

THE  
NEWSLETTER

OF THE COMMITTEE  
ON  
MASONIC  
EDUCATION

“Each Mason is enjoined to make a  
daily advancement in Masonic knowledge!”

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

WINTER 1989/90

VOL. 9 NO. 3

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*4 issues per year (quarterly).*

Hardbound Edition: \$15.00  
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**Size of Article:** 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.

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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?

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**\*\*\* NOTICE \*\*\***

**BRETHREN:** The Committee on Masonic Education is still offering its challenging Correspondence Course throughout the Grand Jurisdiction. Because of the interest that continues to be shown, it now is being offered in a new format. That same twinge of excitement, that same challenge, that same desire to delve into and find out more about the Craft is there - all we have done is to separate the four programs so that **YOU** may now choose in which order you wish to complete them. You may choose to complete only one - or you may choose to complete two of the four offered - or all four - you may take as many, or as few, of the programs as you wish and in the order you wish.

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A supply of the new Application Form is being forwarded to your District Education Chairman. Be sure to contact him. Good Luck!

## **THE ANCIENT LANDMARKS**

Among Masons there is no word more common, and less understood than that of 'Landmarks'.

The first reference we have to the word Landmarks in our Masonic writings is found in the General Regulations which were compiled by Mr. George Payne in the year 1720 when he was Grand Master of Grand Lodge of England and was approved by that Grand Lodge in 1721 when the Duke of Montagu was chosen as Grand Master.

Those Regulations were 39 in number, and Number 39 stated; 'Every Annual Grand Lodge has an inherent Power and Authority to make new Regulations or to alter these, for the real Benefit of this ancient Fraternity: Provided always that the old Landmarks be carefully preserved.'

What is the definition of a Masonic Landmark?

What are the Ancient Landmarks?

First, what is the definition of a landmark?

According to the dictionary a landmark is a boundary marker, a stone, a stake, a post, any marker indicating where one piece of property ends and another begins.

But what is a Masonic Landmark?

Is it something that tells us, now you have entered the fraternity of Freemasonry?

Does an Ancient Landmark distinguish Freemasonry from other crafts, fraternities or societies?

You will hear that all Masonic laws EXCEPT the Landmarks whether written or unwritten may be changed and those Masonic Laws rank in the following order;

1. The Ancient Landmarks
2. The Constitution of Grand Lodge
3. By-laws and Regulations of Grand Lodge

4. Lodge By-laws
5. The changeable part of the unwritten laws

In order to have a better understanding about the subject, let us look into the history of the original Grand Lodge which was formed in England in 1717. Within a short 34 years the first Grand Lodge split and a second Grand Lodge was formed with the Earl of Blesington being its first Grand Master and the first Grand Secretary was a man by the name of John Morgan who named the newly formed Grand Lodge 'The Most Ancient and Honourable Society of Free and Accepted Masons'.

Members of this newly formed Grand Lodge were called the Ancients and members that remained with the original Grand Lodge were called the Moderns.

One year later in 1752 a young man from Ireland by the name of Lawrence Dermott who was a Past Master and a Lodge Secretary produced a set of By-laws for Lodges that belonged to the Grand Lodge of the Ancients and those By-laws actually became the first constitution of the new Grand Lodge of the Ancients. This book of By-laws had the extraordinary name of AHIMAN REZON and part of its contents stated 'to let young Brethren know how they ought to conduct their Actions and Uprightness Integrity, Morality and Brotherly Love still keeping the ancient Land-marks in view.'

By the year 1801 and 1802 negotiations were beginning to take place between the two Grand Lodges for a union back to one Grand Lodge. In 1809 the Grand Lodge of the Moderns constituted a Special Lodge of Promulgation so that when the union would take place it would have proper instruction with one form of initiation and one form of installation thus having uniformity within the Craft.

This Special Lodge of Promulgation had many meetings and on December 1st, 1809 a meeting was scheduled for the special task of promulgating the ancient Landmarks.

This must have been a very interesting evening indeed. The answer from that meeting presented an unsolvable problem and the Landmarks were never officially defined.

Many well known students and historians have suggested various Landmarks numbering from 5 to 25 and even as many as 54. The best known list of landmarks were written by Doctor Albert G. Mackey.

It is the opinion of this writer that the foundation for Masonic Landmarks are:

The Fatherhood of God,  
The Brotherhood of Man,  
The hopes and promises of a better life.

Defining the Ancient Landmarks is a difficult task, but two essential points would be found in the definition,

1. A Masonic Landmark must have existed from time whereof the memory of man runneth not to the contrary,
2. A Masonic Landmark is an element in the form or essence of the society of such importance that Free- masonry would not be Freemasonry if it were removed.

As it is difficult to define a Masonic Landmark it is equally difficult to name the Masonic Landmarks, but as a Mason you will know a Masonic Landmark when you come to it, then you will have made your own decision what a Masonic Landmark is.

The Grand Lodge of Canada in the Province of Ontario has never made any explicit definition nor speculated on the precise number of Landmarks. Two essential points are contained in the following:

1. That a Mason professes a belief in God.
2. The Volume of the Sacred Law is an essential and indispensable part of the Lodge, to be open when the brethren are at labour.
3. That a Mason be male, free-born and mature age.
4. That a Meson, by his tenure, owes allegiance to the Sovereign and to the Craft.
5. That a Mason believes in the Immortality of the soul.

The United Grand Lodge of England never stated the definition or the number of Ancient Landmarks, but in 1920 it referred to the Landmarks in a statement entitled, 'Aims and Relationships of the Craft', and this was approved in principle by our own Grand Lodge in 1939 and may be found in the book Beyond the Pillars (pages 62- 63).

Summing it up, Landmarks are time honoured customs, usages, practices and peculiarities which we meticulously observe without conscious action or effort.

Presented June 8th/89 at a General meeting of Huron-Bruce Lodge as a topic for Masonic Education by Clarence A. (Bert) Bell. References; Beyond the Pillars, Freemasons' Guide and Compendium.

## **MASONRY IN SCOTLAND**

Reprinted from the March 1989 Masonic Bulletin (Grand Lodge of British Columbia).

The late Brother George Draffen of Newington once wrote about what a Masonic visitor might expect when visiting a Scottish Lodge. This excerpt is from his article.

'The arrangement of the furniture may strike the visitor, particularly if he be from England, as being just that little bit unusual. The principal difference is that the pedestal on which lies the Volume of the Sacred Law (called the Altar in the Scottish Craft) is always in the centre of the Lodge and not infrequently has the letter 'G' suspended over it by a cord or chain. In two Scottish Lodges the visitor will find the Wardens seated not in the West and the South, but both in the West, one of these is Lodge Canongate Kilwinning No.2, meeting in what is the oldest lodge room in the world, built for the purpose before the Lodge was chartered by Lodge Mother Kilwinning in 1677.

'The brethren being seated, the Master of Ceremonies will call those present to order to receive the Master and the office-bearers who enter in procession. There is nothing unusual in that except that the visitor may see for the first time a very important office-bearer in a Scottish Lodge -the Bible-Bearer. He will walk

immediately in front of the Sword-Bearer and will be carrying a cushion on which rests the Volume of the Sacred Law which, when the Master has taken his seat in the East, he will place on the Altar and move to his own place.

'The ritual for the opening of a Scottish Lodge differs little from those of England or Ireland. But there are variations and one that has always struck me is that used by the Bible-Bearer when the moment comes to arrange the Square and Compasses on the Book. Having done so he salutes the Master and says, 'In the beginning was the Word.' At the closing of the work he says 'And the Word was with God'. Just how many Scottish Lodges make use of those phrases in these circumstances I do not know, but they have significant meaning.

'There is no standard ritual in Scotland and there must be a dozen or more variations on the same general theme.

## **APRON**

The following are excerpts from 'The Freemason's Apron' by C.B. Heyward of the Hawke Bay Research Lodge No.305, New Zealand.

'Before the union of the two Grand Lodges of England in 1813, no rosettes were found on the apron to indicate the degrees passed by the wearer. It was a widely used custom to employ the flap for this purpose. The Entered Apprentice wore his apron with the flap on the inside; for the Fellow Craft the flap was drawn out, turned up and fastened to a waistcoat button, while the Master Mason's flap hung down indicating he had passed through the preceding degrees. Today, in the USA and elsewhere, the flap is turned up by the Entered Apprentice and allowed to hang down by the Fellow Craft, but the practice varies from area to area.

'At the time of the union a new constitution was drawn up. This was published in 1815, and in it was set out the pattern of the apron to be worn by all Free-masons under the United Lodge. This pattern was almost identical with our New Zealand apron as it is today, with one exception -the 1815 apron did not have tassels.

'The aprons of the Entered Apprentice, the Fellow Craft, the Master Mason and the Installed Master were all the same size (14 inches wide by 12 inches deep), made of lambskin and colored white. As an indication of degrees, rosettes were added -two for Fellow Craft and three for Master Mason. A further addition of a two inch wide sky blue border ribbon was approved for the Master Mason's apron.

The Installed Master's apron was the same as for the Master Mason, but with the rosettes exchanged for levels. (One noted authority, N.B. Spencer, suggested that they are not 'levels', but rather 'double squares'.)

'The apron, as we know it in New Zealand, is not universal- only Lodges under the English Constitution and those of present and former British colonies and dominions, which trace their formation from the United Grand Lodge of England, have the same apron. Other constitutions have aprons of different designs and colors. In Scotland they vary in color from lodge to lodge, and in the United States of America, different designs are found in different states.'

## **CHARITY PUBLIC RELATIONS**

The April 1989 Masonic Bulletin of the Grand Lodge of British Columbia tells of their Grand Lodge presenting to the Canadian Cancer Society Vancouver office three '89 Chevrolet Celebritys (square and compasses logo with 'Freemasons of B.C. Care' painted on the doors) with cellular phones and a custom designed computer system to link drivers with patients.

## **MASONIC RELIEF ASSOCIATION**

of the United States and Canada

This information provided by V.W. Bro. A. Reg. Medhurst, Secretary - Treasurer of The Masonic Service Guild of Toronto (established 1870).

Years ago, in rural areas, Masons interrupted their own work to lend a hand to a member in need, or to his family. When a member of a Lodge passed away and left a family they were taken care of by the members of the Lodge, or neighbours. Very few were the cases where part of a family had to go to the 'County Poor Farm'.

As this country grew and as travel increased by land and sea, more Masonic families required the assistance of others in their struggle for survival. Very often when the need arose these Masonic families were many miles from their original home, friends, and relatives. They turned to the nearest Masonic Lodge for aid.

Frontier and Seaport towns were growing rapidly and many contained several Masonic Lodges. In these towns it became apparent that a central point in the community should be established to which these sojourning or transient Masons could be sent for assistance. Thus Boards of Relief and Service Bureaus emerged. Several have been in continuous operation for more than 100 years, helping the sojourning member with his problems. Since then the Boards have assumed additional duties assisting members within their own jurisdictions by arranging and conducting funerals, administering blood banks and employment agencies, plus various forms of aid, both personal and financial. With the honest and legitimate members of any group can always be found a minority who weaken and resort to getting by with the least effort. Former members of the fraternity and many non-members who observed the sincerity of Masons helping each other conceived and put in practice the idea of seeking help illegally. Many imposters started to prey on members of the fraternity, going from town to town, begging and borrowing money.

As a result, in 1885, an informal meeting was held at Baltimore, Maryland by some fifteen to twenty Masons from various places, and a plan was organized, with committees appointed, to report at a meeting to be held the following year in St. Louis, Missouri. From this small meeting 104 years ago The Masonic Relief Association of the United States and Canada was born.

The second meeting took place on November 17, 1886, at St. Louis as planned -at which, By-laws were adopted, and a general plan was approved to centralize communication and activities for the relief of worthy Masons, and also publicize fraud, and eliminate assistance to imposters. Nineteen delegates attended, four from Canada and fifteen from the United States. The name adopted at that time was The General Masonic Relief Association of the United States and Canada.

At the time of the organization, at this second meeting, the group had already received receipts totalling \$529.94, with disbursements of \$393.32.

The Grand Lodges of Delaware, Maryland, and West Virginia, together with thirty-three constituent Lodges, provided the funds. In its early days the Association distributed an official 'Warning Circular', which later was replaced by our present day publication called The Bulletin of The Masonic Relief Association of the United States and Canada.

After its formation the Association met annually, until 1893; since 1895 meetings have been held bi-ennially. In 1897, in its birthplace city of Baltimore, the name was changed to The Masonic Relief Association of the United States and Canada.

Today, with the support of 42 Grand Lodges, the Association includes 135 Boards and Agencies, located throughout the United States and Canada, with its publication 'The Bulletin' being mailed to over 14,000 constituent Lodge Secretaries. Our own Grand Lodge and 7 agencies across Ontario are included in the membership of the Association.

Presently, the Association acts as a clearing house to assist local Lodges and Boards of Relief throughout the Continent with interjurisdictional communication and problems. Consequently, assistance may be more quickly and efficiently implemented. It also plans and organizes biennial meetings, providing a forum for Agency delegates to discuss mutual problems and solutions, and continue to develop more prompt and effective methods of handling cases of interjurisdictional relief. The official publication, 'The Bulletin', provides information regarding Board announcements and activities, and exposes the identity of unworthy Masons and imposters preying upon the Fraternity.

Almost all of the Relief Boards and Agencies are available on a 24 hour, 7 day basis. The office of the Executive Secretary of the Association is similarly available at any time.

***Editor's Note:*** Our Grand Lodge of Canada in the Province of Ontario has this year provided the President of the Association, M.W. Bro. Eric Nancekivell, and two members of its Executive Committee, R. W. Bro. Wayne Elgie (Hamilton) and V.W. Bro. Reg. Medhurst (Toronto). The next meeting is scheduled for Burlington, Ontario in September 1991.

# **CAPSULE HISTORY OF THE MASONIC TEMPLE PROPERTY TOKYO**

## CAPSULE HISTORY OF THE MASONIC TEMPLE PROPERTY

(Tokyo. Japan)

By: Floren L. Quick. P.G.M., Japan

(Receiving so many comments on 'The Tokyo Masonic Association' we submit this which should be of equal or even more interest. When reading this please keep in mind the Grand Lodge of Japan has 3,122 members in" 18 Lodges.)

The property where stood the old Tokyo Masonic Building, and where now stands the complex incorporating a New Tokyo Masonic Center and Mori Masonic Buildings 38 and 39, has a background so distinctive as to be of interest to all visitors.

The land was once owned by the Hisamatsu family of the Hisamatsu Daimyo, or fuedal lord, Shikoku. This historic family had a mansion as well as a spacious garden on the property inasmuch as it was required that they maintain a home in the capital city of Edo, as Tokyo was then called. Successive Hisamatsu lords made it a custom to alternately reside one year in Edo and the next in Shikoku.

In 1928, the Hisamatsu estate was entitled to the Tokyo Suikosha or the officers' club of the Japanese Imperial Navy, previously in the Tsukiji area, downtown Tokyo. The club moved into the Hisamatsu Mansion and in 1935 built what was in those days an elegant ferro-concrete, 3-story, western style building as an annex to the older mansion. This came to be known as the Suikosha. A Shinto Shrine was then erected, and carefully located in the corner, so as to preserve the beautiful Japanese garden. In the annex building one room was especially decorated to receive guests of the Imperial family.

The Suikosha was used frequently by Admirals Nomura and Genda and by other high ranking officers of the Japanese Imperial Navy. Young officers celebrated weddings at the Shinto Shrine in the garden, Sumo wrestling matches were held, and, from time to time, attended by the Emperor.

It is rumoured that, in 1941, the decision to attack Pearl Harbor was reached in the second floor conference room. In World War II the remains of highly

revered Commander in Chief of the Combined Naval Squadrons, Isoroku Yamamoto, laid in state at the Suikosha. His funeral procession started from this building.

Having survived the great Tokyo air raids, albeit smoke stained, the Suikosha was used after the war as living quarters for officer personnel of the Occupation Forces until, in 1950, the 'Sales Commission for properties of Dissolved Organizations' of the Japanese Government announced that the Suikosha property, including 105,972 square feet of land and 50,085 square feet of building space, was for sale at a price exceeding two hundred thousand dollars. Soon, negotiations for purchase were begun by the Tokyo Masonic Lodge, which received subsequent assistance from the Tokyo Scottish Rite Bodies. Their efforts were to be supported by the issuance of bonds as well as by bank loans, all of which enabled the purchase of the Suikosha, which was to become the Tokyo Masonic Building.

The second floor was used for Masonic purposes, including facilities needed by the Grand Lodge of Japan, five Craft Lodges, the Scottish and York Rite Bodies, the Eastern Star, DeMolay, Rainbow and Shrine Club. The remainder of the building housed approximately 50 rent-paying tenants, including the American Chamber of Commerce, the Australian Embassy Annex, a medical clinic and several private individuals and commercial firms.

To satisfy legal requirements of registration, a corporate body was later formed for charitable purposes and then registered with the Japanese Government under the name of the Tokyo Masonic Association (Zaidan Hojin). The new association was governed by a Board of Trustees for which the Tokyo Masonic Lodge and the Tokyo Scottish Rite Bodies each designated three members. A subordinate corporate body, the Masonic Building Operating Company, Ltd., was also formed to assume the commercial management of the building and land. The By-laws of the Tokyo Masonic Association set forth its objectives: To promote, encourage and practice the true teachings of charity and benevolence; to assist the feeble, guide the blind, raise the down-trodden and shelter the orphan; to support the government, to respect the principles and revere the ordinances of religion; to inculcate morality, protect chastity and promote learning; to love mankind; and to revere the Supreme Being.

With only property taxes and conventional operating expenses to be paid, and a reduced tax status on earned income, it was possible to embark on extensive charitable projects such as the donation of an iron lung to the Tokyo National

Hospital, assistance to flood victims, provision of a stipend of one million yen monthly to selected charities, establishment of a ward at St. Luke's Hospital for the treatment of crippled children and loans to Masonic Lodges for the construction of temple facilities. A restaurant was operated, and, in 1951, a swimming pool was built for the use of Masons and their families and guests.

By 1960, it had become apparent that the building, not having been constructed for Masonic purposes, left much to be desired to meet the requirements in form, design and construction of a real Fraternal Center. In 1966, however, the attention of the Board of Trustees was distracted by a court action resulting from a claim laid by some of the property's pre-war tenants as to the ownership of the land and building. The outcome of this action was decided when the Tokyo District Court upheld the property rights of the Tokyo Masonic Association.

As the years passed, the age and condition of the building would not allow its rental levels to follow the inflationary spiral of property taxes, wages of employees and other costs. By 1974, property taxes had increased to 20 million yen per year and were paid only by using monies formerly devoted to charity. The restaurant was closed and the large swimming pool rented out to minimize Association expenses.

To counteract this unfavorable financial situation, the Board of Trustees, after exploring avenues to develop the property to assure it would pay its way, issued invitations for bid on a plan that provided for a Developer to construct a large new office building and provide facilities for Masonic endeavors, without cost to the Association, and ensure income for charitable purposes.

In 1970, a proposal was accepted from a reputable Developer. It required purchase of additional land for a rear access to the site but provided a twelve-story building for commercial purposes at a cost of approximately 10 billion yen (about \$45.5 million). The contract was signed in September 1979, specifying the construction of a commercial annex building in addition to the main structure, as well as a separate facility for Masonic purposes.

When a multitude of details were arranged, the Masonic bodies moved into a temporary location and the old building demolished. But, not before several items of historical and sentimental value were preserved for the new building and the thick teakwood handrails of the stairway leading to the second floor had been made into gavels. The Ground-Breaking Ceremony was held in December 1980. The Ceremony of Cornerstone-Laying was conducted by the Grand Lodge of Japan in

April 1981 and the move to the new Masonic Center was accomplished during September 1981 leaving about six weeks to prepare for the long-awaited Dedication.

***Editor's Note:*** This article is reprinted from material published by the Southern California Research Lodge of which Floren L. Quick, P.G.M. Japan, is a member.

## **LODGE HISTORY (LEEDS LODGE NO. 201)**

Reprinted from the Leeds Lodge December 1989 Summons.

On August the 24th, 1896, a meeting of Grand Lodge was held in our Lodge room with Most Worshipful Brother William Gibson, Grand Master, in the chair. The purpose of the meeting was to lay the cornerstone of the New Methodist Church. Account of this important event, taken from the files of the Gananoque Reporter of August 29th, 1896, is as follows.

'At each of the two corners next to Pine Street a stone was placed. The eastern one was laid by the Free-masons, under direction of Most Worshipful Brother William Gibson, Member of Parliament for Lincoln & Niagara and Grand Master of the Grand Lodge of A.F. & A.M. of Canada in the Province of Ontario.

When the Masons concluded their ceremonies they departed and left the floor in possession of the officials and members of the congregation, who at once proceeded to lay the stone at the west corner. Mrs. George Taylor performed the ceremony at that point.'

As far as the records show, this was the only cornerstone in a public building laid by the Masonic Fraternity in Gananoque.

## **THE CORNERSTONE**

The dictionary definition of cornerstone is a stone which lies at the corner of two walls and serves to unite them. Specifically, it is a stone built into a corner of the foundation of an important edifice as the nominal starting point in the building,

usually laid with formal ceremonies and often hollowed out and made the repository of documents and articles of fundamental importance.

In all its history, the Masonic cornerstone ceremony never has been considered denominational or sectarian. Speculative Freemasonry has become the custodian of a practice which in ancient times was the particular concern of the builders. When Freemasons lay a cornerstone in modern times, they symbolically represent the builders of an earlier time.

In Scotland, where the oldest records of Masonic Lodges have been preserved, the modern Grand Lodge came into existence in 1736. The earliest record of a formal Masonic cornerstone laying is that of the new Royal Infirmary of Edinburgh. A letter was received by Grand Lodge requesting that the Grand Master and his brethren give assistance at the undertaking -a request Grand Lodge complied with unanimously. It is significant that all early cornerstone layings were church buildings and public or private institutions. Clearly, the custom in speculative Freemasonry did not originate with the laying of cornerstones of Masonic buildings.

There had never existed in England any established form or ritual for the ceremony of laying a cornerstone. It was only after the union of operating and speculative Freemasonry that a sort of appendix was included which gave a suggestive form for the ceremony.

We can rightly claim it is a legitimate appendage to the Masonic Ritual and therefore our Masonic principles should be observed. The ceremonial laying of a corner-stone is a work to be done by a Lodge of Freemasons and the working tools to be employed are the square, the level and the plumb rule. The purpose of these tools necessarily indicates the true and logical sequence of the actions employed in the work as follows:

1. While the stone is still suspended from the derrick it is to be tried on all sides with the square and its geometric perfection proved.
2. The bed upon which the stone must be laid is tried by the level to prove it is truly horizontal and level.
3. The cement being spread on the foot, the stone is lowered by three steps upon its bed.
4. The plumb rule is applied to four sides of the stone to prove it is perpendicular.

5. When testing is completed and the stone found perfect in all its parts, the presiding officer, with 4 strokes of the maul. declares that it is well and truly laid.

The use of working tools is significant and symbolic. The square is a symbol of morality, the cube, firmness and stability. It is situated between the north, the place of darkness and the east, a place of light. The position is symbolic to Masonic progress from darkness to light.

The peculiar finish and fitness of the material is emblematic of virtue and holiness. The ceremony of the northeast corner is intended to portray the necessity of integrity and stability of conduct, truthfulness of character, purity and holiness of life.

The virtue of charity should be regarded as the ultimate goal of every Mason. The Mason who possesses that virtue may be deemed to have arrived at the summit of Masonry.

Freemasonry welcomes men from every denomination or creed, requiring only that they affirm their belief in a Supreme Being. The Masonic Cornerstone Laying ceremony is symbolic of the building of a spiritual man.

This subject was researched and compiled by W. Bro. Ron Piercy of Sovereign Lodge No.192 and was reprinted from the Tracing Board, Grand Lodge of Saskatchewan, October 1989.

## **THE SIGNIFICANCE OF THE ASHLARS**

In his *Encyclopedia of Freemasonry*, Albert J. Mackey quotes a definition of 'ashlar' as, 'Freestone as it comes out of the quarry' Mackey goes on to say;

'The Rough Ashlar, or stone in its rude and un-polished condition, is emblematic of man in his natural state -ignorant, uncultivated, and vicious. But when education has exerted its wholesome influence in expanding his intellect, restraining his passions, and purifying his life, he then is represented by the Perfect Ashlar, which, under the skillful hands of the workmen, has been smoothed, and squared, and fitted for its place in the building.'

*Beyond the Pillars* contains a similar interpretation;

'Of the three immovable jewels, the T.B. (Tracing Board) is associated with the W.M., the R.A. (Rough Ashlar) with the newly initiated candidate, and the P.A. (Perfect Ashlar) with the brother who has undergone further training, and has learned the lessons of life as a true Mason. The R.A. represents the life of the candidate in its original natural state, as well as the workshop where he may fashion his life in accordance with his own inclinations, but also, if he is wise, in accordance with the divine plan. The P. A. represents a flawless edifice planned and reared by the G.A.O.T.U. as a model for the brethren to follow. It portrays a state of moral perfection, inspiring and all but unattainable, unless it be by a virtuous education, one's own endeavours, and the blessing of God. The name jewel is above all appropriate for it, because it stands for something precious - a continual moral and spiritual guide for the brother Mason.'

**Editor's Note:** This article and the following article are excerpts from 'High Twelve', the newsletter of Mississauga Lodge No.524, G.R.C., Bro. R. Landers, Editor.

## **WHY FREEMASONRY?**

The term seems to originate with the medieval operative Masons.

In his book on *Sculpture*, Rudolf Wittkower notes the existence of different categories of Masons in the Middle Ages, with varying degrees of skill:

'For instance the documents of Prague Cathedral, which had one of the most important medieval cathedral workshops, show that Masons who carved decorative pieces received higher pay than the average stone-mason. In the great Milan Cathedral workshop we find a differentiation between *scarpe/ini* or stonemasons and *muratori* or bricklayers. In medieval England one can differentiate between the following categories: First the rough-mason, who laid the stones and hewed them with axe and hammer. Secondly, the Freemasons, who worked with axe, chisel and mallet on the mouldings for doors and windows, and carved capitals and other decorative features.

In *The Genesis of Freemasonry* Knoop and Jones report, 'the term 'freemason' in early building documents would appear to be contrasted with 'roughmason' ...In sixteenth century building accounts 'freemason' signifies hewer

of setter or freestone, a usage which in our opinion explains the adjective *free* in 'freemason' ... The freemason, who worked in alabaster, was so called as a rule from the material in which he worked, namely, freestone. Freestone is any fine-grained sandstone or limestone that can be freely worked in any direction and sawn with a toothed saw. This was the stone *parexcellence* for carving and undercutting; and the free-mason was one who carried out the finer work possible only in freestone. It may be significant that in Scotland, where there is little or none of it, 'freemason', as a trade name does not appear to have been current.'

## **DID YOU KNOW?**

Reprinted from a summons of National Lodge No. 588, Capreol, Ont.

In 1799 Barlon Lodge of Upper Canada would accept 'good merchantable wheat' in payment of dues.

The Albert Edward -a life boat given to the National Life, Boat Institution by the United Grand Lodge of England, saved 277 lives between 1878 and 1929.

Webster Wagner (1817 -1882), inventor of the railroad sleeping car, was killed in a train wreck! He was a member of Hamilton Lodge No.79, New York.

The first Canadian Masonic Hall built in Upper Canada was at Niagara. In 1792 Governor Simcoe treated with the Mohawk Indians in this building.

## **NOTEWORTHY CANADIAN FREEMASONS**

The following two articles in the 'Noteworthy Canadian Freemasons' section are from the collection produced by R. W. Bro. Wallace McLeod.

### **WILLIAM TURNBULL LEACH (1805 –1886)**

William Turnbull Leach was born at Berwick upon Tweed, in the north of England, on 1 March 1805. He was educated at the University of Edinburgh, and was ordained a clergyman of the Church of Scotland. Not too long after 1830 he came out to Upper Canada, and in 1835 he accepted a call to be minister of St. Andrew's Church in muddy York. He was one of those who campaigned actively

for the establishment of a Presbyterian college in Kingston, and when they were successful and Queen's College opened there in 1841, he was named one of the trustees. About this time, however, Leach began to brood about doctrinal matters, and to have doubts about such essential Presbyterian beliefs as predestination, and to be convinced that apostolic succession was an essential prerequisite for the ministry. He therefore left the Presbyterian church, and was in 1843 ordained as an Anglican priest. By the intervention of Bishop Strachan (another lapsed Presbyterian), he was chosen as the first rector of St. George's Church in west Montreal, a position which he held until 1862. He also became closely associated with McGill College, as professor of Classical Literature (1846 -1853}, Molson Professor of English (1872 - 1883), and Vice Principal (1846 -1886). In fact he was acting principal from 1847 to 1855, and 'in the absence of a permanent principal, he did much to keep McGill functioning.' In 1876 he was appointed, as a leading educator, to the committee that organized the Protestant school system for the Province of Quebec.

Rev. William Turnbull Leach was initiated in St. Andrew's Lodge, Toronto, 3 July 1840, and served as its Chaplain. He died in Montreal on 13 October 1886.

**Sources of Information:** W. Stewart Wallace, editor, *The Macmillan Dictionary of Canadian Biography* (4th edition, revised by W.A. McKay; Toronto 1978); Edgar Andrew Collard, in *Dictionary of Canadian Biography* 11 (Toronto 1982) 502-504; Henry T. Smith, *History, St. Andrews Lodge A.F. and A.M., No.16, G.R.C., 1822 - 1901* (Toronto 1901 ).

## **HENRY WILLIAM NELLES (1735 -1791)**

In 1710 a group of Germans fled from their homeland and sought refuge in the New World, settling in the Mohawk Valley of upstate New York. Here, in 1735, Henry W. Nelles was born. Like many young men on the frontier, he fought against the French in the Seven Years War; in 1759 he was a Lieutenant at Oswego under Sir William Johnson. At the outbreak of the American Revolution, his family chose to remain loyal to the Crown, and had to leave their home. His wife sought refuge in Fort Niagara, and Henry himself joined the notorious Butler's Rangers, who operated out of the Fort; he became a Captain in 1779. Besides the Rangers, there was stationed at Niagara a force of British regulars, the Eighth Regiment of Foot, and they carried a Masonic field warrant, No.156 from the Premier Grand Lodge. This military lodge (probably in violation of the constitution) initiated some of the local settlers into Masonry, and gave them Certificates of Standing.

The earliest such document, dated 11 February, 1780, attests that Brother Henry Nelles has been 'lawfully Entered an Apprentice, and Past a Fellow Craft.' He was possibly the first Freemason to be initiated in Upper Canada. Before he could take his Third Degree. It seems he was called to active service. In April 1780 in company with Chief Joseph Brant he was reported to be blockading Fort Stanwix. When things calmed down he was able to return and resume his Masonic activity. On 7 May 1784 he received a second certificate from the regimental lodge, stating that 'after having Sustained with Strength & Courage the most painful works and Severest Trials: he had been 'Raised to the Sublime Degree of Master Mason.' After the War, Nelles settled first on the Niagara frontier, and then in 1787 he moved on to the Grand River, where he died.

**Sources of Information:** R. Janet Powell, *Annals of the Forty*, volume 6, 1955, pages 57-62; Mary Beacock Fryer, *King's Men* (Toronto, 1980), page 159; John Ross Robertson, *History of Freemasonry In Canada* (Toronto, 1900), volume 1, opposite page 158.

## **PILLARS**

From the Summons for 8 September 1988 of Ouator Coronati Lodge No.2076.

**Question:** There has been continual discussion in our Lodge of Instruction about where you indicate the B. and J. pillars when you are explaining the tracing board in the second degree. There is agreement that B. should be on the left, but how does one decide whether the 'left' is when one is looking out of the Temple building or into it?

**Answer:** Despite the many attempts which have been made to answer this question over the years it is remarkable how frequently the same enquiry recurs. In the hope that what is here suggested will be of help at least for a further period of time I proffer the following information:

The enquirer will first be advised to read what was said on this topic by Bro. Harry Carr (Freemason at Work, p.138, 1976 edn.) and note that he comments: 'It would be difficult to answer this question without numerous quotations from the Old Testament...' I would have to say that it is impossible to do so and as the 'Sacred Writings... are given as the rule and guide' explicitly for our present purpose -especially as it is the Wor. Master or some other P .M .who gives the explanation in the second degree already referred to.

If you take the Second Book of Chronicles, chapters 3 and 4, you will there have a fairly full description of the making of Solomon's Temple. Chapter 3 describes the Holy Place and Holy of Holies (or 'the greater house' and the 'most holy house') and their contents, whilst in the next chapter we move OUTSIDE these two 'rooms' and look at what was placed there.

Thus, at the close of a clear description of what was provided 'in the house of the Lord' we read: 'And he reared up the pillars before the temple, one on the right hand, and the other on the left, and called the name of that on the right hand J. and the name of that on the left B.'

Immediately, in the text we move outside the 'house' and are told of the altar of brass, the molton sea, (or large basin) and the ten lavers, five on the right hand and five on the left. (These are parallels to the ten candlesticks and tables inside the temple house.)

We are then introduced to the court of the priests and the great court and this description finishes with these words: 'And he set the sea on the right side of the EAST end, over against the south.'

Thus, if the sea (for washing) was outside the holy house and at the east end of the temple building the south could only be on the RIGHT if the directions were given from the inside of the temple proper looking OUT. Even though it might seem natural, as Alex Horne has suggested in his book 'King Solomon's Temple in the Masonic Tradition' (1972), that a visitor to the temple would start from the outside of the building that is not the way the V.S.L. presents it. I suggest that we keep to what is recorded and let that decide the matter. B. was the pillar on the left looking out and J. was on the right.

As it is all determined by looking east that will explain why in some older masonic halls the pillars seem to be the other way round. As the W. Master is in the east he sees B. on the right and J. on the left. What we have to explain on the T.B. is Solomon's Temple, not our local one.

Neville B. Cryer

## **QUESTIONS AND ANSWERS**

In this issue and subsequent issues, the Question and Answer section will include several questions from the over 100 sent to W. Bro. Harry Carr (Past Secretary and Editor of Quator Coronati Lodge No. 2076, England) by The Education Committee of Toronto Masonic District No.3, from 1976 through 1978. The questions and answers have been compiled and prepared by R.W. Bro. Frank Bruce and he has kindly forwarded them to your Editor for use in The Newsletter.

**Question 1:** What is meant by the term 'Symbolic Degrees' and 'Symbolic Lodges'?

**Answer 1:** If we look at the whole panorama of Masonry as it has developed in the last 600 years, we find dozens of Rites and hundreds of Degrees with an infinite variety of headings under which they could be classified or grouped. Many of them have been rear- ranged; many have disappeared.

If I try to answer the question as simply as possible, I would say that the term 'Symbolic Degrees' is a synonym for the Craft Degrees, as distinct from the so-called 'Capitular Degrees', i.e. those associated with Rose Croix and Knights Templar.

Personally, I greatly prefer the title 'Craft Degrees', because they are the only Degrees which owe their origins directly to operative Masonry and which developed entirely out of the Mason Trade itself. All the others are either offshoots or appendages.

**Question 2:** Is there any documented account of the date or year when Masonry, as we know it today, was first practised?

**Answer 2:** The essence of this question lies in the words 'Masonry, as we know it today'. Our present system was virtually standardized in England around 1813-1816, from materials that had been in existence since the 16th century, materials which had been gradually amplified, and later overlaid with speculative interpretation, especially during the second half of the 1700's.

I believe it would be impossible to prove the existence of more than one single ceremony of admission during the 1400's.

A two degree system came into use during the early 1500,s, and in 1598/9 we have actual Lodge minutes (in two Scottish Lodges) of the existence of *two* Degrees, the first for the 'Entered Apprentice' and the second for the 'Master or Fellow Craft' with evidence that they had been in use for some considerable time.

Outside the Lodge, the Master was an employer and the FC was an employee; but inside the Lodge they shared the same ceremony, which was conferred only upon fully-trained masons. This point is very important when we come to consider the inevitable appearance of a system of three degrees.

The earliest minute recording a third degree was in a London Musical Society in May 1725, and highly irregular. The earliest record of a regular third degree *in a Masonic Lodge* is dated 25th March 1726, at the second meeting of Lodge Dumbarton-Kilwinning, (now No.18 on the register of the G.L. of Scotland).

**Question 3:** What is meant by the 'Perfect Points of Entrance'?

**Answer 3:** They were first mentioned in ritual text dated 1696, when they clearly referred to secrets of the E.A. ceremony. In a series of questions asking how a mason could prove himself, the first answer was: 'by signes tokens and other points of my entrie'.

In those days the first Point was 'heill and conceall' and the second was the penal sign of an EA. In effect, the 'Points of Entrance' were a brief summary of essential elements in the initiation ceremony, but they developed, eventually, into a series of 'trap questions', with very cautious answers.

In the late 1700's, Preston, in his 'First Lecture of Freemasonry' defined the 'Points' as comprising the ceremonies of 'preparation, admission and obligation'. In another version of the same Lecture, he gave the Points of Entrance as a set of code-words, 'Of, At, and On' and the question ran:

Question: Of what? Answer: In relation to apparel.

Question: At what? Answer: The door of the Lodge.

Question: On what? Answer: On the left knee bare.

The 'Of, At and On' became firmly established in our English Lectures but they suffered several variations in the next 20 -30 years, until they eventually settled into the form in use to this day.

**Question 4:** What are the Points of Entrance?

**Answer 4:** Of, At and On.

Of what? Of my own free will and accord.

At what? At the door of the Lodge.

On what? On the point of a sharp i... presented to my N.L.B.

**Question 5:** The 'three lesser lights' are placed E. S. & W. Why is there none in the North?

**Answer 5:** The answer to this question is in the First Lecture, Section III:

...because the Sun darts no ray of light from that quarter to our hemisphere.' and the search for light is a major inspiration in our ceremonies.

**Question 6:** What is the meaning of the word 'Hele'?

**Answer 6:** To hide, conceal, keep secret. The *Oxford English Dictionary* quotes the earliest English use of the word in c. 975, over a thousand years ago!

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