

FACT- FICTION -FANTASY: IT'S OUR HISTORY!

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*All the qncient histories, as one of our wits has said,
are but fables that have been agreed upon. -Voltaire*

INTRODUCTION

What time is it?

A simple but ubiquitous question, one we ask ourselves or enquire of others countless times every day. The *civilized* Western world runs on time, and our lives are governed by it. For some, time drags; for most, time flies - that is the illusion; for all, time passes-that is the reality.

We are all, every last man on earth, forced to live on a fixed income finely calculated in hours, minutes, and seconds. Waking or sleeping, life ticks away at ttle steady, unvarying rate of 24 hours, 1,440 minutes, 86,000 seconds each and every day, ours to invest as we please. We often talk foolishly about saving time, as if it were a commodity tllat could be banked and kept in reserve, to be witll drawn later when needed.

*LOST, yesterday, somewhere between Sunrise and
Sunset two golden hours, each set with sixty diamond
minutes. NO REWARD is offered, for they are gone
forever.*

Thomas Mann (1875-1955)

No, alas, time can only be spent-either expended wisely and consumed efficiently, or foolishly wasted and tlloughtlessly squandered. *We fill time-put in time-kill time* -hopefully none of us will ever have to *serve time* for it! Benjamin Franklin once posed ttle rhetorical question. *Dost thou love life?* and responded: *Then do not squander time; for that's the stuff life is made of* John Rutherford puts it directly: *Time is at once the most valuable and the most perishable of all our possessions.*

What time is it?

It is an important question to those quantitative analysts in the Lodge who judge these banquet speeches, not by what, is said, but by how long it takes the speaker to say it. One wit has observed that *Time is an illusion-to orators*.¹

We have all been conditioned to be clock-watchers. Clock towers crown municipal buildings in cities, towns and villages across the land. The Houses of Parliament in Westminster and the Parliament Buildings in Ottawa, seats of national government and supreme legislative authority, are surmounted by towering timepieces, enduring reminders that even the power of government' is temporal; even kings and prime ministers are subject to the higher rule of Father Time.

What time is it?

We measure time *with a passion for precision that borders on the obsessive*.² Thus, Time becomes a symbol for accuracy and exactitude and Punctuality is promoted as a Virtue.³ When Queen Victoria presented a watch to her grandson, little Prince George (subsequently George V) on his 8th birthday, she expressed the hope *that it will serve to remind you to be very punctual and very exact in all your duties*.⁴

Freemasons, who revel in the art of symbolism, may discern the Geometry of Time. Ancient cultures perceived the world as a series of repeating cycles having neither beginning nor end, and understood time as a daily or yearly circle.

In the Western Judaeo-Christian world, time is a line along which history marches steadily from the past through the present to the future, which we bravely call progress toward perfection.^s

Our two common *timepieces*-the clock and the calendar are cast in the form of circle time and square time.

Clock time, while it indicates only the present moment-the *here and now*-chases itself; the ever-turning hands-or digits revolving in a perpetual motion without beginning or ending-the Great Wheel of Eternity is predictable, repeatable, therefore infinite.

Calendar time, consists of small boxes, little pigeonholes, that contain everything that happens in a day but no more-compartments for past, present, and future-hence finite.

In his recent study entitled *Calendar*, David Ewing Duncan makes the point vividly. We are, in his words, *a people of the calendar* and it is *our blessing and our curse to count the days and weeks and years-to capture them all in a grid of small squares that spread out like a net cast over time: thousands of little squares for each lifetime . . . In an*

*ordered world, time matters. Calendars frame how most people live, work and worship . . . when the little boxes run out death occurs.*⁶

*Time, like an ever-rolling stream, Bears all
its sons away* Isaac Watts (1674-1748)

Yesterday-today-Tomorrow are the identifying labels we apply to those little boxes of life; the detailed catalogue of their contents we call HISTORY. As Shakespeare informs us, *There is a history in a// men's lives, Figuring the natures of the times deceased.*⁷

Time passes. We recognize the passage of time because the present differs from the past, and based on this observation, we expect the future will be different yet again. To the romantic spirit, the past is exciting for the very reason that it is different. History identifies and makes notes of those differences.

Clocks measure time - Calendars mark time - History records time
Musing on these matters brings me to the central point of this discourse, because, in reality . . . Time and History are one.

History unfolds in Time.

History traces the trajectory of the arrow of Time.

History may be read in the stratified layers of Time.

History puts human flesh on the bones of Time.

The Historian attempts to resurrect the past by *the pumping of blood into the arteries of long-dead people* and to make *their voices and pleas suddenly audible to their inquiring descendants.*⁸ In History, human beings study other human beings. Thus, by studying History, humanity studies itself.

THE PAGEANT OF HISTORY

*A mighty drama, enacted upon the theatre of time,
with suns for lamps and eternity for a background.*

Thomas Carlyle (1795-1881)

*Somewhat more than five millennia ago, a human hand first carved a written word, and so initiated history, mankind's recorded story.*⁹ Archaeologists, those specialist historians who carefully dig up the past and painstakingly sift through the sands of time, provide tangible evidence that writing was invented in Summer about 3200 BCE.. Thus, in a single stroke, personal memories of once upon a time" were replaced by written records, oral tradition was superseded by documented evidence from which the Historian- be he professional or amateur, academic or armchair-investigates, collects, deciphers, assesses, records and interprets facts about people and events, institutions and societies, nations and empires.

History, in its broadest sense, encompasses the totality of all past events, or more strictly speaking, the known past. The catalogue itemized by Francis Bacon (1561-1626) suggests the wide range of historical resources on which the Historian depends: *Out of monuments, names, words proverbs traditions private records and evidences, fragments of stories, passages of books, and the like, we do save and recover somewhat from the deluge of time.*

So, what is History?

Quot homines, tot sententiae — As many men, so many opinions. *Historians know, historians have always known, that we can only see the past through a glass darkly.*¹⁰

Historians appear to be engaged in a serious game of *academic Scrabble* selecting small pieces of evidence like the lettered tiles, and by their ingenuity and imagination, sometimes even bluff, arrange them to form words. As Robert Zwicker has rather caustically observed, *History is what the historian thinks the past was.*

Chance is a large and influential factor in the game of history. Archives contain only those documents that have survived, where many have been lost by accident or destroyed on purpose. (How many of our old Lodges have lost their early Minute Books in fires?) The historian must attempt to create a coherent account out of the evidential fragments that remain. When pieces of the picture are missing, the honest historian admittedly uses imagination to fill in the gap, and, following the contours, speculates on probabilities, and conjectures, based on educated guesses, on what might have been.

*But men may construe things after their fashion,
Clean from the purpose of the things themselves.*

Shakespeare — Julius Caesar, Act II, Scene III

The respected English historian, A. J.P. Taylor (1906-1990) freely admits that, *History is not another name for the past as many people imply. It is the name for stories about the past.* Some historiographers maintain that *there is no real difference between history and fiction ... researching and writing a history book is much the same as researching and writing a novel.* In thus sense, it may be argued that *The historian becomes an author like any other fabulist. The boundaries between history and fiction dissolve.*¹¹

History would be a wonderful thing-if only it were true.

Leo Tolstoy

Furthermore, Professor David Lowenthal warns us that *the past has become a foreign and exotic place where people did things differently.*

And despite advances in science and scholarship that tell us more than ever about former times, the past frustrates understanding: its events seem unfathomable, its denizens inscrutable. However much we know ABOUT the past, we can never really know HOW it was for those who lived back then.¹² Of only one thing we may be certain, The Goode Olde Days were, for those who lived in them, like all ages, the best of times and the worst of times.

Fact: evidence; Fiction: interpretation; Fantasy: speculation the probability of what is and the possibility of maybe if it's all HISTORY!

We ought to bear this firmly in mind and adopt a critical and questioning attitude, while always keeping an open mind, when we wade through the tidal wave of books purporting to reveal the origins of Freemasonry that have flooded the market in recent years. Much there is to justify Leo Tolstoy's wisecrack *History is fiction with the truth left out*. Yes, a certain type of historian (if that is what we should call him) has built fanciful histories in which conjecture is piled upon conjecture.¹³ It is not enough to summarily dismiss the current best-sellers as worthless and fit only to be read by uneducated idiots.¹⁴ Our brethren are reading these flights of fancy, in some instances, believing naively what they read, and it is our fraternal duty to be aware, informed and considerate as we guide and direct our fellow students to explore more reliable and authoritative sources.

To bring the practice of History unto the floor of the Lodge, and explain the art of the Historian in familiar terms for our better understanding, Richard J. Evans, Professor of Modern History at the University of Cambridge, draws this illuminating analogy: *We start with a rough-hewn block of stone, and chisel away at it until we have a statue. The statue was not waiting there to be discovered, we made it ourselves, and it would have been perfectly possible to have made a different statue from the one we finally created. On the other hand, we are constrained not only by the size and shape of the original stone, but also by the kind of stone it is; an incompetent sculptor not only runs the risk of producing an unconvincing statue that does not much resemble anything, but also of hammering or chiseling too hard, or the wrong way, and shattering the stone altogether.*¹⁵

MASONIC HISTORIES

- the Craft in general, and the Lodge in particular
- Ancient as having existed from time immemorial

*If history be no ancient fable
Freemasons came from the Tower of Babe!.*¹⁶

FREEMASONS, *n.* An order with secret rites, grotesque ceremonies and fantastic costumes, which, originating in the reign of Charles II, among working artists of London, has been joined successively by the dead of past centuries in unbroken retrogression until now it embraces all the generations of man on the hither side of Adam and is drumming up distinguished recruits among the pre-creational inhabitants of Chaos and the Formless Void. The Order was founded at different times by Charlemagne, Julius Caesar, Cyrus, Solomon, Zoroaster, Confucius, Thotmes, and Buddha. Its emblems and symbols have been found in the Catacombs of Paris and Rome, on the stones of the Parthenon and the Chinese Great Wall, among the temples of Karnak and Palmyra and in the Egyptian Pyramids- always by a Freemason.¹⁷

This overtly cynical but witty definition was penned by the American iconoclast Ambrose Bierce (1842-c.1914). Before eyebrows are raised, however, we must acknowledge that the first official Masonic History compiled by the Rev. Dr. James Anderson, sanctioned by Grand Lodge and printed with the Constitutions for half a century between 1732 and 1784, is no less fantastic in its claims. Dr. Anderson's *history* begins with Adam, *our first parent* and recounts a legendary history of the stonemason's craft down to the formation of the Premier Grand Lodge in 1717. Like the chapters of endless *begats* in Biblical genealogies, the good cleric was keen to *prove the ancient and unbroken lineage of the institution*.

Writing in the first century of the Conunon Era, Flavius Josephus (37/38- 101) began his Jewish Antiquities by honestly admitting, *Those who write histories are prompted by various motives*.¹⁸ So, it would seem, Anderson was motivated; intent on establishing its respectability. However well-intentioned, does the end justify the means? Robert Freke Gould did not think so: *He (Anderson) often substituted creation for correction, and gave us what he conceived a copyist of the Manuscript Constitutions should have written, rather than what he did write*.¹⁹ The present appraisal of Anderson's work is articulated by John Hamill; Anderson, Hamill explains, *was not writing a history as we would term it today but producing an apologia to give a relatively new institution an honourable descent. ... an apologia constricted from legend, folklore, and tradition. ... to prove the ancient and unbroken lineage of the institution*.²⁰

Legend, folklore, and tradition perhaps .•• but *History*?

Historiographers identify two main approaches to Masonic histories, and conveniently classify Masonic Historians in two schools:

First, the authentic or scientific *in which theory is built upon or*

*developed out of verifiable facts and documentation. To be enrolled in this school, three prerequisites set by Froude must be met: The historical inquirer sees with the eye of reason, . . . is impartial, . . . demands evidence such as would satisfy a British jury in a criminal case.*²¹

Secondly, the non-authentic *in which attempts are made to place Freemasonry in the context of the Mystery traditions by a correlation of the teachings, allegory, and symbolism of the Craft with those of the various esoteric traditions* often displaying an apparent inability to distinguish between historical fact and legend.²²

An amusing example by an early writer of the latter class, also known as *the creationist* or *conjectural* school, may provide the best illustration. This short excerpt quoted by Gould was written in 1766 by John Cleland (1709-1789), the infamous English author better known for his pornographic novel *Fanny Hill* than for his writings on Freemasonry:

Considering that the MAY (May-pole) was eminently the great sign of Druidism, as the Cross was of Christianity, is there anything forced or far-fetched in the conjecture that the adherents to Druidism should take

the name of MEN OF THE MAY or MAY-SONS?

To express an opinion that such etymological nonsense is *forced or far-fetched* most of us would consider flagrant understatement! At least the writer admits to *conjecture!* Reflecting on the first century of Masonic history writing, Gould grumbled with justification *Many volumes of enthusiastic rubbish, and a few-a very few-essays of considerable though transitory interest have been written on what can, at most, be only described as the conjectural history of Masonry before the era of Grand Lodges.*²³

If there was cause for concern in the nineteenth century, what would Gould and company think of the best-selling authors of our day who confuse fiction and fact? Was Jesus Christ really a Freemason, *initiated into the Craft while in Egypt?*²⁴ The present spate of investigative journalists pretending to be historians, among whom our English brethren Christopher Knight and Robert Lomas have attracted the most attention, however far-fetched their hypotheses or way-out their speculative conclusions appear to be, are not without predecessors among the conjectural *Masonic Historians* of earlier generations.²⁵ This subject was more fully explored when some of you attended the Workshop given last July in conjunction with the meeting of Grand Lodge.²⁶

Even Robert Freke Gould (1836-1915), admired as the founder of the *authentic* school of Masonic research, quotes William Henry Upton, who confesses that *We are not professing to write history, but to state possibilities or probabilities not entirely unsupported by shreds of*

evidence.²⁷ Will any connection between The Knights Templar, *our ancestors, the Crusaders* and Freemasonry, first suggested by the Chevalier Andrew Michael Ramsay (1668-1743) more than 250 years ago, and never forgotten since, ever be proved beyond reasonable doubt? What really lies buried in the crypt of Rosslyn Chapel, silently guarded by the knights of the Holy Light confined in their armour? Thomas Hardy reminds us that, *Though a good deal is too strange to be believed, nothing is too strange to have happened.*

What do we really mean when we state that, *The usages and customs of Masons have ever corresponded with those of the Egyptian philosophers?* It is most important that we as Freemasons understand the difference between mythology and actuality, and be ready and able to make a clear distinction between legend and chronicle. Eric Hobsbawn, the distinguished British Historian, professes this credo: *The point from which historians must start, however far from it they may end, is the fundamental and, for them, absolutely central distinction between establishable fact and fiction, between historical statements based on evidence and subject to evidence and those which are not.*²⁸ As thoughtful or Speculative Masons, we continue to ask *Whence Come We?*

The origin of Freemasonry, and the evolution of the gentle Craft from time immemorial to the present day, has dominated academic discussion and consumed the oil and candles of many historians both within and without the Lodge for well-nigh three centuries since the lodges in England first went public in 1717. The conclusion reached by the American historian, Jolm J. Robinson, in *Born in Blood* cannot be contested: *The one aspect of Freemasonry that is not supposed to be a mystery turns out to be the biggest mystery of all, and that is how Freemasonry came to be, and why?*²⁹ Brand, in his *Popular Antiquities* published in 1849, had expressed the same frustration: *We must despair of ever being able to reach the fountain-head of streams which have been running and increasing from the beginning of time. All that we can aspire to do is only to trace their course backward as far as possible, on these charts that now remain of the distant countries whence they were first perceived to flow.*

Students of Masonic History have quite literally been in search of that which was lost, and they have not been successful in their researches. Simply stated, *The precise origins of Freemasonry are unknown, and may perhaps remain so.*³⁰

Once again I remind you of the title I announced at the outset: *Fact-Fiction-Fallacy-It's All History.* There is yet another important aspect for us to consider.

Legend and Traditional History play a major part in our Rites and Ceremonies. Some Brethren, misunderstanding the distinction, like those insistent literalists and dogmatic fundamentalists in religion, who, confusing the letter and the spirit, debate certain structural details of Solomon's Temple, or question the fate of its Chief Architect because they are unrecorded in scripture. The lessons of Freemasonry are conveyed in allegories. Our right-wing Christian critics should remember that the man who many consider to be the greatest Teacher of All Ages, also taught in parables.

Myth, legend, allegory, fable and parable all have their deserved and honoured place in the canon. Origen, the great biblical scholar and Christian theologian, writing in the second century, identified three levels of meaning in the biblical text: the literal sense, the moral sense, and the allegorical sense.³¹ The same three interpretations could be applied in the understanding of Masonic ritual and the reading of Masonic history.

We need only to make mention of The Legend of Hiram Abif, central in the Traditional History of Freemasonry, to realize the validity of the argument proposed in an essay by the eminent Victorian historian James Anthony Froude (1818-1894) in which he contended that *There are two kinds of truth: there is the general truth, the truth of the idea, which forms the truth of poetry; there is the literal truth of fact, which is the truth of science and history . . . In believing eras . . . Legends shape themselves into poetry, and aspirations after beauty and goodness bloom out into art and religion. Scientific eras bring us back to reality, and careful knowledge of facts; but skepticism is fatal to the enthusiasm which produces saints and poets, and heroes. There would have been no Iliad in an age which inquired into the real existence of Priam or Achilles.*³² Freemasonry is both an art and a science; the history of Freemasonry exhibits both kinds of truth in fact and legend.

Whence Come We? Let me summarize and conclude the argument in the eloquent language of M.W. Bro. John Hamilton Graham, first Grand Master of the Grand Lodge of Quebec,

*Mystic messengers of light and truth, of every age and race and tongue, sped to the regenerating sons of light, from India and all the Orient; from Chaldea and the land of the Nile; from Judea and Tyria; from Grecia and Italia; from Germania, Celtica and all the Occident; with one accord sped thither, laden with their choicest offerings; and with unmingled joy and gladness, placed them upon the altar of Freemasonry.*³³

Such, my brethren is our inheritance, the ancient lineage and proud heritage of modern Freemasonry.

OUR HERITAGE-OUR FUTURE

What's Past is Prologue

To History has been assigned the office of judging the past, of investigating the present for the benefit of future ages. Leopold von Ranke (1795-1886), the father of the modern objective historical school. Ancient Freemasonry in the Modern Age

Life must be lived forwards - but can only be understood backwards. Kierkegaard (1813-1855) Danish philosopher

Her Majesty the Queen, in a recent Christmas message to the Commonwealth, quoted her first Prime Minister, Winston Churchill: *the further backward you look, the further forward you can see.* The Queen continued by stressing *the importance of bringing the lessons of the past to bear on the aspirations for a better future ... to draw from our history those constant and unchanging values which have stood the test of time and experience* describing them as *timeless values*.³⁴

At the threshold of this New Year, like Janus, the Roman god of doorways, who, while standing in the present, looks both forward and backward at the same time, we can learn from where we have been while keeping our vision forward on where we are going.

Whence come you? - Whither are you directing your course?

These are familiar questions to every Mason. Thomas Cahill reminds us that *The past is no longer important just because it can be mined for exemplars but because it has brought us to the present: it is the first part of our journey, the journey of our ancestors*.³⁵

As our Grand Lodge prepares to commemorate the 150th anniversary of institution in 2005, we have much to celebrate and I cause to sing with the psalmist of old, *The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.*

Harry LeRoy Haywood (1886-1956) outlined the real purpose of all Masonic Education when he wrote: *The study of Freemasonry is a study of men and of the Freemasonic things which those men have done and are doing. Masonic History is a report of what they did; a study of Freemasonry is what they are doing*.³⁶

The illustrious dead - William Mercer Wilson, John Ross Robertson, William James Dunlop -- wrote our Masonic History *the result*

of excellent men willing themselves in desired directions. Freemasonry is our responsibility-the Grand Master, the Worshipful Master, every Brother Mason.

Great men are the inspired texts of that divine Book of Revelations, whereof a chapter is completed from epoch to epoch, and by some named HISTORY. Thomas Carlyle

It is unnecessary, inappropriate, even patently presumptuous for me to lecture the members of this lodge, which exists primarily *To maintain, uphold and preserve the historical events that formed the foundation of Ancient, Free, and Accepted Masonry*-in short, our godly heritage-on the importance of History to the Craft.³⁷ But even we in The Heritage Lodge, uniquely dedicated to Masonic study and research, might profit from the occasional reinforcement and reminder to stiffen our resolve. Professor David Lowenthal maintains, *Heritage aims to convert historical residues into witnesses that attest our own ancestral virtues.*³⁸ This *mission statement* read in the Masonic context encapsulates the whole reason for and purpose of our being as a specially warranted Lodge.

THE LODGE HISTORIAN

Lest we forget, it was a Charter Member and the first Tyler of The Heritage Lodge, (incidentally, a Past Master of my lodge in Cambridge), R.W. Bro. William S. McVittie, who introduced the concept of the optional office of Lodge Historian, and *nurtured its progress at every opportunity* until it was adopted and authorized in the revision of the Constitution. January 1, 1980.³⁹

The jewel with which the Lodge Historian is invested is *the Scroll surmounted by a Torch*. The symbolism of the Scroll is obvious. The Torch, which closely resembles the emblem of the Olympic Games, symbolizes continuity. Just as the runner carries the Olympic flame, so the Lodge Historian carries the record from the past to the future, or in the words of the Ritual: *so that the Brethren of the future may know and appreciate the past.* McVittie was a keen sportsman; in his youth a varsity athlete, and in maturity, a coach of school teams.

Passing mention might be made of that curious phrase, *your diligence and discrimination in faithfully recording and reporting the events of the lodge.* Diligence, yes, but what is meant by discrimination? The word is probably derived from an admonition found in Gould's, *History of Freemasonry* (1883), cautioning the Historian: *in proportion as he admits all evidence indiscriminately, he must exercise*

*discrimination in judging its effect. - We all pull out of the seamless web of past events a tiny selection which we then present in our historical account.*⁴⁰

At the Annual Communication in the same year marking the 125th Anniversary of the formation of the Grand Lodge of Canada, the Grand Master, M.W. Bro. N. Richard Richards, recommended the appointment of R.W. Bro. Professor Wallace McLeod, *Grand Lodge Historian* an office to which this distinguished Brother and world-renowned Masonic scholar has been re-appointed for two decades.⁴¹

WHY STUDY HISTORY?

*What then is the use of History? and what are its lessons? If it can tell us little of the past and nothing of the future why waste our time over so barren a study?*⁴² These questions were asked by one whose life work was devoted to the study of History.

More to the point, we might ask: Of what use is History to Freemasonry? . . . and perhaps of even greater import . . . What are its lessons for Freemasons?

In the first place, as we have seen, *History explore:, and explains pasts grown ever more opaque over time; Heritage clarifies pasts so as to infuse them with present purposes.*⁴³

Yes, even Masonic banquet speeches may contain something for us to moralize on! And so I conclude with a moral! Froude defined History in terms that should ring true in every Mason's heart: *It is a voice for ever sounding across the centuries the laws of right and wrong. Opinions alter; manners change, creeds rise and fall, but the moral law is written on the tablets of eternity.*⁴⁴ Timeless values, indeed! We usually recite them as the *tenets and fundamental principles* of Ancient Freemasonry.

Henry Ford (1863-1947) asked, *What do we care what they did 500 or 1,000 years ago?* His opinion was stated with characteristic bluntness and our brother frankly expressed a view perhaps shared by some of you in the audience tonight: He blustered . . . *History is more or less bunk. It's tradition. We don't want tradition. We want to live in the present and the only history that is worth a tinker's dam (sic) is the history we make today.*¹

But Thomas Caltill gives persuasive answer: *History . . . is always something new: a process unfolding through time, whose direction and end we cannot know . . . it is the collective responsibility of those who are bringing about the future by their actions in the present . . . the concept of the future holds out promise.*⁴⁵

Who-where-how-why?

Two years ago M.W. Bro. Richard Fletcher, Past Grand Master of Vermont and Executive Director of the Masonic Service Association of North America, addressing this assembly, stated *Freemasonry ... does not need defending, but it does need explaining.* He insisted that *the most important contribution we can make to Freemasonry is to become well informed about our Fraternity.*⁴⁶

Knowledge is power, because the pen of the historian does prove mightier than the sword. The peccadilloes of the *mason-bashers* are easily deflected when we are armed with learning and equipped with understanding. The study of History equips us to be pro-active in the Cause of Good.

Every schoolboy knows that in 1492 Columbus sailed the ocean blue. That's History! Does every Mason know what happened on June 24, 1717 in London, England? That's our History!

Does every member of the Grand Lodge of Canada in the Province of Ontario know what happened on October 10 1855, in Hamilton? . . . and why?

Every American Mason knows that the first President, George Washington was a proud and active member of the Craft. How many Canadian Masons know that Sir John A. Macdonald foremost among the Fathers of Confederation and first Prime Minister, was a Freemason? How many have seen his regalia displayed in Ancient St. John's No. 3, Kingston, his Mother Lodge. Macdonald was Initiated there, March 14, 1844 and Raised June 27, 1844.⁴⁷ The rank of Past Grand Senior Warden was conferred on him in 1868?⁴⁸

In the much-publicized insightful analysis and scathing indictment of the teaching and teachers of Canadian history, published under the title *Who Killed Canadian History?* Professor J. L. Granatstein issues this warning and sounds a clarion call to arms:

History is important, I believe, because it is the way a nation, a people, and an individual learn who they are, where they came from, and how and why their world has turned out the way it has. We do not simply exist in a contemporary world. We have a past, if only we would try to grapple with it. History teaches us a sense of change over time. History is memory, inspiration, and commonality - and a nation without memory

*is every bit as adrift as an amnesiac wandering the streets. History matters, and we forget that truth at our peril.*⁴⁹

Every Mason in every Lodge should know WHAT we stand for as Freemasons, and be able to state clearly WHY: To formulate his personal answer to the question, *What is Freemasonry?* . . . but of much greater importance, to know *Why I am a Freemason*. It is my belief that by a diligent study of our Masonic story, a careful reading of the lives of those brethren that precede us in the long procession through time, History can and will assist us.

We, in the present moment, are at the very centre of the vast circle of Time, equidistant from the past and future on its circumference. The arrow of Time flies ever forward into the future. Bro. Oscar Wilde (1854-1900), combining wit and wisdom, said *The one duty we owe to history is to rewrite it*.

Think about it! How will we rewrite history? At the conclusion of The General Charge, that inspired composition of M.W.Bro. Otto Klotz, and unique to Canadian ritual, the final words are . . . *from generation to generation*. We are all quick to respond with the great *Amen* of Masonry: *So Mote It Be!* The study of our Masonic story unfolding from generation to generation—our History, our past-through precept and example, perpetually teaches us, often impels us, and hopefully inspires us to ask:

What mote it be?

The future of Freemasonry . . .

Our future!

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"If you steal from one author, its plagiarism; if you steal from many it's research"

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 14. Re: Book: *The Hiram Key* posted on the Internet by Michel L. Brodsky, Belgique, December 31, 1999. Bro. Brodsky is a Member of Quatuor Coronati Lodge No. 2076, WM 1994. "This book has absolutely no historical value. The thesis presented (sic) are worthless and no serious historian dares to read it as he may get very ill from laughing at every page. It is really a pity that trees have been felled to print it,"
 15. Evans. p.147.
 16. Quoted in Davies, Norman. *Europe: A History*. London: Pimlico, Random House UK Limited, 1997. Mason, p.633.
 17. Bierce, Ambrose. *The Devil's Dictionary* (1911) Ware, Herts.: Wordsworth Editions Limited, 1996. p.95.
 18. Josephus, Flavius (37-100 CE). *Jewish Antiquities*. translated, Paul L. Maier. Grand Rapids, Michigan: Kregil Publications Inc., 1988.
 19. Gould, Robert Freke. *Collected Essays & Papers Relating to Freemasonry*. Belfast: William Tait, 1913. Notes on Historical Freemasonry, 1906. p.273.
 20. Hamill, John. *The History of English Freemasonry*. Addlestone, Surrey: Lewis Masonic, Ian Allan Regalia Ltd., 1994. pp.19-21. (Bro. Hamill is Librarian and Curator of the United Grand Lodge of England.)
 21. Froude, James Anthony. *Short Studies on Great Subjects. Vol. V*. London: Longmans Green and Co., 1907. Essay- Origen and Celsus.
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 23. Gould. *Collected Essays & Papers Relating to Freemasonry. Notes on Historical Freemasonry, 1906. Our Symbolical Traditions*, p.270.
 24. Wilson, Robert Anton. *Everything is Under Control: Conspiracies, Cults and Cover-ups*. New York: Harper Collins Publishers Inc., 1998. Jesus as a Freemason, p.262.
 25. Knight, Christopher, and Lomas, Robert
The Hiram Key: Pharaohs, Freemasons and the Discovery of the Secret Scrolls of Jesus, 1996.
The Second Messiah: Templars, the Turin Shroud and the Great Secret of Freemasonry, 1997.
Uriel's Machine: The Prehistoric Technology that Survived the Flood, 1999.
- Serious students of Masonic history might read these and other speculative re-historians ever bearing in mind the cautionary advice offered by Leonard Schlain (*The Alphabet and the Goddess*, 1998): "to consider which of the hypothetical explanations of historical events is the most plausible." - - and to try the evidence in "the court of competitive plausibility."
26. Have YOU found "111e HIRAM: Key"? - It's in the Book! Grand Lodge Seminars and Workshops, Royal York Hotel, Toronto, July 20, 1999
- Freemasonry - Christianity - Knights Templar - The Holy Grail.

27. Gould. Collected Essays & Papers Relating to Freemasonry. Notes on Historical Freemasonry, 1906.
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29. Robinson, John J. Born in Blood:The Lost Secrets of Freemasonry. New York:M.Evans and Co.,1988. p.188.
30. Hamill, John and Gilbert, Robert. Freemasonry: A Celebration of the Craft. St. Albans: Mackenzie Publishing. 1992. Origins, p.13.
31. The History of Christianity.Oxford:Lion Publishing Company, 1990. Everett Ferguson: Origen, p.107.
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33. Stillson and Hughan, ed History of the Ancient and Honorable Fraternity of Free and Accepted Masons.Boston:The Fraternity PublishingCooipany,1909.James Hamilton Graham - Eulogium of Symbolic Freemasonry, p.692.
34. Royal Insight-111e Queen's Christmas Message 1999.
35. Cahill. The Gifts ofthe Jews. p.129.
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37. The Heritage Lodge A.F. & AM. No. 730 G.R.C., By-laws: Preface, Objectives, revised 1990.
38. Lowenthal. The Heritage Crusade and the Spoils of History. Preface, p. xvi.
39. William Sinlon McVittie (1906-1980) Initiated July 4, 1929, New Hope Lodge No. 279, Hespeler (Cambridge);W.M. 1945;District Deputy Grand Master in Wellington District 1957.
- Grinlwood, R.W.Bro.Charles F. Lodge Historian. The Heritage Lodge, 1981. Proceedings 1970, Report of the Committee on Warrants, p.201.
Recommendation:"*That all lodges appoint an Interested Brother to record the historyofthe Lodge each year.We suggest that a plan be developed which will ensure that such historical notes will be completed each year and placed with the records of the Lodge.*"- R.W.Bro. Bruce M. McCall, Chainnan.
40. E vans, p.142.
41. Proceedings, 1980. p. 41 . " . . . in recognition of his scholarly contribution" as editor of the Committee that produced, Whence Come We- Freemasonry in Ontario 1764-1989.
42. Froude.Short Studies on Great Subjects. London: Longmans,Green and Co.,1920. Vo11, Part 1. p.24. Lecture "The Science of History" The Royal Institution, 1864.
43. Lowenthal. The Heritage Crusade and the Spoils of History. Preface, p. xv.
44. Froude. Short Studies on Great Subjects. Vol I, Part 1. Lecture "The Science of History" The Royal Institution, 1864.
45. Cahill. The Gifts ofd1e Jews, p.130.
46. The Heritage Lodge. Proceedings. Vol. 21,1998. "When Truth Rushes Out" pp.13-14.
47. Halloran, W.Bro. R.Gordon. A Historical Overview of111e Ancient St Jolm's Lodge, No. 3,1794 to 1994. p.21.
48. Herrington, WalterS. & Foley, Roy S. A. History ofdte Grand Lodge AF. & AM. of Canada in the Province of Ontario 1855-1955. p.103.
49. Granatstein, J. L. Who Killed Canadian History? Toronto: Harper Collins Canada, 1998. Preface p. xviii