

THE  
NEWSLETTER

OF THE COMMITTEE  
ON  
MASONIC  
EDUCATION

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

WINTER 1988

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**EDITOR EMERITUS**

R. W. BRO. DAVID C. BRADLEY

**EDITOR**

R. W. BRO. ROBER A. BARNETT

**EDITORIAL ADVISORS**

R. W. BRO. JOHN W. AUCKLAND

R. W. BRO. LLOYD W. LAWRENCE

R. W. BRO. GERALD E. MacDONALD

R. W. BRO. ROBERT T. RUNCIMAN

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**SEND ORDERS TO:**

Masonic Education -Newsletter

c/o Robert A. Barnett -Editor

P.O. Box 4217

London, Ontario NSW SJ1

## **TO ALL CONTRIBUTORS**

The factual accuracy of an article is the contributor's responsibility. The opinions expressed by the authors do not necessarily reflect those of the Grand Lodge, A.F. & A.M. of Canada, in the Province of Ontario, nor of the Committee on Masonic Education.

**Size of Articles:** Material submitted for The Newsletter should reflect consideration of both the physical size of the publication, and the readability of the piece. Our pages run 300- 325 words per page, so a maximum of about 1200 -1300 words is the limit. Articles can also be one-paragraph notes of interest, or any length in between, longer articles of special merit could be printed in sections over several issues.

**Credits:** Where possible, please include credit for your information source or research sources. Because of the nature of The Newsletter and its sources of material (volunteer contributors). there has never been an effort made to seek permission to reprint. There has always been a credit mention for a source when it has been known and also for the contributor's name and Lodge.

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**An Invitation:** The Newsletter is published by The Grand Lodge Committee on Masonic Education. We welcome responses from all our readers. If any of our contributors, or subscribers have access to historical information about their District or Lodge, or special individuals, please forward it to the editor. Much of our Masonic History is also linked to the history of our country through members who have been community, business, professional, religious or political leaders.

Careful research of material made available should provide some interesting information for Newsletter readers. It would also help to educate us all about the contributions of individual members, Lodges, and Districts- to the history of our country, provinces, and our villages, towns and cities. We need to know more about each other and about the part that Canadian Masons have played in our history. Can you help?

**You Have Been Asking:** How to tell when your subscription expires. There is a way for you to identify your subscription expiry date by looking at your computer produced mailing label on the envelope that brings your Newsletter. The computer presently in use can record and print a telephone number on our labels, but not an expiry date! The use of the ability to print the telephone number is being fudged a bit to identify expiry dates. That means that if your label shows a line under your address -TEL: (710) it tells you that your expiry date is 1987 -10th month (Oct.). If the label reads TEL: (802) it indicates an expiry date of FEB /88. Our printer maintains on a computer, the complete subscriber name and address list, and also generates and applies the mailing labels for each issue. The renewal notices are included in each envelope when the label indicates that the expiry date is coming up soon. A special volunteer crew of Masons from London under the guidance of V.W. Bro. Lee Welch handles the stuffing of almost 1,000 envelopes and they make sure that The Newsletters get to the post office and on their way to you.

If you miss an issue, or change your address, drop a line as soon as possible so we can keep all our records in good order.

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c/o Robert A. Barnett

P.O. Box 4217

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## **A SPECIAL THANK-YOU**

Brethren, in the last issue of The Newsletter, you read that R. W. Bro. David C. Bradley rendered his resignation as its Editor. R.W. Bro. Bradley has served in that capacity since the inception of The Newsletter in 1981 and it has been his skill and dedication that has nurtured this publication from a type-written form, through the growing pains, enabling it to blossom into the sophisticated booklet we all enjoy today.

It is a pleasure for me, on behalf of the Committee on Masonic Education and the brethren who have served on this committee and as editorial advisors during the past several years, to express our sincere thanks and appreciation and offer our warmest congratulations and best wishes for the future.

James A. Hughes, Chairman Committee on Masonic Education

## **EDITORIAL COMMENT**

R.W. Bro. Bradley had many faithful contributors of material for The Newsletter. Most kept in touch with various correspondence, and he was on the mailing lists of several Lodges and Districts which produce regular bits of Masonic Education and Commentary. I am most grateful to those who have seen to it that my name has been added to their mailing lists. All the information received is valuable in many ways and can often be used as Newsletter articles as well, with appropriate credits.

Including all the Brethren whose names appear with articles in this issue - I would like to express particular thanks to several who have made suggestions for the future and given much support to your Editor during the past five months. David C. Bradley (Toronto), Wallace E. McLeod (Toronto), Robert T. Runciman (Sudbury), Wm. Edgar Shaw (North Bay), Nick S. Mahara (Ottawa), and of course the two most vocal cheerleaders - Wm. R. Pellow (London) and James A. Hughes (Toronto). Many others have made special efforts when called upon - Wayne C. Elgie (Hamilton) and Ken R. Brown (London) among them, and several more as well whose written correspondence has been much appreciated.

The mailbag included questions from subscribers about articles in past issues and about current practice. All will be answered either in print or personally.

The responses to the appeal in the Fall Issue for items of historical interest has been very good in content, but very sparse. We would particularly like to get hold of historical information about individuals, Lodges or Districts, enough to sustain a regular historical section in each issue.

If a Lodge or a District has a printed history, it would be a very good idea to donate a copy, or better still, two copies, to our Grand Lodge Library. If the nearest university has an archival section, they too are most appreciative of donations of historical information. If yours have been microfilmed, they often have proper storage facilities for the preservation of original records.

Wishing you success in your 'Daily Advancements'.

R.A. (Bob) Barnett

## **WHAT MASONRY MEANS TO ME**

Everyone seems to agree that Masonic ritual is the foundation and central activity of our meetings. But what I really look forward to on my way to lodge is the people. It's the comraderie that resulted in my near perfect attendance at lodge as well as my getting out to our many social events in this past (my first) year as a Master Mason.

It's not often that you can walk into a room full of people and find yourself having an enjoyable conversation with every person you meet, each one appearing genuinely interested in you. Well, what I say to anyone who has not had the pleasure of attending lodge when they ask why I go, is 'it's the people!'.

Young people usually wonder why I am a Mason, because they think Masonry is for old people. I am the youngest member of my lodge at 23 (and perhaps in the district), yet every Mason I have met is almost as young at heart.

Reflecting on my past year as a Mason, I'm all in favor of anything we can do to interest people in Masonry, especially young people.

Remarks made on Family Night, November 26, 1987, by Bro. Warren Rudd of University Lodge No. 496.

## **STABILITY AND HAPPINESS**

One line from the ritual for the Installation and the Investiture of officers has particularly rung in my mind for many years: *'Within your peaceful walls may your children's children celebrate with joy and gratitude the annual recurrence of this auspicious solemnity.'* When I have been asked to explain what I find in my Masonic activities which is satisfying to me, I have often answered that in a world in which things change much too quickly and much too often, this is a place where once a month I can retire behind a guarded door and know that everything will be done as it has been done for centuries, with full sensitivity and caring for the needs of every man in the room. That is a living definition of stability! We hear the Worshipful Master-elect admit annually that " . . . *no man or body of men (may) make innovation in the body of Masonry'* 'Ours is an order in which 'stability' is both a significant and descriptive word. It is one of the great gifts which Masonry offers.

Another great gift is that of happiness, and a chance to be where we feel

we belong. My favourite statement of that warmth came spontaneously several years ago.

When I was Sr. Warden, and very active travelling on 'the district circuit', I had occasion to collect half a dozen signatures, all from brethren who were members of Scottish Rite. Since they were meeting at the downtown lodge building, I drove to meet them as they prepared for their evening. My son was only three years old at the time and as my wife was out that evening, he was with me. When we arrived, he sat on a large chair, just outside the big red room, while I greeted my friends and accomplished my mission. I was pleased when a R.W. Brother paused to speak with my little fellow, asking him if he would like to have a look inside. Billy had been nearly falling off his chair peering around the door, and gladly nodded his agreement. This R.W. Brother, in his inimitable personal style, took the small boy in and loudly announced his name to the brethren who were about to be seated. Since his name is the same as mine, and these being very active times for me, many of the brethren knew right away who he was, and made a delightful fuss over him.

On the way down the long staircase as we departed, Billy, who had spent a disproportionate amount of time that year with baby-sitters when his mother and I had travelled to various ladies' nights, stopped suddenly, turned to me, and with the exaggerated lisp and gestures of a three-year old, said 'Daddy, I know why you like to go to lodge - everybody's happy at lodge!' Billy has never complained about my absences in the years that followed. Indeed, he has always encouraged my going to lodge, and has frequently reiterated his intention to join when he grows up. He wants to be in a place where 'everybody's happy'. That is the sweet essence of our fraternity: "*.. that we have but one aim, to please each other and unite in the grand design of being happy and communicating happiness.*'

As we sit in the familiar surroundings of our lodge room with the familiar faces of good friends about us, and with officers settling into new chairs as they have every year for many years here, and for centuries around the world, we may be permitted to feel just a little pleased with ourselves. We must also share the deep debt of gratitude to those who established as one of the ancient marks of our order, the stability which we enjoy, and the aura of happiness which was so apparent to my small son. *'Within your peaceful walls may your children's children celebrate with joy and gratitude the annual recurrence of this auspicious solemnity, and may that happiness and warmth enter all our hearts and homes, this year and annually until time shall be no more.*

From a Masonic Education presentation by W. Bro. Wm. M. White at Oakridge Lodge 708, December 17/87 on the occasion of the annual Installation night.



## **A MASON WITHOUT APOLOGY**

The following is a copy of an article from the October Issue of 'The Ashiar', a publication of The United Grand Lodge of Queensland. Our thanks to R.W. Bro. Robert T. Runciman for providing the copy for printing in The Newsletter.

**I AM A MASON! This plain and simple statement is said with pride, not apology! But to make such a statement is not enough. Reasons are expected and I give them briefly and almost in outline form.**

*Because of the Friendships the Fraternity has offered me;*

These friendships reach back 50 years to a rural community in Virginia where I was raised a Master Mason. Those plain, simple men took me into their circle of friendship and sustained me through many of the difficulties a young minister will find in his first year out of the seminary. Across half a century my life has been blessed by friends from all walks of life and many denominational groups. Freemasonry is truly ecumenical in its membership.

In a day of mistrust, suspicion, discrimination, separation and even hatred Freemasonry removes the distance between men. Friendship, morality and brotherly love are the hallmarks of our relationships. There is a basic integrity in the Fraternity so often lacking in many of life's relationships.

*Because of the beautiful Ritual rooted in Biblical history.*

These rituals relating to each Masonic degree are not forms without substance. Out of the ancient landmarks they come with honoured words that plumb the depths of human emotion.

As one who loves the beauty and meaning of words, I never tire of watching and listening to the granting of any degree, the opening and the closing of Lodge meetings.

Ancient Biblical history comes alive in the drama and language of Freemasonry. The beauty and order of a Masonic Lodge added to the symbols so familiar to the Fraternity have meant so much to so many.

*Because of the practice of Brotherhood and the charitable endeavours.*

Masons are not interested in shallow social activity, although they need

and enjoy good fellowship, they are not interested only in a community service club, although they want to be proud of the service record and community image of the Fraternity to which they belong.

Masonic homes, hospitals and institutions are rendering a service to 'the least of these' in such a manner that underscores the care and the devotion of the people called 'Mason'. No hospital offers quite the care for crippled children or burned children as do those that bear the name of 'Mason'. At no cost to the families, these hospitals open their doors and lives are restored and made whole again.

*Because of the deep religious tone.*

Let me quickly and emphatically say that Freemasonry is not and has never been a religion; however, Freemasonry has always been a friend and ally of religion. In 50 years as a minister and as a Mason, I have found no conflict between by Masonic beliefs and my Christian faith. I have not found and do not now find that Freemasonry is 'incompatible' with Christian faith and practice.

Freemasonry has never asked me to choose between my Lodge and my Church. Masonry has never and will never usurp the place of God. Never has anyone dared to say; 'Thou shalt love Masonry with all thy heart, and with all thy soul and with all thy mind'.

There can only be one ultimate loyalty, and the Living God is the only worthy object of such loyalty. Possibly there are those who have made a god out of Masonry. You can make a god out of anything -- your business, your labor union, your civic club, your Lodge and even Church. You can even make a god out of leftovers. (Isaiah 44).

My Masonic activities have never interfered with my loyalty to and my love for my Church. Quite to the contrary, my loyalty to my Church has been strengthened by my Masonic ties. Good Masons are good Churchmen.

The Grand Master of Pennsylvania Masonry says:  
Freemasonry is having a faith to live by;  
Freemasonry is being a self to live with;  
Freemasonry is having worthy causes to live for;  
Freemasonry is a never ending pursuit of excellence.

**This then is my testimony. I am a Mason without apology!**

The above was written by Bishop Carl J. Sanders, 330 United Methodist Church U.S.A.

## 'CHINGUACOUSY'- SOME HISTORY

We look forward to the beginning of Chinguacousy Lodge (Chinguacousy Lodge U.D.). There are many stories behind the name of each lodge. Some are significant to the area in which they are located, some have Masonic significance, some draw a name significant to the time in which they came into being and others from what they do or from the name of a prominent individual. Several of these stories would make interesting 'shorts' to include in 'The Newsletter', and we'd like to print them, **all it takes is to put them to paper and get them into the mail to 'The Newsletter'**.

The name Chinguacousy is part of the history of Ontario. Until regional government came to Peel County, it was the name of the largest county township in Peel. The following is an extract from: 'A History of Peel County 1867 - 1967'. Printed in 1967 by the Corporation of the County of Peel. (Perhaps a search through Masonic registers from the area would reveal how many of the individuals named in this record, were Masons - any takers?)

We thought the readers of The Newsletter would be interested in the history of the name of this aspiring new lodge. The following information was provided by R.W. Bro. James A. Hughes.

The township is believed to have been named in honour of Chief Chinguacousy under whose leadership Fort Michilimacinac was captured from the Americans in the War of 1812.

Although heavily covered with pine forests in the early days, the area developed into prime agricultural land. The Etobicoke and Credit Rivers flowing through the township in a southerly direction provided abundant waterpower in the early period of settlement, which began in 1818, when a large tract of land was purchased by the Crown from the Indians.

The township was surveyed in 1819 and land was granted to descendants of United Empire Loyalists and immigrants from the British Isles and the United States.

Charles Haines, in 1828, erected one of the earliest mills in the township at Cheltenham. James Curry's mill, built about the same time, stood near Norval.

Chinguacousy's first township clerk was John Scott, appointed in 1821. He was followed by William Johnson in 1822 who held the office for twenty

years. In those days the town clerk was the head of local government. Other municipal officers elected at the first 'town meeting' of the township's citizens were: Amos Stafford and Asa Ingram, assessors; James Curry, tax collector; John Laffier, John Tolfray, James Buntan, Robert Trimble, pathmasters; James Buntan, poundkeeper.

By the mid-1800's the township had a population of about 7,000 settled in small villages and hamlets such as Cheltenham, Victoria, Tullamore, Terra Cotta, Snelgrove and Campbell's Cross. Township farms produced large wheat crops and manufacturers made, among other goods, barrel staves and timber products. All this, including raw timber, was hauled to Port Credit from where it could be shipped by boat across Lake Ontario to markets.

Until the 1830's the township's main business centre had been a small tavern at Salisbury in the vicinity of present day Brampton. Here the magistrate dispensed law and people did their trading in a store attached to the tavern.

Brampton came into being in 1834 when John Elliott laid out village lots for sale and named the place Brampton for his home in Cumberland, England. William Buffy had erected the first building, a tavern, at the site and later Judge Scott had built a store, a pot ashery, a mill for grinding and chopping grain, and a distillery. Brampton remained part of the township until 1852, at which time it was incorporated as a village. By the 1870's Brampton was the county town and the business and manufacturing centre of the township. In the twentieth century Bramalea, a satellite city with a large number of industries which had developed east of Brampton, became the township's urban heart. Here an imposing four-storey 'people place' officially known as the Chinguacousy Civic Centre, was opened by the Honourable William G. Davis, Premier of Ontario, on September 25, 1972. Three sections, linked by the Town Square - a spacious indoor plaza - housed a theatre, theatre workshop, communications centre, council chambers, offices and committee rooms, postal facilities, dining room and lounge, a public library and art gallery, arts and craft rooms and studios, cable TV studio and a banquet hall. Created as a place where people could meet and mingle, the Chinguacousy's ultra-modern Civic Centre of steel, concrete blocks, and bronzed tinted glass is a far cry from the little tavern at Salisbury a century and a half ago.

With the advent of regional government in Peel County, the municipality of Chinguacousy Township with 130 square miles, the largest of Peel County's townships, ceased to exist on January 1, 1974. Part of Chinguacousy was annexed by the city of Brampton and part by the newly created town of Caledon.

**BROUGHAM UNION LODGE #269**  
**A.F. & A.M., G.R.C., CLAREMONT, ONT.**

The following is taken from an address given October 6, 1985 by Secretary and Past Master of Brougham Union Lodge, W. Bro. Don Vale.

On February 12, 1872 a small group of Masons met in the village of Brougham, Ontario to form the Brougham Union Lodge, the 269th Masonic Lodge in the Province of Ontario, with a \$100.00 loan and a bank account of \$20.00. Since that time, more than 460 men have followed their footsteps and today we welcome members and visitors to celebrate their dedication to the ancient precepts of Brotherly Love, Relief and Truth and the continuance of their accomplishments and of this Society of Freemasons.

Brougham Union Lodge moved to Claremont in 1901 and by 1907 had raised the \$275.00 necessary to buy the present building, the original Claremont Town Hall. The Trustees were Joshua Bundy, initiated April 9, 1875, Robert W. Ward, initiated April 20, 1881 and Charles J. Brodie, initiated November 30, 1887.

By permission of the town, in the original agreement of sale, a second story was added after 1907, for which the Lodge borrowed \$300.00.

The Lodge then proceeded to grow, and in 1922 bought a piano, (which was sold in 1984) improved the hall downstairs by adding a one holer, buying a coal oil stove for the Temple and laying carpet on the floor - wall to wall. Also, about that time, the Lodge purchased wallpaper for the Temple, and that paper is here today and is virtually irreplaceable.

Later that year, Claremont suffered an outbreak of scarlet fever and the Lodge was used as a quarantine station for those who were sick. The Town Doctor, the late Nelson Tomlinson, told me a few years ago that the residents laid food at the front door each morning for the patients who were confined and their families waved to them through the windows.

In 1923 hydro was installed in the hall - all 30 amps. In 1924 seating was purchased from an old theatre for the temple. Up until 1944, the Lodge met on the evening closest to the full moon, because in the earlier days, before automobiles, the members would attend by wagon or sleigh, depending on the weather, and they needed that luminary of light to see their way - coming from as far away as Markham, Brooklin and Sunderland. In 1944, the bylaws were changed for the Lodge to meet on the first Wednesday of the month, as we do

today.

Until 1980, no significant improvements or changes were made to the building. Although we had subtle evidence that the building was showing its age, such as difficulty opening doors upstairs when there was a crowd, cracks appearing in the walls, etc. It was not until May of 1980, during an inspection meeting involving about 100 members and guests upstairs, that we felt the building move.

Brother David Bacon arranged for an engineer to inspect the structure and his report indicated that the foundation, originally barn beams set on a foundation of stone was virtually gone - through the shifting of the stones from the frost in the winter and the rotting of the outside beams supporting the building. We learned that the building would fall over or certainly be condemned within 10 years if we didn't try to save it. A committee was formed of 9 members, from which I was elected Chairman, to see what we could do. We decided to make a full commitment with help from other members, neighbours in the village, (two of whom became members) and Masons from other Lodges and other Districts. Notwithstanding the total innocence we had as to the size of the project we were undertaking - we rebuilt the structure from the ground up, including a 4 foot deep block foundation, the addition of a kitchen and washrooms, a total insulation of the building, the installation of two electric furnaces and the respective duct work, a 400 amp hydro service and a total rewiring job, new flooring in the banquet room, new roof, and the myriad of other jobs and problems that came with that momentous decision to save this building.

We had no compulsion nor incentive to save this building other than to secure our heritage and our desire to prove to ourselves and others that we could do it. The pride in accomplishment and in creating something that was invaluable to ourselves and the community as a whole, without necessity of receiving thanks, is part and parcel of our heritage and of Masonry.

Today, we can say, without equivocation that we are proud of what we have done, proud to have guests here to enjoy this accomplishment and as we say in part of our Masonic ritual, may it continue, until time shall be no more.

**So Mote It Be.**

The above was written by Don Vale, Past Master of Brougham Union Lodge #269, A.F. & A.M., G.R.C., Toronto District 4, Claremont, Ontario.

## THE MASONIC MEMORIAL SERVICE

Done properly, the Masonic Memorial Service honours a brother (perhaps prominent and familiar, perhaps relatively unknown). It supports the grieving family and friends. It reminds us of Masonic tenets and about our own mortality and dependence on the Most High.

The Masonic Memorial Service is never to be imposed on the family by surprise, or against the family will. Ours is to suggest. Theirs is to decide. Often the funeral director will ask the family.

The funeral director must be contacted as early as possible. He is responsible for newspaper notices, for chairs for family during the Masonic service, for placing the deceased's apron, and later for removing the lambskin.

The Lodge is responsible for notifying brothers, preparing the Sacred Roll, the Lambskin, a supply of Evergreen and enough copies of the Service for all attending Masons to be able to participate fully. The Lodge, in co-operation with the family and funeral director, can arrange a suitable time.

The family should be positioned so they can observe the service. Their chairs may be part of the Masonic circle, or within it, rather than closed out by a circle of Masonic backs.

The Lambskin is presented rolled. It is laid either across the deceased Brother's hands, or on his apron just below his hands.

The Evergreen sprigs are presented with the meaningful three distinct gestures, and then placed in an orderly row along the satin edge of the casket, overlapping if numerous enough (not tossed haphazardly into the casket). Remember - one God - **one** digit (the index finger) for the last of the three gestures.

Acknowledging the family at the close, can be overdone. The Master and any Mason who knows the family or the widow will wish to pause, speak and shake hands. The rest of the Brethren need not feel obliged to do more than nod courteously when passing. A long line of unfamiliar greeters, however well-intentioned, can prove an unnecessary ordeal.

Retiring - down the hall to the cloakroom deserves the continuation of the dignity and solemnity of the service. Brethren have been known to break out with cheerful chatter and loud laughter, shattering the benefit intended for the

bereaved.

Modern changes are certain to demand some adaptation of the traditional Masonic Service. A closed casket offers a comfortable place to lay a Brother's Apron. A memorial service without remains, or with an urn from a cremation will require a small table on which to place the Apron, the Lambskin and the Evergreen.

The Masonic Service is a practical extension of the brotherhood we share. It is more than a duty to be done with dispatch and then hastily left. It may be the most meaningful indication the grieving family has ever had of our Order's caring purpose.

The above was prepared by Bro. Rev. Irvine Johnston. Member Ancient St. John's Lodge #3, G.R.C. at Kingston, Ontario.

## **THE ORIGINS AND CORRECT USAGES OF THE SIGN OF FIDELITY**

Brethren, during the early part of this year (1987) it was learned that among the concerns of former District Deputies was one about the proper use of the Sign of Fidelity - where, when, and how frequently this sign should, or should not, be used. We all know that a Lodge's procedure is as personal as the customs and traditions it inherits, and that eventually each Lodge's procedure becomes accepted by its members as 'customary'. However, not all customs and traditions are written down, nor do they appear in the book of work. What is customary in one Lodge is not necessarily regarded as a custom in another, and the authenticity of some of these customs has been long lost in time.

I would like to pose these questions: how many times, under what circumstances, and on what occasions, can the Sign of Fidelity officially be used in Lodge?, The answer to each of these questions can be found in our own Grand Lodge publications and also in its Book of Work; but what I believe you will find alarming, and, I trust, equally as interesting, are the number of occasions when the sign itself should **not** be used.

There is a little historical evidence available concerning the Canadian custom and tradition of the Sign of Fidelity. Therefore, assuming that we accept the basis of our Work and Constitution as English in its origin, I turned the direction of my 'researches' towards a few English Masonic publications where I discovered this topic had already been discussed in great detail.



We should not forget that some English Masonic customs are as prone to deviation as our own; likewise, verbal directives, either from District Deputies, or even Grand Masters, are not always strictly adhered to. Directives, too, suffer from that awful Masonic disease of 'deviation'. The problem of deviation is evident in some English lodges where the brethren sometimes feel compelled to use two signs, the Sign of Fidelity and the Sign of Reverence, for the same purpose. These signs are similar but with a distinct difference; when giving the Sign of Fidelity the Brethren display the thumb, when using the Sign of Reverence the thumb is concealed. Also the Sign of Fidelity is 'authorized' and has its own place in masonic history, whereas the Sign of Reverence cannot be traced 'historically'. Nor is the Sign of Reverence sanctioned by the Grand lodge of England whose brethren, like some of our own in Canada are prone to making 'innovations in the body of Freemasonry', mostly through ignorance of correct practice or observation of incorrect practice.

The origin of these signs and their misuse, was covered by the late Wor. Bro. Harry Carr in his book, **The Freemason at Work**, where he, too, answered a Brother's question concerning these signs. Apparently, some of our English brethren stand at the Sign of Reverence during the Obligation in the First Degree and assume the posture of the Sign of Fidelity in the Second and the Third Degrees. The Brother who questioned Wor. Bro. Carr felt that this arrangement was 'in order, as it was pointed out that the Entered Apprentices would not know the Sign of Fidelity' anyway (258), and he continues by asking, which 'sign is given in the Closing Ceremony, when (their) Immediate Past Master recites "Fidelity, Fidelity, Fidelity"?'

Bro. Carr's response is to discount the use of the Sign of Reverence as having no place in the ritual, because neither is it a sign of recognition, nor is it ever 'entrusted' to a candidate during the Degree work. The Sign of Fidelity, however, is mentioned in Prichard's exposure of 1730 with the right hand noted as being in the customary place' ...no mention is made of either fingers or digits. Prichard also indicated that the Sign of Fidelity was once the posture of the Wardens when the Wor. Master asked them their respective positions in the lodge during the Closing. Bro. Carr concedes that this posture might have been a mark of respect, but, 'still no mention of digits'.

From 1740 onwards 'there is ample evidence that the modern "squared" form has been adopted. No reason or explanation is given, but now the thumb is specifically mentioned in almost every Craft ritual that survives' (258). In one of these 'surviving rituals', "A Dialogue Between Simon and Phillip", its author states that the Wardens stand at the Sign of Fidelity 'generally' and that 'this squared sign is always used "when addressing the Worshipful Master" '. Bro. Carr translates this posture, also, as a sign of respect.

Wor. Bro. Carr continues his discussion by assuming that although 'the earliest mention of the sign made no reference to digits, the "squared" position has been established practice in England for well over 200 years, and **the same sign** was certainly in use in France and England during portions of other ceremonies': during the Opening and Closing and when addressing the Worshipful Master (259). The sign seemed 'to have served a dual purpose': as a mode of recognition and as a mark of respect.

Bro. Carr presumed, and perhaps quite rightly, that the use of the Sign of Fidelity as a mark of respect was adopted in some lodges as

‘a general posture for all Brethren during Prayers and Obligations, and in that case it was probably modified (in the 19th century) by the 'loss of a digit' simply to draw a distinction between the postures for different parts of the proceedings' (259).

In reply to the Brother's question, 'What sign is given when we utter Fidelity, Fidelity, Fidelity?', Bro. Carr remarks that 'whatever sign is given, I am convinced it **ought to be** the posture or sign of Fidelity'. Is it correct, then, to give the Sign of Fidelity in the presence of an Entered Apprentice? Bro. Carr feels that the Entered Apprentice should accept this sign as a 'custom' of Freemasonry and that only later will he discover its true meaning. In his answer to the question of whether it is correct to make, or give, a masonic sign **after** the lodge has been closed, Bro. Carr suggests we should first ask, 'When is the lodge actually open?' The answer, 'Not until the V.S.L. has been opened'; therefore, the lodge is not closed until the V.S.L. is closed. In which case, Bro. Carr suggests that for those who are concerned about giving the sign with the words F.F.F. after the lodge is closed the Chaplain (or whoever has been chosen to close the Volume) could lay his hand on the **open** V.S.L. and announce, 'Brethren, nothing now remains etc.; ... F.F.F. 'and then close the book.

If there is anyone (here) who is really concerned about the correctness of Bro. Carr's suggestion, consider this: if we use a sign after the lodge has been closed what should we do when, in the Opening of the lodge, all the Brethren prove that 'none but Masons are present' before the lodge is opened! We come to order as directed by the Wor. Master, yet, the book of Work states quite clearly that 'No signs are given until the V.S.L. has been opened'. Either through custom, habit, or just plain forgetfulness, some of our Brethren, when directed by the Wor. Master to 'Stand easy', inappropriately complete the penal sign.

Let us now consider when the Sign of Fidelity should be given in our own lodges and under what circumstances. The Grand Lodge of Canada in the

Province of Ontario's publication of **Meeting the Challenge** is quite specific regarding this matter (85, Directive No. 8): 'The Sign of Fidelity is used in the following circumstances: prayers, obligations, closing the V.S.L., F.F.F. in Closing the lodge, and (by the S.W. only) in presenting the candidate'. However, there is another occasion when this sign is used that is not described in 'Meeting the Challenge'. During the Installation ceremony, the Wor. Master Elect is asked to assent to the Ancient Charges by bowing his head and 'signifying with the Sign of Fidelity'. All of these examples can be found, respectively, in either the book of 'Work', 'Meeting the Challenge', or the 'Handbook for the Ceremony of Installation'; thus, officially, any other time a Brother uses the Sign of Fidelity is incorrect ... tradition or no tradition. For those of you who might violently disagree, all arguments, Brethren, can be taken up with the Custodian of the Work.

What, then, are considered the improper occasions when the Sign of Fidelity should not be used in a lodge? Practically all occasions, Brethren, unless they are sanctioned by Grand Lodge or specified in book of Work. For instance, the ritual clearly states when the penal signs should be used: as a sign of salutation; when entering or leaving a lodge; or when addressing the Wor. Master. The next time a ballot is taken in your lodge watch closely, Brethren, to see how many members, after casting their ballot, salute the East with either a penal sign or the Sign of Fidelity; officially, neither sign should be used. Also, from his position in the East, the Wor. Master is **never required to acknowledge anybody with the Sign of Fidelity on any occasion.**

It is evident that our masonic customs and traditions are so entrenched that it is only on rare occasions we discover usages never intended. When we hear a Wor. Master Elect subscribe 'never to make any innovations in the body of Freemasonry', we might remember that as Master Masons we, too, acknowledge a similar Charge in the Third degree: 'The ancient Landmarks of the Order you are to preserve sacred and inviolable, and never suffer an infringement of our customs, or a deviation from established usage'.

It is our duty to continue our customs and traditions (whatever we think they might be), but, at the same time, we should not feel offended if we are found to have been in error. The misuse of the Sign of Fidelity is only one example of a 'deviation (of) established usage'. Surely we would express our concern if we heard a Wor. Master deliver an incorrect obligation ... or omit it completely from the ritual! But what if the same Wor. Master repeated this deviation on future occasions? If his error was never corrected Freemasonry would suffer yet another 'innovation' in its workings. Absurd as this example may appear, it is, however, precisely in this manner that change occurs.

If we should ever doubt the correctness of our ceremonies or the ritual's performance, we need look no further for direction than either the book of Work or the telephone directory. In the book of Work you will find the directions written for you in black and white; in the directory, a correctly located 'phone number will connect you with the guardian of these *Landmarks*'. Personally, I felt much better having consulted both sources.

The above was prepared by Bro. Steven Pocock of Acacia No. 580, G.R.C., London, Ontario.

## **FROM ANOTHER ANGLE THE WORKING TOOLS AS 'GROUPS'**

The presentation of the Working Tools in each of the three craft degrees is one of the main items of focus called to the attention of every candidate. All others who listen carry away with them the pleasure of the renewal of the teachings brought by the familiar words.

Each tool has its own special speculative message for us just as it has its own special operative function. As three distinct groups - these tools can also be considered for their functional uses as well as how they apply to the progress of every Freemason from apprentice, to fellow, to master.

As a group-the first degree working tools are those used for blocking out the stones from the quarry. Their primary function is the rough preparation of the rude material. With these tools the first work is begun to prepare the material for use in the finished structure.

As a group - the second degree working tools are used to join the stones to form the walls true. They are used to make sure that the work done previously on the rude material is complimented by proper accuracy and careful application thereby contributing to both the strength and the beauty of the completed edifice.

The third degree working tools in the hands of a master contribute directly to the good order and proper direction of all the work being undertaken; all the never- ending tasks that are our lifes goal to complete 'while it is yet day'. The careful preparation of plans and designs are another essential ingredient toward the successful completion of a 'stately and superb edifice! For the Freemason, this careful ordering of his life and work is necessary to enable him to fit himself for his final destiny.

## **THE PETITIONER & THE RECOMMENDER**

What is in a name? It is the means by which we as individuals are identified. If it is upheld with concern and care, it will be respected. If it is overused and abused, it will be questioned - and often there will be debate as to its value. For example, who respects a person who has the reputation of passing bad cheques? He develops the reputation of a person who cannot be depended on - so it is my Brethren, in Masonry.

The name of 'Master Mason' can bring pleasure to oneself and profit to the Fraternity if wisely used. It is an instrument to loose, as well as make fast, the gate of the Fraternity.

When we recommend a person for the degrees of Masonry, do we realize the importance of this act and the importance of the name of 'sponsor' or 'recommender'? Does the prospective member possess the qualities and character necessary to become a good Mason? This is the first and most important safeguard of the Fraternity. Like the cheques we give out there must be sufficient funds to make the transaction good or it will bounce and the reputation of the recommender and the petitioner will be jeopardized. When we sign a petition, are we merely practicing our penmanship and leaving our responsibilities behind?

Our first responsibility in regard to a petitioner, is to determine if he truly possesses the desire to become a Mason, if so, has he been given some idea of what Freemasonry is and what it is not? Has he been informed that he will have to meet certain moral and financial obligations? Has he been given the letter 'To the Prospective Candidate', signed by the Secretary? Has he been given pamphlets 'What is Freemasonry' and 'Masonic Charity' to read before filling in the application form? On recommending a candidate the recommenders commit themselves to being a coach, or to arrange for such. The persons signing a petition should be in the lodge when the petition is read and when the ballot is passed. Failure to do so leaves a question among the craft that the recommenders may not be completely sold on the applicant, otherwise they would display their conviction by being present. In other words a credit reference for a good man. Isn't this practising the teachings of our Fraternity, that of concern for our fellowman?

It is a Masonic duty of the recommender to take the candidate to lodge and introduce him to the members, especially those who will be taking part in the ritual. This act will establish the first tie of Brotherhood thereby allowing

the candidate to think, 'Say, these fellows are serious. They are concerned with Masonry and me'. The recommenders should always be present at every meeting when the candidate receives a degree, assuring that he receives necessary instruction and booklets for further advancement. It is imperative that he receive his continuing instruction by the Mentors Committee.

When the candidate has completed the necessary requirements of the three degrees of Masonry we say he is a Master Mason. To the new Brother of the Craft the recommenders should assume the responsibility of taking him to other lodges, assist him in the formalities of balloting, honors to be given at the proper time, and counselling, etc. By so doing they are developing a deep lasting impression of Masonry as a caring fraternity and they are also reinforcing the instructions of officer coaches and mentors.

So what is in a name? Has it some meaning? Is it as good as the individual it represents? As a recommender, we are the most important person in Masonry. What kind of reference are we giving when we sign our names, and in the role we play after that? Think back to the times you have used your name on petitions in the past. Is the Brother still a Mason and how good is he? What did you do in this important act in safe guarding and opening the gates to a better way of life? The pen may be considered a working tool of Freemasonry: when it is used to sign a petition it is writing the future of Freemasonry.

The above was an inclusion from a summons of St. Paul's Lodge No. 601, Sarnia, Ontario. Author not named.

## **AS GREAT AS THE LIFE HE LIVES**

A man is as great as the dreams he dreams,  
As great as the love he bears,  
As great as the values he redeems,  
And the happiness he shares.

A man is as great as the thoughts he thinks,  
And the work he has attained,  
At the fountain at which his spirit drinks,  
And the insight he has gained.

A man is as great as the truth he speaks,  
As great as the help he gives,  
As great as the destiny he seeks,  
As great as the life he lives.

Reprinted from the December 1987 summons of the Occident Lodge No. 346, G.R.C., Toronto, Ontario.

## **NOTEWORTHY CANADIAN FREEMASONS**

'There is', we read in the official history of Grand Lodge, 'a certain satisfaction in seeing which notable men of the past have found it worth their while to enter the gentle Craft'. With that in mind, we propose from time to time to provide brief notes on such people. We are thinking not so much of those who attained high rank in Masonry, as of those who were in some way significant in the history of Canada, and who were at the same time Freemasons. The individuals will not be treated in any particular sequence, and the present writer chooses to give pride of place to one of his teachers of forty years ago.

### **REGINALD HAROLD KING (1896-1962)**

In Scarborough, just east of Toronto, is a school named R.H. King Collegiate Institute. Not many of us have schools named after us, and so it is worth asking exactly who was this man.

Reg King was born in Orangeville in 1896. During the First World War he served as a lieutenant in the Royal Field Artillery, and was wounded at Ypres. He graduated in Honour Classics from McMaster University in 1917, and received his Master's degree a few years later. After teaching school briefly at Newmarket and Strathroy, he was called to be the first principal of the first high school in Scarborough Township, a position he filled for thirty years. He collaborated in writing two textbooks in Latin, that are still used by good teachers who are lucky enough to find copies for their classes. Even when deeply involved in administrative duties, Mr. King still found time occasionally to teach what had been his first love, Classical Greek.

In 1953, he became Scarborough's first Director of Education, and the next year his old school was renamed R.H. King Collegiate Institute. He retired in 1960, and was honoured with an LL.D. from McMaster University.

Bro. King was initiated in Beaver Lodge, No. 83, Strathroy, in 1924, and affiliated with Birch Cliff, No. 612, Scarborough, in 1926. He served as its Master in 1935, and in 1957 was named Grand Superintendent of Works by another beloved educator, Most Wor. Bro. Harry L. Marlyn.

Very Wor. Bro. King passed to the Grand Lodge Above on November

4th, 1962.

**Sources of Information:** Office of the Grand Secretary; Bro. Wesley J. McQueen, Secretary, Birch Cliff Lodge, No. 612; Newspaper obituary; Grand Lodge *Proceedings* for 1963.

Submitted by Rt. Wor. Bro. Wallace McLeod of Mizpah Lodge, No. 572.

### **JOHN PALMER BOURKE (ABOUT 1791-1851)**

The first Masonic Meeting in the prairies of the Canadian West took place in 1864, when a group of brethren gathered together at the Red River Settlement (now Winnipeg), under a dispensation from the Grand Lodge of Minnesota. Of course individual Freemasons had lived in the vicinity before that, and the earliest of them all was John Palmer Bourke, a native of County Mayo, Ireland. In 1813, at the age of 22, he was persuaded to join the settlers in Lord Selkirk's Colony, at the forks of the Red and Assiniboine Rivers. Three years later the governor of the colony and twenty of his men were slaughtered by the *Métis* in the so-called Seven Oaks Massacre. In this bloodbath Bourke received a gunshot wound in the leg, and soon afterwards he was arrested and transported to Montreal, to be tried for his part in the violence. He was acquitted; but while in Montreal, on 19 January 1818, he was initiated in Wellington Persevering Lodge, No.20 on the Provincial Register of Lower Canada. Later that year he was 'declared off' the rolls (that is, given his dimit), and in 1819 he returned home to the Red River Colony; the first Freemason to settle in what is now Manitoba. For a few years thereafter he worked for the Hudson's Bay Company, and then he turned to farming. In 1833, he was one of the five men who travelled all the way to Kentucky to buy sheep for the settlement; they drove their herd back overland for 1500 miles, suffering heavy losses on the way. Never again did Bro. Bourke have a chance to hold Masonic converse with his brethren, but he carefully preserved his Certificate of Good Standing from the Montreal Lodge, and his descendants presented it to the Grand Lodge of Manitoba in 1960. It is 'the oldest Masonic Document that has come to light in Manitoba'.

**Sources of Information:** Robert E. Emmett, *Freemasonry in Manitoba, Part II*, 1925-1974(Winnipeg, 1975), pages 91-100.

Submitted by Rt. Wor. Bro. Wallace McLeod of Mizpah Lodge, No. 572.



## **HENRY HOLMES CROFT (1820-1883)**

One of the most attractive old buildings in Toronto is University College, in the University of Toronto. It was built in 1856, the architects being Bro. Frederic W. Cumberland and Bro. William G. Storm, both members of St. Andrew's Lodge, Toronto. At the southwest corner of the College is a large round annex with a high conical roof; it was originally used as a chemistry laboratory, and the high ceiling, we are told, would allow noxious fumes to dissipate. It is called the Croft Chapter House, because in its situation it resembles the chapter-houses attached to collegiate or cathedral churches in England. It takes its name from a man who taught and experimented there, Professor H.H. Croft. He was born in London, England, on March 6, 1820, was educated at University College, London, and at the University of Berlin, and in 1842 he came out to Canada, at the age of 22 to be Professor of Chemistry and Experimental Philosophy at King's College, Toronto. In 1850 the College was secularized, and became the University of Toronto, and Croft was its first vice-chancellor. When S.P.S. was established in 1877, he was the first Chairman of the Board. He was active in the Royal Canadian Institute, the oldest surviving scientific institute in Canada, and served as President in 1867-68. He was an expert on poisons, and was often consulted by investigators in murder cases.

Bro. Croft was initiated in St. Andrew's Lodge, No. 1 on the Provincial Register, Toronto, in 1843; he was Master of Zetland Lodge, No. 13 on the Provincial Register, in 1847, and was a Member of the Board of General Purposes in the same year.

Ill-health forced his early retirement from teaching in 1880; he went to live on his son's farm in Texas, where he died on March 1st, 1883.

**Sources of Information:** John King, *McCaul, Croft, Forneri* (Toronto, 1914), pages 105-158; W. Stewart Wallace, editor, *The Royal Canadian Institute. Centennial Volume, 1849-1949* (Toronto, 1949)-1 W. Stewart Wallace, editor, *The Macmillan Dictionary of Canadian Biography* (4th edition, revised by W.A. McKay; Toronto, 1978), page 183; *Dictionary of Canadian Biography*, Volume 11 (1982) pages 218-219; John Ross Robertson, *History of Freemasonry In Canada* (Toronto, 1900), volume 2, pages 305, 503, 957.

Submitted by Rt. Wor. Bro. Wallace McLeod of Mizpah Lodge, No. 572.

Note: Readers of the **Newsletter** are invited to contribute to this series. All you have to do is find some Canadian Freemason who made a name for himself in the history of our country, and tell briefly why he was important, and

what his Masonic connection was. The amount you write should be quite short, no more than 300 words (about a page of typing). If you know of somebody who should be included, but don't have time to compose a note on him, by all means send his name, together with a bit of information about him, to the Editor.

## **WHAT IS MASONRY?**

Brethren, What is this something called Masonry? Why do men love Masonry, what spell mysteriously holds them to it through long years, the mystical tie but mighty, unlike any other, which all of us feel, but which none of us can analyze.

And what is it in the wild that calls to the little wild things? What secret things do the mountains whisper to the hillman? What mystery does the sea tell to the sailor, the desert to the Arab, the Arctic ice to the explorer, the stars to the astronomer?

Brethren, when we have answered these questions perhaps we can divine magic masonry.

We sit in the Lodge together, each knowing, exactly what will come next, we meet upon the level and part upon the square - old, simple, loveable symbols - and somehow none knows how a tie is woven, light as air, yet stronger than steel. It is very strange, very wonderful none knows what it is, or how or why, unless it be the cabletow of God running from heart to heart.

Presented by Rt. Wor. Bro. Grant Bowman, (Russell No. 479, G.R.C.) from the Grand Lodge of Canada in the Province of Ontario Proceedings of 1936.

## **JOEL ROBERT POINSETT**

**(b. 2 Mar. 1779, Charleston S.C. - d. 12 Dec. 1851)**

A U.S. statesman noted primarily for his diplomacy in Latin America. He was the son of a prominent physician. He received an excellent education in private schools in the U.S. and in medicine at Edinburgh University, Scotland and he also attended at Woolwich Military Academy, England. He travelled widely for seven years in Europe and Western Asia and the Czar of Russia offered a commission in the Russian Army. President Madison sent him to South America to inquire into the conditions and the prospects of their success in the struggle with Spain for independence. He was appointed the special

agent for the U.S. in Buenos Aires and Chile in 1810. While in Chile the Spanish captured several American vessels, and Poinsett put himself at the head of a force given him by the Chilean government and retook the ships.

Back in South Carolina, he served in the state legislature 1816-20 and was elected to U.S. congress in 1821-25. Here he advocated the cause of the South American republics and that of Greek independence. In 1822 and 1823 he was sent on a special mission to Mexico during the reign of Iturbide, q.v. and published his notes on Mexico in 1824. In 1825 he became the first U.S. minister to Mexico under President Adams and served until 1829. During that time he negotiated a treaty of commerce. In 1830 he became a leader of the Unionist Party in South Carolina which supported the idea that the U.S. States could not set aside any federal laws that violated their compact in the U.S. constitution. He was appointed Secretary of War in 1837 and served until 1841 when he retired. He was an amateur botanist. He founded the National Institute for the Promotion of Science and the Useful Arts, which was the precursor of the Smithsonian Institute.

While posted to Mexico, he became deeply involved in Mexican politics and was not popular with the Mexican government. The catholic church claimed that he was interfering, but he justified his course in a pamphlet after his return. At the request of the Free- masons of Mexico, he sent for charters for five of their lodges, which subsequently established the Grand Lodge of Mexico. They were granted by the Grand Lodge of New York. He also introduced Royal Arch Masonry to Mexico. At his installation as Deputy General Grand High Priest of the General Grand Chapter, Royal Arch Masons, April 3, 1830, he defended his actions in helping the Mexican brethren saying: 'I have been most unjustly accused of extending our order and our principles into a neighbouring country, with a view of converting them into an engine of political influence. In the presence of this respectable assembly of my brethren, and on the symbols of our order, which are spread around me, and the sacred book which is open before me, I solemnly aver, that this accusation is false and unfounded - and that if Masonry has anywhere been converted to any other than the pure and philanthropic purposes for which it was instituted, I have in no way contributed to such a perversion of its principles. And with the same solemnity I here declare, that if such evil councils were to prevail in this country, and Masonry be perverted to political use, which God forbid, I would sever the ties, dear as they are to me, which now unite me to my brothers. 'He is recorded as being a Past Master of both Recovery Lodge No. 31, Greenville, S.C. and of Solomon's Lodge No. 1, Charleston, S.C. In 1821 he was elected Deputy Grand Master of the Grand Lodge of South Carolina.

In 1821 he was elected Deputy Grand Master of the Grand Lodge of

South Carolina. He was unable to serve as Grand Master due to his appointment as Secretary of War (1837-41) under Van Buren. In 1821 he was also elected Grand High Priest of the Grand Chapter of South Carolina, holding the office until 1841. He was elected Deputy General Grand High Priest in 1829-32 and 1835. Upon the revival of Greenville Lodge No. 5, Greenville, South Carolina in 1849, he became its Master despite his age. He was also a Past Master of Recovery Lodge, Greenville, South Carolina and a Past Master of Solomon's Lodge No. 1, Charleston, South Carolina. On his return from Mexico (being an amateur botanist) he brought back a beautiful flowering shrub which had struck his fancy. He developed and improved it on his South Carolina plantation. He unwittingly immortalized his name in the plant world. Previously it had been called 'painted leaf' and 'Mexican fire plant'. Now, it is officially '*Poinseffia pulchertima*'.

The above article was prepared from information provided by Rt. Wor. Bro. David Bradley and Rt. Wor. Bro. Wallace MacLeod.

### **DID YOU KNOW ....**

The English doctor who discovered the cure for the dreaded Small Pox - was a Mason.

Dr. Edward Jenner noticed that milkmaids who had contracted Cowpox did not get the far more serious Smallpox. This led to many experiments - and his discovery was announced in 1798.

Dr. Jenner was a Past Master (1811-13) of Royal Faith and Friendship Lodge No. 270 in Berkeley, U.K.

He was born May 17th, 1749 in Berkeley, Gloucester- shire, England. The son of a clergyman, who died when Edward was 5 years old, he was raised by his older brother who was also a clergyman. He had a great love of nature. He attended grammar school and was apprenticed to a surgeon at the age of 13. During the next 8 years he obtained a sound knowledge of medical and surgical practice. At 21 he became a pupil of John Hunter who was destined to become a prominent London surgeon at St. George's Hospital, London. Hunter was an anatomist, biologist, experimentalist, collector of biological specimens, concerned with physiology and function, and Jenner quickly learned and exercised disciplined powers of observation and sharp critical faculties. During this time he was employed to arrange zoological specimens collected on one of Captain James Cook's early voyages. In 1773 he returned to country practice in Berkeley. He wrote medical papers, played the violin and wrote light verse. He

was a keen naturalist and especially studied bird migrations. He married in 1778, and his wife died of Tuberculosis in 1815. In 1796 he took matter from Cowpox lesions on a young dairy maid and inoculated an 8 year old boy. About two months later he inoculated the boy again, this time with Smallpox matter, and no disease developed. He repeated the experiment several times -once on his own son. He sent his findings to the Royal Society - but his paper was rejected. He was attacked by many, others sought to take credit for his discovery. Jenner continued his researches and his method of inoculation spread throughout the world. Funded by the government in 1802, he was vaccinating 300 people a day without charge. Smallpox was conquered at last. Jenner was a pioneer in immunology and virology. He received an M.D. Degree in 1792 from the University of St. Andrews. The Empress of Russia sent him a diamond ring. He was awarded an Honourary M.D. from Oxford University in 1813. The Naval Physicians and Surgeons gave him a Gold Medal. Wor. Bro. Dr. Edward Jenner died January 26th, 1823.

## **WHO DO THEY THINK WE ARE?**

**By Bro. Iain Mackenzie**

On 22nd December 1986 I saw a movie on television entitled 'Murder By Decree'. It featured Sherlock Holmes and Doctor Watson solving murders in 19th century London which had been attributed to 'Jack The Ripper'; only, Sherlock Holmes discovered that the murders had been committed not by any one man, but by a but by a conspiracy of several men.

The interesting thing was that the men were all prominent Freemasons and included; the Prime Minister of the day, Lord Salisbury; the Metropolitan Police Commissioner, Sir Charles Warren; Queen Victoria's grandson, Prince Edward, later Duke of Clarence, and others.

The movie was an adaptation of Stephen Knight's book 'Jack The Ripper - The Final Solution' which goes to some lengths to prove the theory of a Masonic conspiracy.

In the film, Sherlock Holmes discovers the supposed Masonic connection through a sentence scribbled on a wall which reads, 'The Jewes are the men who will not be blamed for nothing.'. He connects the word 'Jewes' to the three ruffians who slew our GMHA and names them as Jubela, Jubelo and Jubelum.

Whatever the truth behind the Ripper murders, I was concerned by the fact that Freemasons in both book and film are portrayed as furtive, unscrupulous killers who through their bond of brotherhood are prepared to

assist each other in the commission of despicable crimes, and enforce silence through their vows of secrecy.

There is no doubt that any non-mason watching the film, or reading the book would develop a deep suspicion or a very low opinion of our fraternity, its aims and activities.

Watching this movie prompted me to wonder how Masonry appears to the outside world; what kind of public image we have.

From its earliest beginnings speculative Freemasonry has engendered feelings of hostility in the minds of some non-masons. The order has been subjected to ridicule, slander, persecution and discrimination. Individual Masons have been falsely accused of crimes, beaten, imprisoned and even tortured for their beliefs.

Joseph Fort Newton, in his book 'The Builders', notes that with the publication of Anderson's 'Book of Constitutions' in 1723 the principles of Freemasonry became widely known for the first time. Suspicious of the secrecy within the order, many people tried to discredit it.

For example, in 1741 and again in 1742 a group of men calling themselves 'Scald Miserable Masons' organized parades in London to mock Freemasonry and hold it up to ridicule. According to the March 20th issue of the London 'Daily Post', as quoted by Albert Mackey in his 'Encyclopedia of Freemasonry', 'First went fellows on jackasses with cows horns in their hands, then a kettle drummer on a jackass having two butter firkins for drums. Then followed two carts drawn by jackasses with the stewards, and a mourning coach drawn by six horses, each of a different color and size in which were the Grand Master and Wardens, the whole attended by a vast mob.'

This kind of ridicule did little harm to the fraternity: however, of much more serious consequence was the opposition of the Roman Catholic Church.

In the year 1723, the Jesuits set up a rival society called the 'Truly Ancient Noble Order of the Gormagons', with the intention of ridiculing and lampooning the Craft. They declared that no Mason would be received as a member unless he renounced his Order and was properly 'degraded'. They hoped to attract eminent Masons who would reveal the secrets of the Order, and in this they were successful. The Duke of Wharton, for example, a Past Grand Master joined the Gormagons and immediately thereafter a book was published entitled 'The Grand Mystery of Freemasonry Discovered'.

Wharton was a man of unstable mind and erratic morals whose book did considerable harm to the Craft. He was used as a means of discrediting Freemasonry, which was viewed as an immediate threat to the Roman Church.

The Church's antagonism came to a head in 1738 when Pope Clement Xii promulgated the first Papal Bull against Freemasonry. As described by Harry Carr in his book 'The Freemason at Work', the faithful were forbidden to 'enter, propagate, or support the Freemasons - or help them in any way openly or in secret, directly or indirectly, or to be present at any of their meetings under pain of excommunication.'

The Papal bull was not enforced in France, but in Italy and Spain, it was vigorously prosecuted.

In Florence, for example a man named Crudeli was subjected to torture and long imprisonment by the Inquisition on a charge of having assisted a Masonic Lodge to meet.

A Frenchman called Tournan was subjected to prolonged imprisonment in Spain in the dungeons of the Inquisition, and was finally banished from the country for being a mason.

In Lisbon, Portugal, a Swiss Mason named John Coustos was so cruelly tortured that he could not move his limbs for three months. He and two companions were sentenced to the galleys, and were finally released only after the intervention of the English Ambassador.

On October 16th, 1735, in Holland, a crowd of ignorant fanatics, incited by the Clergy, broke into a Masonic lodge in Amsterdam where they destroyed all the furniture and ornaments. The local government banned all future lodge meetings and when one lodge continued to meet in a private house, arrested the members and brought them to trial.

The master and wardens vigorously defended the Craft, and offered to initiate any person in the confidence of the magistrates to whom could be revealed their Masonic secrets. The Town Clerk was chosen, and his report so pleased his superiors that all the magistrates and principal persons of the town became Masons as well.

In spite of continuing persecution the Masonic order continued to flourish - so much so that, as Albert Mackey tells us, Pope Benedict XIV issued an edict in 1751 renewing and enforcing the 1738 Bull.

The last three anti-masonic encyclicals were promulgated in 1884, 1894 and 1902. According to Harry Carr, and I quote: 'It would be no exaggeration to say that the collective influence (of these Encyclicals) kept thousands of Roman Catholics from the Craft and, in many countries imbued them with a wholly unfounded mistrust and even hatred of the Order.'

This mistrust exists even today, for though these were signs under the previous Papal administration of a spirit of reconciliation, the former Pope firmly set his face against Masonry. The present Pope has rescinded the ruling that Freemasons are subject to automatic excommunication. Other religious denominations have also become vocal in criticising or condemning the Craft. As recently as June 1987, the Church of England, mother church of the world's 70 million strong Anglican communion published in a 56 page report that 'There are fundamental reasons why Christians should, not become Freemasons'. This attitude from part of a major world church which was previously tolerant, even supportive of Freemasonry must be viewed with the utmost gravity, It has disturbing implications for us in that it seems to suggest that a general realignment in attitudes towards Freemasonry on the part of the Christian churches. The position of the Fundamentalist sects is already well known. Not only are they totally opposed to Masonry, some even, believe we are aligned with the Devil,

Just as the Roman Catholic church feared the undermining of its spiritual authority, so totalitarian states have feared subversion behind the tiled doors of Masonic lodges, and in most such states, Freemasonry no longer exists. This is true of the Communist states of Eastern Europe today, as it was in Hitler's Germany 45 years ago. These prohibitions were accompanied by persecutions the full nature and severity of which we can but speculate upon.

The antipathy to our Craft evident in the foregoing examples stems from a fundamental ignorance of the ideals and purposes of Masonry. Ignorance breeds suspicion, and suspicion hostility.

Ignorance of the Craft springs largely from the loose veil of secrecy which surrounds it, Regrettably many people believe that something which is secret is also suspect. Suspicions feed on rumours, and there are plenty of these circulating about Masonry.

The most sinister one is to the effect that we do not acknowledge one particular God and because Masonry leaves it to the individual Masons to identify the Supreme Being, the One GAOTU at the centre of their lives, we therefore, permit Devil worship in our lodges. Although all Masons know this to be absurd, we are sooner or later going to have to defend ourselves against the



charge, especially if the major established Christian denominations appear to be lining up against us. With them on one 'side', will people assume that we are on the 'other'?

When I was made a mason, a very good non-masonic friend laughed and said, 'I suppose they made you ride the goat!'. This idea comes from the common belief in 18th century England that Freemasons were accustomed to 'raise the Devil' in their lodges and practice Satanic rites. The pagan god Pan, who had goat's horns and hooves was adopted by the early Christians to portray Satan. Thus the connection between Masonry and the Devil is not new, but goes back over 200 years.

Earlier, I made reference to the attitude of the fundamentalist Christian churches towards Masonry. In the November 1986 issue of the 'Pentecostal Testimony' magazine there appeared an article entitled, 'The Religious Imposter in our Churches'. This article contains the following statements:

'Freemasonry is one of Satan's master deceptions.' 'The religion of Freemasonry is not comparable with Christianity, but indeed, is Antichrist.'

'If we are unwilling to unveil modern day Masonry, we should forget about Communism, Socialism, economic and moral decay, for the source of these human scourges is Freemasonry.'

It would be easy to dismiss this sort of thing as the fevered ravings of a disturbed mind were it not for the fact that thousands of sincere Christians probably read it, and may well have believed it, to our great detriment.

It seems to me that we must find answers to two questions of considerable importance to our future relationships outside the Craft. These are:

- 1) Do non-masons really view our gentle Craft as dealing in conspiracy, murder and Devil worship?
- 2) if so, what can we do as a fraternity to change that twisted perception and show them our true colours?

Put another way, who do they think we are, and are we doing things to help dispell the misconceptions they may have or hear?

***EditorsNote*** - Criticism and misconceptions have always been with Freemasonry. They have expressed them- selves in various forms and degrees of severity, as pointed out by this article. Our own Grand Lodge appreciates the concern of members when confronted with the various forms of attack on our

gentle society. Our Grand Lodge asks to be informed, and also that no individual member attempt to address the issues themselves. Grand Lodge would prefer that a member refer the inquirer or the issue to the attention of the Grand Master c/o The Grand Secretary, where, if an answer or response is in order, an appropriate reply will be made **officially**.

In the meantime, there are many things we can do, and are doing, to help present ourselves and our Order as befits a society of men with the high ideals, philosophies and principles of Freemasonry. Most Wor. Bros. A. Lou Copeland and Wm. R. Pellow have started us on a path to address these issues.

Another Past Grand Master, Most Wor. Bro. Archbishop Wm. L. Wright has often expressed a fine analogy to Freemasonry that we should all remember. It also speaks to the difficulty we have in describing Masonry to a non-mason. He compares Masonry to a stained glass window in a cathedral church. From the outside, only its physical shape and dimensions suggest to the viewer a special purpose. From the outside, it is at best drab and difficult to describe. Only from inside, and only with adequate 'light' can its true beauty and intricate details even begin to be appreciated. How difficult it is to describe anything to someone whose perspective is different and who cannot begin to see what you see until he can stand beside you and together you can observe the same things.

In the past two and a half years, our direction from Grand Lodge is helping to address the lack of information available for non-masons and is raising our awareness of the image Masonry displays in our communities and to individuals. These are truly interesting and exciting times.

## **QUESTIONS AND ANSWERS**

**Question 1:** In lodge, a brother should wear the regalia of the highest craft rank that he holds. If appointed or elected to carry out an office in the lodge, should he wear the collar of that office over his own collar?

**Answer 1:** In this jurisdiction, there is no appropriate time or place for the 'stacking' of collars.

A Past Master of grand rank, serving his lodge as treasurer or secretary or other office, would wear the light blue collar of that office while in the lodge where he holds that office. At other meetings, he would wear his own collar of grand rank.

When the Worshipful Master vacates his chair to enable a Past Master, or

brother of higher rank, to conduct a ceremony, the rule applies that the Worshipful Master always retains his collar and that the Past Master must be clothed according to his rank.

In the installation ceremony, it is customary to invite three senior brethren to act as Senior Warden, Junior Warden and Inner Guard during a portion of the work. There is no need for those brethren who are of grand rank to wear the collars of their temporary offices. That is a general practice, probably because the collars are required so soon afterwards for the investiture of officers. When investing a Past Master of grand rank with the collar of his lodge office, if he has removed his own grand rank collar, he is invested with the light blue collar of his office. If he is still wearing his grand rank collar, the lodge collar can be presented to him but not placed over his own collar.

When a Past Master of grand rank temporarily is called upon to fill a chair, he may chose to wear his own collar. General practice is that he would retain and wear his own collar of grand rank when just 'filling in'.

In summary, and in the words of our own Custodian of the Works, Most Wor. Bro. N.R. Richards, 'There is no occasion for the wearing of two collars in this jurisdiction.'

**Question 2:** Why is an assembly of Freemasons known as a 'Lodge'?

**Answer 2:** In the middle ages the operative masons, when employed on the erection of a building, used to erect for their use, a temporary hut or shed near the spot where they laboured, and this temporary building they called the 'Lodge'. Many dictionaries include in the definition of the word the description 'a temporary habitation'. \*

The above questions and answers are from the book 'Masonic Problems and Queries' compiled by Herbert F. Inman and published in 1933, (Revised 1978) by A. Lewis (Masonic Publishers) Ltd., Terminal House, Shepperton, Middlesex, U.K.

**Editors Note.,** How appropriate for a society of men who believe that all structures built by the hand of man are 'temporary', and that only that which is found in the heart of man, to the glory of God, will endure. By calling our places of meeting a 'Lodge', we go back to the 'temporary structures' used by the operative masons of the middle ages.

**Question 3:** Following a lodge meeting at which we had heard an explanation of the Second Degree Tracing Board, a discussion arose to the still of Jephtha's battle and the death of *'forty and two thousand'* warriors. Some said the figure was 2,040 and others that it should be 42,000. Which is correct?

**Answer 3:** The King James 'Authorized Version' of the Bible (at Judges XII, 6) gives the number as *'forty and two thousand'* and that is the source of some confusion, although it is a precise translation from the original Hebrew, with each word in its correct place. It is perhaps necessary to explain that it is not possible in Hebrew to say *'forty-two'*, one could say *'two and forty'* (as in German) or *'forty and two'* but the 'and' must be there.

For the remainder of the argument, I quote from a recent Lodge Newsletter by Bro. C.T. Holmes, Secretary of United Technical Lodge No. 8027:

The 1st Chapter of the Book of Numbers gives an unequivocal answer to this problem. The Lord commanded Moses to number each of the twelve tribes of the children of Israel 'every male from twenty years old and upward, all that were able to go forth to war'. Verse 46 gives the final figures of all the tribes, 'So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel. Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty'.

The figures for each of the twelve tribes are given in verses 21 to 43, and the wording of the final total leaves no room for error, 603,550. That total can only be achieved when we calculate the census of the individual tribes by the same method as we use for the 42,000 in Jephtha's battle.

Finally, one hears a great deal of criticism, nowadays, of the NEW ENGLISH BIBLE and it is only fair to add a word of praise. In its account of the slaughter of the Ephraimites (JudgesXII,6),it gives the, figure in modern terms - *'forty-two thousand'*.

## **A BOOK REVIEW**

### **IN GOD'S NAME**

By David A. Yallop, originally published by Jonathan Cape Limited, 1984.

Although this is not a new book the questions it raised and the activities it exposed are still to be found periodically in your daily newspaper.

The author uses the subtitle: 'An investigation into the murder of Pope John Paul I. This pope ruled for only 33 days and died September 28, 1978. There is evidence to suggest that his death warranted investigation and that the activities of the Vatican City authorities in the period immediately after the death were strange and deceptive. David Yallop presents evidence, which appears to be well authenticated, to show that Pope John Paul I planned changes to the Roman Catholic Church and to Vatican City activities which would cause both to be drastically and permanently altered. He died on the night preceding the day on which the first of these changes was to be announced.

A Source of power at the time was the Masonic Lodge P2 (probably formed in 1964) the illegal offshoot of a conventional Masonic Lodge. It is estimated that there might have been a membership of 2,000 men from several countries all in positions of authority or influence, including authority figures in the Roman Catholic Church and Vatican City. P2 was very effective in attracting and holding on to their membership. This was taking place when Masonic membership meant automatic excommunication from the Roman Catholic Church.

In the investigation which followed the Pope's death, billions of dollars were discovered to be missing, arrests and a few deportations were made along with a number of murders (which resembled executions) and a few suicides. Most investigations into these events were unsatisfactorily concluded because of missing pieces of evidence or lack of any evidence; some are still not concluded. The new pope, Karol Wojtyla, Pope John II, has subsequently rescinded the ruling that Freemasons are to be subject to automatic excommunication. (p. 371)

I did not find this an easy book to read. David Yallop has not spared either himself or his readers as he analyses the role of this cabal and justifies his conclusions. You might be interested in reading what he has to say.

This book review was prepared by Bro. Garnett Stephen of Ashlar Lodge No. 217, G.R.C.

**GRAND LODGE, A.F. & A.M. OF CANADA  
IN THE PROVINCE OF ONTARIO  
Annual Communication Seminars  
ANNUAL SEMINARS  
GRAND LODGE COMMUNICATION  
JULY 1988**

THE FOLLOWING SEMINARS WILL BE HELD ON THE AFTERNOON  
OF JULY 19th, 1988

LODGE FINANCES  
LODGE BUILDINGS  
CONDITION OF MASONRY  
OFFICE OF D.D.G.M.  
OFFICE OF THE WORSHIPFUL MASTER

There will be Two Presentations of Each Seminar 1:30 p.m. & 2:45 p.m.

- \* Room locations will be on posters in the main lobby and the Mezzanine floor of The Royal York Hotel.
- \* Pre-registration for the seminars is not required.
- \* Attendance is not restricted to any particular group, any member may attend.
- \* Handouts will be available and time will be allowed for questions and discussion.
- \* Please help by spreading the word about the seminars, so that we may have a good attendance and a lively discussion at each seminar.