



Sudbury - Manitoulin District Freemasons



A.F & A.M OF CANADA IN THE PROVINCE OF ONTARIO



April 2022

Volume 3
Issue 33



Sudbury Manitoulin District Newsletter

A.F & A.M OF CANADA IN THE PROVINCE OF ONTARIO



A Message from our DDGM

It was quite an evening. The first time many of us were in lodge for two years. The very first time I was welcomed as your DDGM. It was especially good to get back. The brethren at Nickel did a fine evening. Thank you.

Our latest Grand Lodge guideline is dated March 21st. Each lodge and each and every brother will decide for himself, when he is comfortable returning. Degree work and official visits are not required this masonic year.

Many thanks to City of Lakes Lodge for hosting the recent long range planning seminar. Thank you to all who attended a very informative evening. There was at least one brother from each of our 6 lodges.

Elections for the DDGM and the other Grand Lodge officers will be virtual again this year. There will be an election in each district. The term of each DDGM remains one year. I would urge any Past masters who are considering to run for DDGM to reserve a spot on the virtual course.

One date remains for the DDGM preparation course. Saturday April 16. Preregistration is requested. At least a week in advance is recommended. The contact is R W Bro Jeff Gatcke. His email: Jeff.gatcke@gmail.com.





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A Message from our DDGM

As of now, Grand Lodge is hoping to have some in person gathering for the annual communication. More details will follow. Always the third Wednesday in July.

The hint of Spring is in the air. We look forward to a cautious reopening. The following has not been said in much too long. I am looking forward to seeing you in Lodge.

Regards,

R. W. Bro. David Spencer
DDGM
Sudbury-Manitoulin



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Mentors Minute

This will take less than a minute to read.

Brethren we are approaching the moment we have been waiting for for the past two years: the Lodges reopening without restrictions/mandates!

Question: what does this mean for you and me?

Answer: it is time to reopen the Book of the Work and if you have it the book Ceremony of Installation & Investiture of Officers of a Lodge.



Please do not waste another week...another day or even an hour. If you haven't already, start honing your skills again.

Stay well and stay happy and I will see you in lodge.

W. Bro. Robert Tailleur

Sudbury Manitoulin District Mentor Lead



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Passed to the Grand Lodge Above

Bro. Gary Gresdal - Friendship Lodge No. 691

May we cherish his memory in our hearts.

Ill & Distressed

W. Bro. Chris Kemp - Nickel Lodge No. 427

W. Bro. Tom Morris - Nickel Lodge No. 427

W. Bro. Bruce Anderson - Nickel Lodge No. 427

Bro. Peter Adam - Nickel Lodge No. 427

Bro. Ted Taylor - Doric Lodge No. 455

Bro. Wallace Moore - Doric Lodge No. 455

W. Bro. Wilfred Holmes - Doric Lodge No. 455



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Ill & Distressed

V. W. Bro. Don Falkingham - *Espanola Lodge No. 527*

W. Bro. Rod Junkala - *Espanola Lodge No. 527*

W. Bro. Norbert Hoffman - *City of Lakes Lodge No. 536*

W. Bro. Norm Hore - *City of Lakes Lodge No. 536*

Bro. Glen Maltby - *City of Lakes Lodge No. 536*

Bro. Raymond McCarthy - *City of Lakes Lodge No. 536*

R.W. Bro. Sam Khoury - *City of Lakes Lodge 536 & Friendship Lodge No. 691*

W. Bro. Ben Mullen - *Friendship Lodge No. 691*

R.W. Bro. John McGill - *Bethel Lodge No. 699*

V. W. Bro. Harold Saville - *Bethel Lodge No. 699*

Bro. Norm Lenart



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Joseph Brant - a masonic legend



What would Canada be like if not for Brother Joseph Brant?

The story of Joseph Brant, the Mohawk American Indian who fought for the Loyalists during the American War of Independence has been retold by the Iroquois peoples of the Six Nations and American Freemasons for centuries, and today Brant is featured in many Masonic Histories and is the topic of many websites.

The story that is the most endearing is how Brant, a Mohawk chief, witnessed an American prisoner give a Masonic sign and spared the life of his fellow Mason.

This action went down in history, and Brant became the embodiment of the 'noble savage' to Victorian England.

This article will explain the events leading up to this event, and how Brant, in death, created even more controversy as the legends of his life grew and expanded.

Brant was born in 1742 in the area around the banks of the Ohio River. His Indian name was Thayendanegea, meaning 'he places two bets' and as a child he was educated at Moor's Charity School for Indians in Lebanon, Connecticut, where he learned English and European History. He became a favourite of Sir William Johnson, who had taken Brant's sister Molly as a mistress, although they were married later after Johnson's wife died. Johnson was the British Superintendent for Northern Indian Affairs, and became close to the Mohawk people, and enlisted their allegiance in the French and Indian War of 1754-1763, with a young Brant taking up arms for the British.

After the war, Brant found himself working as an interpreter for Johnson. He had worked as an interpreter before the war and converted to Christianity, a religion which he embraced. He translated the Prayer Book and the Gospel of Mark into the Mohawk language, other translations included the Acts of the Apostles and a short history of the Bible.

Around 1775, after being appointed secretary to Sir William's successor, Guy Johnson, Brant received a Captain's commission in the British Army and set off for England, where he became a Freemason and confirmed his attachment to the British Crown.

Brant was raised in Hiram's Cliftonian Lodge No. 814 in London, early in 1776, although his association with the Johnson family may have been an influence in his links to Freemasonry. Guy Johnson, whose family had Masonic links, had accompanied Brant on his visit to England. Hiram's Cliftonian Lodge had been founded in 1771, and during Brant's visit to the Lodge, it had met at the Falcon in Princes Street, Soho. The Lodge was erased in 1782. Brant's Masonic apron was, according to legend, personally presented to him by George III.

On his return to America, Brant became a key figure in securing the loyalty of other Iroquois tribes in fighting for the British against the 'rebels', and it was during the war that Joseph Brant entered into Masonic legend. After the surrender of the 'rebel' forces at the Battle of the Cedars on the St. Lawrence River in 1776, Brant famously saved the life of a certain Captain John McKinstry, a member of Hudson Lodge No.13 of New York, who was about to be burned at the stake.

McKinstry, remembering that Brant was a Freemason, gave to him the Masonic sign of appeal which Brant recognized, an action which secured McKinstry's release and subsequent good treatment. McKinstry and Brant



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remained friends for life, and in 1805 he and Brant together visited the Masonic Lodge in Hudson, New York, where Brant was given an excellent reception. Brant's portrait now hangs in the Lodge.

Another story relating to Brant during the war has another 'rebel' captive named Lieutenant Boyd giving Brant a Masonic sign, which secured him a reprieve from execution. However, on this occasion, Brant left his Masonic captive in the care of the British, who subsequently had Boyd tortured and executed.

After the war, Brant removed himself with his tribe to Canada, establishing the Grand River Reservation for the Mohawk Indians. He became affiliated with Lodge No. 11 at the Mohawk village at Grand River of which he was the first Master and he later affiliated with Barton Lodge No.10 at Hamilton, Ontario. Brant returned to England in 1785 in an attempt to settle legal disputes on the Reservation lands, where he was again well received by George III and the Prince of Wales.

After Brant's death in 1807, his legend continued to develop, with numerous accounts of his life and his death being written. One such account lengthily entitled *The Life of Captain Joseph Brant with An Account of his Re-interment at Mohawk, 1850, and of the Corner Stone Ceremony in the Erection of the Brant Memorial, 1886*, celebrated Brant's achievements and detailed that a certain Jonathan Maynard had also been saved by Brant during the war.

Like McKinstry, Maynard, who later became a member of the Senate of Massachusetts, had been saved at the last minute by Brant, who had recognised him giving a Masonic sign. Brant's remains were re-interred in 1850 with an Indian relay, where a number of warriors took turn in carrying his remains to the chapel of the Mohawks, located in Brant's Mohawk village, which is now part of the city of Brantford. Many local Freemasons were present, and his tomb was restored with an inscription paid for by them.

The legend of Brant saving his fellow Masons was examined by Albert C. Mackey in his *Encyclopedia of Freemasonry* in which he referred to a book entitled *Indian Masonry* by a certain Brother Robert C. Wright. In the book, Wright states that 'signs given by the Indians could easily be mistaken for Masonic signs by an enthusiastic Freemason'.

Using Wright's claims that the Indians used similar Masonic signs or gestures within their culture, and these were mistaken by over enthusiastic Freemasons, Mackey was putting forward an argument that the stories of encounters with 'Masonic' Indians were perhaps in doubt.

Mackey then put forward the question 'is the Indian a Freemason' before examining a number of historically Native American Indians who were Freemasons, including Joseph Brant and General Eli S. Parker, the Seneca Chief who fought in the American Civil War. Mackey concluded:

'Thus from primitive and ancient rites akin to Freemasonry, which had their origin in the shadows of the distant past, the American Indian is graduating into Free and Accepted Masonry as it has been taught to us. It is an instructive example of the universality of human belief in fraternity, morality and immortality'.

Mackey presented that the Indians, in recognising the universal ethos of Freemasonry within their own culture, were drawn to the Craft. Thus an understanding into Brant's moralistic approach to fellow Freemasons who were prisoners during the war was being sought, his actions fascinating Masonic historians well into the twentieth century.

Brant became a symbol for Freemasonry, his story being used as a metaphor for the Masonic bond, a bond which became greater than the bond of serving one's country during wartime. Brant also came to represent a respect for the Native American Indian during a time when the US was promoting the 'manifest destiny', an ethos which the United States government saw as God's right for them to settle the Indian lands of the west.

Brant's myth even exceeded the traditional Victorian image of the 'noble savage', his meeting of other Freemasons while visiting London such as the writer James Boswell and Masonic members of the Hanoverian Household such as the Prince of Wales compounded this. Brant once said:

'My principle is founded on justice, and justice is all I wish for', a statement which certainly conveyed his moralistic and Masonic ethos.



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Leadership and Brother Ernest Shackleton

Explorer Sir Ernest Shackleton once famously said;

"If you're a leader, a fellow that other fellows look to, you've got to keep going."

He was born on 15 February 1874 in County Kildare, Ireland, but his family moved to London where Shackleton was educated. Rejecting his father's wish that he become a doctor, he joined the merchant navy when he was 16 and qualified as a master mariner in 1898. He travelled widely, but was keen to explore the North and South poles. Shackleton visited the poles on three occasions and on the second occasion, Shackleton led his own expedition on the ship Nimrod. His team climbed Mount Erebus, made many important scientific discoveries and set a record by reaching closer to the South Pole than achieved before. On his return to Britain, Shackleton was knighted. Shackleton's fourth expedition aimed to circumnavigate the Antarctic continent, but on 5 January 1922, he died after suffering a heart attack just off the coast of South Georgia.



Shackleton was initiated into Navy Lodge No. 2612 in London on 9 July 1901. Shackleton went 10 whole years between his initiation and his Second Degree! He completed his Second Degree at an emergency meeting of Guild of Freemen Lodge No. 3525 in London on 2 November 1911 and his Third Degree at an emergency meeting held on 30 May 1913.

He was elected an honorary member of the Lodge on 28 April 1914.



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Leadership and Brother Ernest Shackleton

I want to introduce you to an amazing leader. I have never met him and neither have you. He died in 1922. His most amazing accomplishment happened 100 years ago. This leader is Sir Ernest Shackleton. He led 27 men on a journey to be the first to cross Antarctica. He failed. Why do we care about a leader whose expedition failed? Because what happened instead was incredible. On his third Antarctic expedition, Sir Ernest Shackleton led the Imperial Trans-Antarctic Expedition for Britain, which departed England in 1914. The plan was to sail his ship, the *Endurance*, to Argentina, then on to Antarctica, then walk across the continent where another crew would pick them up. Sounds simple. To put things in context keep in mind there were no radios, no weather reports, no Gore-Tex or snowmobiles, no lightweight nylon/down North Face jackets. The mission was lofty. But, Shackleton had the experience, an excellent crew, and the best 1914 gear he could get.

After leaving Argentina, the ship stopped at a whaling station on South Georgia Island. There they learned that the Weddell Sea, the most dangerous sea in the world, was jammed with ice, the worst in recorded history. Some of the whalers encouraged Shackleton to wait until next year. Shackleton spent a month at the whaling station hoping the situation would improve. Unfortunately, it didn't. On December 5, 1914 Shackleton finally proceeded down to Antarctica. As you might have predicted, only six weeks later their ship was stuck in ice. One crew member described it as "frozen, like an almond in the middle of a chocolate bar."

The crew made heroic efforts to free the ship. They tried to cut through the ice, but hours and hours of work was never enough. They were over 1,000 miles from any other humans and no one knew their predicament. They finally settled in for a long winter. They could only hope the spring would bring warmer temperatures and free their ship. For 10 months they waited. The cold, the ice, and the food supply were all concerns and the men began hunting seals and penguins to supplement their diet. However, Shackleton's biggest concern was demoralization of the crew. He was intentional to keep the men's spirits high. He encouraged singing, games, and skits in the evenings. He listened to them and had an "open-door policy" long before that phrase was coined. He had all the men cross-train in various roles to increase their stimulation and their competence. Surprisingly, during the 10 months their ship was stuck in the ice, the men were content. One man wrote in his journal after a particular celebration that it was "one of the happiest day of my life."



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Leadership and Brother Ernest Shackleton

Then, on October 24, 1915, things got much worse. The ice shifted and started to crush the ship. It was soon pitched to the side and men had to move off the ship onto the ice. They started unloading the ship preparing for the worst. Three weeks later the ship sunk and the 28 men were stuck on an ice flow in Antarctica with nothing but three small lifeboats and a pile of gear. No one knew where they were and back in England they were presumed to be dead.

Shackleton had no idea how to get them home safely, but he knew one thing for sure. No one was going to come save them. If they were to survive it was up to him. They made several failed attempts to cross the ice with the three life boats on sledges and 69 sled dogs. There was a resupply station a few hundred miles away, but it proved to be impossible to get there. After a few months, the ice began cracking and splitting and it became too dangerous to stay. On April 9, they boarded the three life boats and headed north. After a 16-day perilous journey they made it to Elephant Island. No one was there that could help them. But, they were on land. It was a small comfort. The men were in worse shape than ever before and demoralization was setting in. They had almost no food and daily rations were tiny. Eventually Shackleton saw no other choice, but to take the best life boat, a few of the men, and sail across the Weddell Sea to the South Georgia whaling station where they started. It was 800 miles. Miraculously, after three weeks they made it. However, once there it took Shackleton four more months to get a ship to rescue his crew. On August 30, 1916 he arrived to Elephant Island to find the 22 men he left behind. All of them alive.

Shackleton's journey was amazing. The early 1900's was the age of polar expeditions. It was common for men to die during the journey. **Shackleton would not accept death. He used a systems approach to create a strong team that could handle the difficult situations they faced.** It may have been my own experience with expeditions as an [Outward Bound](#) instructor and a sea kayak guide that first sparked my interest in Shackleton's story. I now give keynotes and workshops on his leadership style, most recently for the [National Conference for State Legislators](#). Here are the leadership lessons share in the keynote.



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Leadership and Brother Ernest Shackleton

Elements of Shackleton's Leadership

- 1. Model and Inspire Optimism:** Shackleton believed in his mission and in his team. His optimism was contagious. He intentionally made decisions to inspire optimism in his crew. He was enthusiastic, clear in his vision. He encouraged singing, games, fun antics, and other merriment during the expedition.
- 2. Develop a Clear, Shared Purpose:** Everyone who joined the Antarctic Expedition understood the purpose. They were selected, in part, for their interest and excitement in that purpose. Many times teams form and their purpose is somewhat vague or each team member has a different idea of that purpose. Clarity around purpose has been shown, time and again, to be the most important factor to impact a team's success.
- 3. Build Unity and Commitment Within the Team:** Shackleton valued hard-work and loyalty above all else. Yet, he didn't expect this automatically; he intentionally fostered it. The team's well-being was his top priority, higher than his mission. He knew without the team, they could never reach their goal. He got to know each team member personally and understood their strengths and their style. He made sure team members could come to his with concerns and had an "open-door policy" long before the term was coined.
- 4. Create a Plan, an Alternate Plan, and Be Flexible:** After the team left Patience Camp they traveled in three life boats searching for land, which they hadn't seen in 15 months. During the 15 day journey, Shackleton changed the plan four times. The change was always because new information emerged and he had to adjust in order to meet the end goal. He avoided getting emotionally attached to a particular plan, no matter how much time he had spent devising it.



Leadership and Brother Ernest Shackleton

5. Make the Tough Decisions: Shackleton continually made difficult decisions throughout the expedition. He would have been terribly unpopular among the crew had he not build relationships and loyalty. He always made decisions with their best interest in mind. For instance, when the ship arrived in Argentina after crossing the Atlantic, the cook got drunk and disorderly one night. He was fired. Shackleton did find him a new job on a ship heading to England though. Shackleton knew that man was not a good fit for his team. He then hired a new cook who proved to be an excellent addition.

Shackleton was heralded by his team as being “the greatest leader on Earth.” Wow. **To implement just one element of his leadership will be valuable.** Looking at this list what is one thing, even if small, that you could do this week to better lead your team?

I hope you will find inspiration, as I did, from this amazing leader.

Written by: Dr. Amy Climer





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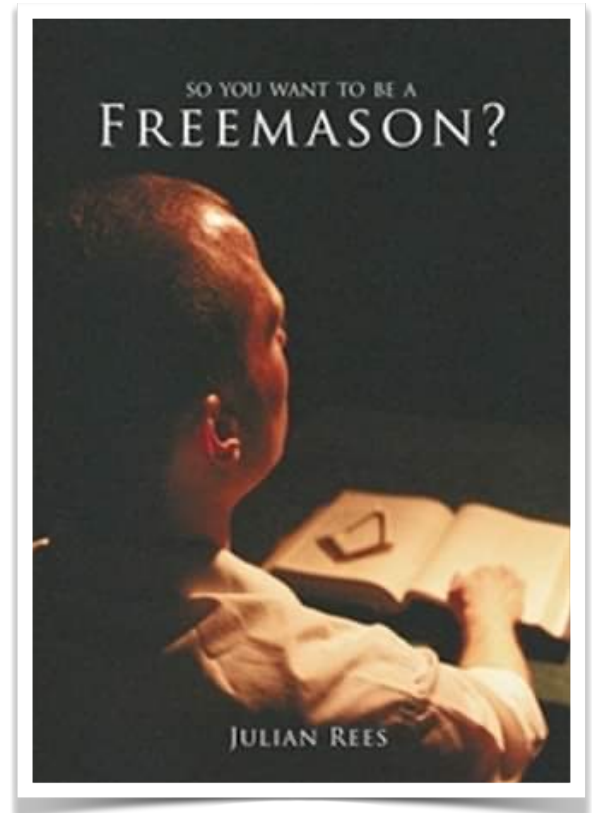
Masonic Book Recommendation

So you want to be a Freemason?

By **Julian Rees**

In this book Julian Rees explains what a candidate for Masonic Initiation should know before he joins Freemasonry and is too afraid to ask!

This essential guide to the major questions that a candidate needs to know explains in straightforward terms all the practicalities of what is entailed in becoming a Mason. Subjects covered include a detailed account of what you need to know to before becoming a Freemason; what happens on the night of the initiation and some answers to give the reader a basic understanding about the whole world of Freemasonry. The book also contains a handy glossary of Masonic terms.



This book is an essential read for anyone considering becoming a Freemason; anyone who has just joined Freemasonry and is unsure of all of the strict routines and procedures within the Craft and also perhaps for existing and established Freemasons who need a reminder about what it means to being a Freemason. Written by one of the leading high profile Masonic Authors this is a must have gift for all prospective Initiates.



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About the Author

Julian Rees was initiated in the Kirby Lodge No. 2818, under the United Grand Lodge of England, in London in 1968. He was Master in 1976/77 and again at the centenary of the Lodge in 1999/2000. He was Master of the German-speaking Pilgrim Lodge No. 238 in 1978/79.

He was a regular contributor to the quarterly magazine *Freemasonry Today* since its founding in 1997 and from 2003 to 2007 he was Deputy and News Editor. He was appointed JGD in 2007. In 2003 he delivered the prestigious Wendel K Walker Memorial Lecture in New York, entitled *Through Ritual to Enlightenment*.

He was one of the founding members of The Cornerstone Society, serving as Secretary for a number of years, and has lectured to lodges in this country, in USA, in continental Europe and in Africa, and to the Masonic Restoration Foundation in Alexandria, Virginia. On that occasion he gave a paper entitled *The Spiritual Path of Freemasonry*.

He has several published works of Freemasonry including: *The Stairway of Freemasonry: 30 Short Talks and Questions*, *Freemasonry for the Heart and Mind: Sketches from an Esoteric Notebook*, *Ornaments, Furniture and Jewels*, *The Tracing Boards of the Three Degrees in Freemasonry Explained*, and more!





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WEBMASTER OPPORTUNITY

Brethren,

The Sudbury Manitoulin District is seeking a webmaster for our District Website and Blog.

Tasks would include website and blog upkeep, publishing information, recent events and photos, and uploading the monthly newsletter, etc.

Interested?

Please contact our DDGM - R. W. Bro. David Spencer





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TO

JAVA GUILD

TUESDAY, MAY 3, 2022 :: 10:00 A.M.—2:00 P.M.

YES

We're planning our first meeting in lo' some time.

Presently, the plan is for 40 members; 4 to a table to allow for social distancing.

More detailed information concerning numbers and new COVID-19 protocols will be forthcoming as we get closer to the date.

FOR NOW

- ♦ Mark your calendars
- ♦ Get ready for our renewed FUN and FELLOWSHIP

LOOKING FORWARD TO SEEING EVERYONE AGAIN

Stan Waltenbury



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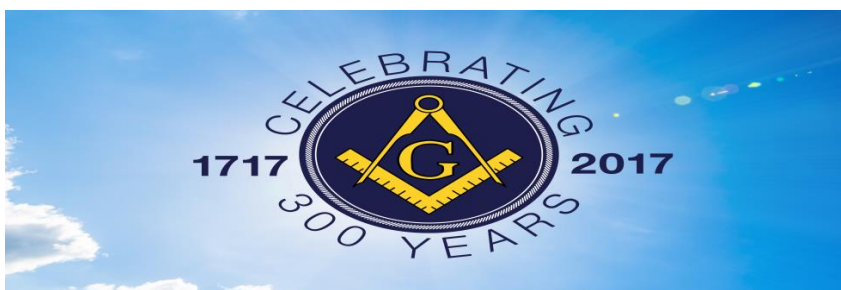


NOSM “Sudbury Manitoulin District Masonic” Bursary

DDGM DISTRICT PROJECT NO. 2420

Masonic Foundation Project – Sudbury and Manitoulin District – 2021-2022

R. W. Bro. David Spencer 2021 – 2022 District Charity is rebuilding the Masonic Foundation bursary for the Northern Ontario School of Medicine.



Sudbury and Manitoulin District - DDGM Charity 2021-2022

Gifts made now will benefit classes for years to come. Support of student aid will further the goals of NOSM students and the communities served by the School.

Named bursaries and awards established in honour of individuals or groups create a meaningful legacy tied to the School.

**CHEQUES - MAKE PAYABLE TO:
MASONIC FOUNDATION OF ONTARIO
AND IN THE MEMO SECTION WRITE
DDGM PROJECT NO. 2420**

**CONTACT IS
W. BRO. ALAN LLOYD
303 OLD WANUP ROAD
SUDBURY ON, P3E 4N1,
PHONE (705) 523-1622, OR
EMAIL: TAFFY@VIANET.CA**



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Coming to our Shrine Club near YOU in May



We expect the price to be \$16 for a 10-pound bag

Contact a Sudbury Shrine Club member to order



Call the Sudbury Shrine Club

705 - 524-0335



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Masonic Humour!





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April 2022 Newsletter Easter Egg Hunt

Brethren,

Hidden within this newsletter are a number of Easter Eggs of all colours and sizes!

How many can you spot?



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The History of Easter

Taken from the City of Lakes Lodge No. 536, April 2021 Newsletter

As Christians celebrate the resurrection of Jesus and children tuck into their chocolate eggs or chocolate rabbits, and everyone enjoys another long weekend, do we ever pause to wonder why Easter originated in the spring?

In Northern Europe, winter is drawing to a close and the coming of spring heralds longer days, warmer weather and the signs of new life in gardens and in the fields. Long before Christianity was born with the crucifixion and raising of Jesus Christ, ancients often described as Pagans celebrated the feast of Ēostre. Ēostre was the northern goddess of spring and the dawn and of course fertility, whose spirit was felt in new plants and births both human and animals. The rabbit, with its predisposition to reproduce, was her sacred animal.

Easter, certainly in the northern hemisphere, is eggs and chocolate rabbits, but many people are not aware that ham, a preserved pork meat which we tend to associate with Christmas, is actually eaten at Easter. The ancients at the end of winter would then eat the remaining preserved meats. Eggs always formed an important element to the pagans of Europe and the Middle East at the Spring Equinox.

The Persians, Hindus and Babylonians all saw eggs as a sacred symbol. The Babylonians believed that in their 'world' a gigantic egg fell from outer space into the Euphrates and from this egg the goddess Astarte was born, another explanation for the word Easter. The story of the mystic egg moved to Rome and was part of the ceremonies of Bacchus. Colouring eggs, which are a treat for children, was a custom practised by the Druids and the Chinese and Japanese for many hundreds of years. The egg was also a symbol of fertility; Easter (Semiramis) was the goddess of Fertility. The Easter egg is a symbol of the pagan Mother Goddess and even bears one of her names. Mother Goddess is represented in many ancient cultures as the embodiment of nature, fertility and the bounties that Earth gives us. (Continued on next page)





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Even before Christmas and New Year celebrations are over, major supermarkets have hot cross buns on the shelves. Those small fruit buns are associated with Easter with the cross symbolizing the crucifixion yet many Christians would be surprised to know that the bun and the cross is part of an earlier pagan fare. At the end of winter Saxons baked buns with a cross in honour of the Goddess Eostre, the cross symbolizing the four seasons and the four quarters of the moon. The early Christian Church quickly adopted the bun, recognising the cross could symbolize the resurrection of Christ. In many Christian countries hot cross buns made without dairy products may only be eaten during lent beginning with Shrove Tuesday and ending on Good Friday. It is interesting to note that in the time of Elizabeth I, the sale of hot cross buns and spiced breads was forbidden except for funerals, Good Friday and Christmas, which caused buns to be baked

at home. Even King James I attempted to control the sale of the bun. There are many old wives tales and superstitions about hot cross buns – one for example is that a bun served on Good Friday will not spoil or grow mouldy during the year, another if given to a sick person it will help them recover.

Chocolate Easter eggs and rabbits are given at Easter as presents. The tradition may have started in the middle ages in northern Europe, with the giving of coloured hardboiled eggs to children. The Easter egg hunt started as a Pagan game. The question is of course: who actually started the chocolate egg and rabbit? Early German immigrants to America in 1800 brought with them the Lower Saxony Easter festival of the Easter Bunny or 'Oschter Haws' a custom followed later by Germans who settled in Pennsylvania and it quickly became a commercial icon for Easter.

As the children and adult chocoholics tuck into their eggs and rabbits, perhaps it is time to reflect that Easter apart from commemorating the Resurrection is also a time to reflect that Easter is new life and that Mother Nature is once again bestowing her wonderful gifts.

Article extracted from Freemason Magazine, 03-2016, Page 38.



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Sudbury Manitoulin District Lodges

Nickel Lodge No. 427

Meetings: The first Wednesday every month from September-June

Doric Lodge No. 455

Meetings: Second Tuesday every month from September - June

Espanola Lodge No. 527

Meetings: The first Wednesday every month from September-June

City of Lakes Lodge No. 536

Meetings: Second Tuesday every month from September-June

Friendship Lodge No. 691

Meetings: Second Wednesday every month from September-June

Bethel Lodge No. 699

Meetings: Second Friday every month from September-June





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Masonic Resources

Grand Lodge of Canada in the Province of Ontario Website

<https://grandlodge.on.ca>

Sudbury - Manitoulin District Website

<http://www.smmasons.com>

Sudbury - Manitoulin District Blog

<http://sudburymanitoulinmasons.blogspot.com>

Nickel Lodge Website

<http://www.nickellodge.ca>

Sudbury Shrine Club Blog

<http://sudburyshriners.blogspot.com>

Ontario Freemasons Facebook Group

<https://www.facebook.com/groups/OntarioMasons/about>

Canadian Freemasons Facebook Group

<https://www.facebook.com/groups/2231516772>





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A.F & A.M OF CANADA IN THE PROVINCE OF ONTARIO



Wise Words about Freemasonry

The genius of Freemasonry is not our Masonic buildings and temples or the trappings of our organizations. It is not our great charities or community activities. It is not our beautiful rituals or their teachings! It is the 'practice of Freemasonry' by the Freemasons. Yet we cannot practice that which we do not know or understand. Thus Masonic education is the foundation for our Fraternity.

Brother Carl H. Claudy in The Master's Book says, '.. one thing and only one thing a Masonic Lodge can give its members which they can get nowhere else in the world.

That one thing is Masonry.

Interested in contributing to the newsletter?

I endeavour to publish the newsletter on the first of each month.

Please forward submissions to: mattdaoust@hotmail.com

Thank you to this months contributors!



Happy to Meet, Sorry to Part, Happy to Meet Again!