

THE  
COMMITTEE ON  
MASONIC  
EDUCATION

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

January, 1986

VOL. 5 NO. 3

## **TABLE OF CONTENTS**

<b>EDITORIAL COMMENT .....</b>	<b>3</b>
<b>MORALS OF TODAY .....</b>	<b>4</b>
<b>TYLER'S OATH.....</b>	<b>5</b>
<b>DEFENDERS LODGE, OTTAWA.....</b>	<b>5</b>
<b>IN THE PRESENCE OF ... ..</b>	<b>10</b>
<b>THE ORNAMENTS .....</b>	<b>11</b>
<b>JEPHTHAH'S VOW.....</b>	<b>12</b>
<b>THE STUDY OF HISTORY .....</b>	<b>13</b>
<b>CONCERNING GOD AND RELIGION.....</b>	<b>15</b>
<b>NIAGARA #2.....</b>	<b>16</b>
<b>AN INTRODUCTION TO THE FIRST STEP .....</b>	<b>17</b>
<b>THE DEACON'S JEWEL.....</b>	<b>19</b>
<b>A MASONIC LETTER .....</b>	<b>21</b>
<b>PERSONAL .....</b>	<b>24</b>
<b>QUESTIONS AND ANSWERS .....</b>	<b>25</b>
<b>BOOK REVIEWS .....</b>	<b>27</b>
<b>THE MASTER'S BOOK .....</b>	<b>27</b>
<b>A TREASURY OF MASONIC THOUGHT .....</b>	<b>27</b>
<b>THE LAIRD OF DUNDURN .....</b>	<b>28</b>

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 all enjoyed a wonderful Festive Season and will now return to the second half of the masonic year with renewed vigour. Once again an appeal is made for more articles. These are urgently needed for future issues.

In the early days of the Newsletter, more copies were ordered than were actually needed to satisfy the subscribers. Therefore there are a few back issues in stock. Rather than discard these, it has been decided to try to dispose of them at fifty cents each, while stocks last. Would you please help us publicise this and advise anyone wishing copies to contact the Editor.

Your Editor will soon complete six years of service. These years have been very rewarding though sometimes strenuous. A point has been reached where it is necessary to review progress and plan for the future. We have advanced a long way from the time when your Editor did all the typing to where the issue is now printed. Favourable comments have been received about the change. Any suggestions for improvement or for future plans would be welcomed. All correspondence should be directed to the

Editor:

David C. Bradley,  
81 Hillside Ave. W.,  
Toronto, Ont., M5P 1G2.

## **MORALS OF TODAY**

There is a great deal of lamentation heard in the Masonic ,community about the immorality of to-day's society. I believe this attitude to be short-sighted.

If one looks at social life in England in the eighteenth century, when Freemasonry as we know it to-day was born and flourishing, one can see that this society, in general, was no more moral than ours. Indeed, in some ways it was worse. There was, for example, much more gratuitous cruelty to man and beast on a day-to-day basis than we have to-day.

Again, if we look at Victorian society, we can see that the oft-repeated charge of hypocrisy against this society is well justified. The "respectable" veneer of this society concealed a vice-ridden underworld.

Again, this Victorian underworld was at least as bad as anything we have to-day. The truth is that it has never been easy to practise Masonic principles in the profane world. The contemporary Mason has no more excuse than his historical brethren for not attempting to live up to his professional principles in society.

The contemporary Mason cannot use the excuse that there was some "golden age" in the past when men were more moral than they are to-day. He must understand that, no matter how difficult it may be, he must attempt to live up to his obligations in society.

Prepared by W Bro. W. M. Gillart of Doric Lodge, No. 316.

## **TYLER'S OATH**

"I... do hereby and hereon solemnly and sincerely swear that I have been regularly initiated, passed and raised to the Sublime Degree of Master Mason in a just and legally constituted lodge of such; that I do not stand suspended or expelled, and I know of no reason why I should not hold Masonic Communication with my brethren."

The above is found on page 163 of the Book of Constitution of our Grand Lodge. Section 214 gives the requirements for a Board of Trial for a visitor. Amongst others it states that " . . . examination shall include:

... (c) the requirement that the visitor either subscribe to the Tyler's oath. in accordance with prescribed Form 3 or repeat it".

Presumably the opening words of the oath and the fact that it is called an oath seem to indicate that it be sworn on the V.O.S.L. This therefore gives it more force than a mere statement of facts. Secondly, Section 214 states that the Board of Trial "shall" include the Tyler's oath. The visitor affirms that he has been "initiated, passed and raised The wording appears to indicate that only a M.M. may take the Tyler's oath and therefore a

Board of Trial. The question left with you is, could an E.A. or FC. be properly given a Board of Trial according to the requirements of Section 214 of the Constitution?

## **DEFENDERS LODGE, OTTAWA**

On the occasions of the 25th and 50th anniversaries histories of Defenders Lodge had already been produced. I was fortunate enough to come across the minutes of two organizational meetings of the lodge and therefore felt that I could approach this task from a different angle.

Who were these Masons? Where did they come from? What were their reactions on being exposed to Masonry in the Ottawa District? Following the end of the 1914/18 War and on the establishment of what eventually became the Department of Veterans Affairs, a great many Masons, who were either serving or had served in the Armed Forces, found themselves in Ottawa far from their mother lodges. The minutes I have referred to indicate that these mother lodges were to be found in many different countries. That covers the "who" and "where" question. The "what" will be dealt with later. A great many of these Masons felt there was a need for a new lodge

and so organizational meetings were held. There appears to have been at least 48 such interested Masons and from this number 12 were selected by lot to form a committee to get on with the job.

These meetings were held in the officer's mess of the Ottawa Regiment in the Old Drill Hall. The chairman was Bro. Major R.O. Wheatley, who was in turn J.W., SW and W.M. I learned only recently that I have some far out connection with this brother, for my wife's cousin married W. Bro. Wheatley's son who was then (1931) serving in the P.F In his opening remarks Bro. Wheatley stated that practically everyone on the committee was from a different lodge with mother lodges in many different countries. Continuing, he stated many of the brethren, on coming to the city were disappointed to find there was no military lodge in the city. And so, what was more natural than that they form a military lodge where service in the armed forces or the R.C.M.P was a prime requisite for membership?

Two former D.D.G.M.s, R. W. Bros. Shanks and Ross, served on this committee in an advisory capacity and nowhere in these minutes does either Brother appear to have advised against this type of lodge being formed. And, before we criticize our "ancient brethren" for contemplating such a step, let us remember that here we had a body of men from all parts of the Empire and to whom military lodges were quite common. Indeed, many of the early lodges in Ontario were often military lodges with travelling warrants. The recent publication "Whence Come We?" tells the story.

Then in the "Pocket History of Freemasonry" we learn that no fewer than 419 lodges were granted travelling warrants by the Grand Lodges of England, Scotland and Ireland, and so any lodge in these parts in the 1700 and 1800s with a travelling warrant had it from one of these Grand Lodges. Of these 419 travelling warrants issued only four remained in 1925. All the others had been surrendered by 1949 and "a very large number of stationary lodges had been formed by members of the armed forces." So it can be seen that in other parts of the English speaking world a military lodge was not a rarity.

In 1921 the question of a name came up and five names were submitted "Service Lodge", "United Services Lodge", "Armistice Lodge", and one I cannot understand, "Phylacian" (but I am told it comes from a Greek word meaning "Guardian"). As we know "Defenders" as the choice. Initiation fees were set at \$70 which in 1921 must have been a tremendous sum of money.

The committee reported back to the others and their recommendations were accepted. A petition was then prepared with 48 signatures, and Grand Lodge was requested to issue a Charter to "Defenders Lodge". The committee had also chosen a slate of officers to rule and govern the lodge until such time as the Charter was issued and elections held.

The first meeting of the lodge, under dispensation, was held October 21, 1921. Occupying the chair of K.S. was W. Bro. W.C. N. Marriott; the S.W. was Bro. R. M. Stewart who was generally considered to be the driving force behind the plan to form the lodge. W. Bro. Stewart is the sole surviving Charter member. He now lives in the United States and was last in lodge on the occasion of our 50th anniversary. As he is now in failing health, it is most unlikely he will be able to visit us again. Bro. R. O. Wheatley was the first J.W. On being duly constituted, this slate of officers was elected as the first officers of the newly chartered lodge.

On March 1, 1922, only four months after this first meeting, R.W. Bro. M.R. MacFarlane, D.D.G.M., Ottawa District 16, made his official visit to Defenders. On this occasion the first degree was exemplified - and I quote from the D.D.G.M.'s report - "in a perfect manner by W. Bro. Marriott and his officers. . . this is a military lodge ... these officers and members are intensely enthusiastic and take a keen interest in their work; and addition of military precision to this perfect rendering of the ritual gives promise of this lodge being a valuable asset to Ottawa District 16."

The lodge was duly constituted by the Grand Master, MW. Bro. W.M. Panton, on October 23, 1922. A few weeks later the first by-laws of Defenders Lodge were approved after a special meeting had been called to approve amendments suggested by the Grand Master. What these suggested amendments were I do not know but a perusal of the by-laws shows that there is no reference to military service as a requirement for membership in the lodge. The initiation fee was reduced to \$60 and when I was initiated in 1955 it still stood at that figure. Annual dues were \$12 or \$10 if paid promptly.

The lodge was now under way and soon we find fraternal visits playing a prominent part in the affairs of the lodge. Perhaps the most outstanding was the exchange of visits with War Veterans Lodge No. 580 in 1924/5. "War Veterans" later became known as "Remembrance Lodge" and I feel that this was a case where another would-be military lodge failed to gain Grand Lodge approval. It would appear that the custom in Defenders Lodge of marking the sacrifice made by those who fell in the War of 1914/18 dates from this time.

Since then this ceremony has evolved into one of remembrance, commemorating all our brothers who have passed to the G.L.A. What form this ceremony took in the early days I do not know but I do know that about the time of my initiation in 1955, he who subsequently became V.W. Bro. John Balchin, and who had been badly wounded and taken prisoner in 1918 presented the lodge with a miniature of the cenotaph in Whitehall,

London to be used during the brief, impressive ceremony which has evolved for this occasion. The addition of the cenotaph, aided with controlled lighting, adds greatly to the solemnity of the occasion. Since V.W. Bro. Balchin has answered the last great roll call, his son, W. Bro. Jack Balchin has taken up the torch and made the arranging of this ceremony his special duty.

I have mentioned W. Bro. Marriott as being our first W.M. He appears to have been an outstanding Mason for in 1934 he was elected D.D.G.M., becoming the first P.M. of the Lodge to be so honoured. Later, two others attained this high office - R.W. Bro. Darby in 1958 and R.W. Bro. Haywood in 1977.

Others who have received Grand Lodge appointments are V.W. Bro. D. Gardner, Grand Sword Bearer; V.W. Bro. McCormic, Assistant Grand Organist; V.W. Bro. J. Balchin, Grand Steward; V.W. Bro. Lionel Ramkerrisingh, Grand Steward. V.W. Bro. Wainwright was appointed a Grand Steward, as was V.W. Bro. E.A. Gardner for his outstanding efforts in connection with the building of the new Masonic Temple. An unusual initiation took place on October 1935 when the candidate was initiated by nine blood relatives five were from Madawaska Lodge, three were Defenders and one Civil Service. The candidate's father, his maternal uncle, three brothers and four cousins took part. All had the same family name and the candidate was W. Bro. George Gardner.

Several distinguished brothers have filled the office of Secretary. The one I remember best is Bro. Archie Shaw, a lovable, irascible old Scot. What I best remember about Bro. Shaw is that, when reading the minutes about a candidate who had been balloted upon, he would say - "the ballot being favourable the Worthy Master declared John Jones illegible to be made a Mason in Defenders Lodge." Another old character is Bro. Joe Robinson who is also a Shriner. I remarked shortly after I had been installed as W. M. in 1964 that my group of Masters was invited to attend a function arranged by the Shriners. The speaker that evening was long-winded and Bro. Robinson was champing at the bit waiting to put on some entertainment which had been arranged. At long last the Chair called Bro. Robinson who by this time was fit to



be tied, to present his entertainment. He stumped up to platform where he made an announcement, "Brethren the hour is late. God Save The Queen" and that was our entertainment!!

Among the many old members of Defenders I have been privileged to know but who have gone to the Grand Lodge Above was Bro. H. Cameron. Here we had a man with an incredible life story, a man who at the turn of the century sailed in sailing ships, and who somehow or other qualified as a veterinary surgeon and served as a vet in 1914-18, eventually becoming commander of the Veterinary Corps, Canadian Army. Then three of our brethren have excelled with rifles and so we find W. Bro. H. Sloman, Bro. David Reynolds and Bro. Dick Hampton, all representing Canada several times at Bisley. Recently many of you have read of a local artist presenting City Hall with a group of paintings depicting scenes in Lebreton Flats and Lower Town in areas which have since been demolished. I was interested to read where the artist Ralph Burton gave credit to an Ottawa laundryman for starting him on this project. The laundryman, Harry Vail, had commissioned him to do a painting of his laundry and suggested that as the area was soon to be cleared it would be worthwhile perpetuating these scenes on canvas. As a result 32 scenes are now on display in City Hall. And Harold Vail? Just one of our Charter members, and in his time a progressive businessman, for I recollect seeing at the Ottawa Exhibition a few years ago a delivery van owned by Vails Dry Cleaners and Laundry. The van was dated 1920 and was described as the first electric vehicle in the city.

And last, we have Bro. Dan Chilcott who was recently honoured by the City of Ottawa for his successful efforts in saving a young man from drowning in Mooneys Bay. Later Bro. Chilcott showed there were limits to his courage for he declined to oppose two ladies in the race for Mayor in the Ottawa city elections. Perhaps he felt discretion was the better part of valour.

Prepared and submitted by the late W. Bro. W.S.T. Turpie of Defenders Lodge No. 590.

## **IN THE PRESENCE OF ...**

Soon after we entered the masonic order, we found ourselves solemnly situated in the Presence of the GAOTU. Since none of us ever questioned it, we may assume that we either took it for granted or failed to pay due attention to such a stunning declaration. We had no difficulty, of course, relating to this our fraternity of the Mystic Tie as Robert Burns would have it, and the concept of brotherhood of Men under His Fatherhood is not foreign to us; neither is the All Seeing Eye. What then, has This Presence or for that matter Our Presence to do with masonry?

A well-worn colloquialism refers to ... He's with it ... or He's not with it ... thus begging a question ... am I with it, do I make my presence felt?

The great novelist Sir Walter Scott, initiated, passed and raised on the second day of March AD 1801 in St. David's Lodge, Edinburgh, had this to say: "The race of mankind would perish, did they cease to aid each other ... We cannot exist without mutual help ... All therefore that need aid, have a right to ask it from their fellow man and no one who has the power of granting, can refuse it without guilt".

We Master Masons were three times solemnly received in His Presence. Does not then our brother and our lodge have a right to be granted our presence, so that we may alternate in giving and receiving and so project our thought-waves as to blend with, reinforce and underscore the light that emanates from the ritual to cement and adorn the process of Initiation.

Our initiation as well as that of the candidate, for the process of initiation was meant to be an ongoing one, if not eternal. A habitually absent brother, void of valid reasons pertaining to his public or private avocation, has grounds to taste that guilt alluded to by Waiter Scott, because the very basis of fraternity is contact and the withholding of one's presence a regrettable omission to one's self and the brethren present. For it is the mystique of our Order, that through ritual our members should grow, in tolerance and wisdom, to become worthy and worshipful, and thus warranted to live and dwell, In The Presence of ...

Submitted by W. Bro. J. M. Boersma of Occident Lodge, No. 346.

## **THE ORNAMENTS**

In the J.W.'s lecture we are told that "The ornaments are the Mosaic Pavements, the Indented Skirting that surrounds the pavement, and the Star in the centre." Then follows a brief description. But there is a whole philosophy of life to be read from these ornaments and while we can touch on only a few points, yet a more careful and detailed study by each brother would prove most interesting and enlightening.

The Mosaic Pavement is made up of even squares of black and white. Black has always alluded to the dark things of life: white always to the good things of life. They are directly opposite colours. They refer to directly opposite states of being. Life is made up of opposites, and the pattern on the floor represents to us the pattern of life. "Today we may tread on the flowery meads of prosperity; tomorrow we may totter on the uneven paths of weakness, temptation and adversity." There we have the opposites, prosperity and adversity. Let us extend the list further: virtue and vice; joy and sorrow; laughter and tears; health and sickness; riches and poverty; friends and foes; commendation and censure; hope and despair. There is your pattern of life, never all one thing or the other, never unalloyed joy or darkest despair, a moving pattern of light and shade, making up the sum of our days on this earth.

There are several interpretations possible for the border or skirting. For instance, at one time, and at the present time in some places, the border was a wavy cord tied in lover's knots. Briefly the explanation of this is that as Masons we are surrounded by brotherly love, bound in with the strong cords of friendship and fraternity. The border or skirting in our jurisdiction, however, is "indented" and takes the form of a continuous series of black and white triangles. The explanation of brotherly love, therefore, does not wholly satisfy. We must search elsewhere for another reason.

We learn that the triangle among the ancients has always been considered an emblem of the Deity. Therefore our pattern of life is surrounded by God and His love. In prosperity we are encompassed by God, in adversity we still have God as our support and His love as a shield and protection. As the triangles are alternately black and white, it teaches us that He is God in darkness and sorrow, God in light and joy. Whatever we are and whatever we do, He is still God and His love is all around us.

"The Star that gleams in the centre," we are told, is the symbol of Divine Providence. Stars, from time immemorial, have inspired awe and reverence in all people, and it is little wonder when one looks at the myriad lights in the heavens that

star worship was common in the distant ages. To these people, stars represented the gods, and a particularly brilliant star represented the Deity. Down through the years different reasons have been current for the significance of the star, but all explanation points, in the final analysis, to it being an emblem of God in some form or other

Let us then, read the Mosaic Pavement in the light of the foregoing explanation. Our pavement of alternate white and black squares represents life with all its joys and sorrows, its good and its evil, but no matter how dark the hour, no matter how joyful the day, God and His love is all about us, and shines within our pattern of life as symbolized by "The Star that gleams in the centre." The Mosaic Pavement is one of the most significant emblems in all Masonry, fraught with deep meaning, and teaching us a great lesson. As you sit in lodge and see it spread before you, reflect on its message and renew your faith and courage in the presence and protection all about you of Divine Providence.

Author Unknown

## **JEPHTHAH'S VOW**

Jephthah has been described as a wild, daring, Gilead mountaineer - a sort of warrior. You have learned that the reason for the unfriendly visit of the Ephraimites, and in particular that engagement at the River Jordan, was because they had not been called out to partake of the honours of the Ammonitish war. Let us take a look at the price of victory by Jephthah, the renowned Gileadish General, in defeating the Ammonites.

After 45 years of comparative quiet Israel was challenged by the Ammonites. The Israelites called upon Jephthah to lead their cause against the Ammonites. Jephthah on bended knee, looks up to the sky and asks God for His guidance, direction and blessing prior to engaging this Army of Ammonites. He promises that if God will give him the Victory he will put to death and sacrifice as a burnt offering the first thing that comes out from the door of his homestead when he returns.

The Ammonites are defeated. Jephthah and his men now march homeward over hill and dale. Jephthah is called "a mighty man of valour." All are quite happy after experiencing their great victory, except Jephthah who displays great anxiety on his face. This point and time was critical for he recalls his promise to God that he will

sacrifice the first thing that comes from the door of his house to greet him after the victory.

As Jephthah approached the door of his house, the first to welcome him was his own beautiful daughter. This was a terrible blow to the victor, and in his despair he cried out, "Alas, my daughter! Thou hast brought me very low ... I have opened my mouth unto the Lord, and cannot go back." With single nobleness of spirit she answered, "Do to me according to that which hath proceeded out of thy mouth " She only asked two months to bewail her maidenhood with her companions upon the mountains.

The dutiful daughter uttered no reproach against her father's rashness, and was content to yield her life since her father had returned a conqueror. But was it so? Strange to say, the name of this beautiful and devoted girl is not mentioned in the Volume of the Sacred Law and is simply referred to as Jephthah's daughter, The V.O.S.L. implies that the sacrifice was carried out, however, the Law of Moses prohibited such sacrifices and one can only conclude that she was not sacrificed but devoted to a life of perpetual celibacy.

Brethren! Carefully weigh the pros and cons before making a vow or promise that you may later regret! Think before you speak!

Submitted by W. Bro. A.R.P. Golding of Royal Arthur Lodge No. 523

## **THE STUDY OF HISTORY**

There have been certain times in the life of the Earth that have served as a watershed, a dividing line. One such time happened about ten millenia ago when Man changed from being a hunter and food gatherer into farmer, artisan and settler. Suddenly the entire scene changed, an enlarged food supply was able to support a greater number of people; society became more complex, laws were established, commerce spread far and wide and, with it, information and ideas, Religion began to formulate into a coherent organization as the vagaries of weather and crops had to be explained or propitiated. Written language developed to record trade transactions and, incidentally, the history of the period. Time passed and ideas and information spread; this went on until the Industrial Revolution, which altered the order of things: less workers on the farms, more people pouring into the depressing urban centres to work

as slaves in crowded factories. New laws had to be defined, but really there was no cataclysmic change.

The next dividing line is W.W. 1, which represents a breakdown of all the old values. Through every age society had been agrarian, but since W.W. 1, it became more urban. Education, religion and the family were all brought into question. The size of W.W. 1, unlike anything that had preceded it, caused a mix of fighting men from many lands. New ideas, new cultures were seen and not felt to be bad, simply because they were unfamiliar. Crecy, Poitiers and Waterloo were fought by professional soldiers, but not so W.W.1 for all manner of men from all levels of society were called upon to take up arms. No more the gentlemanly parade, the first attacks by the bowmen of England, followed by the cavalry on their chargers to hack and maul the survivors or the thin red line and hollow square, which could withstand any onslaught. In W.W. 1, there was no glory, but just massive destruction, a whole generation almost entirely eliminated.

W.W. 1 can be classed as the dividing line between 'ancient' and 'modern'. The former is of agriculture and the values that a closeness to nature bred and nurtured. The solemn, stately and quiet procession of life. The latter gives way to stridency, to misgivings and unease; the old values do not seem to apply in this age of urbanization. Quiet, peace and natural values still flourish in the paddy fields of the East, but the West has deserted the soil and in so doing, has lost those values that have served mankind for centuries.

It would have been a slow process, because a great many of the prominent leaders had been brought up as young men in the years prior to W.W. 1. Secondly a large proportion of the youth had died in the W.W. 1 battles. W.W. 11 increased the tempo of change, it involved more people, crossed greater areas and dislocated social life. All the old values are in question, and whatever answer they gave seemed to be totally inadequate.

We do not seem to have our own ziggurats, like Ur or Akkad, to which to turn for solace, hope and reassurance.

The reason for the family was as a team and to teach the young. Now parents consider it is not their task to teach, but that of the schools. The schools in their turn have their troubles, because the child in its first years has not been taught values of consideration, courtesy and manners. In the period designated "Ancient", the church was not only a place of worship, but also a community centre. It seems that religion

has become just one of many things that compete for the people's attention. Respect for law and the processes of law has fallen by the wayside. Laws are hardly enforced or even considered as being unworthy of obedience. Law and justice is really a belief; if we believe law and order is necessary, then there will be law and order, if we feel that it is someone else's business, then law and order will cease. Law, order and justice become valid and enforceable only when given the sanction of the community.

It is our contention therefore that the study of history is useful. In fact it is better than a study of sociology, where man is under restraints of custom and habit, and psychology, where man is under the constrictions of thought, mind and rules of behaviour, but history is the real story of man as a free agent to make laws, govern himself, enter into trade, or use power. The others only provide a partial glimpse of mankind. History has given us a perspective of the past, a past that has moulded us in relation to our present, and the freedom of man has allowed him to shape the world through the years to some extent. And history relates this story of freedom, of man attempting to form his destiny. The other disciplines, such as anthropology, sociology and psychology show man in a passive role, chained and bound, but history provides the other side of the coin to complete the picture; the passive and active sides of human nature come together in a study of history.

The Editor

## **CONCERNING GOD AND RELIGION**

A Mason is obliged by his tenure to obey the moral law, and if he rightly understand the art he will never be a stupid atheist nor an irreligious libertine. He, of all men, should best understand that God seeth not as man seeth; for man looketh at the outward appearance, but God looketh to the heart. A Mason is, therefore, particularly bound never to act against the dictates of his conscience. Let a man's religion, or mode of worship, be what it may, he is not excluded from the Order provided he believe in the Architect of heaven and earth and practise the sacred duties of morality. Masons unite with the virtuous of every persuasion in the firm and pleasing bond of fraternal love; they are taught to view the errors of mankind with compassion, and to strive by the purity of their own conduct to demonstrate the superior excellence of the faith they may profess. Thus, Masonry is the centre of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance.

The above is the first of The Charges of a Freemason, extracted from the Ancient Records of Lodges Throughout the World. To be read at the making of New Brethren, or When the Master shall order it.

## **NIAGARA #2**

The Grand Lodge of England began the practice, midway in the eighteenth century, of granting travelling warrants to military units. The first of these went to the 8th or Kings Regiment of Foot, organized in 1685. It was ordered in 1771 to Niagara and was stationed at Fort Niagara. After serving time at Quebec, Montreal, Kingston and York, it returned to Niagara, this time being quartered at Fort George.

Records indicate that members of the military lodges became the founders of the permanent lodges in the areas where they were stationed. The first of these in the Niagara Peninsula was St. John's Lodge of Friendship No.2 and it is supposed that it was warranted by the Grand Lodge of Ireland. The lodge was held at several sites in the township. It is quite difficult to differentiate among the several St. John's Lodges at Niagara and no fewer than three were in operation between 1782 and 1882.

It is supposed that there was a very close connection among these lodges, the first two merging to form the third. The second St. John's Lodge was warranted on October, 1787. Its authority came from the Provincial Grand Lodge of Quebec which worked under the Grand Lodge of England, and was given the number 19. The first Master was Colonel John Butler. St. John's Lodge of Friendship #2 in the township of Niagara, alias Queenston, during its 27 years of history met in eighteen different locations, chiefly at Queenston and St. Davids. A fee was charged per meeting, rather than yearly dues. A fourth and active lodge operated at Niagara. "The Lodge of Philanthropy #4" This lodge had the distinction of being the first one in Upper Canada to establish a fund for the widows and orphans of Masons, hence its name.

In 1856, when the present Niagara Lodge #2 received its warrant, Lodge #4 was specifically mentioned as being the Lodge from which this Lodge came, no doubt the present lodge was the successor of both Dalhousie #2 and the Lodge of Philanthropy #4. Dalhousie Lodge #2 first met on September 20, 1822. By 1824, the lodge had fallen so far into financial difficulties that it disposed of the lodge furniture to pay off its debts and ceased in 1827.



In 1855 when the Grand Lodge of Canada was declared independent, the Niagara brethren were behind the movement. In renumbering the lodges in 1856, Niagara retained its previous number. Number 1 went to the Lodge of Social and Military Virtues, Montreal. Many lodges remained loyal to the Provincial Grand Lodge of Upper Canada and were not considered in the numbering under the Grand Lodge of Canada. St. Andrews of Toronto, retained number 1 until this renumbering.

In 1857, when the two Grand Lodges finally merged, Niagara Lodge retained its rank. When the Grand Lodge of Quebec was formed, the Montreal Lodge became one of the lodges on its register, leaving no Lodge senior to Niagara Lodge in this jurisdiction.

Prepared by W. Bro. H.E. Dale, of Niagara No.2.

## **AN INTRODUCTION TO THE FIRST STEP**

In the days prior to 1717, when the first Grand Lodge of Speculative Freemasonry was organized, the first degree was known as the Apprentices Part, and the Ceremony was less elaborate than our Initiation as we know it. In fact in Scotland one Mason could and often did make another by merely communicating the Mason's Word. [What that word was, is not now known] In England the Ceremony was richer than this, but even so, much less elaborate as compared with the Work of the 20th Century, as we have come to know it.

It appears that the great revival of Freemasonry which occurred in 1717, and out of which grew the First Grand Lodge mentioned above, was in reality a very complete reorganization of Freemasonry. The Fraternity prior to that date had become very much demoralized and divided, Lodges had lost touch with one another; and many Masons had no understanding of the meaning of the Ceremonies they performed. After the Fraternity began a new start, a center was established where Masons could rally, and to which they could all furnish their own Traditions and Records, In consequence of this, the Ritual grew with such rapidity, that after a few years it became necessary to fabricate more Degrees. What had been the first was divided into the new first and new, and what had been the second was changed to the third and greatly amplified. The division of these three Degrees was completed by 1738. Years later the addition of the Lectures of one of our most noted Masonic Scholars "William Preston", were the main stable forces of these degrees reaching their present perfection.

It is impossible to know exactly how the Candidate was given the Apprentices part in the days when Freemasons were still Operatives engaged in the construction of buildings. They left many hints imbedded in the Old charges, as the Ancient manuscripts, Constitutions, and Traditions were called. But a Scholar by the name of E. L. Hawkins, editor of a well known Encyclopedia of Freemasonry, collated all these references and out of them composed a picture of the old time Ceremony.

The Ceremony of the Apprentice's Part opened with Prayer, the legendary history of the Craft was then read, the Candidate was led forward and instructed to place his hand on the V.O.S.L., while the Articles binding on all Mason's alike were read, at the conclusion of which a brief obligation was imposed upon the Candidate, with all present joining in. This was followed by the reading of Special Charges for an Apprentice, concluding with a longer obligation by which the Candidate specially bound himself to secrecy with regard to what was about to be communicated to him. Then the Secrets, whatever they were [possibly modes of recognition] were entrusted to him, and the proceedings terminated.

Before receiving the first degree the youth was obliged to prove himself well qualified, of lawful age, free born, sound in mind and limb, of good habits and in good repute. At the same time he was compelled to bind or indenture himself to a Master Mason for a term of years, usually seven.

This Master laid out his work for him and taught him the methods of the Trade, and saw to it that he faithfully observed the Rules & Regulations of the Order, and kept inviolate the Secrets of the Craft and of his fellow workmen. At first the Apprentice was little more than a servant, performing menial tasks; but as his skills increased he was assigned more important duties. Meanwhile he must be obedient to his Master without argument, courteous and respectful to all Freemasons, and obliged to live under a very strict code of Morality.

After seven years the Apprentice brought his Masterpiece to the Lodge, or in earlier times, to the Annual Assembly. And on strict Trial and due Examination was declared a Master. He ceased to be a pupil and servant, was passed into the ranks of the Fellowcrafts, and became a free man, capable for the first time in his life of earning his living and choosing his employer.

The Apprentice was a learner in those old days, and in this day and age, still remains so. The word itself is found in many languages, "Apprenti" in French,

"Apprendenti" in Italian and "Lehrling" in German, but whatever it's form it means learner. Being a Learner he is said to be in the "Porch of King Solomon's Temple".

Of all the interpretations and theories of the first degree, one of the noblest is one published in the New Age by Dr. J. D. Buck, "Reflect a moment on the condition of the Candidate on first entering the Lodge-room. He is not only in darkness, going he knows not where, to meet, he knows not what, and guided solely by the Jr. Deacon, but he bears the mark of abject slavery. He is spared the shame of nakedness, and the pride of apparel, and his feet are neither shod nor bare, he is poor and penniless, and no external thing to help or recommend him. The old life with all its accessories has dropped from him as completely as though he were dead. He is to enter on a new life in a new world. His character alone is to determine his progress and future status. If he is worthy, qualified and duly prepared for this, understand and "recite what follows in Symbols, Ceremonies and Instructions, the old life in him will be dead forever."

In summing up, these eloquent sentences make clear the importance of the first degree, which is sometimes referred to as the Drama of Beginnings, though the Apprentice himself is but a beginner, a learner, not for that reason should the Ceremony be made easy or careless, but quite the opposite, for it carries within itself all the Dignity and Mystery of Birth. Therefore when a Lodge confers the Apprentices Part or the E. A. D., it should be conducted with solemnity, dignity and beauty; its impressions are the Candidates first experience of Masonry, and they will consequently remain with him the longest, and influence him the most.

Researched and presented by W. Bro. James N. Hayes, Windsor.

## **THE DEACON'S JEWEL**

Each officer of a Masonic lodge is invested with a jewel which in some particular manner indicates the function of his office, his duty to the lodge, or his responsibility to his fellow-members.

It is a most interesting study to trace the history, the moral and the teachings of each jewel, the square of the Master, the level and plumb-rule of the Wardens, the crossed keys of the Treasurer, the crossed pens of the Secretary, and the cornucopia of the Stewards. The meaning of some are quite obvious. Others lead us into more extensive, yet more interesting detail, and it would well repay any effort of the individual brother to seek out for himself by question, by reading, by thought and

meditation, the place of each jewel not only in its Masonic application, but in its everyday use.

Sources of information are plentiful, encyclopedias, dictionaries, the Masonic writers whose books may be had from the Grand Lodge library, the V.O.S.L. itself will give you information and inspiration in your search, and those things which you seek out and discover for yourself are yours forever. As an example, let us consider for a moment the jewel of the deacons attached to the collar of office and usually incorporated in the ornament at the point of their wand. It is a dove with out-stretched wings, bearing in its beak an olive branch. Instantly we all recognize it as the "dove of peace" but why is it the jewel of the Deacons' office?

Let us cast back in our minds and recall the most familiar story of the dove. It is a story everyone knows, the story of the flood, and we read it in a few verses in the V.O.S.L., in the 8th chapter of Genesis.

Noah and his family with two of every kind of animal were sealed in the ark. Then the storms came and with shrieking wind and lashing rain the heavens opened, and for forty days and forty nights the waters beat down and covered the face of the earth, an experience of the utmost terror and confusion when the whole world was destroyed. The waters prevailed on the earth a hundred and fifty days. The rain stopped on the fortieth day and the term subsided, but still the scene was one of utter loneliness and desolation with nothing but a limitless waste of water extending as far as the eye could see.

Gradually, in weary waiting, the waters receded and Noah sent out a raven which flew to and fro, finding no place to alight. Also he sent a dove which came back as there was "no rest for the sole of her foot." Seven days later Noah again sent forth the dove, which once more came back, but with an olive leaf, showing that the waters had subsided, at least enough to uncover the tops of trees.

The dove was Noah's messenger sent out to bring back news. The first time it came back the message was that the waters still covered the face of the earth. The second time it brought back an olive leaf, a message that the storm was over, the waters subsided, and a sign of the restoration of peace and harmony between an outraged God and a purged earth. From this circumstance, the olive branch has ever been considered, among civilized nations at least, the "emblem of peace."

To understand the significance of the jewel of the deacons, let us refer to the opening ceremonies. The W.M. asks the duties of the deacons, and the answer is "To carry the messages and commands of the Worshipful Master..." Hence the Deacons are messengers, and no jewel could be more fitting than the dove. Finally, a lodge is above all others, a place of peace and harmony, hence the olive branch, Thus the Deacons, by their jewel, are messengers of peace and harmony and goodwill, all outstanding characteristics of our Masonic institution.

Author Unknown

## **A MASONIC LETTER**

The following is a fictitious letter from an uncle to his newly initiated nephew. It may not answer the question "What's in it for me?" but it may provide a few clues.

Dear Joe,

Congratulations on being accepted into the Craft. I'm not quite sure on your reasons for petitioning, but I'm going to mention a few things about our organization which I hope will assist you in the future. First of all, men become Masons for a variety of reasons. It may be because a relative or friend is a member. It may be because you think there may be some material advantage. It may simply be out of curiosity, or a combination of all these things.

There is an old saying that when one becomes part of an organization it will either change you or you will change it. Given Masonry's history and ideals, I doubt that any mortal can change its fundamental nature; so the chances are that Masonry is going to change you. If it does not, you will not last as an active member of the Craft.

I don't know how you felt after your initiation. You may have been inspired or you may have been disappointed. If you felt disappointed, let me say that you must remember that your lodge is made up of men from a variety of backgrounds. We are all born with various degrees of ability. We are not all and we cannot all be expert ritualists. Please remember that one of the big elements in Masonry is its emphasis on charity. Try to look at the way a brother lives his life rather than how good a ritualist he is. You will possibly find that some of worst ritualists in your lodge may be the best Masons in the quiet, helpful way they live their lives.

Talking of the way one should live one's life as a Mason, I guess you should first of all live at peace with your fellow man. By this I mean one should be tolerant of other men's beliefs, whether political or religious. In other words, a brother of different political or religious views from your --.own should be able to call you a good man.

If you become a dedicated Mason you will find the Craft a demanding discipline. You will find much of your time taken up with Masonic activities and there will be times .,when you may wonder if all the time and energy you give to the Craft is worth it. In other words, you may ask yourself "What's in it for me?"

I personally think that this is a real and positive question from a completely new Mason. Let me say at the outset that although the relative rewards of Masonry are great, they are not of a direct nature. However, before you think I'm going all philosophical on you, remember that many of the skills you will hone as an active Mason may well help you materially in an indirect way. For example, such skills as public speaking, organization, management, and just plain getting along with differend kinds of folks, are fostered in the Craft. These skills are always useful, even essential, in your work environment.

Let's talk for a while about the rewards of Masonry. In the days of King Solomon, corn, wine and oil were the "masters' wages". Today, the "wages" of a Mason are intangible but these "wages" or rewards are, nevertheless, many and great. Amongst them are: a feeling of deep empathy towards one's fellow creatures; a key to the understanding of man's relationship with God; assistance in developing one's own individual talents to the fullest; and peace of mind in the assurance of a better existence after death.

In order to obtain these rewards a Mason must resolve to involve himself in his lodge's affairs to the best of his ability. He must contemplate the many lessons contained in the ritual. He should also educate himself in Masonic usages and customs. Finally, and probably most importantly, he must try his best to live up to the ideals of the Craft in all his dealings with his fellow creatures.

We talk about "Ancient Free and Accepted Masons" ' Neither I, nor any Masonic scholar I have read, really knows how old we are; but we've certainly been around for a while. I think it is fair to say that an organization which has survived for at least three hundred years must have something worthwhile to offer. We are certainly Free. Yes, we do have high principles, but we are tolerant. We recognize the frailty of human

nature and tend to be forgiving of these frailties if the effort is made to surmount them. We try to emphasize ways in which people are alike, rather than what makes them different. Under Masonry's banner we are happy to welcome men of different religions, races, classes and political views. You will find, however, that all good Masons look to the inner man and the ideas of freedom and tolerance that all men of goodwill can agree upon. Don't forget that the greatest enemies of our Craft have been despots, extremists and bigots. You are Accepted. You have been accepted into a society of men who believe in God, tolerance and freedom. Can you think of a more worthy organization?

The truth is that it has never been easy to practise Masonic principles in the profane world. The contemporary Mason has no more excuse than had his historical brethren for not attempting to live up to his professed principles in society. One should never have to define good and evil to a Mason. He should know the difference between light and darkness in his heart. It is not enough for a Mason to obey the laws of his country. He must live as a mason.

When one becomes a Mason, one must accept the fact that in some ways life will be harder than for a nonMason. Freemasonry is as demanding a discipline today as it was in the past and always will be.

The contemporary Mason cannot use the excuse that there was some "Golden Age" in the past when men were more moral than they are today. He must understand that no matter how difficult it may be, he must attempt to live up to his obligations in society.

Well my nephew, the foregoing may have scared you a bit; but please believe this was not my purpose. I wrote this letter just to remind you of what you are getting into. Ours is a serious organization; but please remember that one can be serious without being solemn. There is indeed joy to be had in our fraternity, as you have no doubt already found out.

Well Joe, I will close by giving you four thoughts to ponder upon. They are not my words but if you heed them you will become an ornament to the Craft:

To be a true Mason one must

1. Demand earnestly,
2. Search Diligently,
3. Learn eagerly,
4. Serve constantly.

If you follow these precepts, my brother, you will indeed be a Mason.

Your uncle and brother,

Fred

Submitted by W. Bro. W.M. Gillart of Doric Lodge No. 316.

## **PERSONAL**

The Wellington District Reviews, the newsletter of Wellington District and edited by W. Bro. R.S. Fulkerson, has been mentioned in a previous issue, but the mention bears repeating. This type of communication serves a most useful purpose in Masonry. It is an excellent publication, printed in good readable type, providing information on a variety of topics but, perhaps one of the most important aspects, is that it tells of people, their interests and their affairs.

Alpha Lodge No. 384 has embarked on a plan to provide each officer with a specific list of his duties. R. W. Bro. D. W. Perry has been assigned the task of preparing it. Besides the duties listed in the By-Laws, the Installation Ceremony and the Ritual, there are others that are never mentioned anywhere. For example, some lodges require the S.W. to propose a motion of thanks to the Installing Master and the Board. It is often assumed the S.W. will realise that he has to do this. The list being prepared by R.W. Bro. Perry is to relieve the officers of any worry as to what is expected of them.



## **QUESTIONS AND ANSWERS**

In order to make it more interesting we start with three questions without the answers being given. It is hoped that you will provide the answers and check them with the answer given in the next issue.

**Question 1:** Who were the two first members of the Craft in Canada appointed Honorary P.G.M.'s and why were these honours conferred?

**Question 2:** Which is the oldest lodge in Ontario? When was it instituted?

**Question 3:** Why does our Grand Lodge maintain a special friendship for the Grand Lodge of Michigan?

**Question 4:** In our working we square the lodge; but I have visited lodges in which that is not done. Why do we square the lodge?

**Answer:** It is almost certain that the practice arose unintentionally. In the early 1730's the 'lodge', i.e. the Tracing Board, was drawn on the floor, usually within a border, or else the 'floor-cloth' (then just coming into use) was rolled out in the middle of the floor. In the small tavern rooms which were the principal places of meeting there cannot have been much space left for traversing the lodge and, if the 'drawing' or 'floor-cloth' was to be protected, a certain amount of squaring was inevitable. Of course, it was not the 'heel-clicking' type of precise squaring, but simply a natural caution to avoid disturbing or spoiling the design.

There is a minute, dated 1734, of the Old King's Arms Lodge, now No. 28, which mentions 'the Foot Cloth made use of at the Initiation of new members', but the earliest pictures of 'floor-cloths' in use, are dated 1744, and they show fairly large designs laid out to cover most of the floor of a small lodge room, with all the brethren grouped around. Looking at those engravings, one can see that squaring was almost obligatory.

The earliest record I can find describing perambulations around the 'floor-cloth' is in Reception d'un Frey-Macon, 1737, which says that the Candidate was ... made to take three tours in the Chamber, around a space marked on the Floor, where ... at the two sides of this space they have also drawn in crayon a great J and a great B ... Most

workings nowadays square the Lodge, clockwise, during the ceremonies, but the exaggerated squaring, which requires all movements to be made clockwise round the floor of the Lodge and forbids crossing diagonally even during ordinary business, probably arose in the mid-1800s. The word exaggerated is used deliberately here, because the practice is often carried to extremes, which are a waste of valuable time. The practice of squaring is wholly admirable, because it adds much to the dignity of the ceremonies, so long as it is not carried to extremes.

**Question 5:** In the Third Degree Closing, we respond, With gratitude to our Master we bend'. To whom does this refer? Does the W.M. also bend?

**Answer:** A difficult problem upon which I can find no ruling, so that the following notes are simply a statement of my own opinions. I cannot accept the view that, when we say those words, we are thanking the W.M. for 'ratifying and confirming' the sub. s... 'with his sanction and approval..... Our ritual is singularly free from any such mass expressions of gratitude and I believe that, if any expressions of thanks were really intended, they would probably have been introduced at the moment when the Candidate is r ... d with the assistance of the Wardens. They might also have been introduced, quite logically, in the openings in all three Degrees, after the W.M. acknowledges 'the correctness of the s. ..' '

But the ritual never requires us to 'bend' to the W.M.; we simply give him the prescribed salutations.

It seems to me that when we bend before 'our Master' in the Third Degree Closing we acknowledge our indebtedness to the Most High. My reasons are briefly as follows. Each of the Openings and Closings in all three Degrees concludes with a short prayer, invocation, or religious exhortation. In the openings of the Third Degree the W.M. promises to assist in repairing 'that loss, and may Heaven aid our united endeavours'. In the Third Degree Closing, after the W.M. has '...confirmed ... etc, we bend in gratitude to the 'Most High-our Master' for his help.

Thus the phrases 'in gratitude ... All glory to the Most High" are not a reply to the W.M.'S ratification etc., but the completion of the brief prayer in the Opening, when we ask for Heavenly aid. So, my own answer to the second question above, is that the W. M. also 'bends' with all the other Brethren. But in those Lodges where it is held that the words are an expression of gratitude to the W.M., he would not 'bend'.

I posed the question to Bro. Roy Wells, and he made a suggestion that had not occurred to me, i.e., that we bend in gratitude to our Master, King Solomon, who ordained (in the terms of our legend) that the sub. s..... should designate all Master Masons throughout the universe ... It is true that Solomon's Temple forms the scenic, spiritual and symbolical background to all our Craft ceremonies, and that suggests that we might well express our gratitude to him in all three degrees, not only at one point in the third. I am inclined to doubt whether we do, in fact, bend in gratitude to King Solomon; but the conflicting views will make a useful subject for debate.

Questions Nos. 4 and 5 were put to and answered by the late W. Bro. H. Carr, a Past Master of Quatuor Coronati Lodge NO. 2076 ER.

## **BOOK REVIEWS**

### **THE MASTER'S BOOK**

by Carl H. Claudy.

Can a book written in 1935 have any possible value to us today. It certainly can if it is as timeless and practical as this little manual by Carl H. Claudy, Past Grand Master of the District of Columbia. It has gone through twenty-six printings, and is in constant demand. No wonder. It explains very clearly all aspects of the office of W.M., and suggests many unusual programmes that will make the lodge more exciting for its members. It will prepare the new incumbent to cope with every new situation. With the Master's Book in his pocket, a Warden can plan his year in the East with confidence.

The above reviewed by R.W. Bro. C.E.B. LeGresley of University Lodge No. 496.

### **A TREASURY OF MASONIC THOUGHT**

By Carl Glick

Some of the world's literary giants have been Freemasons: Burns, Goethe, Kipling, Schiller, Sir Walter Scott, Toistoy. And some of those who are remembered as Masonic writers and capable Wordsmiths Claudy, Haywood, Joseph Fort Newton, Rob. Pike. And there are yet other authors who never joined the Craft, but who from time to time gave ideas which are applicable to it. Here are nearly one hundred inspirational gems in prose and verse, selected from all these categories of authors,

and also from known writers. They are arranged in various chapters under such headings as "The Builders", "Wisdom, Strength and Beauty", "The Brotherhood of Man", "Blessed Immortality" A pleasant book to browse in, and helpful for finding an appropriate quotation to round off a toast, a response, or an address.

### **THE LAIRD OF DUNDURN**

by Thomas Melville Hamilton: W.L. Griffin, 1968. Pp 40, 55 illustrations

Beyond any question, the most distinguished man who has ever headed the craft in this province was Sir Allan Napier MacNab, Provincial Grand Master of Canada from 1844 to 1857 and Grand Master of the Ancient Grand Lodge of Canada from 1857 to 1858.

He was a native Canadian who was born in 1798 and died in 1862. He was Hamilton's first lawyer and served as Member of Parliament for twenty-seven years; he was knighted for his part in the Rebellion of 1837; he was Speaker of the House and then, from 1854 to 1856, Prime Minister of Canada. During the years 1834 to 1837 he caused Dundurn Castle, now an historic site in Hamilton, to be built.

He was not, however, a great Masonic leader. It was during his term of office that the Grand Lodge of Canada broke away from him and declared its independence. This slender, well-illustrated book provides an introductory story of Sir Allan's life.

The last two reviews were produced by R.W. Bro. W.E. McLeod of Mizpah Lodge No.572.

Most of the books reviewed in the Newsletter are available in the Grand Lodge Library. Write for the Book List to: Grand Lodge Library, 361 King Street West, Lower Level, Hamilton, Ont. L8P 1B4. Requests are not accepted via the telephone.