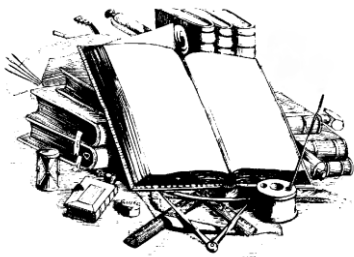


Reflections



The Newsletter
of the Committee
on
Masonic Education



*The
Grand Lodge of Canada
In the Province of Ontario*

Winter 2008

Vol. 23 No. 2



M.W. Bro. Allan J. Petrisor
The Grand Master
The Grand Lodge of Canada
In the Province of Ontario

Reflections
The Newsletter
of the Committee on Masonic Education

Vol. 23 No. 2

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To All Contributors

Reflections aims to make available articles and presentations written for Masons of Ontario, by Masons of Ontario. Author's opinions do not necessarily reflect those of the Grand Lodge A.F. & A. M. of Canada in the Province of Ontario, nor the Committee on Masonic Education.

Articles should take into account the **Reflections** size and readability. Normally 1,200 words is the limit. Longer articles of special merit might be printed in sections over several issues.

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Subscriptions

Your envelope label shows when your subscription expires by indicating the last Volume and Issue you are entitled to receive. Renewal reminders are included where appropriate.

From the Editor



It was quite humbling to be appointed as the fifth Editor of this Masonic publication that began under the Editorship of M.W. Bro. David C. Bradley (Grand Master, 1989 – 1990) in January 1981. M.W. Bro. Bradley produced twenty-six issues until the Fall 1987 issue when R.W. Bro. Robert A. Barnett became the Editor for the next thirty-four issues ending with Volume 15, No. 4, Spring 1996. W. Bro. Michael Jenkyns became the Editor with Volume 16, No. 4, producing eleven issues ending with Volume 19, No. 2. R.W. Bro. David J. Cameron became the Editor with Volume 20, No. 1 and has most capably produced thirteen issues, including Volume 23, No. 1. I look forward to serving under his tutelage and trust that you will continue to enjoy the high quality of Masonic works in each issue.

R.W. Bro. Garry Dowling has been the Publications and Subscriptions Manager since Volume 16, No. 2 (twenty-eight issues) and is retiring, being replaced by R.W. Bro. Robert E. Jones, a Past D.D.G.M. from Ontario District.

Other long-serving members of the Editorial Board are V.W. Bro. Iain Mackenzie and R.W. Bro. Michael Woolley who joined the team with Volume 16, No. 4. W. Bro. David M. Cook F.C.F. joined the Editorial Board with Volume 17, No. 2. I joined the Editorial Board with the Winter 2006 Issue, Volume 21, No. 2, and R.W. Bro. Garnet Schenk F.C.F. joined the Board with the Fall 2007 Issue, Volume

22, No. 1. We welcome both R.W. Bro. James A.J. Hughes and Bro. Dennis K. Hildebrand to the Editorial Board with this issue, R.W. Bro. Hughes having served as the Grand Lodge Masonic Education Chairman from 1987 to 1991 and Bro. Hildebrand having been Initiated into Freemasonry on 17 November 2007.

Twenty-seven years ago, in January 1981, R.W. Bro. Wallace E. McLeod, as Chairman of the Masonic Education Committee, wrote in Volume 1, No. 1: *“More than anything else the Craft today needs members who are aware of the aims, purpose and significance of Freemasonry. That is what Masonic Education is all about. ... If an educational programme has proved useful in one Lodge or one District, it may be worth imitating elsewhere.”*

The Entered Apprentice learns that Masons are *“called on to make a daily advancement in Masonic knowledge.”* The Grand Lodge Committee on Masonic Education takes this statement very seriously and provides Brethren with a number of educational tools. One of the greatest contributions we can make is through the exchange of information, this being the main goal of ***Reflections: The Newsletter of the Committee on Masonic Education.***

Articles should be sent to the Editor as an e-mail attachment in MS Word format and often are approximately 1,200 words in length. Please adhere to the following deadlines for submissions: Fall issue = August 1, Winter issue = November 1, Spring issue = February 1, Summer issue = May 1.

We welcome your feedback and trust that you will continue to enjoy *Reflections*.

Sincerely and fraternally yours,

R.W. Bro. Robert C. McBride,

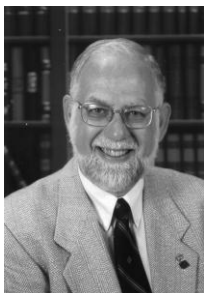
- Team Leader & Editor,

Reflections.

- Immediate Past D.D.G.M.,

Peterborough District.

- Assistant Editor, *The Ontario Mason Magazine*.



A true friend is someone who reaches for your hand and touches your heart.

A Mason is a member of the world's largest fraternal organization. He enjoys the friendship and brotherhood of other Masons, not only in the community, but is welcomed as a brother by Masons anywhere in the world. A Mason is a man who professes faith in God. A Mason binds himself in likeminded men in a brotherhood that transcends all religions, ethic, social, cultural and educational differences. A Mason is dedicated; he recognizes his responsibility for justice, truth and charity.

Lodge Number One, the North Pole

The following is from Bro. Mark Linnemoller of Kerr Lodge A.F. & A.M. No. 230 G.R.C., Georgian South District, Barrie, Ontario.

‘Twas the Night before Christmas, and down at the
Lodge not a gavel was stirring, and in the
hodgepodge

Of aprons and jewels and chairs East and West
You could savour the silence, most gladly divest
All metal and mineral, it mattered not,
Since Christmas was nigh and the coals were still hot.

In the hearth of your home place, all Masons abed,
As visions of Trestle Boards danced in their head;
When up on the roof there arose such a clatter
Our Tyler jumped up to see what was the matter!
He picked up his sword and ran fast to the door,
Three knocks shook the panels – he wondered
“*What for?*”

He answered the knocking with raps of his own,
And once the door opened he saw, with a moan
Of delight it was Santa, all jolly and red
Except for one notable feature instead !
Upon his large finger he wore what we knew
Was compass and square on a background of blue !

“Why Santa !” he shouted and lowered his blade,
“I see you're a Mason !” the Tyler relayed.
He looked tow'rd the Master's most dignified chair
And said, voice near trembling, *“Most Worshipful Sir.*
There's a Gentleman properly clothed at the gate !”

The Master replied, *“Let's allow him – but wait !*
You tell me a Gentleman, but I don't see
His Apron beneath that red suit, can it be
Our visitor hasn't been properly raised?
Must we offer a test that is suitably phrased?”

“I do beg your pardon,” ol' Santa said quick
As he pulled up his coat and displayed not a stick
But a cane with engraving, two balls did appear
And oh, what an apron, he wore and held dear !
Adorned like the Master's, complete with a sign
Of *“Lodge Number One, the North Pole”* on one line!

“Now let this man enter,” the Master declared,
And once in the Lodge room, the Brethren all stared,
For Santa was wearing a jewel not seen
For many a century – there in between
The fur of his coat and the splendid red collar
Gleamed two golden reindeer that shone like a dollar!

*“It's Donner and Blitzen,
who I must confess
Are actually images
brought from the West
By my Warden, a craftsman
like none in the world !”*



And with a great laugh
from his bag he unfurled
An ear of fine corn, and some
oil from the East,
*“My friend I have plenty, tonight we will feast
On all that is good ! We are Masons, kind sir !”*
A murmur went throughout the Lodge, quite a stir,
As presents and promises flew from his sack !
This Santa, a Mason, showed he had a knack
For making this Christmas the best you could glean,
And soon even Deacons were laughing, they'd seen
On this very night only happiness reigned!

This jolly Saint Nicholas quickly explained
That only a Mason could be so inclined
To make all kids happy, make all people find
A Christmas so special, yes, Santa was right !
Merry Christmas to all, and to all a good night !



In a Renaissance

Given by R.W. Bro. David Cameron F.C.F., Grand Lodge Chair of Masonic Education, to the Brant Scottish Rite Association on April 23, 2008

We hear so much of the decline in Craft membership – but as R.W. Bro. Garry Dowling pointed out in his speech at the Hanover Steak Fry in 2007, we are, in fact, in a renaissance. There is a “*resurgence of initiations in our Grand Jurisdiction ... Not in every Lodge, some in greater numbers than others but still in numbers justifying the term resurgence.*”

What is the cause of this resurgence? What program is Grand Lodge running that is responsible for it? Well my personal opinion is that, just like the changes in society we saw in the 60’s, it has nothing to do with what we are doing and everything to do with demographics. Which means that we can’t take credit for what is happening, neither can we control it. All we can do is ride the wave and use it to our advantage.

Remember the words of Bob Dylan from the 60’s:
*Come gather round people wherever you roam
And admit that the waters around you have grown
And accept it that soon you’ll be drenched to the bone
For the times they are a-changin’*

What demographic changes? First, it has almost always been that we draw the majority of our Initiates from men in their thirties. Think back to your own Lodge. How old are your Candidates? Sure we have lots of octogenarians in the Lodge, but how many of them have their 50-year pins?

Men in their thirties are leaving behind the wanderlust of youth and looking to settle down, form some long-lasting fraternal ties, and contribute to their community. They join a Lodge.

That is, throughout history, most have. However, the generation that I belong to was different. Oh there are a few oddballs like me but most were not joiners. They didn't join Lodges. They didn't join service clubs. They didn't join churches. They didn't join bowling leagues. They didn't join anything.

We have had a generation who were not joiners. That left a big gap in Masonry. Their fathers joined but they didn't. Now we are another generation down the road, so what we have are grandfathers but not fathers, and now the grandsons are starting to join. How many Masons do you know whose grandfathers were Masons but whose fathers weren't? Ask the new guys; you'll be amazed.

These new young guys have sought us out because they want to connect with the past, with their grandfathers. Their grandfathers may be long dead, in fact they usually are, but they remember that they were Masons and they want to be a part of that history, that tradition. These new members are different than we were. They come to Freemasonry with a lot of knowledge about the Craft – and a lot of expectations !

R.W. Bro. Garry Dowling says:

“It seems to me that there are a number of areas that we could focus on to capitalize on the renaissance.

First, ask and you shall receive:

What if we begin by asking our new members what it is in their short Masonic careers that they value in Freemasonry. Now there’s a unique concept in and of itself: actually sit down and ask the new members their opinion – and the ‘catch’ for us old boys ... actually listen ! I’m going to guess that they tell us that they were attracted to the concept of a fraternity more than a social club; that they feel the Ritual is a cornerstone of the organization and would not want to see it changed; that they can recognize and appreciate the effort involved in performing the work to the best of our ability and are willing to make the same commitment; that we promised to educate them about our history, our symbols and our culture and they will hold us to that; that they are much more widely read about the organization than we were or are and that they are thirsty to continue this self improvement; and finally that they have many unanswered questions that they would love to sit around and discuss either in or out of Lodge.

This renaissance has put on our plates a veritable feast of new ideas, of opportunities to teach ... and to be exposed to new interpretations.”

How do we profit from this feast?

Well here’s an example of how not to do it:



A venerable old church I once attended had a dwindling membership and the clubs that were such an integral part of that church had dwindling memberships. They rarely had new young members – but when they

did have new young members (like my wife and I) they were so happy to have energetic new members to take over the running of the club. However, they insisted that the new folks do things exactly the same way they had done it !

They said, *“We’ve done it this way for years. That didn’t work when we tried it in 1991. Oh, remember the dances we ran in the 60’s – they should organize a dance. We had our wives cook the meals while we had our meeting. Our dues have always been \$ 2.00 – if the try to increase them I’ll quit.”*

Do we do that?

These new Brethren do have some different ideas about how to do things, but what I’ve noticed is that they do not want to change the Landmarks. They may have new ideas on how to do things, but their goal is to bring us back to our roots, our Landmarks. How do they know what our Landmarks are, a difficult job since our Grand Lodge has never actually defined any

Landmarks, because even before joining they have researched Freemasonry. What they have read is a more global, or at least historical, vision, perhaps even a romanticized view, but what is wrong with that? Not a view of an organization of old boys trying desperately to survive, but an organization full of purpose for the world. Liberals, free-thinkers. Men who have changed the world.

They have read about Masonry through history:

- The Masons who founded the Royal Society and led us into the age of Enlightenment,
- The Masons who led the American Revolution, the French Revolution, and the independence of South America.

They have read of changes in the Craft:

- From meeting in taverns to no alcohol in Lodge buildings and back to drinks after Lodge,
- From tradesmen to aristocrats to any man of good morals,
- From racially exclusive to inclusive,
- From a Christian organization under the Antients to a multi-faith one in the Moderns.

Masonry has changed, and changed to different things in different places. It has “*adapted*” to different times and places.

Our young Mason has had conversations with not only the Brethren he has met at Lodge but also on-line with Brethren from England, France, Mexico and around the world. On the internet there is not usually a distinction made between Masons we call regular and those that we call irregular. Even the Philaethes Society Chats make no distinction. How can they? Some jurisdictions we recognize, other jurisdictions we don't. Often this is just because that jurisdiction has never asked us to be recognized, but it could be because of landmark differences, viz, Grand Orient of France. Yet they espouse the same principles and tenets as we do. We are on the verge of formally recognizing Prince Hall Masonry. They are different but similar and have quite the presence on the internet. What can we learn from them? What about the women's Grand Lodges? UGLE has recently said that the Honourable Fraternity of Ancient Freemasons, as the British women's Grand Lodge is called, is regular in their practice, except, of course, that they admit women.

Our young internet savvy Mason reads all this and his mind is filled with questions and ideas about our fraternity and its possibilities that you and I have never dreamed of.



Here's where you come in. When he comes to you with his questions, as he inevitably will, you can be prepared to explain things to him. Don't just tell him "*we've always done it that way.*" Instead say "*we've always done it that way but I don't know why; perhaps we could look into that together.*" You'll both learn something that way plus you'll build a relationship and as well you'll build a future leader. Who's the future leader? Well you both are. By finding out which way the crowd is running and getting out in front of them, you're a leader now, but by accepting, encouraging and mentoring the inquisitive young man, you are building a leader for the future, one who will honour your cherished traditions as you would .

Who knows? Perhaps he will bring an idea which will work better than the ones we had. Maybe it's an idea that originated with a Spanish Mason, maybe a woman Mason, or maybe his own idea, but an idea that will work.

Masonry will change, whether we want it to or not. History shows it has always done so in the past. That's life. Our duty is to shepherd that change. Encourage and guide that young Mason and hopefully we'll see the flowering of Masonry in this renaissance.

*Come writers and critics who prophesy with your pen
Keep your eyes wide, the chance won't come again
And don't speak too soon for the wheel's still in spin
And there's no tellin' who that it's namin'
For the times they are a-changin'*

All You Need Is Love

A talk given by R.W. Bro. Barry Snider, P.D.D.G.M. of Waterloo District, at his Official Visit to Brotherhood Lodge A.F. & A.M. No. 723 G.R.C., Waterloo, Ontario, on Wednesday April 23, 2003.

We have all heard our Junior Warden conclude the Entered Apprentice Lecture by stating that the tenets or fundamental principles of Ancient Freemasonry are Brotherly Love, Relief, and Truth.

It is not uncommon for men to consider Brotherly Love, while highly desirable, as not practicable and therefore but a vision to be dreamed of but never possessed. We must grasp and see that the principles of Freemasonry are self-evident realities, not visionary ideals.

For Freemasonry does not tell us that the principles of Brotherly Love, Relief, and Truth ought to be true, that it would be better for us all if they were true. It tells that they are true. Our problem is not whether to believe them, but how do we implement them.

I quote from Corinthians 13 which we often hear at weddings: *“Love is patient, love is kind and envies no one. Love is never conceited nor rude, never selfish nor quick to take offence. Love keeps no score of wrongs, does not gloat over another’s sins, but delights in truth. There is nothing love cannot face. There is no limit to its faith, its hope, its endurance. In a word there are three things that last forever: faith hope and love, but the greatest of them all is love.”*

Does this love have a place in Masonry? Can we practise this or are we too wrapped up in our own worlds to do what we are taught?

What is Brotherly Love? It means that we place on another man the highest possible valuation as a friend, a companion, an associate, and a neighbour. By the exercise of Brotherly Love, we are taught to regard the whole human species as one family.

We do not ask that from our relationship we shall achieve selfish gain. Our relationship with a Brother is its own justification, its own reward. Brotherly Love is one of the supreme values without which life is lonesome, unhappy and unfulfilled. Brotherly Love is not a hope or a dream, but a fact. Masonry builds on that fact, provides opportunities for us to have such fellowship, encourages us to understand and to practice it and to make it one of the laws of our existence, one of the tenets or fundamental principles of our Craft.

True Brotherly Love is more than the congenial bond of good will and understanding that exists between close personal friends. To practise true Brotherly Love means to practise true and genuine Tolerance, Charity, Truth and Justice toward all human beings.

The selfish, the unloving Mason, prefers to be self-centred, petty and small. He lets wrath, loss of reason and fair play govern his actions. He thinks in destructive terms and with resentment at others' good fortune, hurting himself in the process. He forgets that to soothe the unhappy, to sympathize with them in

their misfortunes, to be compassionate in their miseries, and to restore peace onto their troubled minds is the great aim of every worthy Mason.

Brotherly Love is one of the closest associations that could possibly exist between two people. In the Masonic sense we must be willing to overlook or forget petty grievances or peculiarities. We must strive to see the good things in our Brethren that will make us love them. We must cast aside our passions and prejudices and remember that *“all men are my Brethren.”* We must remember that, *“By the exercise of brotherly love we are taught to regard the whole human species, the high and the low, the rich and the poor, as one great family; and that we must aid, support and protect each other.”*

The concept of Love and Tolerance for all men does not mean approval or sanction of all that men say or do. Love and Tolerance represent a two-way road of mutual respect. If Freemasonry stands for anything, it stands for the practice of true Brotherly Love in all of its various aspects. If all of the people in the world could be made to understand and practice genuine Brotherly Love, could we attain the desired goal of universal peace. Toward that end, Freemasonry is truly the greatest single human force in the world.

The energy of love is the endless and all-powerful source of harmonious life that produces happiness, joy, compassion, goodness and ecstasy. Whoever doesn't love at all must not be surprised that he will not be loved at all.



You do not become old just because you lived a certain number of years. You become old because you turned away from your love and your high ideal. Years wrinkle your skin. Giving up your high ideal wrinkles your soul. Remember a Mason is not judged by his duration but his donation, his love.

Everything that is good, beautiful and true exists through the mysterious energy of love. Nothing that is truly uplifting can exist and maintain itself without the energy of love. Where respect, communication and brotherly love are the highest priorities, so all our human voices are united to build a better world.

Ritual alone cannot make us good Masons. It is the everyday applications of its teachings that will broaden our powers of understanding. Learn well the tenets of Freemasonry and, above all, practice them constantly, particularly brotherly love within the confines of the Lodge and in your daily life.

If we do this then, as a Mason, we can truly say “*All you need is Love.*”

Emblems and Jewels of Office

The following paper was compiled by W. Bro. Barry D. Thom, Past Master, Lodge McLeod No. 27, Bay Roberts, Grand Lodge of Newfoundland and Labrador, who is also a Past Master of St. Clair Lodge A.F. & A.M. No. 577 G.R.C., Toronto Don Valley District and a former member of William James Dunlop Lodge A.F. & A.M. No. 675 G.R.C., Peterborough District, utilizing The Free Mason's Guide and Compendium by Bernard Jones, Beyond the Pillars and a number of papers put forth by Quatuor Coronati Lodge.

In addition to the apron, each Officer of the Lodge wears a collar, to which is attached the jewel of his office.

For hundreds of years collars have been known in civic life as a distinguishing mark of office or dignity. In the middle ages there were about thirty-five Collar Days in each year. On these occasions the knights of the different Orders would wear their collar as well as other insignia, to the various functions. The emblems and the jewels of the various offices are set forth in the Book of Constitution.

In some instances the visual representation of the symbol is immediately apparent, while others need explanation.



The square belongs to the W. Master. The W. Master, who rules the Lodge, appropriately wears the jewel which belongs to the whole Craft. In a special sense he is obligated to act on the square and to regulate the Masonic lives and actions of his Brethren. On his apron in place of three rosettes the W. Master wears three levels. They serve to remind him that in dealing with his Brethren of the three degrees he is to be scrupulously fair and to hold the scales of justice with an equal poise.

The Past Master's jewel of office consists of the Master's square to which is attached an engraved geometrical diagram. In ancient



Egypt it had been known that a triangle with sides of three, four, and five units would be right-angled. This knowledge was employed by ancient surveyors and builders, in order to mark out and construct square corners. The learned Greek mathematician, Pythagoras of Samos, discovered that this was only one specific application of a general rule, that "*the square on the hypotenuse of a right-angled triangle is equal to the sum of the squares on the two sides which contain the right angle.*" When he succeeded in establishing this fact, the story goes, he was so elated that he sacrificed an ox to the gods. Two and a half centuries later, around 300 B.C., the renowned geometer, Euclid of Alexandria, wrote his textbook, The Elements, and included the Pythagorean Theorem as the 47th problem of his first book. Though modern school books may have changed the

numbering, this proposition still appears in them. Its diagram is attached to the Past Master's jewel.

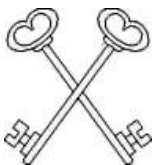


The Senior Warden's jewel is the level. As the emblem of equality it marks the equal measures he is bound to pursue in conjunction with the W. Master in the well ruling and governing of the Lodge.

The plumb rule on the other hand is the emblem of the Junior Warden. Being the emblem of uprightness, it points out the integrity of the measures that he is bound to pursue in conjunction with the senior rulers in the well ruling and governing of the Lodge.



The Chaplain is distinguished by a Book on a triangle. The Book is of course the V.O.S.L., and the triangle is the well-known symbol of Divinity.



What we call the Treasurer today was originally known as the Box Master. His symbol of office has the crossed keys which emblematically secures the coffer or strong-box in which the resources of the Lodge are kept.

The Secretary wears the crossed goose quills. In earlier days their predecessors would record the proceedings with quill and ink.



The duty of the Deacon is to carry the messages and commands of the chief officer to the other officers. Before 1813 only the Grand Lodge of the “*Antients*” had Deacons. At that time their emblem was Mercury, the ancient Roman messenger of the gods. After the union of the two Grand Lodges the emblem was changed to the dove bearing an olive branch. This has an allusion to the dove sent forth from the ark by Noah. It returned to him in the evening with an olive leaf plucked off in its beak. This conveyed to him the message that the waters of the flood were abated from the earth. The dove is a symbol of peace and good fortune.

The crossed rods of the Director of Ceremonies reflect the mediaeval marshal's baton. The marshal was originally the officer in charge of the well-being of the king's horses but he came to have certain ceremonial functions in the marshalling of processions. The marshal always carried an abbreviated staff, or baton, as the badge of his office.

The rod, staff, or sceptre has always been the sign of authority; the wands now borne by the Deacons and Stewards of the Lodge preserve vestiges of this function.

The cornucopia, or horn of plenty, is the sign of the Stewards. The emblem has an allusion to the ancient Greek legend of Amalthea, a she-goat who nursed the god Zeus when he was a baby. Her horns were miraculous: from one of them flowed nectar, and from the other ambrosia. On one occasion



she broke her horn off on a tree. Someone picked it up, filled it with fruit and brought it to the baby god. According to some versions of the story it continued to replenish itself miraculously. The cornucopia is appropriated to the Stewards as their emblem because of the function in ministering to the Brethren at the hours of refreshment.

In the middle ages Lodges had three guards, one inside the door, one outside and one on the roof or tiles. The two outside were known as the “*Guarder*” or “*Doorkeeper*” and the Tyler. The job was filled by the most junior of the Entered Apprentices. This was quite practical as he could be spared from trade discussion and, as he would be of the younger generation, could easily run and catch any intruders. The first recorded account of the use of the word Tyler as a title appears in 1732 after the formation of the first Grand Lodge in England. Part of the Tyler’s duty was to set out on the floor of the Lodge Room designs and symbols appropriate to the degree being conferred. In the early period they were drawn with chalk. The Brethren would not be permitted to walk across the Floor Drawing, thus the reason for squaring the Lodge which is still carried out today. 1814 marks the first mention of an Inner Guard. Prior to this there were two Tylers. The Inner Guard and Tyler have as their jewel the sword or the crossed swords, in evident allusion to the instruments of their office. In particular the sword of the Outer Guard or Tyler, who is charged to keep off all cowans and intruders from Masonry, recalls the flaming sword placed after Adam’s fall, at the entrance to the Garden

of Eden, to keep all intruders away from the tree of life.

Most of the emblems of Grand Lodge Officers are enclosed within a wreath of wheat and acacia. Certain older rituals describe the plants as "*corn and olive*". In formalized representations, the olive is very similar to the acacia. The true acacia is the Egyptian thorn, a



plant that grows abundantly in the near east, even in deserts where no other tree is able to find subsistence. From it the ancient Jews made the Ark of

the Covenant. From it, according to tradition, was made the crown of thorns placed on the head of Jesus of Nazareth. It is very tenacious of life for it is said that, when planted as a door-post, it will sometimes take root and shoot out budding boughs over the threshold. It is therefore recognized as an emblem of immortality and is worn at times of mourning in testimony to our faith in the survival of the soul. In this part of the world where the acacia does not grow, a sprig of evergreen is usually worn as a substitute. The spray of wheat in the wreath of Grand Lodge refers as always to the staff of life.

Early Industry and Freemasonry in Delhi

This talk was compiled by W. Bro. David M. Cook F.C.F., the Lodge Historian for Frederick Lodge A.F. & A.M. No. 217 G.R.C., Wilson South District, Delhi, Ontario, and presented at their regular meeting held on Saturday September 13, 2008.

Today I would like to share with you the story of two families who were the forefathers of industry and commerce in Delhi: the Sovereens and the Quances. I'm going to start off with a colourful character named Jacob Sovereign. His father was Frederick Sovereign, who was the first settler in this area in 1812 and was the founder of Fredericksburg. Most of the town of Delhi was established in Middleton Township. Frederick Sovereign owned the majority of that land and he paid a mere \$ 640 for it. The second settler to Fredericksburg was Joseph Lawson, who owned the other portion of the town, located in Windham Township.

In 1870 the five hundred residents of Delhi received exciting news that a railway line would be built to pass through their town. This was completed in 1872 and the event aided in changing the name of the town because it was difficult for the conductor or brakeman to call out the name of Fredericksburg so the railway company began calling its station Delhi. In addition to that there were many Fredericksburgs established in the young and growing Canada so, when the post office was established here, the name was officially changed to Delhi to avoid confusion. Even the name Sovereign became somewhat abbreviated because for

many years the founder of Fredericksburg signed his name as Frederick Sovereign, which ended in “*reign*”. However, for convenience of the times, we find his son Jacob, who served as Reeve of the village after it was incorporated, signing Council Minutes as Jacob Sovereign, which ended in “*reen*”. The name Sovereign has pretty much vanished from Delhi and the only reminder of that name, in this area, is a street named Sovereign Street, which is across from the German Hall, and runs directly beside Mac’s Milk.

Jacob Sovereign was a charter member of Delhi Baptist Church when it was formed in 1835. In 1843 the church decided to build its own house of worship and the Deacon of the church at that time, Jacob Sovereign, generously donated the land for the church.

Jacob Sovereign was Initiated into Frederick Lodge on August 28, 1871, and Passed and Raised over the next two months. He was listed as Number 24 on the Lodge Register and he became W. Master in 1886. The Lodge commandeered him to erect a building so they could move out of the cramped quarters above Henry C. Hilliker’s Wagon-shop on Church Street, where they had rented for many years. Jacob built a new building on Main Street and there the Lodge rented the upstairs until 1894 when they eventually moved into new quarters in the Old Morgan Block. In a 1904 document, *A Century of Masonry in Norfolk County*,



Jacob is listed as the oldest Mason in Norfolk County and he was pictured in that book at age 88.

According to an article in the *Delhi Reporter* in August 1887, “*the Delhi Fruit and Vegetable Canning Company was formed in 1878, under the limited partnership of Roger and Ezra Crysler, Jacob Sovereen and W.A. Ferguson. Jacob Sovereen was the first manager of the company. They started out with a 3-horse-power boiler and a wooden box for a processing kettle.*” The first year was not a financial success, due to lack of experience and poor inadequate equipment. The following year Mr. Sovereen built a two-storey 34 foot by 60 foot building, complete with an engine room, located at the corner of Main and William streets, near the railroad station. It was a good-sized establishment. However it still had financial problems. Therefore, in 1880, Jacob Sovereen resigned as the manager and W.A. Ferguson was appointed to this position. He travelled to the United States to visit other canning factories and gather information and, when he returned, he set out to enlarge the facilities. The old boiler was exchanged for a 50-HP one and new iron retorts took the place of the wooden boxes. A machine for cutting corn from the cob and another for cooking the corn and filling the cans were installed. In spite of all their efforts to modernize and upgrade the plant they failed to show a financial profit. Desperate times require desperate measures, so they hired James Knight, Dent Dalton and George Kent to help turn this around. They also brought in Mr. Sherman Stout, from Michigan, to supervise the processing. Jams and jellies were added to its

products and their superior taste became favourable from coast to coast. The company was now producing a half a million cans annually. It employed 50 to 130 people and finally proved to be profitable. Eventually the three canning factories in Aylmer, Simcoe and Delhi amalgamated to become more economical but, shortly after the merge, the Delhi Cannery burnt in a disastrous fire. In 1903 it was rebuilt. Shortly after that Mr. W.A. Ferguson suddenly passed away and neither of his two sons wanted to take over the management of the factory. With the advent of tobacco-growing developing in Norfolk County, there was a shortage of fruit and vegetables and consequently the operations of the local canning factory were gradually curtailed. By 1945 it was closed completely.

A 1903 article in the *Reformer* stated, “*Jacob Sovereign became the manager of the Sovereign Glove Factory.*” Jacob would have been 86 years old at the time.

Jacob Sovereign had two daughters. The eldest, Nancy Jean Sovereign, married Mortimer Heath and they in turn had two daughters, but no sons. Nancy Jean died at the age of 28 and Mortimer Heath remarried. At that point Jacob took over the responsibility of raising his two granddaughters. Jacob’s eldest granddaughter, Mary Elizabeth Heath, married Wilbur Henry Whitside and so Jacob passed his business on to his granddaughter and her husband Wilbur.

In 1913, a fire struck the Sovereign Mitt, Glove & Robe Company and the two-storey brick building was completely destroyed. The loss was estimated to be between \$ 25,000 and \$ 30,000. However it was insured for only \$ 8,000.

The family suspected arson and hired the Pinkerton National Detective Agency to investigate this. The Daltons who owned the competition Dent Dalton Mitt & Robe Company were considered as possible suspects for starting the fire. According to Jacob Sovereign, his first cousin one generation removed, Wilber Sovereign, was a troublesome young man and he too was investigated as a suspect. In the end there did not seem to be any real conclusion reached as to the cause of the fire.

In December of 1913 the *Simcoe Reformer* carried the following article: *“The new factory for the Sovereign Mitt, Glove and Robe Co., Delhi, is nearly completed and will be about twice the size of the old one, which was destroyed by fire, some months ago. The offices are on the main floor with W.H. Whitside's private office to the rear of the general office area.”*

In 1916, misfortune struck when W.H. Whitside, the President, suddenly died of cancer and the company management was taken over by his second son, Bruce W. Whitside, who was a college student, and only twenty-two years old. There didn't appear to be anyone else available to do it because we were in the middle of a war and many men were away serving in the army. Consequently the factory didn't last too much longer after that.

Sovereign – Quance Mills, that is across the road and down the hill from the Lodge, started out as a gristmill, built on that site by Henry Sovereign, the grandson of Frederick Sovereign. This mill served well for the early settlers and provided a stimulus for growth in the area, and in its final years was owned and operated by Jacob Sovereign.

The Quance family purchased the mill in 1874. Robert Quance originally moved to Croton in 1870 and set up a lumber mill. Croton is a forgotten village southeast of Delhi. In 1891, Robert was joined by his brother Peter Quance. The brothers closed the lumber mill at Croton and moved some of the working parts to Delhi in 1892. The saw mill in Delhi was destroyed by fire in 1913 but was quickly rebuilt by Robert Quance. In 1930 the flour mill was destroyed by fire and was rebuilt as a grist and chopping mill.

Robert Quance was Initiated into Frederick Lodge on November 28, 1887 and Passed and Raised within the next two months. He was elected the Treasurer of the Lodge in 1912 and remained in that office until his death in 1927.

The Quance family were very wealthy and had many servants to maintain their house and gardens in a stately manner. They were all members of the Methodist Church in Delhi.

Robert Quance was a Conservative in politics and was elected the first Reeve of Delhi when it was incorporated in 1894. He was re-elected in 1895 and

1896 and served as a Town Councillor for the next five years.

The operations of the Robert Quance Company Ltd. didn't cease until 1970, on the death of his son Robert Francis Quance. The planing mill, which produced woodwork, doorframes, window sash and other trim, was demolished ten years later. The gristmill continued to be operational. However it was not being used. It is presently being restored to its original state by the Town of Delhi and it was designated an historic site in the Province of Ontario in 2007.

I have already mentioned that Jacob Sovereign and Robert Quance were dedicated members of Frederick Lodge but, in order to keep the story flowing, I purposely left out some of the other members of our Lodge:

- Henry C. Hilliker was Initiated on August 11, 1869, Passed on October 20, 1869 and Raised on March 14, 1870. He was the first Candidate of the Lodge in 1869 and became W. Master in 1879 and 1880. He was elected to the Delhi Council in 1894 and was re-elected as a Councillor each year for the next four years. He sold his wagon business to Mr. Alan Crosier about 1900. The Lodge met above W. Bro. Henry C. Hilliker's wagon-shop on Church Street, for several years. He Passed to the Grand Lodge Above on March 29, 1907.

- Roger Crysler was the grandfather of R.W. Bro. Aquilla Crysler, who was the first D.D.G.M. to represent our Lodge in the District.

- Walter Albert Ferguson was Initiated on December 6, 1875 and Passed and Raised in 1876. The first year Delhi was incorporated he was elected to the first Town Council in 1894. He was re-elected in 1895 and 1896, and was elected Reeve in 1898 and 1899. He was once again elected as a Councillor of the Town of Delhi in 1902. He became W. Master of our Lodge in 1888 and Passed to the Grand Lodge Above on February 25, 1905.

- Wilbur H. Whitside joined our Lodge in 1894 and became W. Master in 1902. He Passed to the Grand Lodge Above in 1916.

- Dent Dalton was the youngest son of Richard Dalton who was one of the early settlers in Delhi. Dent operated a coal and feed business in Delhi for many years. He was listed as a shareholder in the Delhi Fruit and Vegetable Canning Company in 1880 and was the founder of Dent Dalton's Mitt and Glove Manufacturing Company. He was elected to the Delhi Town Council in 1898 as a Councillor and went on to serve as Reeve in 1902, 1903, 1924 and 1925. He was Initiated into our Lodge on July 4 1892 and was Passed and Raised the same year. He withdrew on March 23, 1896.

- Bro. Sherman Stout affiliated with the Lodge from Acacia No. 121, of Durham, Michigan, on March 29, 1915. He hand-crafted the two pedestals used by the JW and SW and our sacred letter “G” that hangs over the altar. These are made of the finest Rosewood, brought here from Central America. He Passed to the Grand Lodge Above on April 18, 1936, having been the Tyler for four years.

Perhaps some of the other people mentioned in this story were also Masons. However they were not listed as members of our Lodge.

A successful membership program is built on the satisfaction and the enthusiasm of the current membership. Naturally, if the members are having a good experience, it is easy for them to jump at the opportunity to share that with others. This doesn't mean the Lodge has to be perfect, so long as there is a feeling of excitement or progress—an attitude that “*Things are going in the right direction.*” That is something the members can believe in and sell !

Everyone wants to be associated with something successful, so before anything else is planned, take a couple of moments and evaluate the experience being provided by the Lodge and try to gauge the Lodge's attitude.

Henry Ford once said, “*Coming together is a beginning. Keeping together is progress. Working together is SUCCESS.*”

Restoration & Reformation Insight & Outlook Future Vision for Freemasonry

The following talk was given by the Deputy Grand Master, R.W. Bro. Raymond S.J. Daniels, at the Hanover Steak Fry on Monday, June 30, 2008.

“Masonry is a university, teaching the liberal arts and sciences of the soul to all who will attend to its words.” – Bro. Manly Palmer Hall.

It is the greatest honour and privilege to be invited to address the vast company of Brethren at the Hanover Steak Fry and to join the roster of distinguished speakers who have preceded me. On this occasion a year ago, R.W. Bro. D. Garry Dowling inspired us with an eloquent discourse on the theme RENAISSANCE and RESURGENCE.

This evening, while I cannot hope to match his eloquence or equal his erudition, what follows may be considered as a sequel – picking up and continuing the theme where Bro. Dowling left off.

RESTORATION and REFORMATION – Insight and Outlook / Opportunity and Challenge – Future Vision for Freemasonry.

As Bro. Dowling assured us, we are making a comeback.

INITIATIONS

2001	–	1,106
2002	–	1,133
2003	–	1,136
2004	–	1,138
2005	–	1,313
2006	–	1,380
2007	–	1,262
TOTAL	–	8,468

In the last seven years, 8,468 men have been Initiated in Ontario Lodges. Each year the statistics provided by the Grand Secretary show an increase. In many Lodges, Trestle Boards are overflowing. Emergent meetings and multiple degrees have become commonplace. However, these are merely statistics, and while a positive indication of revival, we must look closely at the quality and characteristics of the men we are Initiating. One thing is certain; they are not the Freemasons of our fathers' days, and they are not joining simply because their father or grandfather was a Mason. One perceptive observer has noted: *“The only demographic group that is applying for membership in significant numbers is composed of young men who are passionately interested in the esoteric mysteries of the Craft.”* Now, words like *“esoteric”* sometimes frighten an older generation of Masons. The word simply means *“within”* and is defined as something *“profound, taught to, or understood by, only a select circle”*. That, to me, appears to be a fairly accurate description of

Freemasonry but is that an accurate definition of the Freemasonry we experience and practise in many of our Lodges today?

These words of W.L. Wilmshurst, penned more than seventy years ago ring true: “*Spiritual quality rather than numbers, ability to understand the Masonic system and reduce its implications into personal experience rather than the perfunctory conferment of its rites, are the desiderata of the Craft today.*” – The Meaning of Masonry, 1927

The young men seeking admission and being accepted into our Lodges in increasing numbers are not joining the Craft simply to discover the “*quaint and curious stuff*” – passwords, odd gestures, or peculiar handshakes. They seek, expect, and deserve more – much more. They are seeking knowledge of the spiritual value of the rites of Initiation. These are “*the Millennial Masons*” that will replace you and me when time passes, and so do we.

It is one of the privileges of my office to have many opportunities to enjoy converse with a significant number of these young modern Masons and benefit from their insights and outlooks. Their quest is for knowledge, wisdom, understanding – learning, culture, self-improvement. Too often, we confuse Masonic education with Masonic training – emphasizing form over essence. It is important to learn the basics, to deliver the ritual accurately, to perform the choreography of the floor work in strict conformity to our usage and custom. Of even greater importance should be what the symbols embody and the allegories enshrine, and what they mean in

contemporary terms. From this perspective, these modern Masons are leading us back to our very roots when Speculative replaced Operative and Freemasonry emerged as a philosophical and occult science.

Now, lest we become too serious, here is a short story to remind us to keep it simple. Holmes and Watson are on a camping trip. In the middle of the night Holmes wakes up and gives Dr. Watson a nudge.

“Watson,” he says, “look up in the sky and tell me what you see.”

“My dear Holmes,” he says, “I see millions of stars.”

“And what do you conclude from that, Watson?”

Watson thinks for a moment.

“Well,” he replies, “astronomically, it tells me that there are millions of galaxies and potentially billions of planets. Astrologically, I observe that Saturn is in Leo. Horologically, I deduce that the time is approximately a quarter past three. Meteorologically, I suspect that we will have a beautiful day tomorrow. Theologically, I see that God is all-powerful, and we are small and insignificant. Uh, what does it tell you, Holmes?”

“Watson, you idiot !

Someone has stolen our tent !”

Yes, Brethren, Sir Arthur Conan Doyle, the creator of Holmes and Watson, was a Mason and the dialogue related above suggests that he sat through too many learned lectures in Lodge. We too must be reminded that, while we must take Masonry seriously, we should not take ourselves seriously. Philosophy has been defined as “*nothing but common sense in a dress suit.*” Philosophy is not a subject to be confined in the ivory towers of academia. Every man who asks himself the question “*why*” and seeks the answer “*wherefore*” is a philosopher. “*Whence come you?*” and “*Whither are you directing your course?*” – two profound questions familiar to all Master Masons – form the basis of all philosophical debate.

Freemasonry has long established traditions and fixed Landmarks that we have all solemnly sworn to observe, uphold, and maintain. Just as Freemasonry has the innate capacity to change men, so men have changed Freemasonry by subtly shifting its focus. The most casual reading of history will prove that Freemasonry has evolved from the days of convivial Masonry when the Lodges met in taverns and ale-houses where rum and tobacco were abundantly provided and freely used, as vividly and accurately portrayed in the performances of the Wellington District Eighteenth-century Degree Team from Guelph. We all know that the first Grand Lodge was formed on June 24, 1717, when four old Lodges met in a London tavern, the Goose and Gridiron in St. Paul’s Churchyard. Today, our members are more constrained, not only in Open Lodge, but also at the festive board. Even the most bibulous hospitality room at the Fairmont Royal York cannot compare

with the bacchanalian revels enjoyed in the Lodges of the early eighteenth century.

Restrained conduct is not the only reformation that has taken place over the last three centuries. The early history of Grand Lodge was marked by the division between the “*Ancients*” and the “*Moderns*”. Emulation ritual was a result of compromise and reconciliation in 1813. The declaration of independence that resulted in the formation of our Grand Lodge of Canada in 1855 “*to provide for and promote the general welfare of the Craft*” is the most obvious example of changing with the times and adapting to circumstances. “*True consistency, that of the prudent and the wise, is in the act of conforming with circumstances.*” (John C. Colhoun) Mercer Wilson and his Brethren understood that precept and acted in accordance with it.

The Ancient Charges, read from the Book of Constitution at every Installation, remind the Master that he should “*promulgate the knowledge of the mystic art.*” That phrase, passed over without comment and, I fear, without much notice, defines the essential difference between a fraternity and a social club. The devoted Freemason, through study, speculation and reflection, contemplation and meditation, is on a life-long personal journey of discovery. More than eighty years ago, Bro. Manly Palmer Hall wrote: “*Masonry is a university, teaching the liberal arts and sciences of the soul to all who will attend to its words.*” Each and every one of us must search for and achieve understanding of

the mystic art and in so doing realize the transforming spiritual potential embodied therein.

In the 21st century, most would agree that the Craft has evolved (some more forthright observers might say degenerated) into a friendly social entity employed mainly for philanthropic purposes – in others words, a service club. The great work that Masons do in the community must always be encouraged, supported and commended, but surely fundraising for worthy causes and projects is a by-product and extension of our Masonic beliefs, not the primary object or main purpose of our existence.

Let me be very clear. The social virtues are fundamental to our Order – Fraternity, Liberty, Equality. The popularity, success and longevity of this annual “*must attend*” event in Hanover are proof positive. Sincere fraternal affection is the cement that binds us together. For many, fellowship and social intercourse are the main attraction and principal reward of membership in the Lodge. Not everyone is absorbed in the study of the deeper philosophical aspects of the Craft. There are many rooms in the mansion of Freemasonry, and it has the innate capacity to be all things to all men. Every man has his own reason for becoming and continuing a Mason, and each is valid and legitimate. The social Mason is easily satisfied and readily accommodated. Just being there is often enough. Such men have made an immense contribution during a lifetime of social contacts and civic service. My concern is that we also make room and provide space for those men serious

in their quest for the key to the inner chamber of Freemasonry.

In a Masonic Lodge good men congregate as equals without regard to class distinction, socio-economic status, educational background, profession or trade, race or creed.

Freemasons, as we know, do not recognize theological or sectarian differences, but rather respect the religious persuasion of the individual. However, a man's religion, it seems, is based on whom he does or does not recognize: Jews don't recognize Jesus. Protestants don't recognize the Pope. Baptists don't recognize each other in the liquor store. Another way of distinguishing one religious denomination from another is what is considered sinful. For Catholics, it's missing Mass. For Baptist's, it's dancing. For Anglicans, it's eating your salad with your dessert fork.

Every Candidate enters the Lodge stripped of all money and status. He brings into the Lodge only himself – who he is and what he hopes to become. As an initiatory Order we are in the business of transforming men, giving each man instruction in achieving a higher degree of self-awareness. That is the real meaning of what we promise every Candidate by admitting him to “*the mysteries and privileges of ancient Freemasonry.*”

Earlier this year at the All Canada Conference of Grand and District Grand Lodges, one presenter challenged us: “*We must first get our own house in order – Freemasons understanding Freemasonry.*” I suggest that those experienced veterans, such as are here assembled, can learn much from these young serious-thinking men now knocking at our doors. As Masons of long standing and wide experience we must continually upgrade, expand, and enhance our knowledge. The admonition given in the Charge to the Candidate in the First Degree “*to make a daily advancement*” is not restricted to the Entered Apprentice. I, for one, consider myself an Apprentice, because I am still learning the secrets of the trade. The author of a recent book on Freemasonry observed that, “*Esotericism is all but unknown to ninety per cent of the Brethren.*” There is no shortage of books and internet sites available for a refresher course in the deeper meaning of Masonry. Then, when a Candidate you have sponsored seeks guidance, or one to whom you have become a Mentor asks a question, you will be able to exchange insights and share opinions, respecting each others’ point of view. Our greatest asset is curiosity and our greatest blessing is tolerance – intellectual curiosity impels and excites us and tolerance enlightens and enlarges us. It is a regrettable reality that some of these keen “*seekers after truth*” feel lonely, alienated – even shunned by their senior Brethren. This is not just a generational gap; it occurs because of discomfiture when engaged in or confronted by unfamiliar realms of thought. There is a fear of what is unknown and a suspicion of what is unfamiliar.

We must learn to listen, and listen to learn.

To counteract this, there are small study groups springing up where in-depth discussions of books and papers on diverse subjects energize those participating. Electronic resources allow these Masons to connect and communicate. “*Traditional Observance*” Lodges are being formed, based on the European model, where Candidates are required to prove intellectual and philosophical proficiency before advancing to the next Degree. In Ontario, the Grand Master has recently granted dispensation for the institution of Templum Fidelis Lodge in Frontenac District. The Charter Members are, for the most part, the highly motivated, intellectual, well-educated, widely-read articulate young Masons I have been describing as the new breed. It does not take much prescience to predict the success of this innovative approach in the decades ahead.

Opportunity knocks – and knocks loudly. Perhaps now we can restore our Lodge to what it was originally intended to be – a place where like-minded men can enjoy each other’s company, providing a forum where they may openly discuss and freely debate the basic questions of life. Perhaps Freemasonry can again become a gentleman’s learned society where men are able to transform themselves into better men.

The story is told of a man being interviewed on his 100th birthday. He was asked the inevitable question: *“To what do you attribute your longevity?”* Without hesitation, he replied: *“I never smoked, I never drank liquor, I never overate, and I always rise at six in the morning.”* The reporter responded: *“I had an uncle who did all those things, but he only lived to be eighty. How do you account for that?”* *“Well,”* replied the centenarian, *“he didn’t keep at it long enough.”*

Through all the changing scenes of life, Freemasonry has remained constant – its teachings permanent and unchanging; its essence steadfast and immovable. Reformation is neither revolution nor rebellion. It is rather the means and process by which to reshape and renew, adapting our timeless principles to the day and age in which we live, move and have our being. I respectfully suggest that the strategy by which this may be accomplished is to reclaim our inheritance as a modern mystery school and restore the original idea and ideal of Freemasonry.

The stonemason’s art is three dimensional. So is Speculative Freemasonry – social, instructive and philosophical. Following the example of our ancient operative brethren, and by employing these three tools metaphysically speaking, we have the ability to reform and reshape our beloved Craft – taking the solid stone of its core principles and using all our skill and ability to reveal the beauty within. Ralph Waldo Emerson put it in these words: *“What lies behind us and what lies before us are small matters to what lies within us.”*

There is no better statement of the Credo of Masonry than that given by M.W. Bro. Lou Copeland, Grand Master 1985 – 1986, in his Address to Grand Lodge delivered at the Annual Communication in 1987. Fifty years on, it is well worth repeating.

“I believe in people and I especially believe in Masons. I have found in Freemasonry a cause to be championed, a life to be lived, a truth to be shared, and a future bright with promise.”

I believe in Masonry because I believe in its influence for good and to that influence I would give myself and challenge each of you to join with me in making our Freemasonry come alive during our allotted time. The future is in our hands – yours and mine.

Let us be sure that those who follow us tomorrow can be forever proud of our achievements in Freemasonry today.

A Mason is a member of the world's largest fraternal organization. He enjoys the friendship and brotherhood of other Masons, not only in the community, but is welcomed as a brother by Masons anywhere in the world. A Mason is a man who professes faith in God. A Mason binds himself in likeminded men in a brotherhood that transcends all religions, ethic, social, cultural and educational differences. A Mason is dedicated; he recognizes his responsibility for justice, truth and charity.

The Sign of Fidelity

The following is taken from the Grand Lodge publication "Protocol & Etiquette: Special Presentation Topics", Revision 12, March 15, 2008, p. 9, prepared by V.W. Bro. Gordon Crutcher, (e-mail: Gordon@Crutcher.ca), Team Leader – Grand Lodge Protocol and Etiquette Committee and Assistant Secretary – Grand Lodge "Lodge of Instruction" Team, together with the invaluable assistance of: M.W. Bro. Donald H. Mumby, Past Grand Master and Custodian of the Work; M.W. Bro. Allan J. Petrisor, Grand Master of the Grand Lodge of Canada in the Province of Ontario; and R.W. Bro. Raymond S.J. Daniels, Deputy Grand Master of the Grand Lodge of Canada in the Province of Ontario.

Editor's Note: *I would also direct your attention to two excellent Grand Lodge publications: The Masonic Manual and Meeting the Challenge, both of which were up-dated and revised in 2007.*

1. The Sign of Fidelity is one of the most misused signs in Masonry.
2. It is often used when neither called for, nor required.
3. The Sign has specific and limited use, namely:
 - When the VOSL is being attended;
 - During obligations;
 - During ritual prayers, in ceremonies, including those in the Masonic Memorial Service in the Funeral Home, (when the W.M. says: "Let Us Pray");
 - During the closing of Lodge in the First Degree, when saying F.F.F.;
 - By the S.W. when presenting a Candidate;

- When receiving the Grand Honours, or when accompanying a brother who is receiving them;
- As directed in the Installation Ceremony, when the Master Elect is assenting to the Ancient Charges.

4. The Sign is NOT given:

- When you have completed an assigned piece of work;
- In the Banquet Room;
- When acknowledging greetings from the W.M.;
- By the W.M. when receiving visitors.

5. Incidentally, in this Grand Jurisdiction, we do NOT bend or bow when the affirmation “*So mote it be*” is said at the conclusion of any Prayers.

If You Believe You Can, You Can

If you think you are beaten – you are.
 If you think you dare not – you don't.
 If you want to win but think you can't,
 It is almost a cinch you won't
 If you think you'll lose – you've lost.
 For out of the world we find
 That success begins with a fellow's will,
 It's all in the state of mind.
 Life's battles don't always go
 To the stronger or the faster man;
 But sooner or later the man that wins
 Is the one who thinks he can.

When does a Lodge do its most important work?

*By W. Bro. Bob van der Wijst, Worshipful Master, Corona Lodge A.F. & A.M. No. 454 G.R.C., Muskoka Parry Sound District, Message from the East, October 2008 Lodge Summons, as published in **Facilifacts**, Volume 3, Issue 3, November 2008, the monthly publication of the Grand Lodge Brother to Brother Committee.*

Is it on Lodge night when we clothe ourselves in tuxes, suits, regalia and show off our polished work to members and visitors? Those formal Lodge meetings are important, but I would pick the Tuesday before Lodge as the time when Corona's real WORK gets done. That is our traditional rehearsal night and the night that our Committee of General Purposes meets.

Operative Masons toiled in the dust and muck of their building projects. Their tools and hands were marked with dirt and scratches. Sure, they dressed up on the odd feast day to celebrate but for their real work they wore everyday clothes because their labours were dirty, difficult and long. Our aprons are a reminder of that fact. Hard work took both an emotional and physical toll on our ancient Brethren.

Why then, would we think that the REAL WORK of speculative Freemasons ... that of "*Making Good Men Better*" ... should be any easier or different? It is not. Our REAL WORK is done in the crucible of those Tuesday rehearsals and Committee of General Purposes meetings. Differences of opinion test our tempers, our humility and our brotherhood. Each man

must come face-to-face with his own imperfections of memory, pride and temperament and then surmount them. If we learn from our errors they will form a solid foundation for our triumphs.

Masonry is not a one-man job. There is only so much a man can accomplish alone, reciting in the car or pacing before a bedroom mirror. One man never built a cathedral or any other worthy edifice alone. GOOD WORK is not the result of any one man's perfection. It demands that we put trust in each other; combine our individual strengths; praise, support and encourage our Brethren.

Those Tuesday nights produce their full measure of fun and laughter, too. Our humanity shows through. We learn to do our best; to take our lumps and our lessons; and to move on to the next challenge.

Don't miss the very best our Fraternity has to offer. Build your knowledge and confidence; cement relationships with your Brethren. Take a new bit of work, or just lend us your body to represent a Candidate, distinguished guest or the like. See you at rehearsal.

The Old Master

Editor's Note: *The following poem was sent to me by V.W. Bro. Vern A. Orr, Past Master of Corinthian Lodge A.F. & A.M. No. 101 G.R.C., Peterborough District, (1976) and Grand Steward (1982 – 1983).*

He was sitting in a wheelchair,
Looking down at the lawn,
I thought he might be asleep,
Then I saw the old man yawn.

I told him I'd come to visit,
A big smile lit up his face,
He said, "*It's not very often,
People visit this old place.*"

"*Pardon my manners young man,*"
As he offered me a chair,
"*Would you like a glass of tea,
It's on the table over there.*"

I begged off the offer,
But I said, "*I have a surprise,
I've come to take you to Lodge.*"
You should've seen his eyes.

"*You know, I'm a Past Master,
About three or four times,*"
He said as matter of fact,
"*I can work any chair in line.*"

I felt proud to push his chair,
As we headed for my car,
I had already checked him out,
And signed his pass card.

When we drove into the lot,
You should've heard the cheers,
I had a lump in my throat,
Down his cheek rolled a tear.

The Lodge was filled with Brethren,
Who had come to celebrate,
Our guest of honour had arrived,
The Eastern Star had baked a cake.

We made a special presentation,
That brought laughter and tears,
For tonight our wise old Master,
Had completed sixty-five years.

With countless years of service,
In this Lodge in his hometown,
He did it all with a gentle heart,
And the strongest grip around.

His tired old voice cracked,
But his mind was sharp and clear,
As he took the microphone,
Sitting there in his wheelchair.

We all sat down at tables,
With hot coffee in our cups,
He said, "*I'd like to take you back,
To when I was just a pup.*"

*“You see, there’s been times,
This old Lodge almost went dark,
We were down to just a few,
And some didn’t know their part.”*

*“But we kept on working hard,
And doing everything we could,
To get more men interested,
In the Craft of Brotherhood.”*

*“Oh there’s all kinds of things,
That’s changed over the years,
But younger men not coming in,
Is one of our biggest fears.”*

*“You see, it was different then,
Than it is this day and time,
I remember how strict it was,
You didn’t dare cross the line.”*

*“About asking a man to join,
When you knew he was good,
God and family came first,
This the Lodge understood.”*

*“We had to wait until he asked,
About how to become one of us,
Then we could tell him the truth,
About fellowship, honour and trust.”*

*“We worked hard and did our best,
To be good examples among men,
We all know from reading the Bible,
There’s not a man without sin.”*

*“So we’d take the best men,
And gently show ‘em the light,
Just look at all the Brethren,
That showed up here tonight.”*

*“If I could live my life all over,
And I could rewrite every page,
I’d hit a few bumps a little softer,
But there’s nothing I would change.”*

*“Each time I was asked to teach,
Oh it made me feel so good,
To lead you gently to the light,
Until I knew you understood.”*

*“I love you all my Brethren,
I enjoyed being there for you,
And I’ll tell each one tonight,
You’ve been there for me too.”*

He talked for half an hour,
As we travelled back in time,
He had taken us on a journey,
And we hung on every line.

It was late when we got back,
But he was still wide awake,
As I pushed his wheelchair inside,
He gave the nurse a piece of cake.

Until the old Master is called,
To the Grand Lodge On High,
His memories will be filled,
With the celebration tonight.

A few years have come and gone,
Since we honoured him that night,
The old Master even helped me,
Raise my grandson to light.

His kind and gentle manner,
Stands tall among the best,
Today he made the final journey,
We laid the old Master to rest.

What Kind of Mason are You ?

A lot of Masons are like wheelbarrows
– no good unless pushed.

Some are like trailers
– they have to be pulled.

Some are like kites
– if you don't keep a string on them
they fly away.

Some are like balloons
– full of wind and ready to blow up.

Some are like footballs
– you can't tell which way they will
bounce.

And then, some are like a good watch
– open face, pure gold, quietly busy,
and full of good works.

Custodian's Corner

The following questions have recently been sent to the Custodian of the Work, M.W. Bro. Donald H. Mumby, and may well be of interest to a wider audience:

1. When a visiting Degree Team is conferring a Degree in a Lodge, do all of the Degree Team members wear the collars attached to the Office or Chair they are occupying?

Answer – While the collar of the Worshipful Master is to be worn only by the person on whom it was conferred, there is no such distinction made vis-à-vis the other Officers' collars. Thus, while the Degree Team Worshipful Master would not be entitled to wear the collar of the Worshipful Master, other team members may wear the collar of the Office they are occupying.

2. On page 24 of the Book of the Work, it is indicated that the Junior Warden advances to the Senior Warden by three ordinary steps. Yet the Lodge of Instruction Team teaches that there are, in reality, four steps taken. Can you explain this?

Answer – Three steps are taken to advance towards the Senior Warden. However, the first part of the sign given is formed from the F.C. sign, necessitating that a fourth small step be taken.

Book Nook

Review by V.W. Bro. Iain Mackenzie.

BUILDERS OF EMPIRE –

Freemasonry and British Imperialism, 1717 – 1927

By Jessica L. Harland-Jacobs

The University of North Carolina Press, © 2007

ISBN-13: 978-0-8078-3088-8

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It is a truism that we cannot appreciate the present unless we understand the past. This is particularly true of Freemasonry which has undergone profound change since its inception as an organized fraternity in the early 18th century. We cannot understand the past of Freemasonry however unless we appreciate the social influences surrounding the evolution of the Craft, that is, how Masonry was shaped by the society of which it was a vital part.

Harland-Jacobs traces the spread of Freemasonry from its British roots to many countries throughout the world with particular reference to the British colonies and settlements. The original English Grand Lodge, called the “*Moderns*”, was overtaken in this

task by the newer “*Antients*” Grand Lodge founded by Irish immigrants to England and composed mainly of middle and lower class men who had not been welcomed into the more aristocratic “*Modern*” Grand Lodge. Prior to the establishment of the united Grand Lodge of England in 1823, the Antients and Moderns were constantly at odds. “*Modern*” Brethren were forbidden to visit an “*Antient*” Lodge on pain of dismissal, and vice versa. The rivalry was intense and extended equally to Lodges overseas. The Antients were quick to warrant Travelling Lodges, many of them within British regiments and, while the Moderns were initially reluctant, they eventually did so too. These Travelling Lodges went wherever the regiments were posted and they in turn established permanent Lodges in many of those countries. The Grand Lodge of Ireland in particular was deeply involved in warranting Travelling Lodges and established the idea of “*Provincial Grand Lodges*” in many places. These in turn were empowered to warrant new Lodges and, as a result, the bulk of new Lodges in North America, India, and elsewhere were either Irish or Antient in practice.

Lodges were also established on the European continent and many of these, in Holland and France particularly, admitted women into “*Lodges of Adoption*”, something that was firmly resisted in Britain where the Lodge was considered a place where “*masculinity*” was defined and reinforced. This was especially true during the more restrictive 19th century where the Victorian idea of “*sensibility*” became entrenched among the aristocracy and aspiring middle classes, with its strong feminine

undercurrents. To counter this, men felt the need to gather together to reinforce their feelings of maleness and the Lodge helped fulfil this role.

Harland-Jacob discusses the effect on Freemasonry of the Jacobite rebellion in 1745 and its aftermath with “*Jacobite*” Lodges formed in Britain and the European continent causing the Grand Lodges to move firmly to declare support for the Whig establishment and the Hanoverian monarchy, despite the overt political nature of such a move in a fraternity which professed to be a-political. Both Grand Lodges invited members of the royal family to join, which added to their prestige and identified them ever more closely with the monarchy. The French Revolution in 1789, the American War of Independence and several upheavals on the domestic front caused the government to pass acts outlawing associations it deemed subversive. As a matter of survival the British Grand Lodges at the turn of the 19th century declared their loyalty in unambiguous terms to avoid proscription. Shortly thereafter the two English Grand Lodges came together as the United Grand Lodge of England which, throughout the subsequent century, went out of its way to establish its loyalist credentials by identifying itself more closely with the Crown and the government.

Canada comes in for fairly extensive mention. The role of Prince Edward, father of Queen Victoria, as Provincial Grand Master of Upper Canada and later Lower Canada under the Antients is discussed. These Grand Lodges declared their loyalty to the monarchy on many occasions, as did the Grand Lodge of Nova

Scotia. The formation of the Grand Lodge of Canada in 1855 and the subsequent development of the Craft in Eastern Canada is reviewed.

Vast changes took place within British society during the 19th century. Harland-Jacobs discusses the effect on Masonic attitudes of the emancipation of slaves and the difficulties faced by “white” Lodges in admitting freed slaves, as well as many East Indian and other indigenous people to the Craft. She points out that as recently as the late imperial period, (1910s – 1930s) the “*question of whom to include in their brotherhood*” continued to exercise Freemasons. However since the British Grand Lodges had all declared their support for the inclusion of indigenes, these concerns were eventually resolved.

This is at once a readable and thought-provoking book, written by an assistant professor of history at the University of Florida. It would be enjoyed by any Mason or non-Mason who is interested in the evolution of British society over the 18th and 19th centuries, a period of empire building and rapidly changing social norms, and in the response of Freemasonry to that evolution. The book is extensively annotated and the bibliography is comprehensive.

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