

The Architect
2000



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From the Editor

I have attempted to put together a number of articles as submitted by various Councils. Of the majority submitted, most were on disks and only had to be reformatted. The other were all retyped by my wife. An arduous task to say the least. Nevertheless, we have maintained the promise of last year when I said I would put together an Architect for the Grand Assembly.

What I find most disappointing is that many articles are presented in Council but only a comparative few were submitted to this office for publication.

I thank most sincerely the Councils who did make submissions and would again request that any paper presented be sent to the Architect editor.

The submissions are requested to be on 3½ computer disks, preferably in WordPerfect, MS Word for Windows, or ASCII (DOS) text files.

Michael Jenkyns has very kindly volunteer his services as next year's editor for which I am extremely grateful.

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Raymond C. Purslow
1999-2000 Editor

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MY FIRST VISIT TO THE LODGE

Malcolm MacKenzie

Read to Kawartha Council No. 143

It was three weeks ago that I became a member of Deep Hollow Lodge No. 111. That night I was so mixed up about what's happened, that I decided to go to the meeting tonight to see just how things are done there.

I got through with the milking early, fed the hens, saw that my pigs were penned up; then went to shave and again put on my blue suit that Uncle Dan gave me for confirmation, cranked up old Henry and started on the twenty-nine mile trip to the Lodge.

A little while after I got there the men all came in, sat down on the benches and looked kind of quiet. Then a feller at the end of the room sitting a bit higher than me, wearing a high hat, hit a hammer on something, said that everybody should watch how they're clothed. I knew he meant me, so I fixed my tie and took off my rubbers. Seems he must be the boss of the outfit because he gave orders to a lot of the men. There was a Father and Son there who had something to do with it. I know one was the junior and the other the senior, I can't remember their first names, but I think the last name was Warden.

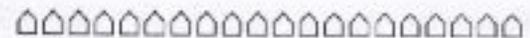
Then along comes a feller, with a long stick in his hand, he shook hands with everybody, then they would stand up and blow in his ear, when he got to me I shook hands and blew in his ear too, but he didn't like it much, he called me Confusion. Then the feller, I think they called him the mister, asked if anybody knew me and they did, so that was alright. After that an old man got up and said some nice prayers and we all sang a song which was pretty good.

While we was still standing everybody starts moving their hands in different ways so I did the same, then along came a feller guess he belongs to the church, 'cause I heard them call him Deacon. He lit some candles, can't figure out why he did it cause it was plenty

light in the room then. Then the Mister told someone to tell the feller outside that the lodge was open, but he didn't seem to care cause he didn't come in anyway.

Then the boss called the feller at the desk Secretary and told him to do some reading, this was the first time I saw a real Secretary, I once seen a story in a magazine where a married man ran away with his Secretary, couldn't imagine who would run away with that old man and what for.

The Mister got up and said the Lodge was open and that he was looking for business, don't think anybody gave him any, though a few men did some tall talking, a bit about sickness and other things. After a while the Mister told the Son of the Father that we were to have some refreshments. I waited around a bit to see what we would get to eat and drink, but seems they plumb forgot about it all, cause I didn't see nobody get anything so I got me my hat and coat and went home. Guess I won't go there anymore cause everybodys all mixed up jest like myself.



from The Seven Liberal Arts and Science

by Malcolm MacKenzie
Kawartha Council No. 143

We are not here to play, to dream, to drift
We have hard work to do, and loads to lift
Shun not the struggle; face it, 'tis God's gift.

THE CALENDAR

Arthur V. Williams
Capital City Council No. 154

This paper is a very brief overview of some of the Royal Arch Masonry symbology which is closely associated with our Craft Lodge heritage.

For the last two years the Grand Lodge has distributed a high quality masonic calendar to all its members, which has been well received by them. Of particular interest I am sure in these publications has been the illustrations of lodge interiors, masonic furniture, regalia and similar items of interest.

For the purposes of this talk it is thought that two of these illustrations could be profitably discussed, from an interest, and a masonic education point of view, especially noting that members should be in possession of at least the latest 1995 Calendar.

The first illustration to be discussed is the Front Cover of the Calendar showing the Coat of Arms of our Grand Lodge. This apron is beautifully illustrated, and a representation of this Coat of Arms appears as the seal on the cover of the Grand Lodge Constitutions. For those who are interested, it is again shown (somewhat inadequately), together with a description of the different heraldic elements in the Grand Lodge Constitutions at Section 3.

The historical background of the Coat of Arms is, as might be suspected, derived from the Arms of the United Grand Lodge of England. In fact the major difference between them is the compression upward of the items in the left side of the shield of the English Arms, to allow for the addition of the Canadian Beaver. The United Grand Lodge Coat of Arms is shown as the first illustration on the attached sheet showing some of the Coats of Arms of different masonic bodies in the United Kingdom, and the difference noted above can be clearly seen.

The Arms of the United Grand Lodge of England was itself derived from the combination of older Coats of Arms, and it may be of interest to trace this development as follows:

The Premier Grand Lodge of England, which was formed in 1717, originally derived its Arms, consisting of the three castles, chevron and compasses, from the Arms which were granted to the London Company of Freemasons in 1472.

Subsequent to 1717 and as a result of dissension arising among many lodges, in some cases including many Irish and Scots members, a rival Grand Lodge was formed in 1751 whose stated purpose was to hold to the earlier types of working and this became known as the "Antients" Grand Lodge. The working of the "Antients" included a form of the Royal Arch ceremonies, and their Arms accordingly included a lion, an ox, a man and an eagle, with the Ark as the crest and the cherubims as supporters. This adherence to the Royal Arch was so great that when some 60 years later the two Grand Lodges were to merge in 1813, the Supreme Order of the Holy Royal Arch was included as part of the recognised working by the Act of Union of the two Grand Lodges.

Thus it should be noted that, referring to the Calendar, the items illustrated on the right side of the shield are all Royal Arch symbols and have a particular significance in that degree. This comment applies with equal significance to the crest and the two supporters of the shield (again, see the description in Section 3 of the Canadian Constitutions).

The second illustration with Royal Arch interest is the interior of the Annette St. Masonic Temple, shown for the month of May 1995.

This lodge room appears to be beautifully appointed and decorated, and the Coat of Arms is very nicely displayed on the ceiling above the Senior Warden's chair. On the left hand wall above the chairs is a painting, the centre portion of which appears to be a representation of the Royal Arch jewel which is worn by all Royal Arch companions. As a side note, in this regard it might be of interest to members who visit the Westboro lodges, to note that in the Lodge room, directly above the altar, the ceiling is ornamented with a large moulded

representation of the Royal Arch jewel, which basically consists of a double interlaced triangle, (i.e. a six-pointed star) within a circle.

A third matter of interest, not contained in the Calendar, is presented for your consideration. The mosaic pavements in the two lodge rooms of the Ottawa Masonic Centre, and that of the lodge room in the Westboro Masonic Building have similar indented skirtings, which closely resemble the colours and patterning of the Royal Arch sash worn by each member. Bearing this in mind let us consider the Junior Warden's Lecture. This lecture, which is intended to present an overview or introduction of freemasonry to the newly initiated brother contains a wealth of information which, on a closer examination, can be separated into the following parts pertaining to freemasonry: - - - it's historical antecedents, it's philosophical nature, it's furniture, ornaments and jewels, the cardinal virtues, and a summary of the fundamental principles. In particular two of these stated ornaments are the indented skirting that surrounds the mosaic pavement and the Star in the centre. You will recall that the skirting is referred to as "an emblem full of hope - - -, prefiguring the blessings which are derived from a steady dependence upon Divine Providence, which has its symbol in the star that gleams in the centre". This passage is sufficiently vague as to leave some doubt in the minds of many initiates as to what is really intended here, except perhaps that there is some other later knowledge, to be imparted. In some lodges unfortunately the skirting is lacking, so that the above quoted remarks have even less meaning to the initiate.

Even disregarding the above mentioned corresponding colour and patterning, it is perhaps not altogether irrelevant to imagine that the skirting symbolises the blessings which may be obtained when the newly-initiated mason, after a suitable period of time, in due course becomes a member of the Royal Arch. The phrasing takes on a special significance when it is learned that under the Antient Grand Lodge the Royal Arch was considered to be the "root, heart and marrow of masonry", and that the five-pointed star ("the star that gleams in the centre") was the jewel of the "Antients" portion of the Royal Arch ceremonies.

References

- *AQC Vol 89 pg 266*

- *AQC Vol 96 pg 195 - Illustrations. of different Arms*

ANNO LUCIS

*James Doherty
Scarboro Council No. 175*

The Masonic calendar traditionally dates from 4004 BCE; the creation of the universe, as computed by Bishop Ussher in 1611 and stated in the margins of older printings of the Authorized King James Bible. This was called the year of light (Anno Lucis). 4004 BCE was rounded to 4000 for simplicity. There is no Masonic significance in the date, other than a desire by early Masonic writers to create as ancient a lineage for Freemasonry as their imaginations would allow.

James Ussher (1581-1656), an Irish theologian and scholar, at one time had possibly the largest collection of books in Western Europe. A tireless collector, he eventually donated the collection to Trinity College, Dublin, which his uncle James Ussher helped found. During his lifetime he was widely known as a defender of learning, of the value of books secular and sacred, and a proponent of maintaining an independent identity for Irish Protestant faith. He was appointed Archbishop of Armagh in 1625.

But what he is really known for is his chronology of creation. Using the Book of Genesis, he painstakingly followed the series of "begats" back in time and determined that the universe was created in the year 4004 BCE, on October 23. (Refinements by others further pinpointed this to 9 a.m., London Time, or midnight in the Garden of Eden.) This chronology was inserted in the margins of many editions of the Authorized Version of the Bible ("King James Version") in the 19th century, and has been used as "proof" of the fallacy of evolution, molecular biology, astrophysics and many other scientific endeavours in the 20th century.

YES, WE CAN "SELL" MASONRY.....
BUT IT'S TIME TO CHANGE THE RULES

Alastair Ross
Dogwood Council No. 171

Extract From A Paper given by Robert G. Davis, K.Y.C.H. at The Annual Conference of York Rite Masons in Tulsa, Oklahoma, in September, 1997.

I have edited this paper to the best of my ability as it was quite a long one down to what I am reading today, at the same time endeavouring to retain its essential essence. While I may agree with some of its reflections, its views are not all necessarily mine, and I present this hopefully for interest only and for each brothers own personal thoughts.

His question was.....What is Masonry?.....And is it worth selling?

To do this thoughtfully, one has to ask some questions such as....What would it be like to live my life as a work of art? What should be the unfolding of my humanity? What would I like to have said about me? And whose life should I look at and say, "that is what I would like to have said about me". These may only be variations of older themes.....another way to ask the same old questions....Who am I? Why am I here? and ...What am I supposed to be doing? Perhaps every thoughtful mason should ask....What constitutes real success in life?.....Is it wealth, property, assets, to be popular, to serve others, or simply to have abundant amounts of free time. Or is as the main theme of Freemasonry would suggest, to create a sense of why and what we are here for. How am I going to live this life I have, doing it in service to others, maintaining a sense of compassion, treating conflicts and difficulties as opportunities, not as things to be conquered, and how I ascend these things and in caring and decency for everyone I meet.

Brethren, everyone knows that Freemasonry teaches all this and

more, it provides the answers to the questions we have just posed, and gives lessons we have been told for centuries, because they are right! And right expands when we engage our minds to think in certain ways. **SO YES, MASONRY IS WORTH "SELLING"**. Just as sure as good, right and truth are worth the time it takes to defend them. But if all this is true, and Masonry is so relevant in our lives, the next obvious question is....Why aren't men joining us in droves? Why are we not part of the present and popular male culture? We used to be known and loved by the movers and shakers of the world.....Why are we not now?

The answer may have a lot to do with rules. Every organization has rules, and there is nothing wrong with rules. Most organizations today are thriving, always pulling their own paradigms, so adaptive to change they have to pull up and bring their rules up to date. They stay in front, that's what makes them so dynamic. Masonry seems to operate in the opposite direction, perhaps in a time warp by adhering to rules which worked in a previous era.

In 1920, the United States Army War Office issued a set of regulations for young pilots learning how to fly planes. The original paper listed 25 of them, I have selected a few of them for brevity.

1. Don't take the machine into the air unless you are satisfied it will fly.
2. Never leave the ground with the motor leaking.
3. Don't turn sharply when taxiing, instead, have someone lift the tail around.
4. In taking off, look at the ground and the air.
5. Pilots should carry hankies to wipe off goggles.
6. Riding on the steps, wings or tail of the machine is prohibited.
7. In case the engine fails on take-off, land straight ahead regardless of obstructions.
8. No machine must taxi faster than a man can walk.
9. If you see another plane near you, get out of the way.
10. Do not trust altitude instruments.
11. Hedge-hopping will not be tolerated and pilots will not wear

spurs while flying.

12. If an emergency occurs while flying, land as soon as possible.

Now we have another set of rules, the kind familiar to most of us who are learning to be Masons.

1. Don't invite the petitioner into the Lodge to visit before he is initiated. He might ask a question about Masonry you can't answer, besides it's none of his business.
2. Don't pay a lot of attention to the Entered Apprentice candidate, he might disrupt the "clique" of regulars who keep the Lodge going. Besides we Don't know that early if he will make a mason.
3. It doesn't hurt to tell him he has to take off his clothes and ride a goat. Men are more attentive when they are nervous.
4. Don't compromise your regular teaching time just because the candidate can't work when you can. If he can't comply with your work schedule he should not be a mason anyway.
5. You cannot depend on the Worshipful Master to know anything so don't let him make any decisions, he might hurt the Lodge.
6. Masonry is Ritual. Ritual is words. There's only ONE set of words which is right.
Masonry is ritual not theatre. Meanings Don't matter.
Words do.
7. The Lodge hall is no place for the public, keep them out.

Of course there are many other rules Masonry has, you know them all and any man in this room can recite them from memory. The fact is that, in the case of the early pilots and the behaviors of some Masonic Lodges today, we are talking about fundamentals which neither are any longer right for OUR times, nor apply to OUR culture today.

As the technology of planes kept advancing rapidly, as a pilot you either changed with the times, or you hung up your goggles. It is the nature of planes to fly and the fundamentals of flying had to and did

keep abreast by changing to meet the new technologies. It is the nature of Masonry to have ritual, that it's joining ceremonies are accomplished in stages, and that it teaches its lessons by symbols and allegories. BUT THE FUNDAMENTALS OF HOW MASONRY IS PRACTICED IN LODGE SHOULD CHANGE WITH EACH GENERATION OF MEN. We all intuitively know this, the ritual we have heard and learned is always presented in the same way. It's hardly what we call our adopted work, and unfortunately in most cases, it's not a matter of intellectual licence....it's just damn poor proficiency!

This brings up another interesting question.....If the words are what matters in Masonry, why are they not the same among all Grand Lodge jurisdictions?..... If the ritual is sacred, why then is not one of our Landmarks? There is no standard ritual in the work of symbolic Masonry today because during the 18th century and most of the 19th century, the words never were the point. It was the overlaying ideas or themes which mattered. The author of the paper went into great depth of how Masonic ritual related to rules, admission procedures, secret modes of recognition, questions and answers for examining the candidate, and the oaths and obligation for making the ceremony. I did not think I would waste time by going into all the historic notes of the lecture, that makes for another independent study paper.

Suffice it to say that, in the early 1760's of Grand Lodge, a new series of lectures appeared that greatly expanded the philosophical and symbolic emphasis of the degrees. So long as the Landmarks of the Craft were followed, masons were at liberty to give any lecture or lesson in Lodge they felt was good for the Fraternity. This was all unofficial and without any Masonic authority whatever. The word of mouth form of learning was adopted by all Grand Lodges and became the only model that 20th century masons have ever known.

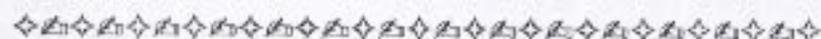
Given the culture we now live in and with present day technology can we continue to insist that this is the ONLY model for Masonry? Can we really expect there to be no further adaptations in how the lessons of masonry are imparted to our novices? Why is the fastest

growing Lodge located in a computer?.....Why is it that participation in traditional Masonic education attracts less than 5% of our membership? ... Why is it necessary to confer the lecture sections of the degree in lodges?.....Why not post them by E-Mail to our candidates?.....Or create them in a multi-media format on a CD ROM?.....Why can't we create a home study course that tests proficiency in masonry, while still retaining the traditional process of becoming a mason as a function of the Lodge? The original system of Masonic ritual and tradition were accomplished in harmony with the culture of each Lodge, and developed the intellectual capacity of each member. It was dynamic process of personal enlightenment that had broad participation, and it met the needs of men!

It was only when the lecture system controlled how we practiced masonry that we stopped thinking about what masonry was, and from then on it seemed that only the word mattered. We have created a bucket of words!.....In making men masons we violate a fundamental rule of semantics, the basic rule of all semantics is this; that meanings are in people not in words. Just because you know what you've said doesn't mean that you know what it means; and just because you know what you mean doesn't mean that others are going to understand what you say. This is where all communications break down. We can no longer assume that this downwards trend in masonry is just a cyclical thing, give it time and it will come back on it's own as it has perhaps done in the past. No longer can we sit in Lodge week after week with boarded up windows, unpainted eaves, drinking coffee, until the last few members die off and we realize that we are alone.

Perhaps it's time to begin communicating with masons of today on THEIR own turf; by instructing them fully in the history, tenets, symbolism, and allegories of masonry..... By informing them about issues, policies, laws and traditions.....By teaching them how to be masons - not in Lodge - but in their own homes - through their machines where information and knowledge is transmitted, accessed, and stored every day. Perhaps then we have enough time to make the ceremonies of becoming a mason work in the man..... and men

invite their friends to join us because they have found the real mecca of fraternity. Where we really take OUR machines into the air because we know it will fly. Where masonry can be "sold" to men because it is worth "selling", and because they know there is a world of men out there who will be prepared to take it into the air; because they will have discovered that "Masonry" is indeed the "wind beneath our wings".



Ye Sons of old Killie, Assembled by Willie

Robert Burns

*Ye Sons of old Killie, assembled by Willie,
To follow the Noble Vocation,
Your thrifty old Mother has scarce such another
To sit in that Honoured Station!
I've little to say, but only to pray
(As praying's the ton of your fashion),
A prayer from the Muse you well may excuse
('Tis seldom her favourite passion):-
Ye Powers who preside o'er the wind and the tide,
Who marked each element's border,
Who formed this frame with Beneficent Aim,
Whose Sovereign statute is Order,
Within this dear Mansion may wayward contention
Or withered envy ne'er enter!
May secrecy round be the Mystical Bound,
And brotherly love be the centre!*

THE MASONIC ALTAR

Malcolm M^oKenzie
Read to Kawartha Council No. 143

The history of the Altar in the life of man is a story more fascinating than any fiction. The earliest Altar was probably a rough unhewn stone in its crude and natural state. Later, as the concept of faith grew, the idea of sacrifice developed; the Altar was replaced with a hewn stone — or carved and often beautifully wrought, on which man lavished jewels and priceless gifts, deeming nothing too costly or precious to adorn the place of prayer. It is stated that Abraham, by divine command and a test of his faith, even offered his own son on a sacrificial Altar. His willingness to comply with this extreme command, and the release, victory and blessing that followed, form one of the familiar stories of the Old Testament.

As far back as we can go the Altar was the centre of human society and an object of peculiar sanctity by virtue of the law of association by which places and things were consecrated. It was a place of refuge for the hunted or tormented, criminals or slaves, and to drag them away from it by violence was held to be an act of sacrilege, since they were under the protection of God. At the Altar marriage rites were solemnized, and treaties made or vows taken in its presence were more holy and binding than if made elsewhere, because there, man invoked God as witness. In all the religions of antiquity, and especially among the people who worshipped the Light, it was the custom of both priests and people to pass the Altar on special occasions, following the course of the Sun — from the East, by way of the South, to the West, singing hymns of praise as part of their thanksgiving or worship.

From the facts and hints such as these the meaning of the Altar in Masonry and its position in the Lodge became apparent. The position of the Altar in Masonry is not accidental, but profoundly significant. For while Masonry is not a religion, it is religious in its faith and basic principles, no less than its spirit and purpose. Nor

does it attempt to do what the Church is trying to do. If it were a Church, its Altar would be in the East and its ritual would be altered accordingly. The Masonic Altar supports no creeds, nor embraces any particular sect. It is, first of all, an Altar of Faith — the deep eternal faith which underlies all creeds, and over-arches all sects — faith in God, in the moral law, and in life everlasting. Secondly, it symbolizes recognition, recognition of that most inspiring and wonderful of all facts — the Brotherhood of Man.

The Masonic Altar is an Altar of Faith, of Fellowship, and of the acceptance and recognition of the Brotherhood of Man.

(From the Maryland Masonic News)

Are you a Freemason

A. Rev. gentleman on being asked the above question by a lady responded as follows: -

*I am one of the Band
Who will faithfully stand
In the books of affection and love;
I have knocked at the door,
Once wretched and poor,
And there for admission I strove.*

*By the help of a friend,
Who assistance did lend,
I succeeded an entrance to gain;
Was received in the West
By command from the East
But not without feeling some pain.*

THE THREE GREAT PILLARS THAT SUPPORT A MASONIC LODGE

A. Wray Breadner
Bridge City Council No. 197

We are all deeply concerned as well we should be about the declining Membership and poor attendance at our Lodge and Chapter Meetings. If I may make my own personal assessment of this sad state of affairs, it is, that we have as men failed to apply the Teachings and Ideals of Freemasonry as much as we should in our every day life. We all enjoy the social aspects of our Orders and pride ourselves in doing a good job of our Ritualistic Work and as essential as these may be they are only a means to an end not an end in itself.

Brethren, with all possible humility, I offer to you these thoughts, many of them are not my own by origin, but I trust they are mine by adoption.

In the Junior Warden's lecture, he tells the Candidate that our Lodges are supported by Three Great Pillars: A Pillar of Wisdom, A Pillar of Strength and A Pillar of Beauty. Wisdom to contrive, Strength to support and Beauty to adorn. Wisdom to conduct us in our undertakings, Strength to support us in our difficulties and Beauty to adorn the mind. I suggest that while these Three Pillars support a Masonic Lodge they also support any good meaningful human life, both in a practical as well as moral sense.

Wisdom, knowledge, know how, from the cradle to the grave, life is a continual learning process. We are constantly and continually accumulating knowledge. A new born baby, a normal one has little if any knowledge, nature provides it with a few essential instincts, to suck to swallow, breathe etc., but it soon learns where to turn for satisfaction to its hunger, it soon responds to a soft soothing voice, it learns to smile and can be startled by a sudden or sharp noise. Eventually it learns to talk, walk and by the influence of parents, playmates, family and the world around it that young life acquires wisdom and knowledge. As time goes on the child acquires strength

and together with its acquired knowledge it begins to do things for itself and we witness the beauty of a young life.

Our education system is geared to give us knowledge from an early age, part of it the know how of how to carry out and do a good job or its requirements of us, the correct or right way on one hand and wrong way on the other. We learn the proper way to get along with our fellow creatures; all brought about by the influence of people with whom we live and work and the environment around us.

Then this Pillar of Strength comes into play. It is one thing to have the knowledge of how to do a job, but do we have the health and strength to do it. A child may well know that a hot flame will cause pain if he touches it with a finger, but if he hasn't the strength to pull it away a painful burn can result.

Much the same happens as we become adults. Just suppose for a moment that you found yourself the sudden owner of two of the best section of land between Saskatoon and Regina together with all the necessary equipment and some capital to get the show under way, but you do not have the faintest idea of a field or animal husbandry, you have no idea when or how to sow crops, you're in the same boat I'd be in if I were given a command of a nuclear Sub. Without wisdom or knowledge on how to operate that farm it could well be a disaster. Let us suppose further that you do have a good working knowledge of what is required but you do not have the strength of limb and body to carry out the tasks ahead of you, sad situation to say the least is it not? Let us look on the positive side, you know how to run this farm, you are blessed with good health, can't you just see the beautiful things that will happen down the road.

Now this has been in a very practical sense, let us look at it in a more or very moral sense. Wisdom or knowledge gives us a sense of right and wrong; the rub comes in, so we have the strength guts if you will, to stand by that which we know to be morally right regardless of the consequences or to who. Have the Teachings of this Great Fraternity become meaningful enough to me that I can view a situation and say well it could mean a good deal to me if I get away with it but is it

becoming a Mason?

Many pieces of legislation have been passed by all levels of Government, all there to make life better and smoother for hopefully the greater number of people or to elevate the needs. Just as sure as some of this legislation is passed some one finds a way to make a racket of it, someone finds a loophole to further its own means, the rest can take their lumps.

We are all familiar with the Unemployment Insurance Act or the Workmen's Compensation Act and our Welfare Legislation, but we also know of how these sometimes are abused fraudulently. They know it's wrong but they lack the strength of character to say it's not a case of what I can get away with, it is wrong and come what may I'll have no part of it.

We are all good drivers, very good drivers if, there is a policeman sitting in his patrol car at the next intersection or following us down the street, boy are we ever careful to do everything just right. I suggest that it is no credit to me if I am a careful and prudent driver because of my fear of the Law. Masonry tells an Entered Apprentice to be obedient to the Laws of the Country whether a citizen or a visitor. Wisdom teaches us that driving is a privilege not a right and if we have the strength of character to view it that way driving can be the beautiful experience it is meant to be.

A few years ago I worked with an Anglican Minister in the Scout movement. Many times I recall the Reverend Mr. Hester as he led those little boys in prayer, "Help me to do the hard right, not the easy wrong". I don't know how many of those boys remember the wise man's words, but I often think of them.

Freemasonry my Brethren is the most wonderful teacher, if you are willing to look. It directs our thinking so that we may gain the knowledge of the right way to live our lives, the difference between right and wrong, it challenges us to gain wisdom by every proper means especially as laid down in the Volume of the Sacred Law and then makes that learning process so much easier and so much more impressive with or age old Rituals and Symbols. It holds before us the

Golden Rule and perhaps its greatest purpose and this it's mighty challenge. May I therefore humbly suggest that time could be well spent at Lodge Meetings in not only perfecting our Ritual and our knowledge of the Work but it's application as I associate with my fellow creatures on whatever level.

In conclusion let me direct your attention to the lives of three great personalities in the History of the World. Because of their outstanding wisdom, their exceeding strength of character their lives have had a beautiful impact on the lives of all people down through the ages and will continue to have that beautiful impact until time shall be no more.

Firstly would you look at the life of that great American Statesman, Abraham Lincoln. Lincoln knew his Nation could not go on half free and half slave, he knew that it was not right for one man to hold another in bondage, he must surely have known that if he were to bring in Legislation abolishing slave trade it could well be political suicide. You can just hear the reaction up and down the Country, they will now have to pay for their labor, not beat it out of a member of the black race. Strong wise man that he was Lincoln says it is wrong and I'm going to hit it and I'm going to hit it hard. The wise, courageous and beautiful life of Abraham Lincoln.

Looking back a bit further into history would you think of Martin Luther? Luther knew there was corruption within the Church, he knew that man's salvation could not be bought by the sale of indulgences, as a Christian he believed that man's salvation came through faith in Christ. You can see him standing before the Hierarchy of the Church, two courses open to him, he can recant and be a big shot but he stands like Queen Esther of old facing probable degradation and deaths and says "Unless you can prove to me by Scripture I can not and will not recant". That life full of wisdom and strength and courage to stand up to his convictions has had the most beautiful impact on every branch of the Christian Church from that day on.

Then finally that great pattern for all human life in Jesus Christ. One could look at any of the phases of the earthly ministry of Jesus and see

where He had great wisdom, divine wisdom, He never lacked for courage to carry out the task ahead and of course a more beautiful life has never been lived. I would ask you to look at one brief part of His ministry. As His time on earth draws to a close He knows He holds in His hands the key to man's salvation, He knows He must face the pain and shame of death on a cross, but He has the courage to turn toward the Father and say "Not my will but Thine" ! As He hangs on the cross, the price has been paid, in the most beautiful moment of His entire earthly ministry He says "Forgive them Father for they know not what they do!"

Wisdom strength and beauty, wisdom to contrive, strength to support and beauty to adorn. Wisdom to conduct us in our undertakings, strength to support us in our difficulties and beauty to adorn the inward man.

Brethren, my strong conviction is that if we were to use our Lodge time to study and eventually apply the Teachings of our time Honoured Craft and make proper and intended use and purpose of the Order which is as our Ritual states "To carry out our whole duty to man", membership and attendance would take care of themselves, because I feel that those outside would see the lustre of Masonry shine in our lives.

Masonry, Brethren, has been likened to a beautiful lustrous diamond, each facet diffusing light and lustre in a different direction to everyone who cares to look.

What I have said in this paper represents one little facet of that Masonic diamond as I see it. You may see that same segment entirely different and that is what makes Freemasonry intriguing and so challenging.

ANCIENT LANDMARKS

*by Charlie Fotheringham
founder of Medwayosh Council No. 62*

Liberty in man is priceless,
Orders, then must be your thought,
Doing things in moderation,
Great in all that may be wrought;
Emulate the good in others,
Understanding ever be,
Oppose all ill, without pretension,
Foster good, that all may see.

Attention to our Ancient Landmarks,
Nature's laws, we must maintain,
Charity in all its fullness,
Innocence, nor spot nor stain,
Endeavour to correct all error,
Nurture faith within the breast,
Truth uphold in all its glory,
Ever give to God your best.

Love your neighbor as a brother,
Apply the essence of your creed,
Nourish in your heart true kindness,
Daily do a gracious deed;
Measure life in acts, not moments,
Apprehend all good in life,
Righteous be in all our judgements,
Keenly advocate the right,
Such, my brethren, are the precepts,
Practice them with zeal and care,
Thus you'll know the joy of living
In God's presence, everywhere.

A MIRACLE IN STONE

*Presented to Raymond C. Purslow
Willowdale Council No.170
by V.Em.Kt.Pt. Peter D. Park
York Tabernacle H.R.A.K.T.P. No 93*

*Taken from the Newsletter of
Thomas Hamilton Simpson Lodge No. 692, Stoney Creek*

From the Tawny mountains of Wallo Province in Northern Ethiopia rises one of the most breathtaking sights in the world - a stupendous assemblage of 11 Christian churches, each hewn from a single block of rock. This is the miracle of Lalibela, the holy city of an ancient Ethiopian king after whom the city is named.

None of the churches were 'built'; each was carved from the mountainside as a gigantic piece of sculpture, with naves, aisles, altars, and even courtyards all chiseled out of the landscape. Glowing red amid surrounding olive groves, the place is a petrified wonderland.

A 16th century Portuguese priest, Francisco Alvarez, the first European known to have visited the site, described the monuments as edifices 'the like of which cannot be found in the world'. More than 400 years later, Lalibela still possesses the power to amaze us, wandering through carved halls, courts and galleries, the visitor is constantly astonished by new buildings, gateways and terraces.

Though we do not know precisely who created this enchanted labyrinth, there is no doubt that it grew from the visionary impulse of King Lalibela, who ruled over Ethiopia in the early 13th century. Lalibela, who was born in the city - then named Roha, but later renamed in tribute to the King's achievements - was a member of the Zagwe dynasty, a royal house that reigned during a period of about 150 years when the ancient line of kings claiming descent from Solomon and Sheba was temporarily broken. But although he was not of the purest lineage, he remained true to the religion and the

traditional dynasty, Ethiopia had embraced Christianity as early as the fourth century.

Legend has it that Lalibela conceived his plan for a holy city of churches after Christ appeared to him in a dream and that angels assisted of the stonemasons in their work. Even on the level of prosaic fact, the sculptured rock monuments are so awe-inspiring that it seems incredible that they could have been carved by human hands. At any rate, many scholars believe that native craftsmen must have been assisted by masons and sculptors from other lands, possibly even from Alexandria and Jerusalem. Nobody, however, can argue that the style of the churches is other than uniquely Ethiopian.

There are hundreds of other rock-hewn churches scattered throughout central Tigre Province, and they testify to a distinctive Ethiopian tradition. All are true monoliths - that is, edifices formed from single blocks of rock - and all are decorated both inside and outside, though none can compare with those of Lalibela in design and finish. Such churches exist nowhere else in the world; even the rock-cut temples of Egypt are simply sculpted facades in the rock face, masking rude caves behind.

The skill and ingenuity of the masons almost defy belief. It has been estimated that around 130,000 cubic feet (10,000 cubic meters) of rock had to be chiseled out of the Lalibela site in order to create that standing architectural wonder of a community of 11 churches, four of which are totally detached from the mountainside, the remainder in different degrees of attachment. All the buildings broadly follow the layout of Byzantine churches, with their basilicas and three ritual entrances.

Yet each church is an individual creation, and everything, from the most majestic columns to the most delicate tracery, was carved from the rock as it stood almost exactly 800 years ago. To achieve such master works, the masons probably began by cutting a deep rectangular trench into the mountainside, freeing an immense, rough oblong of rock within. They then worked the raw stone, both inside and out, starting from the top. After an upper level was shaped, it was

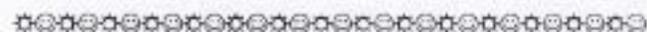
sculpted in detail; the craftsmen then proceeded to the level below. The rock itself, because fairly soft, must have been easy to carve, but we can only guess at how the long galleries were lighted and ventilated while work was going on. It is possible that sunlight was reflected into the galleries by means of bronze mirrors, thus dispensing with the need for smoking oil lamps.

Some of the churches remain in their pits; they and their surrounding courtyards only visible from above. The heavy summer rains of the region must have made flooding a hazard for the builders, but they solved the problem by cutting the bottom of each at a slope to carry the rainwater away from the working area, and they also slanted roofs and gutters ingeniously in order to minimize danger from torrential rainfall. It is a tribute to the skill of the craftsmen that modern archeologists working at the site have found that the original precautions guarantee safety during even the heaviest cloudbursts.

Until recently the rock-hewn churches of Lalibela were accessible only by mule train. Attempts at restoration were made during the years between World War I and II, but serious work did not begin until 1967. Today Lalibela is a prosperous market town with a paved road and nearby airstrip, and the churches are visited by flocks of tourists and pilgrims whenever seasonal conditions - and the political situation - permit. But an aura of mystery still lingers about the site. What was it that inspired the Ethiopian king to sponsor such an ambitious project at such a time and in such a place?

One theory to explain the timing, the scale, and the grandeur of the conception has recently gained a number of adherents. During the early years of King Lalibela's reign the Crusades were in full swing, and it was in 1187 that Jerusalem was captured by the Saracens under the great Sultan of Egypt, Saladin. With the Holy City in Muslim hands, Ethiopia's faithful were so stirred in spirit with their zealous sovereign was impelled to reshape his birthplace as an alternative centre for pilgrimage and worship, a bastion of Christianity in the hills of East Africa. The church city of Lalibela, in short, may well have been conceived as a New Jerusalem.

That may be just a theory, but one fact about the churches remain incontrovertible: at Lalibela a burning faith, brilliant artistry and supreme technological virtuosity combined to create what has been justly called a veritable and lasting wonder of the world. Master builders indeed.



A Prayer for Any Day

by author unknown

Give us, Lord a bit o'sun,

A bit o'work, and a bit o'fun

Give us all, in the struggle and sputter,

Our daily bread and a bit o'butter;

Give us health, our keep to make,

An' a bit to spare for poor folks' sake.

Give us sense, for we're some of a duffer,

An' a heart to feel for all that suffer.

Give us, too, a bit of song,

An' a tale, and a book to help us along.

An' give us our share o'sorrow's lesson

That we may prove how grief's a blessing!

Give us, lord a chance to be

Our goodly best, brave wise and free.

Our goodly best for ourselves and others,

Till all men learn to live as brothers.

THE MASONIC FIRING GLASS

*John R. Castle
Kawartha Council No. 143*

The "Fire" seems to have been adopted from a military custom of firing guns or muskets after toasts. The records of the Preston Guild Merchants describe an annual procession by the mayor, with an escort of soldiers and representatives of the trade companies, to each of the city gates, at which toasts were drunk, each health being followed by a "volley of shott from the musketeers attending". One of the earliest descriptions of Masonic "Fire" appears in a French Exposure of 1742, from which the following extracts are drawn:

All the terms they use in drinking are borrowed from the artillery, e.g. the bottle is called the barrel and wine is called red powder. The routine which they observe in drinking does not permit the use of glasses, for there would be a whole glass left after they had finished. They use only goblets, which they call the cannon. When they drink in ceremony, the order is given:

"Take your powder", everybody rises and the Worshipful Master says, "Charge", then each of them fills his goblet.

The commands follow: "Present arms, take aim, fire, grand fire."

On the first they stretch their hands to the glass, on the second, they raise them as though presenting arms, and on the last, they drink. They all watch the Worshipful Master so that they keep perfect time throughout.

When taking up their glasses they carry them forwards a little at first, then to the left breast and across to the right, then, in three movements, they replace their goblets on the table, clap their hands

three times and every member cries out three times, "vivant". There is no military academy where the drill is performed with greater exactitude, precision, pomp and majesty. You will see no stragglers. The noise as they place their glasses on the table is quite considerable. A clear and uniform stroke, hard enough to shatter any but the strongest vessels.

In the London area there are some 1700 lodges, and each may have their own particular form of fire. The "Fire" forms a series of seven triads, their rhythm being set by the Worshipful Master or the Brother giving the Toast. All Brethren stand. He calls the orders: point left right, point left right, point left right. One, two (gavel strikes on three) and glasses are banged on the table on three. The first three sets of knocks are the original signs. The next three moves "one, two, bang" are rhythm makers like a starter's gun. The actual knocks are the three times three at the end whether made by the hands or the glasses.

Another method is as follows; the Worshipful Master giving the Commands:

"Hand to arm" - the glass remaining on the table is held in the right hand.

"Take aim" - the glass is then raised and held with the right arm stretched out vertically.

"Fire one" - a sip is taken.

"Fire two" - another sip is taken.

"Fire all" - the glass is drained.

Without any word or command the glasses are banged three times on the table. On each occasion with a shout of "vivant". The dining room is tyled during the firing.

Moving on in history our firing glass takes us to the beginning of the Middle Ages where a tavern or inn was a resting or gathering place for locals or weary travellers to rest and meet socially to discuss local events or to transact business. Both rooms and meals could be obtained for a modest amount.

There the drinking of cordials (which could also be brewed at home for medical purposes) was a pleasant pastime, and they would also be produced for fraternal meetings which would in most instances be those of Freemasons Lodges.

Special glasses were widely used some having faintly moulded vertical fluting encircling the lower half of the bowl.

Although a measure of a cordial might be termed a dram, dram glasses and the style of drinking known as "dramming" were particularly associated with "distilled spirits" such as liquors or brandy, whisky, rum and gin. Strong waters were served in small vessels known as dram cups, or dram glasses, the latter term dated from the 1660's. Dram cups in flint glasses were stronger than those of soda metal, and were designed to have less breakage in the rough taverns.

Thumping glasses were in use in the Georgian Period, and were short stumpy glasses with drawn bowls on thick stems with heavy disk feet. These became known as "hammering glasses" in domestic circles or "firing-glasses" in taverns.

These glasses would be rapped at the base on the table as a form of acclamation to honour a toast. This produced a thundering sound much like a volley of muskets. The stems of these early glasses were short and thick, to prevent breakage, and were in the form of a baluster or a short pillar slender above and pear-shaped below, or a flattened spherical knob. It was customary for Masonic Firing-Glasses to be engraved with the emblem of the Craft.

The Toast-Master with his deceptive drinking glass was an essential feature at every meeting, although this might entail a long, lengthy evening of drinking. The Master of these ceremonies could rarely stand the continuous intake of liquor and still officiate at the meeting. To combat this, special glasses were designed for his use looking much like the others but deceptive to their capacity as they were made with a depression on the top of the glass capable of holding only a half an ounce.

The first Toast-Masters were seen in the late 1740's at a time when his special glass resembled that in use for cordials, tall-stemmed, with a straight-sided "deceptive" bowl.

Having learned a little of these early drinking toasts you may see why I would be hesitant in presenting this paper earlier this evening at our social gathering at the Carousel. Perhaps this is why we now have the presentation of papers after the social hour — to save on stem-ware.



MY WISH

by Charlie Fotheringham
founder of Medwayosh Council No. 62

*My wish, that we may often meet
Upon the level, and there
We'll work together in love and peace,
And part upon the square.*

*That we may strengthen the bonds of truth,
Relief and brotherly love;
Join in the grand design of peace,
The design of God above.*

*Work with a will together with God,
With the tools He has given;
Perfect our work for the Building above,
Completing where others have striven.*

*Then, when in due time we leave this lodge,
And journey on to another;
We'll meet again in the Grand Lodge above,
With the grip and the word of a brother.*

A STROLL THROUGH TIME

*Frank Wrightson
Victoria Council No. 213*

Are you like me, sick and tired of listening and reading about the Y2K problems and the New Year celebrations for 2,000. At about 6 a.m. I brought the Sunday Paper upstairs to our Den/Office and scanning through the paper saw not one but many references especially the advertisements to 2000 being the start of the new millennium. When most of us know that is 2001.

My mind rebelled, that is business. So I rose from the couch and walked across the room and switched on my Word Processor intending to write a letter to the Editor but then remembered that I had to write a paper for this meeting but I had not come up with a suitable topic. Then for some reason I glanced over my shoulder and saw in my bookcase the History of the Grand Lodge of Ontario -- that has on the spine the letters - WHENCE COME ME. Now I had a topic.

Masonry in its many forms is of the heart and of the mind, and has been in existence ever since man started joining together into small groups, building shelters, hunting for food and equally important -- for the groups defense.

What today is called Freemasonry, is just another step in an ongoing system which has changed little over the centuries. Which may not change in the future perhaps develop into an even more complex system, that may not even be known as Freemasonry by future generations, but if the world is torn apart by natural or man made disasters, from what we see, hear and read, by then we may have returned to our roots, using whatever materials are left to us to build OUR new Pyramids in whatever form they may take. So now let us take a short tour through the past and remind ourselves of our roots.

The first of our teaching in Lodge are derived from the building of

King Solomon's Temple but to get to that point we have to go back to what we now call Mexico and Central America. Having spent a lot of time in and around Mexico City over the years and many hours walking and climbing up the pyramids and in the Meusee de Anthropologica and it was here that I heard firsthand that the people who built these temples and Pyramids in Egypt and when we consider that the Americas were once joined to Europe and Africa it makes sense. Geography lessons at school had taught me this but as a boy it didn't sink in. I was more interested in learning the fundamentals of Military Life and with hope that one day, with these skills, I would get to see some of the wonderful places, including Egypt. Which I did.

From what I have read and heard, the earliest cult that to which we can trace our Masonic history is the Stellar Cult which is believed to have had Three Degrees and may be as many as Thirty Three. The Stellar were builders of Temples which were identical in structure always being built as Double Cubes with two Pillars at the entrance. It is also believed that from the Stellar Cult came the Egyptian Temple Builders eons later.

Now a big step forward to 582 BCE a man was born on one of the Aegean Islands, in an area known as the SPORADES in a place called SAMOS. Some years later he founded a religious order at nearby Grotana and later built a Temple to the Muses. His name PYTHAGORAS.

His new religious order which borrowed the idea of the transmigration of souls from Orphism, said to have come from Orpheus the Poet of Greek Mythology, practiced purification rites to get release from reincarnation. The Pythagoreans believed that the essence of all things was NUMBERS and that meant virtually all things could be expressed numerically. A belief just as strongly held today. Take away numbers and Academia as we now know it would crumble into dust or at least the buildings that now are our Temples -- Temples of Higher Learning.

The first level or degree in this order was the Listener or Preparation. It taught Neophytes to exercise Moral and Hygienic discipline and also

required a belief in a Supreme Being it also taught that they must subdue their passions and to enlarge their minds.

The second level was known as Purification and was to introduce them to the mysteries of Science, Nature and that of numbers, and introduced the first problem in Geometry which is,

That THE WHOLE is equal to the SUM OF ITS PARTS.

The Third level was called Perfection, and was a study of the soul. It introduced and encouraged the free use of ones intellect and inculcated the use of Will Power and it was here that the system taught mysteries of life after death.

The Fourth or Secret level was reserved for a select few. It's purpose was to aid and help a man gain perfection in three areas. In truth of intelligence. In virtue of soul. In purity of body.

Following the death of Pythagoras in 507 BCE, a group centered in Alexandria and based on the revival of the mystical doctrines derived from the teachings of Pythagoras, called Neo-Pythagoreans. This movement flourished for a relatively short time and fell to Neoplatonism led by Apollonius of Tvana and others.

Even in such a short period of time as the past ten thousand years we have heard of hundreds of Cults have arisen and died but one group above all others have probably had the greatest effect on Freemasonry. They were the DRUSE more generally know as the PHOENICIANS. Said to be formulated on two propositions. Firstly that the Druse were the builders of King Solomon's Temple and secondly that this group were actually the first Freemasons being formed at the building of the Temple.

The Druse fell into two types - the first were maritime people who became famous for their skills in navigation, it is also believed they were the first seamen who knew the secrets of sailing. The other group were pastoral and inhabited the Mountains of Lebanon. They were mostly farmers, but many of them were skilled craftsmen. These Mountain people were probably the ones that cut the timbers and

mined the stones that were required to build the Temple. This belief now being part of our teaching in Craft Lodge, Royal Arch and Cryptic Rites.

There can be little doubt that the maritime Phoenicians were the ones that transported the timbers to the port of Joppas and then carried them overland to the site of the Temple.

From what I have read it would appear that the Phoenicians did not have a clearly defined religious form or system but there is some evidence that a secret society existed.

The Requirements for admission into this Order being similar to what we have in Craft Masonry today. That the applicant be adult, not under any form of servitude and be completely sound in mind and body. After admission the Candidate went through three Degrees.

The first being the Jahel degree being for the unlearned who sincerely sought to be enlightened into the mysteries. The second degree was the AKKAI and was for those who had learned the basic skills. These AKLAIL'S wore distinctive clothing by which they could be recognized and were allowed to take part in the secret ceremonies.

The Supreme Degree was the KNATEEBS. Those of this Degree being the overseers who were in charge of the ceremonies, they supervised the initiation of new members and were responsible to preserve and to perpetuate the mysteries. They adopted Signs and words to recognize each other and to gain admission to their meeting. In much the same way as we do today.

They also joined together in circles and assumed various other positions in order to pass the word and give the signs. Every village had a KHABUCH or meeting place and guards posted to prevent strangers from profaning the Sacred Sanctuary.

The Druse initiation taught a Moral Law which inculcated a belief in God, the exercise of brotherly love and the practice of charity -- Sounds familiar doesn't it?

In conclusion, going forward to the Reign of Queen Victoria and the problems in India, my former Regiment the Cheshire's the 22nd of Foot, had many members killed and grievously wounded in the many battles that were fought at that time and the Regiment winning many Battle Honours.

Among the many tribes that fought was an Islamic Group called Dervishes or the Whirling Dervishes who came from a sect of Friars or Monks whose religious services included frenzied whirling and dancing often accompanied by loud singing and shouting. Later they also used this custom just prior to battle, a maneuver intended to scare the life out of the enemy and it worked, much to the chagrin of some British Officers.

The Dervish's, who are of Arabic/Turkish descent, also had a secret society based in the teaching of Koran and as Islam is a relatively newcomer on the religious scene they possibly brought with them some of the teaching of the Phoenicians or the Pythagoreans.

I feel sure that they are still active today, we only have to read the papers about the fighting on the Indian Subcontinent and I would not be surprised if they were not behind some of the problems.

Now Brethren, that is the subject that possibly could or would merit a full paper.



A man went to his dentist because he feels something wrong in his mouth. The dentist examines him and says, "that new upper plate I put in for you six months ago is eroding. What have you been eating?" The man replies, "all I can think of is that about four months ago my wife made some asparagus and put some stuff on it that was delicious Hollandaise sauce. I loved it so much now I put it on everything --- meat, toast, fish, vegetables, everything." "Well," says the dentist, "that's probably the problem. Hollandaise sauce is made with lots of lemon juice, which is highly corrosive. It's eaten away your upper plate. I'll make you a new plate, and this time use chrome." "Why chrome?" ask the patient. To which the dentist replies, "It's simple. Everyone knows that there's no plate like chrome for the Hollandaise!"

SURVIVAL REVIVAL

David Niven

Scarboro Council No. 175

I'm not sure how to give this paper without the fear of either offending or embarrassing someone present, so I ask you to please consider my words objectively and understand that what the topic covers is both sensitive and solemn in content. It is merely offered as a wake-up call based on this particular mason's honest assessment of current affairs, his proposal for action and nothing else.

Throughout history mankind has endured and overcome many obstacles. Masonry has enjoyed popularity and suffered lean times over many centuries. The fact that Free Masonry has lasted so long should be a source of comfort for us. Or should we be so smug? Are these times the same as then? Compared to the last 500 or so Masonic years, Freemasonry can currently be thought to be on the downside of popularity. How low will it go? Can we continue or even survive for that matter? What is our 'action plan'.

These are hard questions to answer. This evening, I'd like to address the issue of Masonic survival and in a sort - offer techniques for a revival. The paper is titled: Survival Revival.

A depression family in the dust bowl years - their life's saving are gone. The stock market has crashed Brother, can you spare a dime. Those with vision beyond hardship survived.....

World war two. Concentration camps. Day to day survival. Those with vision there also survived....

Most recently, a few teenagers obtain weapons and bombs and launch a terror spree in a high school. Trench coat - Mafia was at work. Those students with vision will survive those gruesome scenes currently etched in their brain..

There are many other cases like this throughout history - but the underlying message is the same - those with vision persevere. By looking inward before reaching out people gain a purpose for carrying on.

What is our vision of the future of Masonry?

Think back thirty six or so years. No, I was not a member then, but I have discussed what it was like with those who were enough to get an idea of what it was like. A mason had to wait for an opening in the line - sometimes for years. Service was considered honourable and notable in the lodge and the community. Masons were respected individuals in their neighborhoods. Average age of membership was around 30. Occupants of the average mason - blue collar worker. Some technical, some in the service industry.

Look at us today. Gone are the formal fund raisers, galas, which swelled banquet halls. The parades and pageantry of the old days are gone fallen prey to community indifference and religions-right opposition. Some lodges and appendant bodies are barely able to achieve a quorum. Average age of membership is double than what it was 20 years ago. Every year, our organizations suffer net losses. Occupation of average mason - retired. Average mason's service history: "Been there - done that". Due to lack of new members, chairs are hard to fill. Some members cannot serve because they are too old, too infirm, can't see to drive, and so on.

So, what will the future of masonry to be like? Haven't been there myself, visited it only in dreams. But dreams can be the stuff of vision. I believe we stand at a crossroads - choose one. The boulevard to failure or the lesser path towards success.

Imagine:

Lodges again filled to capacity. A new petition will be read every meeting. A waiting line for persons to fill chairs. Average mason's age is once again 30. Occupation: blue collar, white collar, and retired. Child care is offered for children downstairs during the meeting. Internet access on computers in the lodge for spouses during

meetings. Computer games for the youth. Large screen televisions in reception rooms with cable T.V. for entertainment. The lodge is open for aerobics on meeting nights for members' wives. Day care set up during week days during events. Farfetched? Hmmm. Does this sound too insane?

It was once said that insanity is defined as doing the same things and expecting different results.

What if we did nothing and expected change, what would our organizations look like then?

Due to our resistance to change or adaptation, lodges will go dark due to lack of active membership. Some will be combined, growth will stagnate as elderly pass on. Concessions to the ritual will be granted to bring in anybody who can serve and pay dues - don't worry about qualifications, if you are breathing and vertical, we'll take your money. Buildings will fall into disrepair and the city will be forced to condemn them. Masonry is forced on one knee, and the opponents from every direction will find the final blow to wipe out masonry from the region, forever.

So, which route do we take? Which road do we travel? Who are we currently relying upon to ensure that masonry succeeds? Who is willing to adapt for the betterment of the craft?

The significant problems we face cannot be solved at the same level of thinking we were at when we created them. - Albert Einstein.

Here are some problems that I perceive exist:

How does a retired mason in his 60s or 70s contact 20 or 30 year old in the workforce to introduce masonry?

Do we currently rely on the 20 percent of our membership, (compromised of young members) to bring in needed 80 percent of the needed membership?

Yes, survival-revival is at hand. Do I have all the answers? No. I have suggestions. I'm sure by now, every mason has an option - and there for suggestions of their own. But, I also have a willingness to adapt as necessary for the good of the craft.

We need to embrace change. If we don't adapt to the 21st century, all hope is lost. The candidate of 30, 40 and 50 years ago is not the same breed as the one today.

What does the 1999 mason candidate want? How do we get them in? Don't get me wrong, the method for getting quality young men into masonry does not have to change, but the means does.

To be successful, we will need a new strength and strategy.

So why doesn't what we did in the past, work today? It's a change in our understanding - our paradigm.

Lifestyles have changed:

In say, 1960 the man worked, the wife was a homemaker. He came home, ate a prepared dinner, visited with the kids, and then he was off to his meeting.

Today, both the man and wife works. Dinner is fast food or the parents takes turn. Both come home to homework, laundry, and bills. The wife is just as tired as the husband and will not put up with watching the kids just so he can run out to a meeting, etc. etc. Soccer, T-ball, Choir, Scouts, High School Prom, you name it - and the family is at it. FAXs, cellular phones, Internet, HDTV, technology has made us into a complex generation.

* The complexity of the family has changed. Single families abound. Parents of breadwinners may be cared for.

* Community life is non-existent. There is no civic pride anymore. Life is too transient.

* Technological advancements. The world now comes to our doorstep. E-mail and Internet services is where the world shops, communicates, and gets involved.

* we now live in a 24 hour society. While the world runs around the clock, the lodge is open only a few hours each week. Why?

* also, the norms have changed.

- By the year 2010 in the United States, the white person will officially become a minority.

- In California next year, English will become a second language.

- The favourite male child's name in Texas and California is Jose.

- In five years, the largest majority by age will be those over 65.

So, where is the answer? It comes from us. We need to change and adapt to current trends. But, change is not easy. It requires us to get out of our comfort zone. What do I mean by the term comfort zone? Here is an experiment:

First, I'll ask each if you to clasp your hands. Notice your dominant clasp, (left thumb over right or, maybe the other way around). Now invert your clasp so that your opposite thumb is on top. Feels funny, doesn't it. Yet it appears normal to someone else. That first clasp was in your natural, comfort zone. I asked you to get out of your comfort zone and change grips. I could ask you to cross your legs, or cross your arms and prove the same effect. One way feels comfortable, the other awkward.

We need to get out of our comfort zones, even to the point of feeling awkward in order to reach the new prospect. To the outside world, you will appear normal - from their frame of reference, even though you may be uncomfortable inwardly.

We need to go where the candidates are in order to reach them and then connect with them in some way.

Here is a story to emphasize this point:

Many years ago, a mother brought her child to Gandhi and asked him to speak to her son about refraining from eating sugar. "Bring the boy back in a week." was Gandhi's reply. She did so and the following week Gandhi spoke a few moments with the boy and then bade him farewell. Perplexed, the mother asked Gandhi why he made her wait a week before speaking to her boy. Gandhi's reply: "Last week, I too was eating sugar."

We need to connect with the candidate in a way that makes them feel comfortable and then establish interest - even if this means we have to get out of our comfort zone.

Let's be brutally honest regarding masonry's image for a moment. what is the public's opinion of us right now?

To better understand what is your opinion of say, the Elks, the Moose Lodge, Exchange Club, Toastmaster, and so on? Are they also stuck in the same paradigm of 'wait-it-out and they'll come concept'? I'll bet the public can't tell the difference between a moose or a mason on any given day. From their paradigm, don't be surprised if we are all grouped together in the 'dying breed' category.

For survival, we need to change, get out of our comfort zone, make contacts and persevere... Perseverance will win the end. There are numerous examples. Here are two taken from history:

Edison just about gave up with his light bulb. He thought low resistance filaments would be the answer. They did not work. In one last attempt, he tried a high resistance filament and the world was ushered into the electric light bulb age.

A mining venture was about to go bankrupt in South Africa. They were down to their last day of operation. Credit limits were strained, men were missing paycheques. The company would go bankrupt in the morning. At ten minutes to five, a worker was about to put away his tools for the last time, but decided to dig another foot one last

time and in doing so struck the richest diamond vein in modern history.

Yes, eligible candidates will not beat a path to our doors as maybe they once did. Word of mouth is disjointed at best. Word of the Internet, television, and magazines will catch their eye today. A serious study of the typical 21st century quality Masonic candidate needs to be done. Not only that - but methods to reach and draw him in also. Our 'PR' needs to fit times.

If we are to move into the 21st century in a proactive way, we are going to have to adapt. This is indeed a call for a survival-revival.

Act or be acted upon. Now is the time.

Reference

Bro. Lawrence Reese,
C.B. Vance Council No. 85, Allied Masonic Degrees
Great Bridge Masonic Lodge, Chesapeake, Virginia.

Such is Life

by *Charlie Fotheringham*

founder of *Medwayosh Council No. 62*

*Summer's here, skies of blue,
Pleasures waiting me and you
Life so thrilling to be won,
Welcome pleasure, Good-bye God.*

*Winter's here, cold and grey,
Death approaches 'long the way,
Old and weary, almost done,
Goodbye pleasure, Welcome God.*

THE DEGREE OF MARK MASTER

John H. Roy
Kawartha Council No. 143

The degree of Mark Master is a beautiful degree and is capable of being illustrated in a manner to render it one of the most instructive and interesting in Masonry. The degree had its origin at the building of the first Temple at Jerusalem, and was originally connected with, if it did not form part of the degree of Fellow-Craft.

A Mark Lodge primarily consisted of the Overseers of the Craftsmen employed at the building of King Solomon's Temple. When a Craftsman had made the requisite proficiency to entitle him to advance to the rank of Overseer, he became a Mark-Man, Mark-Master, or the Master of a Mark, and it was therefore his duty to see that the proper Mark was placed upon the work executed by those under his immediate supervision, that it might be known and distinguished when carried up for inspection. Hence the name of the Degree.

This was the practical use of the Mark. As the Degree is particularly directed to the inculcation of order, regularity and discipline, King Solomon readily saw the need to adopt some uniform system of government in order to preserve order and regularity among the vast number of workman employed. This necessity becomes obvious when we consider the number of men engaged on the work. Exclusive of the three Grand Masters and the seventy thousand bearers of burden, the total amounted to 83,300, e.g. Overseers - 3,300 and Fellow-Crafts - 80,000.

The Overseers were selected with special reference to their mechanical and geometrical skills. The Fellow-Crafts were divided into Companies, or Lodges, of about twenty-five. An Overseer presided at the head of each of these divisions; and he was held responsible to the Masters for the manner in which the work done by those under his charge was executed. It was also his duty to see that his men were properly furnished with provisions and clothing, and

that they were regularly paid.

This system of government instituted by Solomon was not only beautiful in detail, but perfect in operation. It enabled him to begin and complete the great and holy work committed to his hands in the short space of about seven years. By the influence of this Degree, each operative Mason was known and distinguished by the Senior Warden, and disorder and confusion were completely prevented. Every part of their workmanship was distinguished from another and with the utmost facility. If defects were found in the work, the Overseers were able, without difficulty, to ascertain who was the faulty workman. Thus deficiencies could be remedied, without injuring the credit or diminishing the reward, of the industrious and faithful of the Craft.

The Mark continued to be used by the architects and builders of Europe as late as the sixteenth century, and their discovery in cathedrals and other public buildings which were erected in the middle ages is regarded as one of the most interesting results of archaeological investigation.

The ancients had a custom similar to the character we Masonically attach to the Mark that a brief reference to it may not be out of place here.

The Greeks and Romans had a custom that when any two people wished to perpetuate their friendship for one another, they would select a small piece of bone, ivory or stone and form it into some beautiful and convenient form. They would then engrave their initials or an appropriate word upon it, cut it into two parts and give to the other the part containing his own initials or corresponding half. This was for ever kept as a *pledge* of a most sacred and permanent attachment that could be formed between two friends as well as a means of identification after many years of separation. Thus the Mark is a symbol of fraternal friendship and hospitality designed to bind us in one lasting tie of fraternal love and affection.

In the Ancient and Accepted Scottish Rite, we find a mark

used in the seventh degree, *Provost and Judge*. The Ineffable Degrees, 4 to 14, are conferred in the Lodge of Perfection, and relate to the Temple at Jerusalem and to legends familiar to every Mason. In this instance, a distinguishing mark facilitates the teaching that "we should render justice to all men, that we shall be just in judging other men only when we are charitable, and that first of all give judgment against thine own faults and judge thy neighbour in righteousness. Extremely poignant teachings, my Brethren.

References:

MacKay, A.G. and C.T. McClenahan. 1924. *Encyclopedia of Freemasonry, Revised Edition - Volume 2*.

Moore, C.W. 1850. *New Masonic Trestle Board*. Published privately.

At Day's End
read by Malcolm MacKenzie
Kawartha Council No. 143

*Is anybody happier because you passed his way?
Does anyone remember that you spoke to him today?
The day is almost over, and its toiling time is through;
Is ther anyone to utter now a kindly word to you?
Can you say tonight, in parting with the day that's slipping fast,
That you helped a single person of the many that you passed?
Is a single heart rejoiced over what you did or said;
Does the one whose hopes were fading,
now with courage look ahead?
Did you waste the day, or lose it? Was it well or sorely spent?
Did you leave atrail of kindness, or a scar of discontent?
As you close your eyes in slumber, do you think that God will say,
"You have earned one more tomorrow by the work you did today"?*

THE BANNERS OF THE ROYAL ARCH CHAPTER

Mike Raynor
Dogwood Council No. 171

The Banners used in our Royal Arch Chapters while not completely accurate, according to Biblical History, have special meaning.

The Four Main Banners representing the four divisions of the army of Israel are:-

1. *An Eagle on a Blue Banner (USA) GREEN IN CANADA, This represents the Tribe of Dan.*
2. *A Man on a Purple Banner (USA) RED IN CANADA. This represents the Tribe of Reuben.*
3. *An Ox on a Scarlet Banner(USA) RED IN CANADA. This represents the Tribe of Ephraim.*
4. *A Lion on a White Banner (USA) RED IN CANADA. This represents the Tribe of Judah.*

The above banners bear a device of angelic nature according to R.A. Masonic tradition representing - integrity and understanding, strength and power, patience and assiduity, promptness and celerity, which roughly correspond to the four Cardinal Virtues of Temperance, fortitude, prudence and mercy.

According to Biblical History the colors of the Banners correspond to the colors of the stones that represent that tribe on the breastplate of the High Priest, this means that the banners above should be colored green, red, red, red. It is no mere accident that in the U.S.A., they now correspond in color in a Royal Arch Chapter to

the color of the four Veils, as they are carried by the corresponding Masters of those Veils.

The Twelve Banners of all the tribes of Israel are represented by Characters figurative of the deathbed prophecies of the Patriarch Jacob, and are as follows :-

1. The Banner of Judah was borne by Dashon its Prince. It was designated by a Lion couchant surmounted by a Crown & Scepter. Judah was the Chief Tribe, and was more eminently distinguished, both for prosperity in war and peace and quietness at home. Its dignity was marked by the Divine Favor, in choosing David from this Tribe to be the Instrument of His Blessings to the people of Israel. To the Tribe of Judah was assigned the most honorable station in the camp vis., in the East, before the Tabernacle, and under its standard the Tribes of Issacher and Zebulon pitched their tents. The color of this banner is scarlet or crimson.

2. The Banner of Issacher was borne by the standard bearer of Prince Nethareel. It was Sky Blue and was charged with a strong Ass crouching beneath its burden (some say the burden was the sun and the moon, and Rabbinical studies are inclined to this view.)" The ass is a patient animal and a proper symbol of labour. And accordingly, the prosperity of Issacher sat quietly upon the land allotted to them and cultivated it with diligence and assiduity. Instead of employing themselves in war or mercantile pursuits, they were lovers of peace and quietness. The act of the ass couching between its burdens was an opposite symbol of the indolent character of this Tribe, who would prefer a submission to every species of tyranny and oppression rather than be at the trouble of asserting their natural rights on the field of battle. Like the ass, which, though a strong and hardy beast, would rather sink tamely under the heaviest load than shake it off by exertion of its bodily powers.

3. Prince Eliab erected the Banner of Zebulon. It was Purple and

bore for its distinguishing characteristics a Ship. This was the prophecy of Jacob " Zebulon shall dwell in the haven of the sea; and he shall be for a haven of ships; and his border shall be unto Zion"

4. The device on the great Banner of Reuben, (Red or Scarlet) which was borne by Elizur, was another of the Cherubic forms vis., a Man, because Reuben was the first born of his Father, the "excellence of dignity and excellence of power." These Epithets may refer in general to the prerogatives of the first born, which Reuben would certainly have enjoyed according to his just claim, if he had not forfeited it by his offense. (He had slept with his Fathers concubine & had also helped sell his brother Joseph into captivity). And therefor his Father predicted of him: "Unstable as water thou shall not excel." And then mentions the reason why, which means that, as water by a natural propensity inherent in its substance, flows from its source in an elevated situation to a place that is lower than itself, so should Reuben fall from his Birthright, and subside into an inferior situation among the Tribes. And that prophecy was remarkably verified, for nothing great or praiseworthy has been recorded respecting the posterity of Reuben. They were inferior in numbers to the other Tribes and the Pre-eminence was given to Judah.

5. Prince Shelumiel, as the leader of the Tribe of Simeon, bore a Yellow Banner emblazoned with a Sword (some say Simeon's Banner was emblazoned with a City or a Tower). Simeon and Levi were represented by instruments of war, the former with a Sword and the latter with a Dagger; in allusion to the abhorrence testified by the dying Patriarch of the city of these two sons, in the barbarous murder of the Schemites, (their ruler's son had slept with their sister) under the assurance of kindness and good faith. Their Father therefore said " Cursed be their anger, for it was fierce; and their wrath, for it was cruel. I will divide them in Jacob, and scatter them in Israel." Having been associated in wickedness, it was ordained by a superintending Providence that their posterity should be disunited that they not be furnished with an opportunity of working evil upon their brethren,

after the example of their progenitors. Hence the Tribe of Simeon had little or no possession in the promised land, but dwelt in the midst of Judah; some of them wandered in search of a dwelling place as far as Mount Seir, and the deserts of Gideon. As for the Tribe of Levi, it was entirely dispersed among the tribes and devoted exclusively to the service of the Altar.

6. The Banner of the Tribe of Gad was under the charge of Prince Eliasaph. It was White and was emblazoned with a Troop of Horsemen. (Dr. Louthembourg has it charged with a Semeé of stars, some give it a flag.) " Gad signifies a troop; and was an allusion to the name that Jacob foretold the difficulties that would be opposed to the progress of his posterity by the hostility of their neighbors. But, though they were doomed sometimes to be defeated, yet in the end by divine assistance, they should overcome their difficulties and establish themselves firmly and peaceably in the portion allotted to them. This Prophecy was fulfilled to the letter; for the Tribe occupying a country beyond Jordan, were necessarily exposed to the incursions of the Ammonites, from whom they suffered severely; but at length, through the military talents of Jephthah, the Ammonites were finally subdued and troubled them no more.

7. Ephraim stepped into the inheritance of his Father Jacob and was elevated into one of the leading Tribes of Israel. His Green Banner, borne by Prince Elishama, was consecrated with the figure of a cherubic emblem of the Deity, viz., an Ox that denoted patient industry and strength. Thus Jehovah said, "Ephraim is the strength of mine Head."

8. Prince Gamaliel led the Tribe of Manasseh. Their tents were pitched under a flesh colored Banner, which was charged with a Luxuriant Vine, Planted By The Side Of A Wall which its tendrils overhung. (Some give this Banner a Unicorn and others a Palm Tree). "Joseph is a fruitful bough growing by a well watered soil, and shooting forth two luxurious branches." This referred to the Tribes

of Ephraim and Manasseh; and the prediction was fulfilled by their pre-eminence. Of Joseph it was said: "The archers sorely grieved him, and shot at him and hated him; which referred to the persecutions of his Brethren who sold him into Egypt , to the false accusation by which he was thrown into prison. But "his bow abode in strength, and the arms of his hand were made strong by the almighty God of Jacob." As his enemies were termed Archers, so he is here said to be armed with a bow in his own defense, by which he triumphed over his enemies, and rose to the highest state of worldly prosperity

9. Abidan, Prince of the Tribe of Benjamin, was designated by a Green Banner, emblazoned with a Wolf, because it was ever a warlike and cruel Tribe. It was predicted; (Benjamin shall raven like a wolf in the morning he shall divide the spoil". Though Benjamin was a great favorite of Jacob, as being his youngest son, yet he conferred no peculiar blessing on him, but describes him as the father of a fierce and warlike people. This is evident proof that Jacob acted under the influence of Divine inspiration. The Tribe accordingly partook of the character then depicted; they made war single-handedly against all the other Tribes, and overcame them in battle. Saul also, who sprang from this Tribe, possessed great military talents. His whole life was spent in war; and at length he, as well as his sons, was slain in battle.

10. The Tribe of Dan was the largest Tribe next to Judah, and it was for this reason probably that it was placed in the rear. The great Banner was borne by Prince Ahiezer. It was a Bright Green Color and charged with an Eagle, a component part of the Cherubim, denoting wisdom and sublimity. (Some give Dan a Banner with the device of a Serpent biting the Heels of a Horse, some an Eagle bearing a Serpent in its Talons, others a Serpent only, and one author thinks Dan's standard bore a Lions Whelp). The name of Dan signifies Judging; and therefore Jacob said "Dan shall judge the people". Or in other words, that Tribe should be one head of one of the great divisions . he said further; "Dan shall be a Serpent by the way", and that the Tribe of Dan was remarkable for defeating their enemies

rather by policy than by force, of which there are many instances in the Bible. The Tribe of Dan, however, were ringleaders in idolatry and were the first who apostatized (forsakes) from God.

11. Prince Pagiel unfurled the Banner of Asher, which bore a flourishing Tree, or a Cup. Its color was Purple. Asher's Tribe is promised a tract in the Holy Land, which should be fruitful and prolific, and accordingly it produced the necessaries of life in abundance and Mount Carmel abounded in the choicest fruits.

12. The Banner of Naphtali was borne by Prince Ahira, and was designated by a Hind. Its color was Blue. "Naphtali is a Hind let loose; he giveth goodly words". This prophecy denotes that the posterity of Naphtali should be a spirited and free people; and that the Tribe should be fruitful and undergo a prodigious increase. And thus, from four sons, whom Naphtali brought with him into Egypt, proceeded upward of 50,000 descendants, when they were emancipated from their captivity. Their portion was in upper Gallilee, a country always noted for the productivity of its soil. This agrees with the blessing which was given to the Tribe by Moses; " O Naphtali, satisfied with favor and full with the blessings of the Lord,"

There has also been suggested that each banner has a philosophical significance and this requires that the banners be arranged in the order that they are placed in a Royal Arch Chapter

6/ Manessah - pink, a vine beside a wall - the wandering of the vine represents uncertainty and denial, and must be coupled with its brother

(12) Ephriam -green - an ox representing fruitfulness and affirmative attitude of mind. When these two faculties are expressed in harmony then Divine Order is established, this indicates that as we must pass through then to approach the V.O.S.L., all must be in harmony if we are to understand His

Holy Word.

- 5/ Benjamin - green - a wolf - translated from the Hebrew as son of the right hand, son of good fortune, productiveness. This represents faith in the consciousness of man, having conquered the negative thoughts he is willing to share as a wolf shares the prey with the pack.
- 4/ Dan - green - a serpent biting a horses heel, the Hebrew translation is a judge or advocate. This refers to the faculty of judgement before achieving the spiritual plane. This is critical and must be tempered with love.
- 3/ Asher - purple - a cup - Hebrew translation - straight, prosperous, happiness, blessedness. Brings to mind that uprightness of Character and bespeaks of ideas - that our faculties should present the spiritual and not the material.
- 2/ Naphtali - blue - a hind, Hebrew translation is wrestling and refers to the casting out by prayer and meditation those material thoughts we accumulate and we must open our minds to light and truth.
- 1/ Judah - crimson - A Lion with crown and sceptre - Hebrew translation praise Jehovah and celebrate with him. This indicates that praise and joy in the Almighty through prayer and praise can draw from him god like thoughts and accumulate spiritual substance, life and intelligence that lead to jubilant thanksgiving not supplication.
- 7/ Issachar - sky blue - an ass crouched between two burdens. In Hebrew this means He will bring reward, that there is a reward. This says that active zeal and indicates that this zeal and hard work will bring rewards and compensation not in the material bet in the spiritual sense.

- 8/ Zebulun - purple - a ship - Hebrew translation Habitation or dwelling. Not a material dwelling but a spiritual one through the orderly progressive abundance of a universal mind represented by the sea and the feeling of security indicated by the ship. The haven of our homes bring us feelings of security.
- 9/ Reuben - scarlet - wavy lines - Hebrew translation a son seen, vision of the son, this refers to thoughts coming from and belonging to a conscious mind and bespeaks understanding.
- 10/ Simeon - yellow - a sword and dagger crossed - The Hebrew translation is hearing, obeying, and one who listens and obeys, receptive. This refers to the state of mind in the devout that looks for and listens to spiritual guidance from the Almighty.
- 11/ Gad - a troop of horsemen - Hebrew translation is fortune, fortunate, or dispenser of fortune. This brings to mind the faculty of power but mostly on a personal plane and not yet lifted to the true spiritual expression.

This leads us to the positive attitude of mind represented by the banner of Ephraim, which has already been presented. It shows that steady progression required in us if we are to follow in the paths leading to a contemplation of the wondrous works and blessings of the One whom is our own Great Leader and Architect from above. When one studies the Great Religions of the world, it is satisfying to find that though the Name Changes, the rules and blessings laid down in each VOSL are nearly identical. Only our view of what is our just reward is tempered by our own social and racial mores.

To properly identify these Tribes and families, All of these Children were fathered by Jacob except Ephraim and Manesseh.

MOTHER	NAME	BANNER	BLESSING OF JACOB
LEAH	REUBEN	RED WAVY LINES	AS WATER
LEAH	SIMEON & LEVI	YELLOW A DAGGER OR SWORD	WANDERERS, FOR THEIR CRUELTY. LEVI BECAME ATTENDENTS AT THE TEMPLE
LEAH	JUDAH	CRIMSON A LION	TO RULE AS A LION
BILHAH, RACHEL'S MAID	DAN	GREEN, A SERPENT	TO BE A JUDGE OF HIS PEOPLE
BILHAH	BAPHTALI	BLUE, A HIND	FRUITFUL AND MULTIPLY
ZILPAH, LEAH'S MAID	GAD	WHITE, A TROOP OF HORSEMEN	TROUBLE, BUT OVERCOME ALL IN THE END
ZILPAH	ASHER	PURPLE, A CUP	HIS BREAD SHALL BE FAT OR PLENTY
LEAH	ISSACHER	SKY BLUE, AS ASS	A STRONG BUT PEACEFUL PEOPLE
LEAH	ZEBULON	PURPLE, A SHIP	TO DWELL ON OR BY THE SEA
LEAH	DINAH		
RACHEL	JOSEPH		THE FRUITFUL BOUGH, AND A BOWMAN
	JOSEPH'S SON EPHRAIM	GREEN, AN OX	TO BE A FRUITFUL BOUGH, BY A WELL
	JOSEPH'S SON MANESSEH	PINK A VINE OVER A WALL	THE OTHER HALF OF THE FRUITFUL BOUGH
RACHEL	BENHAMIN	GREEN, A WOLF	TO RAVEN AS A WOLF

The original of this was given by Herbert Pickering . I have added to it from other papers, the Volume of the Sacred Law and other researches notably Most Excellent Comp. Len. Pickell.

HISTORY ON TWO CANADIAN MILITARY LODGES

Michael Jenkyns
Colonel By Council, No. 217

Sovereign Master and Brethren, thank you for the kind invitation to speak with you tonight.

Tonight I thought I would provide an update on the military lodges which I have been researching and present to you the background and history to two Canadian "military Lodges" which are not reflected in the work of other researchers into this area. One worked in the original Red River Settlement (Winnipeg) and the second worked in the Assiniboine Territory (now Saskatchewan)

To be fair, the few Masonic researchers who have been covering this area have a great deal of ground to cover, and have done a tremendously fantastic amount of research. It does not help them to deal easily with a subject that:

- covers the globe;
- consists of approximately 500 Masonic Lodges holding Warrants from the Grand Lodges of Ireland, Scotland, Antients, Moderns and United Grand Lodge;
- primarily existed in the period 1727-1850's; and
- about which many, many of the documents which we take for granted today - such as Annual Returns, copies of correspondence and actual Warrants - either didn't exist or have become lost and destroyed over time, particularly during the many wars which have occurred on the continents.

I would like to begin with a short survey of Canadian history - very short and taking about two minutes.

The history of Canada is one which can be portrayed as a movement of peoples from three directions:

- the eastern area slowly spreading from Halifax and Louisbourg, around the Gaspé Peninsular and up the St. Lawrence, across the Great Lakes and then across the prairies, a movement which began almost with the establishment of Halifax in 1749;
- the western area, surveyed from Britain across the Pacific Ocean beginning in about 1777/8 with the Spanish and British (Capt. Cook). The Rockies formed an extremely formidable barrier as the big push for discovery from the west was very, very limited; and
- a limited movement of people from the northern area (Hudson's Bay) south and westwards primarily in search of furs, and other resources as well, beginning in 1733 when J. Robson, an experience first stone-mason arrived at the mouth of the Churchill River to begin construction of Fort Prince of Wales.

The evolution of government up to 1867 was slow but positive. Confederation saw the establishment of the Provinces of Nova Scotia, New Brunswick, Prince Edward Island, Quebec and Ontario as a potential counter to US expansionism. British Columbia remained a British colony. But the large gap of the prairies in between these two "pink-coloured" British areas offered scope for the Americans.

In this area there were very few white people, many Indians and a large number of people of white-Indian blood of which the Metis were probably the largest and, relatively speaking, the best organized on a political level. It was an area (south of the present border) which was open across the United States. It was becoming home to the many Indians who were being pushed westwards out of their traditional lands in the east by the growing population of the eastern seaboard as well as the inexorable spread of Americans in search of the elusive "American dream".

As the Indians moved, so did the United States military,

predominantly in the form of the well-known US Cavalry. For those who have forgotten, one of the most famous American Indians of the mid 19th Century was Sitting Bull whose Sioux Indians regularly crossed and recrossed the "border" in their nomadic way, following the declining herds of Buffalo. The destruction of the 7th US Cavalry at the Little Big Horn soon led to increased cavalry units being assigned to the northern mid-west states in attempt to catch him and destroy the Indians, or at least their ability to make war on Americans.

Northern Light Lodge

The first Masonic Lodge in what is now Manitoba was Northern Light Lodge, Fort Garry, Red River Settlement, Prince Rupert's Land. Instituted under dispensation by the Grand Lodge of Minnesota dated September 15, 1863; it went out of existence in 1869.

The original Warrant was issued for "Bros. C. W. Nash, J. L. Armington, A. T. Chamblin, Chas. S. Mix and eight others, who were enroute for Fort Pembina, Dakotah Territory"¹. Bro. Nash and the others named on the Dispensation were members of a contingent of US Cavalry, under the command of a Major Hatch, sent to Fort Pembina to patrol the area². Failing to find adequate supplies at the Fort, the unit moved on to the Red River Settlement. This move across the border was apparently taken with the approval of British Authorities - the Cavalry having been sent out as one of a number of such units against the Sioux Indians. Both Lieutenants A. C. Nash and Chas. S. Mix, noted in British (i.e. Canadian) records of the period, were recognized as being legitimately on the British side of the border.

¹ *Freemasonry in Manitoba 1864-1925*, p. 6, cited from the address of the Grand Master of Minnesota at the 11th Annual Communication of that body.

² In *Early Freemasonry in the Canadian West*, CMRA Paper 4, presented February 27, 1951, William Douglas, refers to the unit as "Hatch's Independent Battalion of Cavalry, Minnesota Volunteers".

Following this visit by the cavalry, several settlers from the Red River Settlement travelled to Fort Pembina and allied themselves with the Lodge. *The Nor'-Wester*³ issue of March 17, 1864, noted that "A party from this Settlement proceeded to Pembina . . . to join the Masonic Order . . . they took the necessary degrees to qualify them to open a Lodge here, which is their intention to do on receipt of a Dispensation from the Grand Lodge, application for which has already been made . . .".

The actual date of the request for Dispensation was April 27, 1864. (The original of this Petition, which remained in the archives of the Grand Lodge of Minnesota, was given by that Grand Lodge to the Grand Lodge of Manitoba, at the 1955 Communication.) The Petition for Dispensation proposed Bros. John Schultz as W.M.; Andrew G. B. Bannatyne as S.W.; and William Inkster as J.W.. The Petition was signed by Andrew G. B. Bannatyne, William Inkster, Charles Curtis, W. B. Hall, Robert Morgan, William Coldwell, John Schultz and Matthew Connar. The inaugural meeting of the Lodge was held in January 1864.

In May 1864 the Cavalry unit at Fort Pembina was transferred to Fort Abercrombie and no masons are believed to have remained at Fort Pembina; the Dispensation, papers, records petitions and other documents were returned to the Grand Lodge of Minnesota.

However, given the Petition by the Canadians, the Grand Lodge of Minnesota issued a new Dispensation on May 20, 1864, to the Canadian members of Northern Light Lodge, giving them the same name but changing the domicile to "the Red River Settlement, British Possessions". The name was originally recommended by the Charter Master, W. Bro. Lieutenant C. W. Nash, after having watched the northern lights as seen from Fort Pembina.

³ *Freemasonry in Manitoba 1864-1925*, p. 12, notes that the *Nor'-Wester* was jointly owned in 1864 by Dr. John Schultz, the first W.M. of Northern Light Lodge, and Mr. William Caldwell, the Lodge's first Secretary.

The first meeting of the new Lodge was held on November 8, 1864, in "... the Lodge Rooms in the building of A. G. B. Bannatyne, Esq." It was evident that between May and November additional Masons had joined the Lodge as the election of officers shows - Bros. A. G. B. Bannatyne elected as Secretary; W. B. Hall, S.D.; C. Curtis as J.D.; J. E. Sheal as Treasurer; and R. Morgan as Tyler. Three Petitions for Initiation were received and referred to "a Committee". On November 21, 1864, Rev. Thomas Thistlewaite Smith and Rev. W. H. Taylor were initiated, and Rev. Archdeacon J. Hunter was initiated on November 28. Meetings were to be held every alternate Monday. On December 27, 1864, the Lodge celebrated the annual Festival of St. John.

At the Annual Communication of the Grand Lodge of Minnesota, held on October 24, 1865, the Grand Master acquiesced to the request of the Lodge that the Dispensation be extended.

The last written minutes of the Lodge in the only known, surviving Minute Book, are for the meeting held on April 18, 1866. It includes a resolution for a Bro. T. Bunn "who is going to Canada", to procure a Charter from the Grand Lodge of Canada. There are no further written minutes indicating the activities of the Lodge and it had always been assumed that the Lodge expired at that time.

The Proceedings of the Grand Lodge of Minnesota for 1866 note the receipt of a remittance of \$22.00 for dues had been received but that "no returns had been sent in by the Lodge".

The Proceedings of Grand Lodge for 1867 indicate that Northern Light Lodge was working at that time and that the Dispensation had been renewed on October 21, 1866. A Grand Lodge report of October 1867 recognized that difficulties of travel and transportation could well have accounted for the lack of annual returns. On October 24, 1867, a Warrant for Northern Light Lodge, No. 68, GRMinn. was issued.

Probably the last election of officers was held on December 23, 1867: Bros A. G. B. Bannatyne, W.M.; Bro. T. Bunn, S.W.; John Bunn,

J.W.; E. L. Barber, Treasurer; Hector McKenzie, Secretary; C. J. Bird, S.D.; Charles Curtis, J.D.; and E. H. G. G. Hay, Tyler. It is considered likely that the Lodge ceased working at the start of the (first) Riel Rebellion in 1870, at which time it is believed to have numbered about 26 or 27 members. Bro. T. Bunn provided the jewels of Northern Light Lodge to Lisgar Lodge, Lower Fort Garry.

The January 1869 Proceedings of the Grand Lodge of Minnesota note that "The Lodges chartered at the last Grand Lodge (October 24, 1867) have all been properly constituted, either in person or by proxy, except Northern Light Lodge, No. 68, at Fort Garry, British America; the charter of the Lodge remains in the possession of R. W. Bro. Grand Secretary." The great distance of Fort Garry from an organized Lodge has rendered it impracticable to constitute the Lodge and install its officers.

At the Annual Communication in 1870, the minutes of the Grand Lodge of Minnesota read "Charter revoked, 1870".

Wimburn Laurie Lodge

In 1869 the Government of Canada placed the "North-West Territories" under its control. Many of the inhabitants (mostly Metis half-breeds) being dissatisfied with the agreement which did not provide for self government and the traditional ownership of land, rebelled under Louis Riel who established a Provisional Government. Following the failure of the rebellion of 1870, Riel retired to the United States and became a teacher in Montana. By 1885 relations were again strained to the breaking point and this time both white settlers and the Metis half-breeds called for Riel's return to lead them against Ottawa.

The Government's response was to again call out a military expeditionary force against the rebels. The first troops mobilized were the only militia between Winnipeg and the Rockies - the 90th Winnipeg Rifles and the Winnipeg Field Artillery - under the command of the Major-General commanding Canadian Militia - Frederick Dobson Middleton. This was followed up with mobilization

of the Queen's Own Rifles and 10th Royal Grenadiers (both in Toronto), the 65th Mount Royal Rifles (in Montreal) and the 9th Voltigeurs (in Quebec). Some 600 of the Toronto troops left by CPR followed by those from Montreal and Quebec. Beyond the rail system (such as it was, with gaps across parts of Northern Ontario) the troops were forced to travel by foot, cart, horseback and river steamer. Half the troops arriving in Winnipeg continued by rail to Swift Current where a supply base was established under the command of Major-General John Wimburn Laurie and the troops and supplies then sent down river to Middleton.

In 1885 the Grand Master of Nova Scotia was M. W. Bro. John Wimburn Laurie. Upon being promoted to Major-General he accompanied troops heading to Manitoba and Saskatchewan.

Thus it was that at the Annual Communication of the Grand Lodge of Nova Scotia in June 1885 a telegram was read to Grand Lodge from the Grand Master advising that he had granted a Dispensation to a Lodge, "Wimburn Laurie" at Moose Jaw, the members of which belonged to the armed forces. The Lodge was of short duration. When the troops left the West, the Dispensation was withdrawn.

I must apologize for leaving you all hanging at this juncture. I am only now writing to my colleague, the Grand Secretary of the Grand Lodge of Nova Scotia (Bob Northup), asking him to check through the Archives and send me copies of the relevant correspondence which Grand Master Laurie sent and received regarding the Lodge. Perhaps at a future meeting I may be able to update you on details of their meetings and membership.

I see I have already put some of you to sleep. So I will say "thank you" for inviting me here this evening.

THE FIRST ARTIFICER IN METALS

Malcolm M^{re} Kenzie

Read to Kawartha Council No. 143

The first of anything is always a subject of great interest, Masonic or otherwise. Here, in the person of Tubal Cain, we have the very first person in the world's history to whom the Craft owes anything. There are, of course, those who might, with a certain amount of justice, say that if it had not been for Adam and Eve there would have been no Freemasons at all; but we may dismiss their claim with the suggestion that neither of them was aware what benefit was being conferred on the world, and it was therefore quite unconsciously that they acquired any right to the regard of the Craft. But in Tubal Cain there is one who of set purposes rendered legitimate service, and who consequently is respected wherever Freemasons meet as such.

Let us look into his family connections as a commencement. He was one of the sons of Lamech and Zillah, his wife. There was another wife named Adah, and these two ladies have between them the distinction of being the first females to be referred to by name in the history of the world, after our first mother.

The family comprised three sons and a daughter, all of them of note in the world of invention. Tubal Cain was the first worker in metals, and also the instructor of such, the two metals specifically mentioned being brass (bronze) and iron. His sister was named Naamah, who was credited with having discovered the art of weaving grasses. On the other side of the house were the two sons of Adah, called respectively, Jabal and Jubal. The former of these "was the father of all such as dwell in tents and have cattle, "and the other, Jubal was the "Father of all such as handle the harp and organ (pipe)."

There is a coloured frontpiece to volume 8 of "*Ars Quatuor Coronatorum*", in which these four Worthies are picturesquely illustrated as practising their respective industries. According to the account given of this gifted family by Josephus, it would appear that

Tubal Cain "was addicted to martial exercises," which probably means that from time to time he found himself involved in various quarrels, and was driven to find for himself some weapon more effective than the bow and arrow, in the picture referred to he is, in fact, shown as turning his back somewhat scornfully on these primitive implements.

When Cain killed a man, he was compelled to put himself under supernatural protection, being without other means of defence. But Lamech has a son who can forge weapons and thus put himself far in advance of his fellows, and thus Lamech can defy his enemies until seventy times seven.

Tubal Cain is referred to by one writer as Chrysor, possibly a corruption of the Hebrew Choresur, meaning a smith or a worker in fire. Eusebius, the Christian historian, has preserved writings by some unknown person, who probably flourished in the time of Gideon, from which it would appear that he was at one time identified with Hephaestus, who in Greek mythology corresponds with Vulcan in the Roman. He invented fishing-hooks and was the first navigator. Bishop derives the name "Vulcan" from Tubal by an etymological process that does infinite credit to his ingenuity, but which is not entirely convincing. Thus the worship of Vulcan may be traced to the estimation in which his prototype was held, and he goes on to institute a similar parallel between Jubal and Apollo.

Here it might be mentioned that Tubal is the name of a savage tribe often referred to in the historical books of the Bible coupled with Meshech. They are the names of two tribes - the Moschi and the Tibareni - dwelling in Asia Minor. The last Tubal and Meshech were sons of Japheth, born after the flood. The Tibareni are mentioned by Herodotus in the Bible and references to them in the prophetic books are very frequent.

The Tubal under notice, however, is quite distinct from the one just mentioned.

Exactly how this distinguished craftsman came to be saddled with Masonic responsibilities is not known. His first introduction to

Freemasonry is to be found in the "Legend of the Craft". This is the name given to certain old records written in the 14th, 15th and 16th Centuries. Many of the old manuscripts have been lost. From one of them, happily preserved, and known as the *Dowland Manuscript*, we extract the following:

Before Noyes flood there was a man called Lameche, as it is written in the Byble in the Book of Genesis, and this Lameche had two wives, and the one Height Ada and the other Height Silla, by his first wife Ada he got two sons, and that one Jabell, and the other Tuball. And by that other wife Silla he got a son and a daughter. All these four children founded the beginning of all the sciences in the world. And this elder son Jabell found the science of Geometrie, and he departed flocks of sheepe and lambs in the field, and first wrought house of stone and tree, as is noted in the chapter aforesaid. And his brother Tuball found the science of Musicke, songe of tonge harpe and orgaine. And the third brother Tuball Cain found smithcraft of gold, silver, copper, iron and steele, and the daughter found the craft of weaving. And these children knew full well that God would take vengeance for synn, either by fire or by water; wherefore they writt their science that they had found in two pillars of stone that they might be found after Noyes flood. And that one stone was marble, for that would not bren with fire. And thast other stone was clepped laterns, and would not drown in noe water.

This is all that refers to our hero, and serves to explain how we as Freemasons come to know anything about him.

Lamech and his family came from a tainted stock. He was the fifth in descent from Cain the Fratricide, and it may well be that all the descendants of the first murderer seemed to feel that they too bore the brand. It is a law as old as the world that the sins of the fathers are visited on the children to the third and fourth generations. Cain's prosperity is not referred to after Lamech, and the probability is that he and his family perished in the flood. Both Jubal and Tubal Cain are credited in the Masonic Legend with some prescience of what was to occur, and each of them made some provision whereby the arts they had discovered should not be lost to the human race.

THE LETTER "G"

from Transactions of the Kawartha Council No.143

He entered the lodge and filled each chair,
Was sent to the East and presided there,
He could give the letter of each degree,
But fell way down on the letter "G".

Though he said each head must "in honour bow",
Yet out of the lodge he forgot, somehow,
For from his careless and prayerless lip,
The Name of Jehovah would oftimes slip.

He received the lecture with solemn tone,
When the letter "G" to the lodge was shown,
But we knew at once why the world did scoff,
When we heard this man with apron off.

The Fellowcraft, too, when the lodge was through,
Listened as you and I would do,
But the work though finely exemplified,
Was spoiled by his talk in the room outside.

For no one did as the Master said,
Not a "humble bow" from a single head,
So the Fellowcraft thought as he said goodnight,
"I will tal as before and t'will be alright".

If Masonry does what we claim for it,
We should guard our tongues lest we forget,
To use the great high Name with care,
While employed at work or engaged in prayer.

For the world is watching both you and me,
To see if we honour the letter "G",
And our lives and teachings they compare,
To see if we're plumb and on the Square.