early in 1776; we know that Brant at his own request stayed at the Inn of the Swan with Two Necks. On February 28th, he was presented at Court and, according to the Annual Registry, "graciously received"; the story of his refusal to kiss the King's hand is repeated by Robertson. On March 14th he saw Lord George Germain, the Secretary for the Colonies. Throughout his stay he appears to have received attention from various people of note. He is said to have been intimate with James Boswell, and at Boswell's request to have sat for Romney for the famous portrait which is now in the National Gallery of Canada.

It was supposed by Stone that Brant and Johnson left England in late March or early April, since Brant was present at the fight at Cedars' Point above Montreal, about May 20th. The London Universal Magazine, July 1776, says that they left early in May, and Captain E. Cruikshank, writing in the Transactions of the Canadian Institute, 1896-7 said that they left Falmouth in the ship "Harriet" early in June arriving at the port of New York on July 29th. The date of the Masonic Certificate is April 26 A.L. 5776 A.D. 1776, and is signed by Jas. Heseltine, who was Grand Secretary of the Moderns from 1769 to 1780. It states that Brother Joseph Thayeadanegee "was made a Mason and admitted to the 3rd Degree of Masonry at the Lodge meeting at the Falcon, Prince Street, Leicester Fields."

After the return to North America the records of Brant's activity became increasingly scarce. We hear of him during the American War in the fighting around Quebec, and later in the Schoharie Valley. It is of these years that the stories of his rescuing from torture and death prisoners who gave the Masonic signs are told. These, whether well founded or not, concern most notably a Captain McKinstry of Claverack Manor on the Hudson, said to have been rescued at the

Battle of the Cedars in 1776; Major Wood, at the Battle of Minisink in 1779; and Jonathan Maynard, a prominent resident of Connecticut, at some unstated time.

The war ended in 1783, leaving all the land of the Six Nations in American hands, and in a desolate state. A move to British territory was decided on, and it was at this time that the Six Nations took up residence on their present reserve on the Grand River in Ontario. This was a difficult period in many ways, since besides this move there was a necessary change of occupation from hunting to agriculture to take place. Brant visited England in connection with the move in 1785-6, and this is one of the last definite pieces of information about him that we have.

Among the great treasures of the Six Nations, hidden during the fighting and brought with them from New York State, were the Bible and silver Communion Set given by Queen Anne in 1712 to "her Chappel of the Mohawk", and what is now called the Old Mohawk Church, begun on the Grand River in 1785. The Bible and four pieces of the silver are still treasured at Brantford; two pieces of silver were taken to Deseronto when some of the Six Nations moved there later.

We know the barest outlines of Brant's later Masonic career. The records show that he belonged to Barton Lodge No.10 (now No.6) at Hamilton, and was present at its organisation in 1796; also that he is the W.M. named in the warrant granted in 1798 to Lodge No.11 at the Mohawk Village. Further than this our information does not go. Brant lived on land granted to him by the Crown at Wellington Square. He died in 1807 and is buried in Brantford. The last piece of information about him refers to the year 1805, and concerns the Captain McKinstry referred to above. After the war was over the two men became close friends, and Brant is last heard of in 1805 visiting McKinstry and attending a Lodge meeting with him in the City of Hudson.

Taken from "The Life and Masonic Career of Joseph Brant" by W. Bro. Gerard Brett and published by the Canadian Masonic Research Association in 1953.

PERSONAL

One of the first Masons in Ontario was Bro. Joseph Clement, whose certificate is dated September 23, 1780. There is one other Brother, Henry Nelles, whose certificate was dated May 7, 1780, but little is known about him. Bro. Clement was a soldier in the 8th King's Regiment stationed at Fort Niagara. The

8th King's Regiment was also a travelling lodge with the number 156, issued by the Grand Lodge of England and operating under the jurisdiction of the Provincial Grand Lodge of Quebec.

After Bro. Clement's tour of duty at Fort Niagara and involvement in several battles along the Niagara River, he became a farmer at St. David's. In 1812 Bro. Clement was in poor health and, on being told by his doctor that his condition was terminal, he took his own life. Because he had committed suicide, he was not apparently permitted by the Methodist Church to be buried in the Church cemetery. His sons, therefore, buried him in the family barn. His wife was buried in Warner Cemetery on Sandplant Hill, which is close to the Q.E. Highway. The story is told that the sons exhumed their father and reburied him beside their mother, but without a marker.

In 1978 the Niagara brethren felt that this omission should be repaired, and the Masters and Wardens Association of Niagara A placed a plaque on the site in remembrance of Bro. Clement. It was at a reception for M.W. Bro. H.O. Polk by Niagara A and B Districts that the Masters and Wardens Association presented him with a copy of that plaque.

Extracted from the presentation speech made by .W.Bro. David Laskey of Seymour Lodge No.277 on May 11 1983 at Thorold.

SPEAKERS' CORNER

Many phrases can be selected from the ritual as an idea for a speech or short talk. In the second degree the candidate is told that Masonry is a progressive science. Ask yourself some questions such as: Is Masonry really a progressive science? Why is Masonry a progressive science? Does progressive mean that it must change with society? Does progressive only mean an advance in rank? Other questions come to mind quite readily and from the answers a short interesting talk, may be prepared.

In the charge from the N.E. in the first degree the candidate is asked to recollect a peculiar moment. By the same method as above a talk can be developed with surprising ease. What is this peculiar moment? Does it have any significance? Is it just a moment or a perpetual reminder? The rest is left to yourselves. You can readily see that a reading of the ritual can give rise to many ideas for articles.

However, a word of caution, these ideas are not always factual, but reflect your opinions and your knowledge of the essence of Masonry. Make sure that you think about your paper very carefully.

The following are words that may appear from time to time in masonic conversation:

Mentor: experienced and trusted advisor.

Atheist: one who disbelieves in the existence of God or Gods; godlessness.

Agnostic: one who holds the view that nothing is known, or likely to be known, of the existence of God or of anything beyond material phenomena.

QUESTIONS AND ANSWERS

Question 1: What is the symbolism of the rough ashlar and the perfect ashlar?

Answer: The more or less official symbolism of the ashlars says that the rough ashlar is for the E.A. to work on, and the perfect ashlar is for the use of experienced Craftsmen when they test or adjust their tools.

But symbolism in Freemasonry is a very personal matter, and I believe that we enter the Craft to build spiritual temples within ourselves. For me the ashlars are our symbolic foundation stones. In English practice, the candidate is placed in the N.E. part of the lodge (where the rough ashlar rested in former times) and he stands at his own spiritual foundation stone, to hear the Charity Lecture, one of the great lessons of Freemasonry. In the second degree, he stands in the S.E. corner for a similar exhortation.

Broadly, I equate the two stones with the candidate, upon his entry and progress in the Craft. He comes, in rough, unpolished condition, unaware of what the Craft holds for him, and ignorant of its teachings. Later, the polished stone marks his progress in the Craft and his greater understanding of its objects, duties and responsibilities. I should add that the ashlars belong to an era when there were only two degrees (E.A. and Master or F.C.) and this may explain why the perfect ashlar, representing the peak of Masonic experience, comes in the second degree.

Finally, these are my own personal views and I do not speak with the vice of authority. A few moments of speculation may lead you to other ideas; so much the better!

Question 2: What is the limit of a Mason's charity?

Answer: In its pure original sense e.g. man's love of his neighbour, kindness, affection, with some notion of generous or spontaneous goodness (O.E.D.) there is no limit to a Mason's charity. In its more common sense of alms, or more substantial gifts to the poor or to institutions, the English ritual specifies the limit, i.e., 'without detriment to yourself or connections'.

The above questions were assembled by R.W. Bro. F.J. Bruce, Chairman of the Library Committee, and answered by W.Bro. H. Carr, of Quatuor Coronati Lodge No.2076 ER.

BOOK REVIEWS

WHAT IS FREEMASONRY?

by Robert J. Lewinski.

This pocket-sized "Masonic Digest" would be a useful booklet to put in the hands of every Mason. It ranges widely, and covers the definition of Masonry, its history, with a section on anti-Masonry; its relationship with religion, with politics, with business; its laws, its education, its concordant orders, and its benevolence. A very informative little book.

FREEMASONRY THROUGH SIX CENTURIES

by Henry Wilson Coil.

Coil was a California lawyer. In 1961, his Masonic Encyclopedia was published, and at once became a classic in its field. His interest in details and facts is once again amply attested to in this newer book, which has been termed "the finest Masonic history available to to-day's Mason". It traces both the Craft lodges and the concordant orders, throughout the world, from the medieval guilds of operative stonemasons. Inevitably, with such a broad canvas, Canada receives short shrift. But for a readable overview, and a judicious summation of controversies, this is the book.

The above reviews were prepared by R.W. Bro. W.E.McLeod.

THE BUDDHIST TRADITION

Edited by Wm. Theodore de Bary.

There is a tremendous diversity within Buddhism and no true orthodoxy. For those wishing for greater knowledge of Buddhism it is a useful first reader. It points up the difference between the Hinayana and the Mahayana branches of Buddhist thought. There is an enormous compassion in the Mahayana way, which is exemplified by the bodhisattvas, and the author does not leave the idea there, but suggests a comparison with Western religious thought and, in particular, suggests a reading of Isaiah Chap. 53, Verses 3-12. The book stimulates thought and, in this, lies its appeal. It should be available in the local reference library, and is worth reading not only for interest, but also in case your lodge may receive an application from someone who professes Buddhism.

NORTHWEST TO THE SEA:

by Marjorie Wilkins Campbell.

This book is a biography of William McGillivray, who arrived in Canada in 1784 to be a clerk in his uncle's fur-trading company. It is a story of hardship, of canoe trips to barter with the Indians, and of the problems caused by the English Government and its own trading company: The Hudson's Bay Company. The successes of the Northwest Company are described, and its achievements in exploration and mapping of much of the northwest of Canada are chronicled. Too often the Company is forgotten; it is well that this book sets the record straight in a forthright way, and allows us to understand the story of the men who helped to shape this country, and one in particular: William McGillivray, whose trading interests extended from England to Montreal, to the Arctic and the Pacific Oceans and thence to China.

For the Mason, however, a glimpse is obtained of William's brother, Simon, who was made Provincial Grand Master in 1822, and who brought some order into a chaotic Masonic situation. But Masonic facts are not detailed, but what is important is that this book sets Simon in his place amongst his relations, trading partners and thereby illustrates his character. The author has brought the story to life with great clarity and the book is recommended, but it is as well to remember that the author appears to have a distinct bias against Simon.

William died quietly in London in 1825 and was laid to rest in the church in Piccadilly: a far cry from the rough existence of the voyageur, but it is apparent his heart would always be somewhere northwest to the sea.

The Editor