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Day

SATURDAY SEPTEMBER 29, 2007

Defining the Lewis

PRESENTED AT THE VANCOUVER GRAND MASONIC DAY, SEPTEMBER 29, 2007
BY R.W. BRO. DONALD E. STUTT, LEWIS LODGE NO. 57



WHAT IS a Lewis? That is the question which started this paper. We know that there are two types of Lewises, speculative and operative. That is the essence of this paper.

The lodge I belong to is called Lewis Lodge No. 57. Over the last number of years many new members have asked for more details about the two types of Lewises presented to them upon joining our lodge.

On the front of our lodge notice there is an image similar to the Entered

Apprentice tracing board. In the bottom right corner there is a tripod with ropes and pulleys attached to a stone. The text accompanying this image, states:

“The word LEWIS denotes strength, and is depicted by certain pieces of metal dovetailed into a stone and forming a cramp, which when used in combination with some other mechanical powers, such as a system of pulleys, enables the operative Mason to raise great weights to certain heights, and fix them on their bases.

LEWIS likewise denotes the son of a Mason. His duty is to bear the burden and heat of the day, from which his parents, by reason of their age, ought to be exempt; to assist them in time of need, and thus render the close of their days happy and comfortable. His privilege for so doing is to be made a Mason before any other person however dignified.”

At this point I started looking for more information. Searching through the Internet and our Grand Lodge library, using the word “lewis”, I have found two types, which are:

- Speculative - derived from Freemasonry
- Operative - derived from stone masons

Speculative Masonry

From the text of the Lewis Lodge notice it states, “LEWIS likewise denotes the son of a Mason”

Son of a Mason or Free Mason

Where did the word come from? Probably from the old French word *léwis* meaning “any contrivance for lifting”. In the English system of Freemasonry, the lewis is found on the tracing board of the Entered Apprentice, where it is used as a symbol of *Strength*, (English Constitution) because by its assistance the heaviest of stones can be lifted with comparatively little exertion. The son of a freemason in England is called a lewis, because it is his duty to support the sinking power and aid the failing strength of his father.

Or, as Dr. George Oliver has put it, “To bare the burden in the heat of the day that his Parents may rest in their old age, thus rendering the evening of their lives peaceful and happy.”

In Brown’s *Master Key* (1794), which is supposed to represent the

Prestonian Lecture, we find the following:

Question: What do we call the son of a Freemason?

Answer: A Lewis.

Question: What does that denote?

Answer: Strength.

Question: How is a Lewis depicted in a Masonic Lodge?

Answer: As a cramp of metal, by which, when fixed into a stone, great and ponderous weights are raised to a certain height, fixed on their proper bases, without which Operative Masons could not so conveniently do.

Question: What is the duty of a Lewis to his aged parents?

Answer: To be made a Mason before any other person, however dignified by birth, rank or riches, unless he by complaisance waives this privilege.

A Lewis is born...

The term occurs in this sense in ‘The Deputy Grand Master’s Song’ printed in the second edition of Anderson’s *Constitutions* published in 1738, written as a sort of ‘loyal toast’ to be sung by the brethren around the festive board:



Chain-linked Lewis.



Indented Lewis Holes.

*"Again let it pass to the ROYAL lov'd NAME,
Whose glorious Admission has crown'd all our Fame:
May a LEWIS be born, whom the World shall admire,
Serene as his MOTHER, August as his SIRE."*

Frederick Louis, Prince of Wales and Augusta, his wife, were about to produce an heir to the throne of England. On 4 June 1738 a grandson of King George II was born amid general rejoicing. His father, Prince Frederick had been made a freemason in the previous year, 5 November 1737. The boy would reign as King George III (1760-1820), and although he would not fulfill the wish expressed in the song and follow his father into the Craft and therefore become a 'Lewis', three of his younger brothers, the Dukes of York, Gloucester, and Cumberland would be initiated. Indeed, Prince Henry, Duke of Cumberland, initiated in 1767, would serve as the Grand Master of England, 1782-1790.

It is sometime stated that a Lewis may be initiated before he is twenty-one. Not so under the English Constitution. The Scottish Constitution, however, will allow a Lewis to be made at eighteen years. This is not practiced in North America.

In a statement issued in 1989 by M.W. Bro. The Duke of Kent, the Grand Master of the United Grand Lodge of England, the current use of the term is defined: "A Lewis is the uninitiated son of a Mason and it does not matter whether the son was born before or after his father became a Mason. When a Lewis is one of two candidates being initiated on the same day he would be the senior for the purpose of the ceremony. Being a Lewis is not grounds for dispensation to enable him to be initiated under the age of 21." (*Proceedings* 1989, Fraternal Correspondence, p. 237.)

Honour thy father ...

In the days of operative Freemasonry, it was a great source of pride when a son followed in his father's footsteps and was Entered as an Apprentice, his name 'entered' on the roll, and thereby admitted to the lodge. To study his father's skills and learn to use his father's tools were manifest expressions of the greatest honour and esteem a son could pay. It was common to carry on the tradition through several generations in the same family.

It is a heart-warming day when a young man first shows interest in Freemasonry and asks his father how he might become a freemason, and it is a proud day when that son, in the fullness of time, is admitted a member of his father's lodge by initiation

To moralize on...

On the day that King Solomon laid the foundation stone of the Temple, beginning the construction of the great building project conceived by his father David, but given to his son to complete, the last words of King David may have come to his mind.

When the time of David's death drew near, he gave his last charge

to his son Solomon: "I am going the way of all the earth. Be strong and show yourself a man." (1 Kings 2:1)

Grand Lodge of Canada

At the 151st Annual Communication of the Grand Lodge A.F.&A.M. of Canada in the Province of Ontario, in 2006, Section 384 of their *Book of Constitution* was amended to recognize and authorize the wearing of a Lewis Jewel in their Grand Jurisdiction.

384. (a) The Grand Lodge recognizes and adopts the usage of the Lewis Jewel in our jurisdiction.

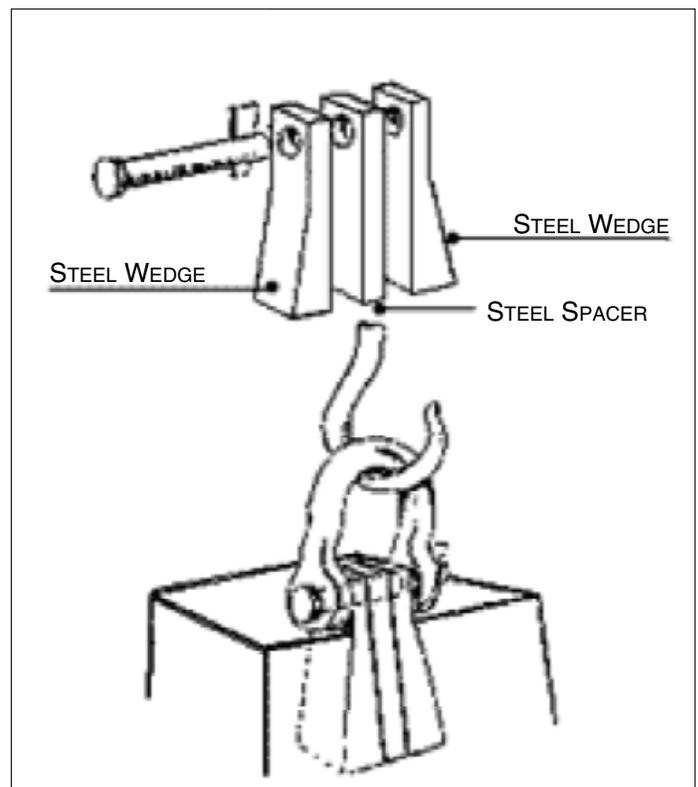
The current first paragraph renumbered 384(b) and amended to read as follows:

384. (b) No jewels shall be worn in a lodge other than those specified for the officers, except the jewel of a Past Master, a representative of another Grand Lodge, a Royal Arch Mason, a Lewis Jewel, the Veteran Jubilee Medal, the Maple Leaf pin with the square and compasses, the Grand Master's Meritorious Award, and any other jewel, button, or medal specially designed and/or authorized by Grand Lodge, and any lodge insignia approved by the Grand Master.

The following article, edited for length, is reprinted from the New Orleans Scottish Rite *Trestleboard*, Nov/Dec 1998.

Editor's Note (editor unknown): In 1871, the Supreme Council published "Reception of a Louveteau" by Albert Pike. This 70-page treatise details the rules and ceremonies for a young man being formally adopted by a Masonic Lodge. The public ceremony takes place in the spring. The boy's mother or godmother is present, dressed in white, as is his father or other near male relative, dressed in black. If any of these are absent or considered unfit, they are replaced by the sisters or wives of Masons or by past officers of the Lodge. There is a special arrangement of the Lodge room, specific ritual paraphernalia, and an elaborate, inspiring ceremony.

The ceremony specifically mentions the age of 14, but it is clear that a Lewis may be younger, but under 21. Ill. Bro. John J. Robinson,



Lewis inserted into stone's cavity.



Drilling hole for Lewis pins.



New carving is lifted using a hoist and carefully placed in position.

33°, in *A Pilgrim's Path*, recommended the revival of this masonic custom because it can provide beneficial adult guidance to young men during their formative years. Ill. Robinson outlines a ceremony, no longer than 45 minutes, where the young man, ideally age 12, is introduced to the Lodge by his father, a Mason. The Worshipful Master then briefly explains the Lodge and Freemasonry to the young man, accenting that any man in the room "is with your father in Masonic brotherhood. Just as any one of them would help your father, so any of them will help you, if ever you need it." The Lodge then closes with a benediction, refreshments, and the presentation of a gift, such as a baseball cap with the Square and Compasses on it, to the young man.

Ill. Robinson concludes: "That boy will go home and tell his mother, brothers, and sisters what he experienced that night. And what will he talk about to all his friends at school the next day? In terms of membership, he won't even be eligible to apply for membership for nine more years, but there should be more immediate benefits. He will no longer be puzzled by or feel left out of a part of his father's life. As to the fatherly complaint about the subject of Masonry expressed in 'I don't know how to bring it up,' that problem is gone. Chances are rather good that his son will bring it up. And when the boy hears that Dad is going to a lodge meeting tonight, he knows very well where his father is going. He'll feel special." (pp. 140–43).

Operative Masonry

From the text of the Lewis Lodge notice it states, "The word LEWIS denotes strength, and is depicted..."

Are there different types? How many are there?

There are five varieties, which are:

- Chain-Linked Lewis
- Two-pinned Lewis
- Three-legged Lewis (Dovetail Lewis or Boxed Lewis)
- Split-pin Lewis
- External Lewis

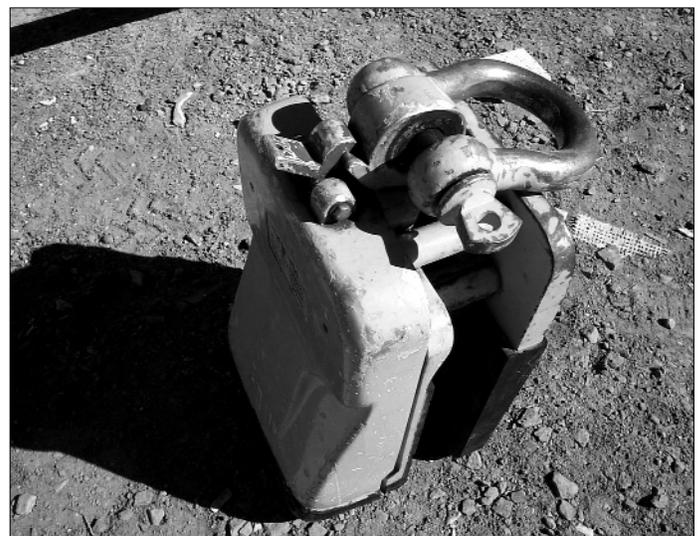
What is a Lewis ?

A Lewis is a steel lifting device used by stonemasons to lift large stones into place with a crane, chain block or winch. It is inserted into a specially prepared seating in the top of a stone, directly above its centre of mass. It works by transferring the stone's own weight into leverage on the seating.

A Lewis is most useful when it is not possible to lift the stone with chains or slings, because of either the location or shape of the stone, or delicate projections e.g. the closing stone in a string course; cylindrical column drums; decorated column capitals; coping stones in a pediment. Heavy ashlar stones are also bedded using a Lewis.

The name Lewis probably came from the Latin *levis* meaning 'to levitate'.

The specially shaped hole that is shaped to fit the device is known



External Lewis: Gravity-clamp Slab Lifter.



Split-pin Lewis.

as a 'Lewis hole'. Lewis holes in the uppermost masonry coursings are neatly repaired with matching indented plugs after the stone has been set in place. The position of the hole drilled must be precisely calculated so that the stone lifts level to allow accurate positioning during assembly. The correct positioning of the hole is not obvious, due to the irregular shape of each block, but must be at the exact centre of gravity.

The contrivance or apparatus was known to the Romans, and several taken from old ruins are now in the Vatican. In addition, in the ruins of Whitby Abbey in England, which was founded by Oswy, King of Northumberland in 685, large stones were discovered with the necessary excavation for the insertion of a Lewis.

Chain-Linked Lewis

The Chain-linked Lewis or Chain Lewis is a lifting device made from two curved steel legs, linked by three steel rings. The legs fit into a seating cut in the top of the stone, above the centre of mass. It works by transferring the stone's own weight into leverage on the seating. When the top of the curved legs are pulled together by the rings, the bottom portions are forced into the lower part of the seating, thereby providing enough friction to lift the stone.

Two-pinned Lewis

A Two-pinned Lewis is a stone-lifting device consisting of two 13 mm diameter steel pins, linked by a short chain. The pins are inserted into opposing holes that are drilled into the top of the stone at about 15 degrees from vertical, and at least 75 mm deep.

It operates by gripping the stone (like two fingers lifting a tenpin bowling ball) as the weight of the stone is taken up by a crane or winch. The advantage of using this type of Lewis is that it is simple to prepare—

two angled drill holes are all that is necessary.

Like other types of Lewis, it is susceptible to pulling out as the stone is lifted. It should always be tested before hoisting, and used in conjunction with safety slings.

Three-legged Lewis (Dovetail Lewis or Boxed Lewis)

A Three-Legged Lewis, also known as a Dovetailed Lewis or Boxed Lewis fits into a dovetailed seating in the top of a building stone, allowing it to be lifted by a crane or winch into position in a masonry structure.

It is made from three pieces of rectangular-section 13 mm-thick steel (legs) held together with a shackle, allowing connection to a lifting hook. The middle leg is square throughout its length. The outer legs are thinner at the top, flaring towards the bottom. Held together, the three legs form a dovetail shape.

The Lewis hole seating is undercut or tapered upwards (similar to a Chain-Linked Lewis hole) to match its profile.

The first outer leg is inserted into the Lewis hole, followed by the second outer leg. The inner (parallel) leg is inserted last, pushing the outer legs into contact with the inside of the Lewis hole. The shackle is unbolted, placed over the legs, and the bolt fastened through both the shackle eyes and the eye in the top of each leg.

This type of Lewis is the safest to use because it relies on its dovetailed shape for security instead of friction alone, however the seating is time-consuming to prepare.

Split-pin Lewis

The Split-Pin Lewis is similar to the Chain-Linked Lewis in that it uses a scissor-like action to produce friction against the inside of the Lewis hole. The two legs, however, are sometimes joined by a hinge-pin, lie side-by-side, and are shaped to fit inside a 20mm diameter hole drilled to a



Close up showing Lewis Pins and demonstrating how lifting ring transfers a sideways pressure to make inserted prongs grip the side of the hole.



Gravity-clamp Slab Lifter.

minimum depth of 82mm. This type of Lewis seating is the simplest to prepare, requiring a single drilled hole.

External Lewis

The External Lewis , Kerb Lifter or Slab Lifter is a type of lifting device used in the stonemasonry trade since Mediaeval times. Originally shaped like a pair of scissor-tongs, and swung from a treadwheel crane, the External Lewis has been modified to handle kerbstones and large slabs of polished stone in contemporary stone yards.

A Kerb Lifter is a large, adjustable pair of tongs, made with a pair of handles so that two men can manoeuvre heavy blocks of stone into position. Kerb lifters are also made to fit mechanical lifters like forklifts or crane-trucks so that larger stones can be placed.

In stone yards, a Slab Lifter is hung from a shed gantry or forklift to transport slabs of stone between storage racks and stone processing machines. It consists of two hinged, weighted friction pads that close astride the top of a slab, and are pulled tightly together by the weight of the slab itself.

This lifting appliance has a safety locking device that is engaged after the gripping pads are activated by the weight of the stone. The locking device ensures that the slab is not released by any jerky movement, and is easily disengaged after the slab is secured in its new location. Another safety feature is the support bracket and safety chain, allowing safe lifting of large slabs to multi-storey buildings.

Summary

I see symbols of similarity in the Lewis and our fraternity. These are represented as follows:

Operative Masonry - lifts, hold, guides—its payload to its proper place.

Speculative Masonry - guides, teaches, directs—his offspring to a far better path in society.

Collectively these symbols are: knowledge, lift or elevate and erect and build. To me they mean: knowledge from the past given to us by our forefathers, to lift or elevate ourselves to be united in thought to erect and build a better world. For the betterment and purpose of all mankind.

Sources

Grand Lodge A.F.&A.M. of Canada in the Province of Ontario

The Postgraduate Forum:

ncl.ac.uk/historical/postgrad_forum/edition_one/edition_one_morgan.htm

The Church of St George's Bloomsbury:

thebeasts.info/Project/Introduction.htm

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Masonic symbolism

PRESENTED AT THE VANCOUVER GRAND MASONIC DAY, SEPTEMBER 29, 2007
BY BRO. ARTHUR SERRY, ANCIENT LIGHT LODGE NO. 88

We begin our journey at the pillars upon entering the lodge: two grand pillars which when conjoined denote stability, later represented by Solomon, King of Israel, Hiram, King of Tyre, and Hiram Abif—and their attributes of wisdom, strength and beauty. It is only when they are conjoined, and not going off in several directions at once, that their strength represents the tenet of unity of purpose and effort. Man's first entry into the lodge is symbolical of his first entry into the science of knowing himself as well as his rebirth into the realm of Freemasonry.

Passing through the pillars' narrow opening denotes and is likened to the birth of a baby who has to struggle through the birth canal into the larger sphere of the world. Freemasons need to ask if they were born alive or were they stillborn. If alive, then the lodge becomes a living entity, not dead symbolism; tenets which are either living or dead—and one has to visualize if we were and are reborn into a living entity or a dead zone. I happen to believe we are living: our masonic ideals are living in us and in the world we come in contact with, and every person we come in contact with.

When we arrive at the altar—which is a living altar, not some piece of dead furniture—hoodwinked and prepared through all of our various ceremonies, there comes the point when we are asked, "What is it that we desire most?" The answer is *light*. The Chaplain speaks aloud that "The earth was without form and void and darkness filled the earth, and God said let there be light and there was light." We now see our brethren, the uncertainty of the darkness is gone, and we are part of the living light: alive to our great potential and alive to this wonderful experience of being both alive and free. Represented by the triangle which relates to the spirit, the Worshipful Master and his two Wardens form this triangle. The position of the lesser lights, which the Senior Deacon lights, should remind us that God's living *spirit* is in the midst of all our undertakings and all our deliberations.

Four is the symbol of all that is made. His organism is symbolized by a four-square or four-sided building, further expressed by the name of Deity termed *Tetragrammaton*. The ancients defined the human organism as Fire, Water, Air, and Earth. The "foursidedness" of the lodge in the balanced proportions represents the human organism, thus :

1. Water represents the nature (psychic).
2. Air represents the mentality.
3. Fire represents the will and nervous force.

4. Earth represents the condensation in which the above three become stabilized and encased.

The four sides of a lodge therefore represent:

1. The east side : man's spirituality.
2. The west side : his normal rational understanding or common sense.
3. The south side : midway between the extremes of east or west. A halfway house, so to speak.
4. The north side : our *physical* sense, nature.

Thus: north = sense impression; west = reason; south = intellectual ideation and east = our spiritual intuition.

The height of a lodge implies that range of consciousness possible to us when fully developed.

Potential is infinite

The depth of a lodge refers to the difference between the superficial consciousness of our earthly mentality and the supreme divine degree of consciousness resident at man's spiritual centre when he has become able to open his lodge upon that centre and to function in it and with it.

The seven officers of the lodge represents the seven constituents of light and are further typified thus:

1. Worshipful Master : the spirit, east, sun.
2. Senior Warden : the soul, west, moon.
3. Junior Warden : the mind, south, sun.
4. Senior Deacon : the link between spirit and soul, the link between east and west.
5. Junior Deacon : the link between soul and mind, the link between west and south.
6. Inner Guard : the inner sense, nature (astral).
7. Outer Guard : the outer sense, nature (physical).

I hope you now realize that being a lodge officer represents the highest calling of commitment and dedication as it is not just another responsibility but a glorious opportunity rooted in our Craft's symbolism with a depth of meaning that supersedes our understanding of it and of us. Let us run with the vision of our ancient brethren and make it alive in you, to every task you do for your fellow brethren, as living examples of what we represent.

Notes excerpted from *The Manual of Freemasonry*, Richard Carlile (1790-1843). London : 1831.

Is History written by the victors? And does it matter?

PRESENTED AT THE VANCOUVER GRAND MASONIC DAY, SEPTEMBER 29, 2007
BY BRO. STEPHEN MACKENZIE, MOUNT HERMON LODGE NO. 7

This is not a new concept; in fact, many might suggest that some history is really propaganda or, more kindly, public relations. I will talk about some particular ancient events and pose both sides of the question—factual history or ancient fable? And does it matter which, as long as the lessons are learned?

Disinformation has been a handy tool for propagating a certain point of view, better known as propaganda. Why is disinformation or propaganda successful? Most likely it is because of the ignorance of the general populace and their disinclination to find out the truth behind the message.

Basically we have forgotten too much....

Our understanding of some of the things we do and say has changed over time, sometimes to our benefit and sometimes to our detriment. Science and free thinking have greatly improved our collective lives and yet we sometimes seem to have lost the true meanings of older ideas or lost the understanding of what happened and why.

Why should we care about what happened in the past?

Simply put—those who fail to learn from history are doomed to repeat it.

However when we read history from ages past do we fully understand what we are told took place and should we?

Do we understand the origin of words, and the context of their original meanings?

Similarly, the meanings of many symbols have been lost.

Several hundred years ago most people could not read and write, symbols were an important method of communicating information. Flags, banners and heraldry all communicated a message. The flag or emblem of an adversary could strike fear into a populace whereas that of an ally displays hope and relief.

I would expect that most, if not all of you are familiar with the children's nursery rhyme:

*Ring a ring a rosie,
A pockets full of posies,
A tishoo a tishoo,
We all fall down.*

Is it a merely a nursery rhyme or does it refer to the Black Death?

*Georgy porgy pudding and pie,
Kissed the girls and made them cry
When the boys came out to play,
Georgy porgy ran away.*

Was this Mad King George (George III, 18/19 Century) or another George—Duke of Buckingham (17th Century)?

Are these rhymes relating historical fact or are they a parody of people and events? Perhaps they are simply just nursery rhymes. Regarding the first rhyme, there is some speculation that this "rhyme" was well established in one form or another prior to the Black Death and that it was adapted at or after that time.

I use these references to illustrate a point about how little we know of the particulars associated with many common understandings of today. Additionally Hollywood has simplified many issues for the sake of

entertainment; many of us are guilty of not letting the true facts get in the way of a good story.

How does all this relate to Freemasonry?

We have been described in one definition as "seekers after truth." My talk today will centre on volume of much older stories, that of the Bible, or in masonic terms the Volume of Sacred Law.

Firstly a *caveat*; I do not propose to debate the origin of the Bible, whether written by or inspired by the Supreme Being or not, and must indicate that my talk today does not necessarily reflect my personal credo but is more for raising discussion and/or thought provoking ideas.

Is our ancient history fact or fiction? Myth or fable? Is the Bible fact or fiction? Myth or fable? Is it historically accurate or is an allegory?

I cannot answer these questions but perhaps can put these questions into some perspective.

Recent DNA testing for genealogical purposes has produced several theories about the origin of the peoples of the British Isles (I use the term geographically and so include Ireland). Historical convention dictates that the Romans (1st century BCE), Anglo-Saxons (4th century), Vikings, Normans (11th century) and probably a bunch of others, all collectively over approximately 1,200 years replaced the Celts and other previous occupants, expelling the Celts to the outlying places. The genetic evidence is still under development, however various suppositions put forward suggest that no one single group of invaders is responsible for more than five per cent of the gene pool and that the principal ancestors of today's British and Irish populations arrived from Spain about 16,000 years ago, speaking a language related to Basque.¹

If this theory is valid it turns on its head all of the established history of the origins of the peoples of Ireland, Scotland, England and Wales.

Among the first religions were sun and fire. Prehistoric man saw the presence of Deity in Nature; Thunder His voice, Lightning His weapon, Wind His breath, and *Fire* was His Presence.

The sun gave light and heat, scared away the wild beasts, grew the crops, it was life itself. Similarly *Fire* gave light, heat and prepared the food—it also was life itself.

Worship of the sun in the sky was conducted symbolically by worship of fire upon piles of stones, which were the first altars. So, when the sun went down each evening, early man huddled by the fire for warmth, protection and perhaps out of fear of the unknown. The unknown beyond the light scattered by the fire and the unknown in the night sky.

"To convey to us a stronger sense of their understanding of the world ... Religious movements may use a model like that of the scientist, or a metaphor like that of the artist, or the practice of myth-making which is as old as humanity and a very rich way of expressing the feelings and comprehensions which humans have about their surroundings....

"In the ancient world people made extensive use of myths to help them survive in a universe that must have seemed every bit as strange to them as it may do to us today. The practice of science over the centuries has gradually replaced mythological explanation by very precise, self-consistent models. This has been an astonishing development of human thought, and has given levels of understanding about our environment and

the universe as a whole, which have changed the meaning of what it is to be human. Yet, if we look honestly at the progress of human knowledge and human development, we must admit that our scientific understanding and technical explanations rest upon notions which really are not very different from the myths used by the ancients to explain our cosmos.”²

Can we separate myth from fact and can the stories of the Bible be verified?

I will refer to various sources in my presentation to day, two of these specific sources are: *The Moses Legacy – In Search of the Origins of God* by Graham Phillips, and *Secrets from the Lost Bible* by Kenneth Hanson.

Scholars will debate that the earliest written texts of the Bible, in various forms originate in the sixth century BCE. There is no doubt that prior to being written, the stories were handed down by word of mouth from generation to generation. One has to inevitably consider the question of accuracy and content. We are all too well aware of the human frailty in re-telling stories today where the result varies greatly from the original event.

So how does this relate to the Bible?

In his book *The Moses Legacy* the author states:

“Modern thinking is somewhat polarised concerning how this ... really developed. On the one hand there are the fundamentalists who accept every word of Old Testament accounts as historical fact, and on the other there are sceptics, who maintain that it was not until late in their history that the Israelites conceived of monotheism. To the former, it is blasphemous to question the biblical account, and to the latter, it is just too preposterous to contemplate. In the middle are the historians, ...”³

In the preface to his book *Secrets from the Lost Bible* the author states:

“The tangled history of the books themselves is almost as fascinating as the wisdom they convey. For centuries, these manuscripts were systematically suppressed because their liberating messages of individual power challenged the authority of political and religious leaders.

... Some of these books turned up among the ancient library of the Dead Sea Scrolls. They include assorted teachings, which later developed into an entire esoteric discipline called the Kabbalah. Others include a host of books that never made it into the Bible, called the Apocrypha (which means hidden) and the Pseudepigrapha (called false writings by those who suppressed them). Additionally, there are the Gnostic texts of the Nag Hammadi. Collectively, they comprise the Lost Bible”⁴

Now that we are aware of additional early codices one has to question as to why these other writings were excluded from the Old Testament that we have today? In reference to the story of the lives of Adam and Eve he says:

“The original version of the Life of Adam and Eve probably goes back to the first century CE, probably around the year 70 CE, and was most likely written in Hebrew. The texts that survive are later translations..... The original Hebrew was not preserved, since the book was denied canonical status by the Jewish sages who presided at the Council at Yavne, around 90 CE and who vigorously debated which books merited the label “Holy Writ” and which would be rejected.”⁵

We are all too familiar with more recent history where the dogma established by central authority also suppressed any other belief system that did not correlate to their viewpoint.

From the Council of Nicea in 323 CE⁶ when the Emperor Constantine

ordered a single Christian belief system to be established throughout his empire and suppressed all other variations, to the Synod of Whitby 664 CE when the Celtic Church finally submitted to the dogma of central Roman authority, to the twentieth century revolution in Russia which established the Communist central state dogma that still exists today in more repressive countries such as Cuba, North Korea and Myanmar (previously Burma)

This would tend to support the notion that the writers of history have been selective.

Returning to *Secrets from the Lost Bible*, the author has other references to books and ideas excluded from the Bible, in one example, that of angels (from the “Testament of Abraham”), he says:

“The radical monotheism that became the standard dogma of Judaism had no use for a hierarchy of angels, since intermediaries are not needed to approach the one God. In the ancient world, there was fear that angels—Michael the archangel in particular—might be worshipped and that Israel’s proud monotheism might be overrun with paganism.”⁷

There are many varying theories about stories and factual occurrences in the Bible. From *The Moses Legacy – In Search of the Origins of God* by Graham Phillips I will refer to the exodus of the Israelites from Egypt and the plagues that were foretold. He explains some logical reasons that lend themselves to believing that this story in particular could have substantial basis in fact.

“According to the Exodus account, when the Pharaoh refuses to let the Israelites leave Egypt, God punishes the Egyptians by a series of what the Bible calls plagues, including darkness over the land, fiery hailstorms, the Nile turning to blood. Such events may have been the result of a natural catastrophe: the gigantic volcanic eruption on the island of Thera (now called Santorini) that occurred around the time the story is set. Within a day of the Thera eruption a fallout cloud of volcanic debris would have drifted high over Egypt, the skies would have darkened and pellet sized volcanic debris fallen like hail. As well as the grey pumice ash the volcano blasted skywards, Thera released iron oxide that would have stained the water of the Nile red.”⁸

There are certain similarities between the more recent volcanic explosions of Mount St. Helen’s in Washington State (1980) and the explosion of the Island of Krakatau off the Sumatra coast in 1883.

After the Mt. St. Helen’s eruption the sun was obscured for hours, up to 800 kilometres distance from the explosion. After Krakatau, it was dark for several days up to a 1,000 kilometres distance.

I understand that the dust from the Mt. St. Helen’s eruption circled the globe many time before finally settling. We can see from the paintings of Paul Gauguin that the colourful sunsets he saw and painted in the South Seas after the Krakatau eruption were caused by the particles of dust in the air.

“...the dreadful ordeal suffered by the people on the Sumatra coast after the eruption of Krakatau – pellet sized volcanic debris falling like hail: fiery pumice setting fires on the ground and destroying trees and houses; lightning flashing, generated by the turbulence inside the volcanic cloud. Even after the lesser eruption at Mt. St. Helen’s, volcanic debris fell like hailstones, flattening crops hundreds of kilometers away.”⁹

“And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man and upon beast.” (Exodus 9:9).

“And all the cattle of Egypt died.” (Exodus 9:6).

“Hundreds of people were taken to hospital with skin

sores and rashes after the Mt. St. Helen's eruption, due to exposure to the acidic fallout ash, and livestock perished or had to be destroyed, due to prolonged inhalation of the volcanic dust."¹⁰

Many of the plagues of Egypt can be attributed to the aftermath of a volcanic eruption, from iron oxide in the air causing the rivers to discolour, poisoning of the fish in the rivers. In the aftermath of the volcanic eruption, as the air clears and the earth returns to normal, the various predators and surface living animals having been purged, would allow for the growth to excess of the insects and frogs whose larvae and eggs would have been safely buried underground. Hence the arrival of plagues of locusts and other such creatures.

"An excellent example is the flesh crawling aftermath of the Mount Pelee eruption on the island of Martinique in the West Indies in 1902. Volcanic debris covered the nearby port of St. Pierre, killing over 30,000 people, but the horrors did not end there. The survivors endured a terrifying episode when huge swarms of flying ants descended upon the sugar plantations and attacked the workers. As they fled for their lives, the vicious creatures seared their flesh with dreadful acid stings. It was no fluke that the insect assaults had followed the eruption; the creatures had attacked before when Mount Pelee had erupted in 1851."¹¹

From this, we can infer that the likelihood of the plagues of Egypt being based on factual events becomes more likely. Perhaps the only difference being the order in which they would appear in fact versus the order they appear in the Bible. This of course could be the result of faded memory in the retelling of the story.¹²

The Thera eruption has been dated by scientists to 14th century BCE which coincides during the reign of Amonhotep III.¹³

Some scholars claim that this is the time period when the Israelites fled from Egypt.

In summary:

Many Judaic texts were lost in the aftermath of successive rebellions against Rome in the first and second centuries. Jewish sages at the Council of Yavne debated what to include and what to exclude. This was not uncommon as we know similar Christian councils debated theological

issues and after the Council of Nicea all texts that did not concur were to be burnt.

Through the modern sciences, we are able to validate or refute some of the biblical stories although ultimately the decision rests with the reader.

Until the finding of the Rosetta stone no one could read Egyptian hieroglyphics. Maybe in time we can find other Rosetta stones to decode our history and with foresight both we and our leaders can learn from the lessons of history.

I started with the question "factual history or ancient fable? and does it matter which as long as the lessons are learned?"

"...as with other writings of the Lost Bible, we shouldn't dismiss... them... simply because it is not likely to be the authentic product... Truth be told, most modern researchers doubt whether Moses was in fact the author of the first five books of the Bible, Genesis through to Deuteronomy. Yet, few would cast doubt on the inspirational value of these books."¹⁴

Therefore, my conclusion is that the content is of significance and while the historical accuracy may not exact, in the Bible it is the meaning of the message that has greater value.

1. *The Origins of the British: A Genetic Detective Story*, Stephen Oppenheimer. University of Oxford (Carroll & Graff : 2006) See also *New York Times*.
2. *The Birth of Christ – exploding the myth* (Introduction), Percy A. H. Seymour, ISBN : 1 85227 796 3. p. 10-11.
3. *The Moses Legacy – In Search of the Origins of God*, Graham Phillips p. 19
4. *Secrets from the Lost Bible*, Kenneth Hanson. Preface, p. ix.
5. " p. 25.
6. See: <http://www.columbia.edu/cu/augustine/arch/sbrandt/nicea.htm>
7. " pp. 87-88.
8. *Phillips*. p. 7.
9. *Phillips*. pp. 9-11.
10. *Phillips*. pp. 9-11.
11. *Phillips*. pp. 13.
12. *Phillips*. pp. 13.
13. *Phillips*. p. 108.
14. *Hanson*. p. 165.



The Grand Lodge of the State of Israel

PRESENTED AT THE VANCOUVER GRAND MASONIC DAY, SEPTEMBER 29, 2007

BY M.W. BRO. ISAAC B. BROWER-BERKHOVEN

What a wonderful tribute to Freemasonry to be able to celebrate our freedom and to join together in mutual harmony.

I bring you the greetings of the Most Worshipful Grand Master of the State of Israel, MW Bro. Itzhak Zino, together with the Worshipful Master and brethren of Amistad Lodge No. 81, of which I am a founding member. You will note I am wearing a medallion which depicts the seal of the Grand Lodge of Israel—there is the Star of David, the Crescent and the Cross, representing the three predominant faiths of Israel, (Moslem, Christian and Jew). It is worthwhile to note here that whenever the Most Worshipful Grand Master enters and leaves the lodge he is preceded by three brethren bearing the Old Testament (Tanach), the New Testament and the Koran. These three books are opened in most lodges and only the book used for obligations has the Square and Compasses placed on it.

I am honoured to be your representative to the Grand Lodge of the State of Israel near the Grand Lodge of British Columbia & Yukon. Some time ago I volunteered to speak regarding the history of the Grand Lodge of the State of Israel and I have compiled a short version.

Since we are talking about history, let us take a virtual walk in the Holy City, Jerusalem, "Ir Shalom", the "City of Light", holy to the three great faiths previously mentioned. Starting at the top of the Temple Mount, where we are told Abraham proved his intuitive faith by not refusing to offer up his beloved son Isaac, when the Almighty provided a more agreeable sacrifice in the form of a ram, thus teaching us that human sacrifice is not acceptable to the Divine Creator.

On that spot, the plans of the Temple were revealed to King David, and it became the first resting place of the Ark of the Covenant. The honour of building that edifice was not granted to him because of his previous behaviour which had displeased the Almighty and so the great project was entrusted to his illustrious son, King Solomon, to whom we refer frequently in our ritual. This was about 967 to 960 BCE or 2992 to 3000 AL.

Of the Temple itself, so far nothing has been found, but there are some relics close by. The bare rock at the top of the Temple Mount is enclosed in a beautiful Mosque called the Dome of the Rock for, according to the Moslems to whom this is a Holy Place, it was from here that the Prophet Mohammed flew on his horse. This is the site of the former Temple, the destruction of which is still mourned by the Jews to whom it is holy as well and of course to the Christians, because of the activities in the Temple of Jesus of Nazareth.

Leaving the Temple Mount on which there are some other Mosques, and descending by a narrow staircase cut into the living rock, one arrives at the foot of the Western Wall which the Ottoman Rulers of the Holy City called the "Wailing Wall" for it is here the Jews say prayers of Lamentation, for even to the present day the Ultra-orthodox Jews will not set foot on the Temple Mount itself. The so called "Wailing Wall" is the earth retaining wall of the Temple Mount, some thirty metres high and if you look closely you will note the different levels which have been added through the ages. The blocks of stone of the present ground level date from the time of Herod the First who had rain-channels cut around the face of the blocks of stone. Let us deviate to explain the last comment. To save

water a large underground cistern was made which collected water as it trickled down the stone face.

Leaving the wall on the walks through the streets of the Old City of Jerusalem, one is thrilled at seeing sights and hearing sounds which no doubt have remained unchanged for thousands of years. There is the coppersmith, the shoemaker, the woodworker, the baker and even a stone mason with his chisel and maul. There is no sound of motor traffic; often one sees a man with a donkey carrying a baby, with his wife following close behind carrying parcels. In the *Via Dolorosa*, one observes the Holy Men of the Three Great Faiths passing to and fro and leaving the Old City through the Damascus Gate, having experienced life as described in the Sacred Writings.

A few moments walk from the Damascus Gate under the walls of the Old City there is a barred entrance, over which is a notice proclaiming this to be King Solomon's quarries or the Cave of Hezekiah. This Cave opening is under the north wall of the Old City close to the Damascus Gate. From the entrance the main path leads south for a quarter of a kilometre until it reaches the main cave called "Freemasons Hall." More explanation will follow as we progress through the dates of events. The cave contains a number of different types of rock, mainly white Massif Limestone used for building and while it is not too hard it, does not flake off. An example of this rock is in the buildings of Jerusalem There is a more dense limestone called Mizzi-helou (meaning sweet and soft); some with iron called Mizzi-ahmar (meaning red) and some called Mizzi-yehudi (meaning too hard for cutting). You will notice the difference in the Rough and Smooth Ashlars which I received from Desert Splendor Lodge No. 57, who were selling them to raise money for their lodge several years ago.

In Jerusalem, King Solomon's Quarries are used several times a year to conduct masonic meetings, in the Mark Master Mason degree. The underground quarry could explain what is written in the Bible, that no sound of metallic tool was heard at the building site of the Temple. If the stones were dressed underground, no noise would have reached the Temple site.

And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building. (I Kings 6:7)

Just as an aside; to cut the large rocks required a huge effort which was accomplished by the technology of the time. A groove was cut into the face of the rock and wooden wedges were driven into the groove then water was added to the wood, causing it to swell and the resultant force split the rock face.

Now for those who need dates to function, we will discuss chronologically some important dates. There is no doubt that there were operative masons working in Jerusalem, the Holy City, "Ir Shalom", the City of Light.

1868: "Reclamation Lodge" opened for one evening in the caves under the Holy City; they only met once on the 13th of May when a "Secret Monitor" ceremony was conducted by M.W. Bro. Dr. Rob Morris, Past Grand Master of Kentucky. This ceremony held in King Solomon's Quarries

was attended by six American freemasons, one, the Vice-Consul of the U.S.A. in Jerusalem, a Mr. R. Beardsley of Elkhart, Indiana. There was a Captain Sir Charles Warren of the Palestine Exploration Society in England who would later become the first Master of Quatuor Coronati Lodge No. 2076, the premier research lodge in the world. There was a local freemason, the Turkish Governor of Jaffa, Nourendi Effendi, a 29th degree Scottish Rite freemason, a member of Amite Clementi Lodge of Paris.

Let me make another observation. The King Solomon's Quarries are used several times a year when a Mark Master degree is conferred; where they meet 135 metres underground. All the lighting is carried down together with seating, *etc.*; regalia and paraphernalia are carried down to set the stage for Mark Masters from around the world who gather to communicate the Mark Master Mason degree.

Dr. Rob Morris worked incessantly to erect and establish the first Regular Lodge and in

1873: saw the first masonic temple or lodge formed, granted to a group of Canadian Archaeological Engineers called Royal Solomon Mother Lodge No. 293, which continued until 1903 under the auspices of the Grand Lodge of Canada. Another tidbit: Dr. Rob Morris was the founder of the Order of Eastern Star who when he was looking for a charter to start the lodges in Israel couldn't find an American Grand Master who would assist him, so he called on his good friend the Grand Master of the Grand Lodge of Canada who granted him his charter. They had lots of members who later went off and formed their own lodges under the National Grand Lodge of Egypt.

1891: French engineers building the railway from Jaffa to Jerusalem formed a Lodge called "le Port du Temple du Solomon", which in 1906 changed its name to "l'Aurore" and again later to "Barkai No. 17". Barkai, which is still in existence, is recognized as the oldest lodge in Israel.

1930: Several Christian German engineers, having fled Germany, formed a Grand Lodge of Germany in exile and operated such until after the cessation of hostilities. They then returned to Germany leaving behind five German lodges.

1932: By this point in time several lodges speaking German, Hebrew, French, Arabic and English owed their allegiance to Egypt, England, Scotland, France and Germany.

1933: Seven lodges formed themselves into the National Grand Lodge of Palestine, long before the creation of the State of Israel and brought together all the lodges which had been working under Egyptian and French jurisdictions. The English-speaking lodges however refused to join the new Grand Lodge and united to work separately. Lack of recognition by the United Grand Lodge of England resulted in almost complete masonic isolation.

1953: Twenty years later, in an impressive ceremony conducted in Jerusalem by Bro. the Earl of Elgin and Kincaid, Past Grand Master of Scotland, the Grand Lodge of the State of Israel was consecrated and Most Worshipful Brother Shabetay Levy, Mayor of Haifa, was installed in the Oriental Chair of King Solomon, as first Grand Master. On 20 October 1953 the lodges of Israel all formed under the banner of the State of Israel, and followed the Scottish traditions. Since that time several lodges have been formed, and speak, in addition to the languages already mentioned:

Spanish, Romanian, Turkish and Russian. These lodges differ not only in language, but also in ritual. Hebrew and Arabic-speaking lodges work according to ritual approved by Grand Lodge-based English ritual. Foreign language lodges use the rituals habitual to countries of origin. Lodge Raanana for instance was founded by immigrants from South Africa and Rhodesia and uses the ritual from the Netherlands. Another interesting tidbit—when the Grand Lodge consecration took place, Lodge Raanana placed an African shield at the altar, as part of their traditions. Spanish speaking lodges use the Scottish ritual widely used in Latin America and Spain.

There are about 3,600 freemasons in Israel, whose Grand Lodge is located at 5 Weisman Street, Tel Aviv. The 86 lodges meet in towns or hamlets throughout the land, from the Lebanese border in the north, to the Red Sea in the south; from the River Jordan in the east, to the Mediterranean Sea in the west. Most lodges meet at least once a month for nine months and usually tyle around 1800 hours, followed by a light meal when the lodge closes, while other lodges begin with a repast.

There are several special lodges: one is for men 18 years of age and who are considered to be a "Lewis" (defined as having a father who was initiated before they were born). This lodge is called "Alumim", meaning "youth lodge". Only Lewis members may join Alumim. On their installation night members come from around the country, and the globe, to participate. Another lodge is a military lodge where the members always wear their regimental uniform. This is a traveling lodge. There are two Installed Masters' lodges and one research lodge.

The Holy Royal Arch is active with thirteen chapters speaking three different languages and six Cryptic Rite councils. The Ancient and Accepted Scottish Rite: which hears six different languages spoken, has eleven Lodges of Perfection conferring degrees from 4-14; four Chapters Rose Croix, one 25th Degree Chapter "Knight of the Brazen Serpent", one 30th Degree Chapter "Knight Kadosh", one 31st degree "Grand Inspector Inquisitor", one 32nd degree "Master of the Royal Secret" and the 33rd degree Supreme Council.

The brethren of the Holy Land of the Grand Lodge of the State of Israel adhere to the principles of Brotherly Love, Relief and Truth and will always endeavour to practice Freemasonry in the land where events took place that are recorded in Holy Writ and are used as a basis for masonic ritual. Despite its small size, the Grand Lodge of the State of Israel can be proud of having been able to foster and develop a true fraternal spirit within its lodges, even under the most trying circumstances. They endeavor to bring a message of enlightenment, toleration, and fraternal love to all, and are helping to build a better world for their children. While they may belong to one of the smallest recognized jurisdictions, they are comfortable in saying to the untold millions of Freemasons scattered throughout the world with humility and in the words of the Psalmist: "Behold how good and pleasant it is for brethren to dwell together in unity" Shalom and thank you, brethren, for this opportunity to speak to you.

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The Leonard family :- Shuswap masonic music makers

PRESENTED AT THE VANCOUVER GRAND MASONIC DAY, SEPTEMBER 29, 2007
BY W. BRO. JOHN SWIERSTRA, ST. JAMES LODGE No. 80

If William Valentine Leonard had consulted some fortune teller in 1880 he would have liked the good news: "You shall marry a most beautiful and musically talented girl, you shall become a captain in Queen Victoria's army, you shall be addressed as Captain Right Worshipful Brother, you shall travel to the far reaches of the British Empire. You shall settle where mountains guard your land and salmon I leap from stream and sea. You shall become a true pioneer and finally you shall die in a ripe old age and laid to rest in Her Majesty's own city."

The fortune teller would have omitted to say that after the birth of their son John Farquharson Leonard, his wife Elsie would desert them. William would marry again and this time for a more mature and longer lasting relationship. They would have six more children. This family would move to Canada to experience and suffer the hardships of the early settlers. Two sons would serve overseas in World War One. A great depression would follow. The sons had to work for the city to pay for the taxes on the farm. But John would be known as Pop and his music would be sung not far from Golden Ears.

Let us start with Drury Lane Theatre in the west end of London, today (2007) reported to be owned by Andrew Lloyd Webber. In 1880 it already had a long history, but at that period it went through a time of theatrical rejuvenation and development. This took place under the guidance of Sir Augustus Harris, a well known and highly respected freemason.

In her master's thesis, Mary Lois Esau states that William V. Leonard already had a successful career as an oratorio and light opera singer. But he was only a "standee" for the current production when he fell in love with the talented pianist Elsie Farquharson. They were married and John F. was born 1 March 1881.

A scandalous event took place when Elsie abandoned her family in favour of the tenor who had a full time job. John was then looked after by a couple of aunts. When his dad married again, a family with strong and supporting ties was formed. First John's aunts and then his loving stepmother and then his schooling—including Croydon Conservatory of Music—provided a strong and extensive music education. Often John was able to teach his educators something about music.

In Twickenham is the Royal Military College of Music. It is quite possible that William Valentine achieved his rank of Captain in the British Army from or through this institution. He joined Royal Hanover Lodge in 1777 and later became Worshipful Master of this lodge.

While all this was happening in London, here out west things were developing at a fast clip. The Canadian Pacific Railway was planned, surveyed and built. The economy of the province blossomed out. Our Grand Lodge was formed. Kamloops Lodge No. 10 was the first lodge to be given a local charter. In 1888 Spallumcheen Lodge No. 13 (Armstrong) was instituted and next in the region was Kootney Lodge No. 15 in Revelstoke, 200 miles east of Kamloops.

The CPR was financed to a considerable extent out of London, and the London papers carried a lot of detailed information about this land of untold riches and prosperity. In particular the Klondike received a detailed account as early as 1897. The Leonard family had a consultation and

arrived at a consensus to emigrate to British Columbia.

A party of eleven started out. Father and oldest son made an advance journey to Vancouver, but were not impressed with they saw and heard. They were impressed by the beauty and vegetation of the Shuswap. The family was reunited in Salmon Arm where they homesteaded in 1899 and purchased a second quarter section two years later. Neither the railroad nor any government had planned to see a settlement at the Salmon Arm and so a community grew unexpectedly. Once the railroad had been surveyed and an Indian Reserve had been set up, squatters arrived. Then some land was opened for homesteading, but only a very small area.

Life was tough for the new settlers. The land was fertile and rich in timber, but the stumps were many and resistant and tenacious. Mosquitoes were plentiful and the work was hard.

Oldest son John, who became known as Jack, set out on his own. First he became a logger, and soon qualified as a millwright. He further advanced himself as a diploma electrician and then full fledged carpenter. He worked for his brother-in-law and in Salmon Arm they built the new Montebello Hotel and the masonic hall, amongst others. He became the assistant post master and started to play music for church and community events. When World War One started he was composing his first operetta: "The Girl of the Bandolier." Maybe the main character was modeled after his sister Maggy, who was quite the tomboy and a champion sharpshooter. (She could wing a bird).

After the Leonard family arrived in Salmon Arm in 1898 the captain would likely have visited the surrounding lodges on occasion. Shortly thereafter in 1905 Enderby Lodge No. 40 was formed. It was an all-night trip with horse and buggy to travel those twenty miles by the light of the full moon. The captain worked very hard to see a lodge formed in Salmon Arm and 1909 he saw his vision realised when Salmon Arm Lodge No. 52 was constituted. There were six years of glorious prosperity and then WW I broke out. The lodge then had 38 members of which 12 volunteered and three lost their lives.

Jack Leonard had composed his first operetta in Salmon Arm in 1914 or so. A second operetta "the Isle of Maids" was put together by Jack Leonard and cast, but came to a premature end when Jack joined the 172nd Battalion based in Kamloops. While in training he met Isobella Carter, a well-educated lass from Edinburgh and the marriage took place just before Jack's going overseas. After arrival in the UK the Canadian troops were absorbed in other units with Jack going into the Canadian Forestry Corps. Upon returning to Canada Jack and his wife decided to start poultry farming in Langley Prairie. This did not go well and after six or seven years Jack decided to pursue a teaching career which was highly successful. After some ten years of teaching and after a serious illness Jack took up composing operettas especially aimed as high school productions.

In the mid-forties Pop Leonard composed five operettas: *The Maids of Hamelin* (German folktale), *Bow Bells* (London during the Armada threat), *The Girl of the Bandolier* (Mexican Banditti story), *The Rajah of Singh* (Indian subcontinent adventure), and finally: *Fort Langley* (local historic episode). Throughout his life Jack composed and re-composed tunes and songs. He played for hoe-downs and sacred events and anything

in between. During the nineteen-fifties and sixties he assisted colleagues and school administrator throughout Vancouver's Lower Mainland with their music programmes.

Jack was the first Entered Apprentice of Salmon Arm Lodge and remained a life long member of the Craft. But his greatest achievement is that the communities in which he lived and worked developed a fertile

ground for music. This summer in Salmon Arm our museum sponsored a revue of his life and works, excerpts of which you have just heard. Also in Salmon Arm we celebrate a Roots and Blues festival of world reputation. Many a music school programme in British Columbia is successful as a result of the work of John Farquharson Leonard.



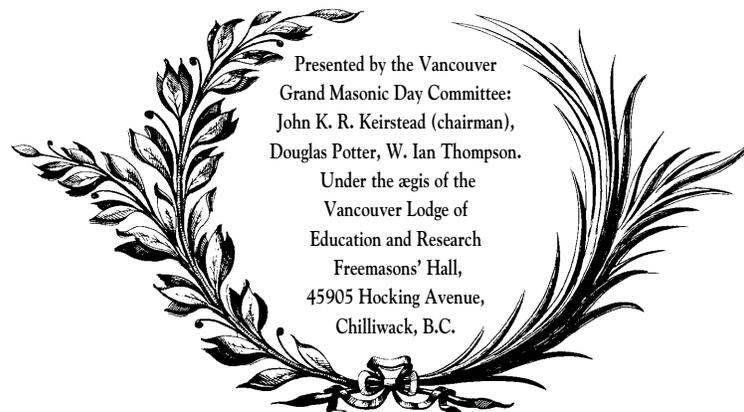
The Conventions of Masonry

**PRESENTED AT THE VANCOUVER GRAND MASONIC DAY, SEPTEMBER 29, 2007
BY V.W. BRO. JOHN FLEMING, ST. JAMES LODGE NO. 80**

Modern warfare

**PRESENTED AT THE VANCOUVER GRAND MASONIC DAY, SEPTEMBER 29, 2007
BY BRO DAVID SCANDRETT (MAJ. RET.), ST. JAMES LODGE NO. 60**

Bro. Don MacLeod, MD ~ *Men's Health*
R.W. Bro. Donald E. Stutt ~ *The Meaning of the Lewis*
M.W. Bro. Isaac B. Brower-Berkhoven ~ *The Grand Lodge of Israel*
W. Bro. John Swierstra ~ *The Leonard family :—Shuswap masonic music makers*
W. Bro. Stephen MacKenzie ~ *Is History written by the victors?*
V.W. Bro. John Fleming ~ *The Conventions of Masonry*
Bro David Scandrett (Maj. Ret.) ~ *Modern warfare*
(*Lt. William Turner Memorial Lecture*)
Bro. Arthur Serry ~ *Masonic symbolism*



Presented by the Vancouver
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