



# THE LODESTAR



RICHMOND LODGE A.F. & A.M. NO. 23 G.R.C.  
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FOR THE INQUIRING MIND

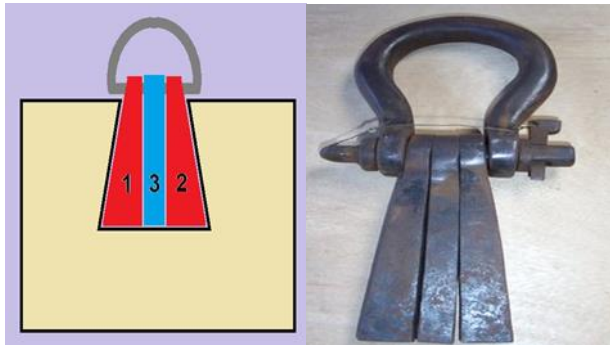
195 TH YEAR  
JUNE 2019

## HISTORY OF THE LEWIS JEWEL

### WHERE DOES THE LEWIS IN LEWIS JEWEL COME FROM? WHY DO FREEMASONS USE IT AS SUCH A PROMINENT SYMBOL?

A Lewis has such a long history and is so old that we aren't actually sure who was the first person to create one or when it was created. Many clues indicate that the Lewis was used as a tool as far back as the Romans. There is much debate on where the term "Lewis" has come from. Some argue that the first person to make it was named Lewis or that it was created during the reign of a king named Louis, but the most agreed upon origin is that the term comes from the Latin term "**Levo**" which means to lift or levitate.

Seen hanging from the bottom of the Lewis Jewel, is the three-legged Lewis, also known as a Wilson bolt, St. Peter's keys or the dovetail Lewis. This particular style Lewis fits into a dovetail pocket carved into the stone.



Each of the outer legs which are narrower at the top, are placed into the opening and the rectangular middle piece is then hammered into the middle of the outer placed legs. Then a bolt through a hole in all three is fixed with chains and shackled. Masons would then use pulley systems to lift and place stones with ease.

The reference to "St. Peter's Keys" is that there is resemblance to a set of three keys which has been seen in some illustrations of St. Peter shown carrying a bunch of three keys which are said to have no ward.

St. Peter is seen as the "Tock on which I shall found my Church" relating then to the fabric of a church building and therefore the community of the church itself.

The Lewis May be worn by a Freemason whose father was a Mason in good standing. This symbol represents a duty to bear the burden of a day's work and a paragraph from the Grand Lodge of England dating from the early 1800's gives a terrific summary:



"The word Lewis denotes strength, and is here depicted by certain pieces of metal dovetailed into a stone, which forms a cramp, and enables the operative Mason to raise great weights to certain heights with little encumbrance, and to fix them in their proper places. Lewis, likewise denotes the son of a Mason; his duty is to bear the heat and burden of the day, from which his parents, by reason of their age, ought to be exempt; to help them in time of need, and thereby 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."

The modern Lewis Jewel is generally available in 2 bars up to a 5 bar in both gold and silver.

In Canada, typically, the 2-bar Lewis Jewel in gold is the standard. The name of the son and his date of initiation goes on the bottom jewel and then the bar above that, which is attached by chains, is the father and his Initiation. Then if there are further generations they go on the above bars consecutively. The Lodge name may also be placed on the back of each bar as well.



(Contributed by Canadian Masonic Supply Shop)

# FROM THE EDITOR:

## What is Brotherhood?

It is the wisdom of Lincoln and the warmth of Gandhi.

It is the humility of Jesus, the humbleness of Mohammed, and the humanitarianism of Confucius.

It is Catholic and Protestant and Jew living together in peacefulness and harmony. It is Italian and Dane and Bulgarian and Pole working side by side on the job and sitting shoulder to shoulder in the union hall searching for ways to advance the common good.

It is the Ten Commandments and the Sermon on the Mount. It is the Bible, the Talmud, and the Koran.

It is the essence of all wisdom of all the ages distilled into a single word.

But equally is it the understanding of neighbours and friends who sorrow at your misfortunes and rejoice at your triumph.

You cannot see brotherhood; neither can you hear it nor taste it.

But you can feel it a hundred times a day.

It is the pat on the back when things look gloomy.

It is the smile of encouragement when the way seems hard.

It is the helping hand when the burden becomes unbearable.

-Peter E. Trezick

(Contributed by R. W. Isaac Lazar)

# BIRTHDAYS IN JUNE

Bro. Alvaro Diaz

Bro. Gordon Fenn

Bro. Darryn Graves

Bro. Peter Konstantin

Bro. Frank Li

Bro. Aaron Lui

V. W. Bro. Don Mabley

It's My Birthday!



It's My Birthday!

Brethren,

Happy birthday! I hope all your birthday wishes and dreams come true.

## Masonic Humor

A brother knocked for admission into the lodge. The Master asked the Inner Guard to find out who was seeking admission.

The Inner Guard opened the door and saw someone fully dressed in Masonic regalia with all the jewels you can think of. The Inner Guard asked for his identity and he replied,

"I am the Past Master of..., District Grand Master of...Past Provincial Grand Master of... the Deputy Grand Master of..Senior Grand Warden of.. and several other offices he had occupied within the craft.

This made the Inner Guard shiver. He then told him to wait while he reported the information to the Master. When he entered the room, the inner guard said: "Master, it looks as if today, the Great Architect himself, is here and he seeks admission."

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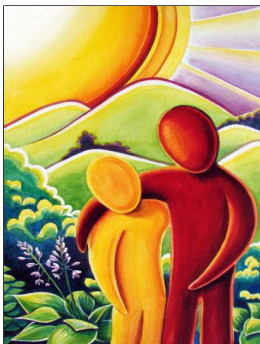
## THE LEWIS

(Author unknown)

### What is a Lewis ?

A "lewis" is a Freemason's son, who has not yet been initiated into Freemasonry. In stonemasonry, a lewis is an iron cramp that is forced into a cavity of a stone to enable the lifting or lowering of that stone. Although it is not a working tool used in Masonic ritual it can be seen as a symbol of strength, *which a son is to his father*. Under some Masonic Constitutions "lewises" are granted privileges such as in Scotland where the son of a Master Mason can be initiated at the age of eighteen rather than twenty-one. In England the only privilege extended to a "lewis", is that he takes precedence if he is one of two candidates at initiation. Some jurisdictions provide Lewis jewels for their members. Requirements vary from jurisdiction to jurisdiction as to what makes an individual eligible for a Lewis jewel. It is almost always that the father and son are both masons. What can vary is when the father became a mason. In some jurisdictions it is required that the father be a mason before the son is born. There can be multiple drops on a Lewis jewel indication a lineage of family members going back several generations

In the English system of Masonry, the lewis is found on the tracing board of the Entered Apprentice, where it is used as a symbol of strength, because, by its assistance, the operative mason is enabled to lift the heaviest stones with a comparatively trifling exertion of physical power. It has not been adopted as a symbol by American Freemasons, except in



Pennsylvania, where it receives the English interpretation.

The son of a Mason is, in England, called a Lewis, because it is his duty to support the sinking powers and aid the failing strength of his father. In the rituals of the middle of the last century he was called a louffton. From this the French derived their word louveteau, and call the daughter of a Mason a louvetine. Louveteau is probably derived directly from louve, the French name of the implement. In Browne's Master Key, which is supposed to represent the Prestonian lecture, we have, in part, the following dialogue:

Q. What do we call the son of a Freemason?

A. A Lewis

Q. What does that denote?

A. Strength

Q. How is a Lewis depicted in a Freemason's Lodge?

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

Q. What is the duty of a Lewis, the son of a Mason, to his aged parents?

A. To bear the heavy burden in the heat of the day and help them in time of need, which, by reason of their great age, they ought to be exempted from, so as to render the close of their days happy and comfortable.

Q. His privilege for so doing?

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

# THE FUNDAMENTAL NATURE OF FREEMASONRY

An age-old question that has plagued many for centuries has to do with the fundamental nature of the Craft. Three questions that continually need to be considered are:

**Who do we think we are?**

**Who does the public think we are?**

**And truly, who are we?**

We seem to have divided ourselves in the following groups:

1. This group believes that we are a social club and a support group. They believe that the Craft exists for bonding through events that are both member and family oriented. They support our concordant and appendant bodies and are very much in favour of public relations and new member initiatives. They may feel that the lessons learned from the ritual and the public charities that we support are valid but the main reason for us to exist is for fun and fellowship.

2. This group feels that our sole function should be to support our philanthropies and our community service programs. It may be apparent to them that Masonic fellowship and teachings are compelling, but they are necessary in order to have an organization in place for the continuation of public giving.

3. These members of the Craft are involved primarily to receive Masonic light. They believe that the histories and philosophies of Masonry are the principal reasons for our existence. They may feel that the best way to increase our membership is through word of mouth and that the mystery of the Craft is what sets us apart from other organizations. They seek introspection and edification.

These three groups represent the reasons that many of us give for Masonry to exist, namely, Brotherly Love, Relief,

and Truth. These three groups are often at odds with each other as to how the Craft should be managed and led. This becomes apparent when new ideas are explored and old customs are challenged. Of course, the lines of definition that separate the three groups are sometimes vague and we may individually change our thoughts as to who we are over time. Many true Masons, however, feel that we can equally serve all three beliefs. This is not, however, as easy as it seems.

The direction of many of our Lodges is determined by how the majority of members of each Lodge view the reason for the Craft to exist. Some Lodges are primarily made up of one or two of these groups, while others are a mixture of all three. Astute Masonic leaders may determine the direction to lead their Lodges by assessing the Masonic interest of the active members. Programs can then be developed that match the Masonic expectations of each member. Each Lodge may vary significantly in its approach.

Non-members who examine the Craft may feel that these three concepts do not dispel rumours or false accusations that have been directed towards Masonry. They may feel that our purposes are not clear and that more explanation is needed. There is a need for each one of us to have a working definition of what Masonry is, not only as an explanation to others but also to ourselves. Each of us needs to decide what we personally feel the Craft is and how we fit into it. We need to respect the opinions of other Masons who may not see the Craft in the same light. The fundamental nature of the Craft may be as simple as Tolerance, Freedom and Integrity. You decide.

**By Neil E. Neddermeyer**

**Past Grand Master of the Grand Lodge of Minnesota  
(From "The Northern Light",**

**AASR Northern Jurisdiction magazine, November 2003).**

