



# Perfection News

A CORNERSTONE LODGE 2014 - 2020

A Publication of Perfection Lodge A. F. & A. M. No. 616 GRC

Volume 6, Issue 1, August 2018

## From the Editor

The Masonic year is set to start again after our summer break. I hope that everyone has had an enjoyable and healthy summer. It has been a hot one this year. So welcome back everyone.

The Editor

## NIAGARA DISTRICT 'A' DDGM 2018 - 2019

**RW BRO. EDWARD F (TED)  
DUNSMORE**

R.W. Bro. Dunsmore was born and raised in Beamsville and is the fourth-generation family member to call Niagara West his home. He and his wife, Lorraine, were married in 1979 and raised three daughters. Sadly, Lorraine passed away in 2007 following a five-year battle with colon cancer. He is blessed to be the father in law of three fine young men and a grandfather to three girls and two boys.

R.W. Bro. Dunsmore was associated with Weston Bakeries for twenty-eight years in the sales, supervision and delivery of fresh baked goods. Following that he owned and operated a small logistics

company which delivered freight between Buffalo, NY and the GTA. He now spends his time delivering fresh floral products throughout Ontario.

Community involvement has always played a major role in R.W. Bro. Dunsmore's life. He was a member of the Lincoln Fire Department for fourteen years. He was an alderman and deputy mayor with the Township of West Lincoln. He has served on many boards and committees, most notably Albright Gardens Homes Inc.(Secretary), West Lincoln Chamber of Commerce (Past President), West Lincoln Leisureplex Board of Management (Secretary, Vice Chairman), RCL Branch 393 Seniors Housing Complex(Chairman) and Meals on Wheels volunteer driver.

R.W. Bro. Dunsmore was initiated into Craft Masonry at Ivy Lodge No. 115 in 1978. He advanced through the officer's lineup and was installed as Worshipful Master in January 1989. He is an affiliated member of Coronation Lodge where he served as Secretary from 1990 through 1997. He has been the Director of Ceremonies for these two Lodges for quite some time. He affiliated with Brock Daylight Lodge No. 745 in 2009 and was the Worshipful Master in 2013. He was

the Secretary from 2015 until he was elected DDGM. He joined Grimsby Chapter No. 69 RAM, in 1980 and was a member until 1988. He completed the College of Freemasonry "Past Master's Course" in 2016 and is currently enrolled with the College on completing the remaining modules with 6 more to go.



When asked about his new role he said "I am very much looking forward to serving Niagara 'A' District as the DDGM and thereby the Grand Master's representative. I trust my forty years of involvement in Craft Masonry along with my knowledge regarding the history of the district and Masonic administration will be of great benefit. The governance of Masonry is rapidly changing and we

must embrace those changes to create an everlasting positive opportunity for generations to come."

R.W. Bro. Dunsmore has selected the Grand Master's Charity "Autism Spectrum Disorder Research" as the District Charity and he has selected and appointed W. Bro. Glenn Dean as the District Secretary.

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## Biblical Era Living

### Tent dwellings

In the Bible, living in tents is of ancient origin. It goes back before the days of Abraham. The first reference in the Scriptures to tent life is concerning the man Jabal, of whom it is said, "he was the father of such as dwell in tents" (Gen. 4:20). Following the Flood the Sacred Record says, "God shall enlarge Japheth, and he shall dwell in the tents of Shem" (Gen. 9:27).

The patriarchs Abraham, Isaac, and Jacob lived most of their lives in tents, in and around the land of Canaan. It was said of Abraham that he "pitched his tent" in the vicinity of Bethel (Gen. 12:8), that Isaac "pitched his tent in the valley of Gerar" (Gen. 26:17), and Jacob "Pitched his tent before the city of Shechem" (Gen. 33:18).

The Children of Israel lived in tents during their forty years in the wilderness. Moses said of them, "The children of Israel shall pitch their tents, every man by his own camp" (Num. 1:52). And Balaam "lifted up his eyes, and he saw Israel abiding in his tents according to their tribes" (Num. 24:2).

For many years after the entering of the Promised Land, Israel still lived in tents. In the days of David it was said to the King, "The ark and Israel and Judah, abide in tents" (2Sam. 11:11), indicating that many of the people at that time were tent-dwellers. Even at the time of the revolt of the ten tribes under Jeroboam and their separation from Judah, the cry went forth, "To your tents, O Israel" (1Kings 12:16). When the tribes gathered together at such small places as Gilgal, and Shiloh, they undoubtedly brought their tents with them. And after the temple was built at Jerusalem the people would make their pilgrimages there to celebrate the feasts of the Lord, and many thousands of them would sleep in tents on the mountains surrounding the city.

Like the Jews of old, the Nomad or Bedouin Arabs of Palestine, and especially those of Trans-Jordan, have been living in tents for centuries, and their manner of life is strikingly like unto that of the early Bible characters. A study, therefore, of these tent structures of Bible lands of today will throw much light on how the men of early Bible times actually lived. By such a study one can build the proper background for understanding the life and contributions of these men of the long ago.

### Tent material

The Bedouin's home is his tent, which is made of black goat's hair. He calls it *beit sha'ar*, i.e., "house of hair." It is made of coarse, heavy fabric, and serves to protect the family in winter from the cold winds; in the summer the sides are usually lifted, and the tent serves as a sunshade. This goat's hair cloth that is used in making these tents is porous when it is dry, but becomes waterproof after the first rains have shrunk it together.

The Song of Solomon refers to these black goat's hair tents thus: "I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar" (Cant 1:5).

The material that makes up the Bedouin tent is the same as the sackcloth of Bible days. It must be remembered that this Oriental sackcloth is not at all like the Occidental burlap, but is rather a material made of prickly, coarse goat's hair. The Apostle John compares darkness to this sackcloth of hair" (Rev. 6:12). In Bible times sackcloth was worn as a sign of sorrow (Gen. 37:34; 2Sam. 3:31), as a sign of humility (1Kings 21:27; 2Kings 19:1), or as a sign of repentance (Dan. 9:3; Jonah 3:5).

### Tent encampments and manner of setting up of tents

If the Bedouin Arabs live together as a tribe or a clan, as they often do, or if more than one family dwell with each other, then their tents are not pitched in a promiscuous cluster, but more likely in a large circle to make it possible for at least some of their flocks to be protected inside the circle. By the side of the sheik's tent stands a long spear as an emblem of his authority (cf. practice of King Saul in 1Sam. 26:7). His tent is generally larger than the others.

The Bible says that some of the sons of Ishmael lived in tent villages or encampments (Gen. 25:16, A. R. V.). The number of tents that made up the encampment of Abraham must have been large, for in his warfare against the confederacy of kings that took Lot captive, it is stated that he used a band of three hundred eighteen trained soldiers born in his household (Gen. 14:14). The arrangement of his tents was doubtless much like that of

the wealthier Bedouin Arabs of today. The main overhead portion of the Bedouin's tent is composed of one large awning which is held up by poles, and the ends of the tent cloth are drawn out by cords which are tied to pegs and driven into the ground. It was one of these tent pins that Jael used in killing Sisera (Judges 4:21).

### **Inside arrangement of tent**

The Oriental tent is usually oblong in shape, and is divided into two, and sometimes three apartments by goat's hair curtains. The entrance leads into the apartment for the men, which also serves as the reception apartment. Beyond this is the apartment for the women and children. And sometimes there is a third apartment for servants or for cattle.

The women in the inner apartment are screened from the view of those in the reception room, but they can hear what goes on in that room. Thus Sarah in her apartment overheard what the angel guest said in the reception apartment of Abraham's tent (Gen. 18:10-15). In some cases there is a separate tent for the women. It took several tents to care for the large family of Jacob. Reference is made to Jacob's tent, to Leah's tent, to Rachel's tent, and to the tent of the two maidservants; (Gen. 31:33).

### **Inside furnishings of tents**

The shepherd's tent is always subject to perpetual removals, as Hezekiah indicated in his song of thanksgiving, after his recovery from sickness (Isa. 38:12). Therefore, the furnishings of that tent must include only the necessities. Rugs cover the ground, but at night the bedding is brought out, which is composed of mats, or carpets on which to sleep; and their outer garments worn by day become

their coverings by night. Sacks of grain are apt to be piled around the middle tent posts. Sure to be about the tent some place are the handmill, and the mortar, in which the grain is pounded. And hanging from the poles will be the skin bags or bottles, for water and other liquids. Also there will be a leathern bucket with which to draw water from any well that may be available, and an earthen pitcher, used by the women to carry the water. Cooking utensils will not be many, but will include pots, kettles, and pans. Serving dishes will include mats, platters, or larger dishes, and there will be cups for drinking. A primitive lamp burning olive oil will illuminate the tent by night. See *Lighting Of The House; Why Exclusion From A Feast Was Considered To Be So Terrible*. If the family is fortunate enough to have a camel, then the camel furniture will be used for sitting upon inside the tent, as Rachel was doing when her father searched the tents for the lost teraphim (Gen. 31:34). Also see *The Teraphim*. Little else than these furnishings would be needed for the simple life of the tent-dwellers.

The hearth is of course upon the ground. A hole is dug in the earth where there is a fire kindled, and several stones are put around it, and the cooking utensils are placed on these and over the fire. One of these hearths is inside the tent, and another one is outdoors, quite likely near to the women's quarters. In the hot weather the cooking is done outside rather than inside the tent.

### **Patching a tent and enlarging the quarters**

New tents are very seldom made among the Bedouins. About the only time this happens is when a young groom and bride set up housekeeping for themselves in a different location

from that of the groom's parents, and this rarely happens. The usual procedure is to accumulate the goat clippings of a year or so, and with these make a new strip with which to repair the old tent. The women do this work. The section of the tent roof that is most worn is ripped out, and a new piece of the cloth replaces it. The old piece is then used for a side curtain. Each year new strips of cloth replace old ones and the "house of hair" is handed down from father to son without its being completely new or completely old at any one time.

As the tent-dweller's family grows larger, or as he becomes richer and wishes to enlarge his tent, he does so by simply adding another section to his old tent, very much like the Occidental would build another room on to his house; but there is this difference: instead of building a new tent they just continue patching. Isaiah had this process in mind when he compared the prophetic prosperity of Israel to a Bedouin tent. "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes" (Isa. 54:2).

### **The Character Of Tent-life**

The Westerner does not begin to appreciate the pilgrim character of the Oriental tent-dweller. One traveler among these nomads had this to say about them:

The Arab's tent is his home: yet the word "home" does not mean to him what it means to us. Of our idea of home he has no conception.... His home is the little spot where his tent is pitched and his Rocks are gathered at night. His country-his fatherland-is the limited district over which he roams in summer.

We must always remember that Abraham, Isaac, and Jacob were pilgrims in the Land of Promise. "By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise" (Heb. 11:9). And the writer to the Hebrews goes on to say of these patriarchs, "These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth" (Heb. 11:13, A. R. V.).

Tent-life with its simplicity, and so much of the time spent out-of-doors, has a real charm for those who are used to it. Most of them would not live otherwise if they had the choice to do so. And because the Jewish ancestors were tent dwellers, their descendants considered such a life in the spirit of true dignity. This explains the numerous references to tent life in sacred poetry and prophecy (cf. Psa. 84:1-10; Cant. 1:5; Jer. 4:20, etc.).



Brethren, we were awarded our third consecutive Cornerstone designation. A big thank you to everyone for their help in achieving this goal.

So with #3 under our belt, we will be starting work towards our fourth

Cornerstone designation. Bro. Nathan Dobrindt will be the overall Chairman, but there will be a new angle this time. To take some of the load off of our Assistant Secretary it has been decided at our last GP meeting to have a different Brother in charge of each of the Cornerstone Standards. These are the Mandatory Standards, Major Standards, and Basic Standards.

Some of the items/points from the Standards include: social events, youth groups, visitations, traveling gavel, community involvement, Lodge of Instruction etc.

If you are interested in helping Perfection achieve its fourth Cornerstone, please contact either the W. Master, or Assistant Secretary for further information.

We also extend very hearty congratulations to Niagara Lodge No. 2 and Ivy Lodge No. 115 for each receiving their first Cornerstone Designation.

## Perfection 2018 Christmas Dinner

Our Annual Widow's and Families Christmas Dinner with the brethren of



Maple Leaf Lodge will be held on Saturday December 8, 2018. More information to follow in the next

couple of months. As always we will be looking for volunteers to help.

## District Children's Christmas Party

At our General Purpose meetings this year it has been planned to hold a District wide Children's Christmas Party to be held on Saturday December 15, 2018. The event will include a visit with Santa, Gingerbread Cookie Decorating, Hot Dogs and Ice Cream. Bro. Nathan Dobrindt has agreed to chair this event, and as always we will be looking for volunteers to help. More information to follow in the next couple of months.

## The Holy Rood of Scotland

John Dowson, Assistant Convener of Dumfries and Galloway Council, argues that the building hides a priceless relic, the Holy Rood of Scotland. This is a piece of what is supposedly the 'True Cross' on which Jesus was crucified, which was found by the Empress Helena (mother of Constantine) in the 4th century. The Holy Rood was brought to Scotland by the Saxon Princess Margaret when she came to marry Malcolm III in 1066, becoming one of the major relics of the kingdom of Scotland. Margaret was accompanied on her journey by William de St Clair, for which he was rewarded with the lands around Rosslyn.

The Holy Rood was twice captured by the English - first by Edward I then again in 1336 - but both times returned to Scotland. The second time was in the middle of the 15th century, at around the time of the

building of Rosslyn Chapel. Since then it has disappeared. There is evidence that various objects were taken from Holy Rood House in Edinburgh in advance of an English attack in 1544, and given to the St Clairs of Rosslyn for safekeeping.

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## Israelite villages

The Israelite villages built by the settlers of Canaan were on hilltops. They were quite small, possibly 400 people in the largest of these—Shiloh or Gibeon, for instance. These towns were mostly unwallled, though they were part of larger political units or regional chiefdoms that provided security. The Israelite villages within a given region were subjects of the major town of the area, some of which, like Shechem, were very large and controlled considerable territory.

Israelites lived in nuclear households during the time of the Biblical Judges, often with their relatives in clusters of houses around a common courtyard. Houses were made of mudbrick with a stone foundation and perhaps a second story of wood. The living space of the houses consisted of three or four rooms, often with sleeping space on the roof or in a covered roof loft. One of the first-floor rooms was probably a courtyard for domestic animals, mostly sheep and goats.

At that time of the Biblical Judges, the hills were densely overgrown, covered with a thick scrub of pine, oak and terebinth trees. And it was often too rocky for the sheep, so raising animals never stood at the forefront of the economy. Instead, the early Israelite settlers of Canaan would burn off some of the brush,

terrace the hillsides within an hour's walk of the village, and plant grain, primarily wheat. Other lesser crops included lentils, garbanzo beans, barley and millet. They had orchards on these terraces as well.

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## DDGM's Message

Once again, thank you to the brethren of Niagara "A" District for allowing me the opportunity to represent our Grand Master, MW Bro. Paul E. Todd. And thank you to Perfection Lodge No. 616 for sharing space in your newsletter.

For the last two years Grand lodge has been making changes as to the manner how they rule and govern our Craft. The downsizing of the Board of General Purposes and the itinerary of events at the Annual Proceedings are but two examples. This is all in part of the fact the overall membership is a third of what it was fifty years ago. I feel Niagara "A" District must make changes if it is to remain strong and vibrant.

You will notice the District Committee structure has greatly decreased. While the many committees still have validity and purpose, many of them no longer require "stand alone" status and a separate chairman to oversee its mandate. Therefore, I have created a new committee, "Grand Lodge Incentive Programs" with RW Bro. Michael Locke<sup>FCF</sup>, as its chairman. You will hear more about this committee in the coming months.

There will be some protocol changes for the Lodges relating to the Official Visits. This will see less time spent on what is known as "district traditions" and allow more time for presenting items of educational

significance. We have established a new format for taking the roll call at the Official Visits. Lodge meetings, including the banquet portion, must be educational, inspirational and entertaining. My talks at the Official Visits are based on four similar yet different topics relating to Masonry. I have chosen to support the Grand Master's charity this year. Autism Research is the name of the charity and three research teams throughout the province have been selected as benefactors. One of those teams are at the McMaster Children's Hospital in Hamilton.

And finally, brethren, the Grand Master's itinerary shows him attending events in Niagara "A" District four times this year. If you have the opportunity to see him, please say hello and let him know you're a member of Niagara "A". I have known MW Bro. Todd for close to twenty years and he is always approachable and appreciative of you speaking to him.

I am looking forward to visiting the Lodges in the District and sharing good times with them. Thanks again and take care.

*Ted*

RW Bro. Edward (Ted) Dunsmore  
District Deputy Grand master  
Niagara "A" District



