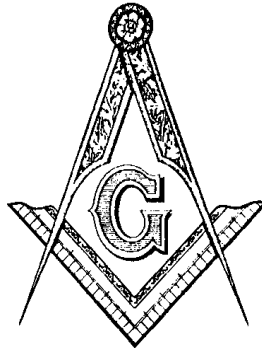


THE
NEWSLETTER
OF THE COMMITTEE
ON
MASONIC
EDUCATION



THE
GRAND LODGE OF CANADA
IN THE PROVINCE OF ONTARIO

Vol. 20 No. 3



M.W. Bro. Gary L. Atkinson

THE GRAND MASTER

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The Grand Lodge of Canada
In the Province of Ontario

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TO ALL CONTRIBUTORS

Contributors are responsible for the factual accuracy of an article. Author's opinions do not necessarily reflect those of the Grand Lodge A.F. & A. M. of Canada in the Province of Ontario, nor the Committee on Masonic Education.

Articles should reflect The Newsletter size and readability. Pages run 300-325 words, so normally a maximum of about 1200 words is the limit. Longer articles of special merit might be printed in sections over several issues.

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SUBSCRIPTIONS

Your envelope label shows when your subscription expires by indicating the last Volume and Issue you are entitled to receive. Renewal reminders are included where appropriate.

FROM THE EDITOR

Welcome to the “Apron Edition”. I wondered whether designating a theme for the Newsletter would get people to send in more articles. It’s too early to tell for sure, but we did get several. I’d appreciate hearing if you like this, or if too much on one subject bores you. In the meantime, we’ll continue with this experiment. The next edition will highlight that mysterious group, the G15. And the following will have as its theme “Symbols and Symbolism”. So please send in your thoughts on either of these.

The fall edition will also contain the winning articles in the “Shortest Masonic Education Challenge”. The deadline for entries is July 19, and I have only received two entries so far, so your chances are good.

When searching for an article on the apron in the archives, I came upon the following editorial comment, which still rings true. After 25 years, The Newsletter still has the same goals!

David Cameron, Editor

EDITORIAL CONTENT

[By Wallace McLeod, Vol. 1 No. 1 - January 1981]

The purpose of the newsletter is to distribute educational information to as many brethren as possible. One of the greatest contributions that we can make is through the exchange of information. So please pass along information about people, events and programmes.

We welcome contributions from any member who feels that he has an idea to share. Remember that factual accuracy is the contributor's responsibility, whilst every precaution is taken to ensure accuracy, your Editorial Committee cannot check every fact.

Please forward suggestions about the newsletter, its format and content. Let us know what you don't like and what you like. Only from your comments can we obtain an idea of what is useful in your area.

Until we hear from you, the main thrust will be to exchange information, and to provide an avenue for additional research by education chairmen.

SAINT JOHN THE BAPTIST AND SAINT JOHN THE EVANGELIST, THE PATRON SAINTS OF FREEMASONRY

[Given by R. W. Bro. Douglas Garrett, PDDGM, Niagara A at Niagara Lodge No.2 on June 24, 2005]

It is not known just when, or just how, Freemasonry adopted the HOLY SAINTS JOHN. Their "days" are the Christian adaptation of pagan festivals of that period in time when man, knowing no better, gave idolatrous worship to the sun as the supreme god. Today, when Freemasons celebrate the festival days on June 24 and December 27, they walk eye to eye and step by step with ancient ancestors, worshipping as they worshipped, giving thanks as they did;

they to the only god they knew for the glory of summer, the beginning of the period when days lengthened; Freemasons to the Great Architect of the Universe, that the gentle Craft took for its own the austere but loving characters of two among the greatest of saintly men who have taught of the Father of all mankind.

ST. JOHN THE BAPTIST was a stern and just man; intolerant of sham, of pretense, or weakness; a man of strength and fire, uncompromising with evil or expediency and, yet withal, courageous, humble, sincere, magnanimous. A character at once heroic and of rugged nobility, of him the Great Light says: "Among them that are born of woman, there hath not arisen a greater than John the Baptist." He was a voice crying in the wilderness.

"St. John the Baptist was the forerunner of Jesus, a son of the Jewish priest Zacharias and of Elizabeth, who, as a zealous judge of morality and undaunted preacher of repentance, obtained great celebrity, first in his native country, then in the mountains of Judea, and afterwards among the whole nation. His simple and abstemious manner of living contributed much to his fame and, especially, the peculiar purification or consecration by baptism in a river bath which he introduced as a symbol of that moral purity which he so zealously inculcated. Jesus allowed himself to be baptized by him and from that time forward John said unto his disciples that he was certainly the Messiah. The frank earnestness and the great fame, with which he preached even in Galilee, soon brought upon him the suspicion and hatred of the court of Tetrarch Antipas, or King Herod, who imprisoned him, and on the 29th August, in the thirty-second or thirty-third year of his life, caused him to be beheaded. The 24th June, his birthday, is dedicated to his memory through all Christendom.

The patron saint of the Freemasons' brotherhood was formerly not St. John the Baptist, but St. John the Evangelist, whose festival they celebrated the 27th December, upon which day they hold their general assembly, probably induced thereto because at this season of the year the members could be better spared from their business or profession. For this reason also, they chose for their quarterly festivals the Annunciation of the Virgin Mary, Michaelmas, and the festival of St. John the Baptist, which last festival, on account of the better weather and other circumstances having been found to be more convenient for the yearly assembly, was often appointed for the time on which it should be held, so that it has now become nearly general. Many lodges still celebrate the 27th December, and call it the minor St. John's day." - Gadicke.

ST. JOHN THE EVANGELIST, of him a thousand books have been written, and student has vied with minister, teacher with historian, to find words fitly to describe his character. St. John the Evangelist is recognized the world over as the apostle of love and light, the bringer of comfort to the bedridden, of courage to the weak, of help to the helpless, of strength to the fallen.

"St. John the Evangelist and Apostle of Jesus, whose gospel is so -important to all Freemasons, was born in Bethsaida, in Galilee, a son of Zebedee, and a disciple of Jesus, who loved him because he distinguished himself by his gentleness and humility. After the ascension of Jesus, he preached the gospel principally in Asia Minor and at Ephesus, where it is probable that he died in a good old age. He was a man of great energy and poetic fire and life; in his early years somewhat haughty and intolerant, but afterwards an example of love. We have a gospel or biography of Jesus by him, and three of the epistles also bear his name. The gospel of St. John is especially important to the Freemason, for he preached love, and his book certainly contains all the fundamental doctrines of Freemasonry. As a Freemason ought never to forget that he has laid his hand upon the gospel of St. John, so should he never cease to love his brethren according to the doctrines of love contained in that sacred book. Many lodges celebrate his anniversary, the 27th December." - Gadicke.

In the research of the "HOLY SAINTS JOHN", two very interesting pieces of information, or Masonic lore, came to light. One was a lecture on St. John the Evangelist and the second relates to Masonry prior to 1440, and I would wish to share them with you.

(1) From the building of the first Temple at Jerusalem to the Babylonian captivity,

Freemasons' Lodges were dedicated to King Solomon; from thence to the coming of the Messiah, they were dedicated to Zerubbabel, the builder of the second Temple, and from that time to the final destruction of the Temple by Titus, in the reign of Vespasian, they were dedicated to Saint John the Baptist; but owing to the many massacres and disorders which attended that memorable event, Freemasonry sunk very much into decay; many Lodges were entirely broken up, and but few could meet in sufficient numbers to constitute their legality; and at a general meeting of the Craft, held in the city of Benjamin, it was observed that the principal reason for the decline of Masonry was the want of a Grand Master to patronize it. They therefore deputed seven of their most eminent members to wait upon Saint John the Evangelist, who was at that time Bishop of Ephesus, requesting him to take the office of Grand Master. He returned for answer, that though well stricken in years, being upwards of ninety, yet having been initiated into Masonry in the early part of his life, he would take upon himself that office. He thereby completed by his learning what the other Saint John effected by his zeal, and thus drew what Freemasons term a line parallel; ever since which time Freemasons Lodges, in all Christian countries, have been dedicated both to Saint John the Baptist and Saint John the Evangelist. - Old lecture adopted into the Prestonian system

(2) JOHN'S BROTHERS. Before the year 1440 the masonic society was known by the name of John's Brothers, but they then began to be called Free and Accepted Masons, at which time in some part of Flanders, by the assistance and riches of the brotherhood, the first hospitals were erected for the relief of such as were afflicted with St. Anthony's fire. - Charter of Colne.

Also of interest is this fact relating to early Masonic charity - In 1772 the famous Prague Orphanage "St. John the Baptist" was opened by the Freemasons.

Our beloved Fraternity has come a long way from its early beginning, but not without its vicissitudes, yet it has still maintained its beneficent influence while spreading its rays of light wider and wider over the universe.

OUR RITUAL: AN EXPLANATION AND APPRECIATION

[Given by R. W. Bro. B. Charles W. Alexander, PDDGM, Hamilton B at his Official Visit to Battlefield Lodge No. 714, Stoney Creek on February 23, 1998]

WHAT IS A RITUAL?

Our ritual, is the binding that holds masons together from many diverse backgrounds. Do you remember the trepidation in learning that first obligation - easier for the FC and MM, learning that first small part then progressing to the next, gaining confidence? Each step a big move forward. What does Masonic ritual appear to be? Is it merely ceremony, a means to admit members by some esoteric process? Do the charges and lectures represent a form of meaningless mumbo-jumbo to learn and forget or are they illustrative of a great, time honoured institution? These are all basically the same questions.

I suppose if we think about it, the Ritual is a list or established order of prescribed thoughts, words and actions set down by a higher masonic authority, in our case, Grand Lodge. An excellent presenter will have performed careful preparation, practice and paid close attention to detail. Ritual may be thought of as a pathway or theatrical lesson to guide us into Masonic Truth. It is essential to Masonry but must be tempered with Masonic fellowship. The Ritual provides a common focal point upon which each lodge exists. The various degrees inculcate by symbolism the Masonic teachings which operative and speculative Masonry has developed over the past 200-300 years.

WHAT COMES OUT OF A RITUAL?

A past DDGM suggested that the Ritual contains ideas hidden behind the wording of our Ritual which are to be moved or carried about into our private and working lives. This certainly agrees with our Masonic teachings which say: Masonry takes a good man and makes him better. If we agree with this, our Masonic ceremonies become of momentous importance, because they are constantly reminding us that Masonry does not solely exist within these four walls of our lodge rooms but must be taken outside the lodge room into the community.

PERFORMING THE RITUAL:

How do we guide the newest members or the members who have not been attending lodge to perform some Ritual? Are we sympathetic to their concerns or do we stand aloof? Do we compliment the Mason performing a job well done on his first or even second try on Ritual? Do we always accept that it is a person's best when they give it a good try?

When the Ritual is performed well the candidate receives a most favourable first, second and third impression of Masonry. The presenters feel a surge of satisfaction for a job well done and the Masons present feel a sense of unity and brotherhood on the exposition of our ancient truths.

As the candidate experiences each of the degrees he starts to appreciate that the Ritual performed just did not happen - someone had to prepare for it. Perhaps he starts to realize that many hours of preparation occurred. Indeed as time goes on he will experience this himself when he performs his floor work and repeats his obligation, hopefully without prompting, for each of the degrees.

If a presenter has some trouble in doing the Ritual because of nerves, excitement or personal problems, the whole lodge room is with him because he is trying his best. The end result is that a presenter in time will develop poise and confidence all of which was developed with the support and care of all members of the lodge. Let us all remember, in the spirit of fellowship, that the presentation and constructive criticism of the presenter giving the Ritual should never be used to embarrass anyone, but rather should be used to show support and build concern. In the end the presenter not only gains confidence but starts to experience the teaching of the Ritual in a very special manner.

WHAT DOES OUR RITUAL DO FOR US?

Our Ritual is also part of our comfort zone; it is like an old easy chair but still a learning experience; to others it is re-enforcement of our time immemorial truths - over and over again. I think we enjoy our Ritual because we enjoy excellence; if it is performed well the lessons inculcated will be remembered

Our purpose is to continually reinforce the brotherhood of man and our continuous improvement in our moral character. If we have slipped our Ritual builds the foundation once again. Simply put our fraternity makes men better and in turn our

moral standards will rub off on society as a whole.

To sum up, our Ritual is the starting point that binds us together but the result is really the moral values of fellowship, brotherhood, morality, brotherly love and friendly fraternity which we practice with each other as Masons.

THE MASTER'S APRON (I)

[By Bro. Robert Burns, member of St. David, Tarbolton; St. James, Tarbolton; Kilmarnock Kilwinning St. John; St. Andrew, Edinburgh; Canongate Kilwinning No. 2, Edinburgh; and St. Andrew, Dumfries - Ed.
Ref: www.worldburnsclub.com]

Ther's mony a badge that's unco braw ;
Wi ribbon, lace and tape on;
Let kings an' princes wear them a',
Gie me the masters apron!

The honest craftsman's apron,
The jolly freemason's apron,
Be he at hame or roam afar,
Before his touch fa's bolt and bar,
The gates of fortune fly ajar,
Gin he but wears the apron!

For wealth and honour, pride and power
Are crumbling stanes to base on;
Fraternity suld rule the hour,
And ilka worthy mason!
Each free accepted mason,
Each ancient crafted mason!

Then brithers let a halesome sang
Arise your friendly ranks along .
Guid wives and bairnies blithely sing
To the ancient badge wi' the apron string
That is worn by the master mason!

THE MASONIC APRON (II)

[Given by W. Bro. Gerald M. Boyar, W. M. of The Barton Lodge No. 6 at the 50th annual Second Wednesday Lodge meeting on Nov. 30, 2005 in Oakville. Since The Barton No.6, Harmony No.57, Claude M. Kent No. 681 and Meridian No. 687 all meet on the Second Wednesday of the month, they were never able to visit. So they decided to meet once a year, in a month that had five Wednesdays.]

“It is more ancient than the Golden Fleece or Roman Eagle; more honourable than the Star or Garter, or any other order in existence, being the badge of innocence and the bond of friendship.”

With these few words Freemasonry expresses the honour paid to this symbol of our Ancient Craft.

The Order of the Golden Fleece was founded by Philip, Duke of Burgundy, in 1429.

The Roman Eagle was Rome's symbol and ensign of power and might a hundred years before Christ.

The Order of the Star was created by John II of France in the middle of the Fourteenth Century.

The Order of the Garter was founded by Edward III of England in 1349 for himself and twenty-five Knights of the Garter. That the Masonic Apron is more ancient than this is a proven fact.

The Apron is “*more honourable than the Star or Garter*” when all that it professes to exemplify in the life of the wearer. Essentially the Masonic Apron is the badge of honour. The right to wear it is given only to proven and devoted men. A Freemason's apron must be made of lambskin. No other substance, such as linen, silk or satin should be substituted without entirely destroying the emblematical character of the apron, for the material of the Freemason's apron constitutes one of the most important symbols of his avocation. The lambskin has always been considered as an appropriate emblem of innocence. Hence we are taught, in the Ritual of the First Degree, that by the lambskin, the Mason is reminded of the purity of life and rectitude of conduct which is so essential and necessary for a salubrious existence.

The apron appears to have been, in ancient times, an honorary badge of distinction. To the Jewish economy, none but the superior orders of the priesthood were permitted to adorn themselves with ornamented girdles, which were made of blue, purple and crimson; decorated with gold upon a ground of fine white linen; while the inferior priests wore only white. The Indian, the Persian, the Jewish, the Ethiopian and the Egyptian aprons, though equally superb, all bore a character distinct from each other. Some were plain white, others striped with blue- purple and crimson; some were of wrought gold; others adorned and decorated with superb tassels and fringes. In a word, though the "*principal honour*" of the apron may consist in its reference to innocence of conduct and purity of heart, yet it certainly appears through all ages to have been a most exalted badge of distinction.

The recognition of a Mason is his gentle nature and chivalrous pursuit to be morally correct with his intent to his fellow creatures; his patience and fortitude against crudeness and ignorance of men is tolerance. His charitable forgiveness of his brethren when they willfully or unconsciously cause him anguish; his dedication to a spiritual knighthood with the value of Masonic virtue of human kindness by which alone a Mason rises above the dregs of the world that carries him forward to the upward winding staircase of life.

The lambskin of life's apron presented to the Initiate during his Entered Apprentice Degree should always be a very precious possession. It should represent to him the outward and visible symbol of an inward and spiritual bond of righteousness and fortitude of moral values and truth.

THE MASONIC APRON (III)

[Given by Bro. Bogdan Marin, Grand River Lodge No. 151, Kitchener-Waterloo on September 13, 2005]

We can see in Lodge different types of aprons and it is only natural to ask ourselves what they depict, because we know that Masonry is “a beautiful system of morality veiled in allegory and illustrated by symbols”. Therefore we might regard the Masonic apron also as being an allegory illustrated by symbols.

The First Degree: the Entered Apprentice Mason

The Entered Apprentice Mason is invested with his “badge of honour”, his Entered Apprentice Mason apron. As the soul needs the body to be in this world, so any Mason needs his apron in his Masonic world. It depicts his body, and it is made of white lambskin showing the purity of a newborn.

In old English Lodges the triangular flap was raised, thus forming a five pointed figure. This depicts our five senses with which we interact in this world. The triangular flap represents the soul, and the square the body. $3+4=7$.

The number seven.

“God blessed and loved the number 7 more than anything under His throne”. We know that seven make a Lodge perfect, and so, the individual man, in virtue of his seven-fold constitution, in himself constitutes the “perfect Lodge” if he will but know himself and analyze his own nature aright.

The Second Degree: the Fellow Craft Mason

Now the flap lays on the square illustrating that the higher nature of man (the Trinity) has descended into and is permeating his lower nature. The rosettes represent the light that begins to shine from within.

The Third Degree: the Master Mason

The apron is now more elaborate. It has a U-shaped blue border which is mean to represent the Light that flows freely through him, that he has attained mastery of it, and the rosettes showing the higher Light now permeating him is radiating from his person, and that the wilderness of the natural man is now blossoming as the rose.

Right and left are two columns of light descending from above, streaming into the

depths of his whole being. They terminate in the seven-fold tassels illustrating the seven-fold prismatic spectrum of the supernal Light.

Thus the apron shows the progress of the Mason and his tasks according of his degree:

- 1: purify and subdue his sensual nature;
- 2: purify and develop his mental nature igniting the inner light;
- 3: mastering the inner flow of light and letting it radiate outwards, thus becoming a light himself for the whole humanity.

Inspired by W. L. Wilmshurst, The Meaning of Masonry, 1922

THE MASTER MASON'S APRON (IV)

[Author unknown]

The apron with which you have been invested not only denotes your rank as a Master Mason, but it is intended to illustrate the symbolic teachings of the various ceremonies through which you have passed. The apron is made of lambskin. The lamb, from time immemorial, has been the universal emblem of purity and innocence, so that this apron should ever remind us of that blameless purity of life and conduct which should at all times, characterize Freemasonry.

The border is of cerulean blue, representing the heavens, which appear to us as a vaulted canopy containing the sun, the moon, the planets, and the innumerable constellations whose orbits are fixed and determined by the G.A.O.T.U. with such accuracy and precision that perfect harmony prevails as they circle the centre of the universe, and in the words of the poet, "Forever singing as they shine, the hand that made us is divine."

The nap or fall is in the form of a square; pointing out that we should square our lives upon the principles of truth and justice. The three rosettes emphasize the importance of the number three, one of the great and symbolic numbers used in Masonry. They represent the Great Lights, namely: the V.S.L., the S. & C; they also represent the three lesser lights, namely: the S., M., and M. of the Lodge. There were also three G.M. who presided at Jerusalem, S, K of I, H, K of T, and H.A. represented in our Lodges by the three chief officers, the M. and the S. and J.Ws.

The two ribbons pendant to the right and left sides of the apron represent the two

great pillars which stood at the P.W. or E. to K.S. T. Appended to these two ribbons are two tassels, each of which has seven strands. Thus we have depicted on our aprons the three Masonic numbers, 3, 5, and 7, which run like a silver cord through all our ceremonies forming the very warp & woof of our Masonic ritual. The three, represented by the 3 rosettes, the five by the 3 rosettes and the 2 ribbons, and the seven by the 3 rosettes, the 2 ribbons, and the 2 tassels, and also by the 7 strands in each tassel. To appreciate the importance of these numbers we should study the rules that govern our lodges and the ceremonies of the various degrees. Thus three rule a Lodge, five hold a Lodge and seven make it perfect. No meeting of any lodge may be held without the three presiding officers, no lodge may retain its charter unless there are five members, three M.M. and two F.C., and no degree may be conferred unless there are seven present, three M.M., two F.C., and two E.A.

You will recall the S. you took in approaching the A., three in the F.D., five in the S.D., and seven in the T.D. There are also three great pillars which support a lodge, W., S., and B., five noble orders of architecture, T.D.I.C. and C., and the seven liberal arts and sciences, G.R.L.A.G.M. and A.

The cord which binds this apron to your body is of a threefold nature, representing the threefold cord of B.L., R., and T. which binds all Masons together in perfect love and harmony as long as time shall last. A lodge which has had its charter for 100 years or more is entitled to wear gold braid. In the jurisdiction of the Grand Lodge of Canada in the Province of Ontario there are approximately 635 lodges, very few of whom are entitled to wear gold braid. I am sure that you will consider it an honour and a privilege to be a member of such an old and honourable lodge.

In conclusion I would like to re-iterate what was said to you by the S.W. when he presented you with your first apron, "If you never disgrace that badge it will never disgrace you."

Let me congratulate you on receiving this beautiful M.M. apron, and may the symbolic teachings embodied in it be carried out by you, so that you may always live and exemplify the doctrines of a true M.

FROM THE ARCHIVES: SYMBOLISM OF THE APRON (V)

[by Bro. Leonard H. Hirst, from Vol. 1 No. 1]

As I studied Masonic Symbolism, the more beautiful the Masons' apron became, for not only is the apron a badge full of history, it is also a badge that contains symbolism at its best.

Let me tell you a little of the history of the apron and then a little of the symbolism. The earliest aprons with rosettes in the museum at Freemasons Hall, London, are dated 1815 and the earliest aprons with levels, in the same museum are dated 1800. The levels were used years before the rosettes. Rosettes are likely to have been added to the apron as a means of distinguishing the rank of Brethren, but they may possibly have been added for decoration. There has been no positive reason established for the use of the rosettes as of yet. However, it is interesting to note that the rosettes on our aprons do form a triangle. The tassels came into use between 1827 and 1841 when ribbons replaced the tie strings. The ribbons passed around the body and tied in front under the flap. These tassels represent the ends of the ribbons that hung down in the front and are strictly for decoration. On earlier aprons they were closer together in the centre of the apron, and over the years have been moved out toward the edge, to where they are now.

The seven balls and the chain, as far as I can make out, are meant to represent the seven stars and the indivisible chain. If we recall to our minds the allusion of the seven stars then it is quite acceptable to believe that they are joined together by the indivisible chain.

Now to continue with the symbolism, I must first tell you that in ancient times, the Square symbolised the "Earth", and the Compasses symbolised the "Heavens". The next logical step in symbolism was to use the Compasses to symbolise all things pertaining to the "Spiritual", as Heaven and Spiritual had become one and the same. Eventually the Square was used to symbolise the "Material Man" and the Compasses the "Spiritual Man". Now we move into geometric shapes. If you recall in one of the lectures, you were urged to study geometry: it now comes into play. The shape of the square symbolises "Material Man". The equilateral triangle symbolises the "Supreme Being". It is composed of three equal sides and has no beginning and no ending: The Eternal! This, of course, is similar to the circle, and I mention that because on some aprons the circle is very important. The right angle triangle is the symbol of the "Complete Man" referred to in the bible as being composed of Body, Soul and Spirit. An equilateral triangle with the angle pointing

upward is the symbol of the "Perfect" or "Spiritual Man" , not to be confused with the "Complete Man". The equilateral triangle with the angle pointing downward never symbolises anything other than "Deity". Turning away from the apron for a moment, if we take the equilateral triangle pointing up (Perfect or Spiritual Man) and interlock it with the equilateral triangle pointing down (Deity), we have now formed the six pointed star commonly known as the Star of David.

Now back to the apron. If we raise the flap of the apron (which would represent the "Bib" or chest protection of an operative Masons' apron it now appears as a triangle surmounting a square. In this position, it symbolises the two men separated, the "Material Man" without the "Spiritual Man", the "Spiritual Man" having risen above the "Material". However, when we lower the flap, we now have the equilateral triangle within the square or Deity within the Man.

"Deity within the Man"...the true meaning of Freemasonry.

Sources of reference:

Steinmetz, Freemasonry Its Hidden Meaning

Mackey's Encyclopedia of Freemasonry

THE GRAND HONOURS

[Submitted by R. W. Bro. Douglas Garrett, PDDGM, Niagara A]

A new member of our Order might be quite confused when he first assists in giving the Grand Honours. He might wonder at the significance of the several movements and be inquisitive as to their origin. He will soon discover that the Grand Honours are given to four ranks—Worshipful brother, that is Worshipful Master rank, three times; Very Worshipful rank, five times; Right Worshipful rank, seven times; and Grand Master rank, nine times. These honours are given at installation and at the time of visitation in an official capacity of officers of the ranks.

Mackey's Encyclopedia claims this practice dates back to Greek and Roman times and has come to us through the operative craft. Of course, ancient cultures were more ritualistic than we are and carried the practice to a much wider usage.

The Grand Lodge Bulletin of Alberta in its May 1973 issue explains the practice in this way:

"The practice has been adopted by the Masonic Order and various Grand Officers are accorded courtesies as are laid down in the constitution. Freemasonry has put into these courtesies certain symbolism:

1. Slapping the thighs - a primitive gesture of joy, enthusiasm and thanksgiving.
2. Crossing the arms over the breast is the formation of the Cross of St. Andrew and is a sign of respect and honour.
3. Clapping the hands above the head to form a right angled triangle, the fourth part of a circle, which does not need to be explained to a Mason.
4. Clapping the hands - a sign of enthusiasm and appreciation.

Thus with Grand Honours we say to a visitor:

We welcome you with Joy.

We receive you with respect and honour. We greet you on the square. We appreciate your presence."

ADDRESS ON PRESENTATION OF A GRAND LODGE CERTIFICATE

[By C. B. Lawless, PSGD UGLE, PDDGM Barbados & the Eastern Caribbean, PM Albion 196 & Union 7551 E.C., Lodge Pelican 1750 S.C. and Brant 663, GRC]

Over the last two hundred years, Certificates have been given to Freemasons, and on attaining to the degree of a Master mason in Lodge No. , you are entitled to receive a Certificate issued by the Grand Lodge of Canada in the Province of Ontario, and every brother who receives a certificate should know the meaning of what is shown therein.

Over the years, certificates have varied in size and style. The basic design of this certificate dates from 1819 and is similar to that used by other Masonic Jurisdictions, and it is familiarly known in Masonic circles, as the "Pillars Certificate". If you visit the Lodge Room in Stoney Creek in Hamilton Masonic District A, you will see certificates hung on the North wall of the lodge room. There you will find certificates dating back many years from the Canadian,

Scottish Irish and English Constitutions. The one from the English Constitution is of particular interest, as it was issued in 1809, or four years before the formation of the United Grand Lodge of England. This certificate is slightly different from the others in that the positioning of the pillars is different from those on the current certificates issued by the UGLE, which is similar to those issued by the GL of Canada in the Province of Ontario.

I have now much pleasure in presenting your certificate to you in open lodge. Please examine it while I explain its meaning.

The document is surmounted by the arms of the Grand Lodge of A.F.& A.M. of Canada in the Province of Ontario. You will observe that the main space of the design is divided by a pillar. This is of the Ionic Order, and signifies Wisdom, and alludes to the wisdom of Solomon, King of Israel, in building, completing, and dedicating the Temple at Jerusalem to the service of the Great Architect of the Universe. Flanking this central pillar are two others. That on the left is of the Doric Order, and denotes Strength, and alludes to the strength of Hiram, King of Tyre, in supporting King Solomon with men and materials. That on the right is of the Corinthian Order, meaning Beauty, and alludes to Hiram Abiff, whose beautiful work in adorning the Temple was the admiration of all beholders.

At the bases of the pillars are the three Great Emblematical Lights of Freemasonry, the VSL, the S., and the Cs.. You will observe also the rough and perfect ashlar, and the Celestial and Terrestrial Globes, pointing out Masonry Universal.

As regarding the wording of the document, you will note that it is in English. Formerly it was in both English and Latin, and is addressed to all worthy brethren, or in effect, to all whom it may concern, and attests, that the Brother whose name is shown in the document, has been regularly admitted into our order. The date of his admission is recorded Anno Lucis, or the year of Masonic Light, which preceded the Christian era by four millennia. The date of his Raising to the Sublime Degree of a Master Mason is also recorded.

In testimony that the Brother's name has been recorded in the books of Grand Lodge, the Grand Secretary has signed the Certificate, and affixed the Seal of Grand Lodge, and assigned a number which is recorded in the Register of Grand Lodge.

It should be noted that the possession of this certificate does not entitle a brother to admission into any Lodge without due examination. Neither, it should be noted,

does examination alone give entrance without production of this certificate, or other documentary proof of membership, should it be demanded.

Some foreign jurisdictions are reluctant to accept a dues card as documentary proof of membership in a regular lodge, but do accept a brother's Grand Lodge Certificate as proof thereof. To a brother to whom it is issued, this parchment, therefore, is of unique value. It testifies that Grand Lodge considers the foundation stone, placed at the North East angle of the lodge not many months ago, was well and truly laid. It is a means of Masonic identification; a proof of membership in cases of accident or unforeseen calamity; a passport when visiting a foreign lodge, where the signs may differ from their own; It is therefore recommended that if you plan to attend any special Masonic assembly, particularly if it is abroad, you should take your certificate with you. You must be sure than any such lodge you may want to visit is one working under a Constitution with which the GLCPO is in amity, as you are not permitted to visit an irregular or clandestine lodge. It is probable than any such clandestine lodge will honour your certificate if presented, and grant you admission, so the possession of this certificate carries with it a weight of responsibility for its proper use.

.
But Brother , your certificate at present is incomplete. You are required to add your usual autograph in the appropriate place provided in the margin for that purpose, which has the Latin words *Ne Varietur* under it. This means that from that signature there should be no subsequent deviation or change.

The reason for this being, that when you visit a strange lodge, that is, a lodge where you are not known, and present your GL Certificate as proof of membership, the examining officer of that lodge, will make comparison between the signature which you use in the attendance register of the lodge, and that which appears on your certificate, and should there be any material difference, you would be placed in a rather embarrassing situation.

Brother, you will now complete your Certificate by signing it at W. Bro. Secretary's table.

SIR SANDFORD FLEMING: CIVIL ENGINEER – INVENTOR – SCIENTIST – FREEMASON

[By R. W. Bro. Raymond S. J. Daniels, PGJW]

Sandford Fleming emigrated from Scotland in 1845. He was born in 1827 in Kirkcaldy, Fifeshire, a small town just above Edinburgh on the Firth of Forth, where he served a six-year apprenticeship with the local land surveyor. On arrival in the New World, the young man of eighteen first settled in Peterborough, but moved to Toronto, where he quickly established his reputation as a surveyor and lithographer. He produced the first street map of Toronto and took the first soundings of Toronto harbour. In 1849 he gathered about him a small group of civil engineers, architects, and surveyors to form the Canadian Institute (now the Royal Canadian Institute) a professional association for the advancement of science. In 1851 he won a contest for the design of the first Canadian postage stamp, the ‘three-pence Beaver’.

He was a young man of twenty-seven when he was admitted a member at the regular communication of St. Andrew’s Lodge No. 1, meeting in the St. Lawrence building, York, on the evening of Tuesday, 9 May 1854. At the time St. Andrew’s Lodge had many prominent men and distinguished citizens as members. The Worshipful Master (1852-1854) was W. Bro. Frederick W. Barron, Principal of Upper Canada College. Earlier in the year, on the 31 January 1854, the Second and Third Degrees had been conferred on the eminent engineer, Bro. Sir Casimir Stanislaus Gzowski before his departure to England to serve as Aide-de-Camp to Queen Victoria. One can only imagine the conversations in the anteroom and the networking that took place among the leading citizens of the city. Bro. Fleming attended regularly and took an active part in the proceedings of the Lodge as the Minutes attest. He was Passed to the Second Degree, 14 November 1854. After his marriage in 1855, he moved to Halifax. There he would become Chief Engineer for the Intercolonial Railway, Quebec to Halifax (1857-1876). In 1871 he was appointed Chief Engineer to the great nation-building project – a highway to the Pacific – the Canadian Pacific Railway. In 1872, with his friend George Munro Grant, he undertook the “twenty-five-hundred mile journey across uncharted prairie, forest, mountain peak and canyon” to survey and map the route the railway would follow through the Yellowhead Pass. It took 103 days to complete the journey from ‘Ocean to Ocean’ “by railway, steamer, coach, wagon, canoe, rowboat, dugout, pack and saddle horse and their own sturdy legs.” Although the politicians are given the credit for forging the nation, properly

considered, Bro. Sandford Fleming, the engineer who built the railway, is also a 'Maker of Canada' and as the "Father of Standard Time" qualifies as "one of the greatest Canadians of the century."

Bro. Fleming's greatest contribution to the modern world, however, was the proposal of the worldwide system of Standard Time, and the twenty-four one-hour equal time zones based on the prime meridian at Greenwich, and the delineation of the International Date Line - ideas that he put forward in 1879 and were adopted in 1884. "It laid the essential foundation for the globalization of travel, communications, and economics. When we are able to fly from New York to Singapore in time to meet a loved one, or phone a customer in San Francisco or Karachi to see if they received our shipment, we must thank Sandford Fleming."

Bro. Sandford Fleming was knighted by Queen Victoria in 1897. From 1881 until his death in 1915, he served as Chancellor of Queen's University.

Going back to that night in May, 1854, it is tempting to speculate that two phrases of ritual may have planted an idea in the fertile mind of the young engineering genius initiated in St. Andrew's. 'As the day is divided into twenty-four hours ...' and 'when the sun is at its meridian ...' It may be a romantic notion which can never be documented, but it is nice to think that the words of our Masonic Ritual may have inspired those two world-changing scientific inventions which made possible the modern world we live in: the twenty-four hour clock, and standard time.

For further reading – [Time Lord: The Remarkable Canadian Who Missed His Train And Changed The World by Clark Blaise](#) (Alfred A. Knopf Canada, 2000) ISBN 0-676-97252-7

THE CARDINAL VIRTUES

[By R. W. Bro. John Hodder, P.D.D.G.M. Sudbury-Manitoulin District]

The Cardinal Virtues of Temperance, Fortitude, Prudence and Justice have been recognized since ancient times and were also discussed by Plato with his students.

It is also worthy to note that Plato had been impressed by the work of Pythagoras, who is an important part of Masonry.

The word cardinal comes from the Latin word, "cardo", meaning "hinge" recognizing all other virtues hinge or depend on these four virtues.

The Cardinal Virtues are depicted in our lodges by four tassels suspended from the four corners of the lodge room. In the Junior Warden's lecture, the tassels are named, but not indicated in any particular order implying that no virtue takes precedence over the other, such that while they may be considered alone, together they form the whole which the first degree amplifies in that Light which the candidate sees as he begins his journey from the Dark.

The following considers each of the virtues individually, but also in the end portrays a man, a Mason, in possession of these virtues.

TEMPERANCE

Temperance comes from the word, "temper", or the Latin word, "tempero" having the meaning of composure or calmness among its many possible meanings. In more recent times we apply the term to such things as eating and drinking.

To Masons, it was a moderate deism that evolved from the strictness of religion during the dark ages. Temperance to-day means self control to a mason so that as society changes, as attitudes change and as morality and ethics change we can maintain our masonic principles and philosophies by exercising self control over ourselves and our lives.

In the Charge to a newly made mason in the first degree, he is admonished to let Temperance chasten him. We apply this statement to subdue us in difficult situations such that we have an inner discipline which allows us to live with self control.

Thus my Brethren, we now have a picture of a Mason having learned and in possession of the cardinal virtue, "Temperance", and will now examine the Mason will add Fortitude to this virtue of self-control.

FORTITUDE

Fortitude comes from the Latin word, "fortes", which means strong. It also means courage in pain or facing adversity, therefore equating with bravery.

In the Junior Warden's lecture, we talk about the strength of Hiram, the King of Tyre, in supporting the building of King Solomon's Temple. The speculative nature of this strength in his wisdom in supporting the building of this edifice attests to his strength of character.

Thus when we add Fortitude to a mason we emphasize his strength of character.

In the face of adversity, do we have the strength of character to maintain our masonic principles and philosophies? Thus my brethren, the masons who are in possession of this cardinal virtue will have the strength to face up to the challenges of an ever evolving world and lifestyles.

The other question we ask is do we have the fortitude to allow us to think for ourselves and make lifestyle decisions of our own? As a mason learns and lives the masonic principles and philosophies, these characteristics become part of our everyday living and do give us the fortitude to think for ourselves and make our own decisions.

Thus my brethren, as we are now in possession of Temperance and Fortitude, we are masons who exhibit self-control and strength of character and now we will examine Prudence to add to the mix.

PRUDENCE

In the First Degree charge to the candidate, the Worshipful Master recommends that in private and public life that he is to practise the cardinal virtues "let Prudence direct you". This charge has virtually remained unchanged since 1735. Its longevity is an indicator of how important the practice of this virtue is to Masons.

In the first degree lecture "a Mason's charity should know no bounds save those of prudence" indicates the importance that we attribute to this virtue.

In an examination of the Theological Virtues, a Mason is considered to have arrived at the summit of Masonry when he is in possession of the theological virtue of Charity. From the junior warden's lecture, we learn that the only limitation on charity is prudence.

If Charity is to be limited, it must be wisely and thoughtfully done because when

we examine Charity we note that:

First:- Charity refers to benevolence to our fellow masons and charity towards the public at large. The wise and thoughtful decisions enabling us to direct our efforts and resources in a prudent and beneficial way emphasizes a mason's attainment of this virtue.

Second:- In 1 Corinthians 13, the King James version of the Volume of the Sacred Law it refers to charity, but in the revised edition it changes to love. As we consider love in relation to prudence, it can cause masons to begin considering a wider range within the virtue of charity such as the love of man, country, spouse, brotherly love, etc.

As a mason begins to think of these variables, he requires a great wisdom in discerning the correct path to address these issues. Thus, my brethren, the mason who is thoughtful and who exhibits wisdom may be considered to have attained the Cardinal Virtue of Prudence.

And thus my brethren, we now have a mason in possession of Temperance, Fortitude and Prudence who exhibits self-control, strength of character as well as thoughtfulness and wisdom. As we begin to think about the last of the cardinal virtues, Justice, we begin to see those characteristics which are a mason.

JUSTICE

Justice tends to be an action word and to turn it into a virtue requires thought and a reliance on the teachings exhibited in the work of masonry.

Our study of Justice is not about the Rule of Law as we know it today. If we consider charity in the broad masonic sense of tolerance and equality in all aspects of race, creed, religion and colour, we will live and demonstrate the true meaning of Brotherly Love.

Let us refer back to the junior warden's lecture:- "tomorrow we totter on the uneven paths of weakness, temptation, and adversity." :- " let our ideas recur to the original which we copy." :- "practice charity and live in peace with all men."

It is difficult to relate Justice to an answer, so we must let our ideas recur to the original which we copy.

Again from the junior warden's lecture:- “The sun, the glory of Lord, rises in the east and sets in the west. Learning originated in the east and thence spread its benign influence to the west”. Learning originated in the east and the junior warden’s lecture encourages us to let our ideas recur to the original.

As we think about this let us remember that in our lodges, Solomon sits in the east. If we remember the story of King Solomon when he had to rule on the true mother to settle the dispute between two women we will note that he exhibited self-control, strength of character and wisdom when he ordered the baby severed in two knowing the true mother would give up her baby rather than see it harmed.

Thus he was able to come to a fair resolution to the problem and returned the baby to the rightful mother.

By being fair, King Solomon demonstrated the true meaning of Justice.

Thus my brethren, the mason who is in possession and practices the Cardinal Virtues is a person who exhibits self-control, strength of character, wisdom and fairness; What a man; What a mason!

FIRST TENTATIVE STEPS IN FREEMASONRY: MASONIC RITUAL AND ITS ENCOURAGEMENT OF MASONIC EDUCATION

[Presented December 1, 2005 at St. Andrew’s Lodge No. 560, Ottawa by Bro. Wladyslaw Kinastowski]

“A beautiful system of morality veiled in allegory and illustrated by symbols.” With this description we were all initiated into the Craft. The Craft has also been described as a “noble science” and as a “way to take good men and make them better”. In some ways these descriptions are presented as the complete and definitive definitions of Freemasonry and its secrets. Unfortunately, the meaning of these definitions is somewhat difficult to explain, not only to someone who is a brother in the Craft but also to those outside of the fraternity. Those outside of the Craft wonder what our secrets are, as well as what is the link between Masonic rituals and our activities both within and outside of the lodge. Effectively, what are the differences between, for example, a Mason and a member of the Rotary Club? Both are members of structured, community-based organizations that do good works within those communities. Unfortunately, many brothers wonder

about these same things as well.

There is an appetite amongst some of the brothers of my Lodge to explore the philosophy underlying Freemasonry. It is evidenced by their conversations and interactions, which highlight that such discussion would be a welcome addition to the meetings of the Lodge. My own interest was sparked after reading a reference to “Masonic education and Masonic Philosophy” in the Book of Constitution. I decided to try and gain a better understanding of what this meant. Little did I realize how broad a topic Masonic philosophy is. It covers many things, including examination of the ritual, discussions of morality and spirituality, and attempting to explain the allegory and symbolism found in Masonry.

This short paper is my first attempt to organize my first tentative steps in the exploration of Masonic philosophy. In this paper I would like to share my thoughts on how the E.A. degree not only actually encourages education in Masonry but also, in effect, challenges a Mason to search for meaning in the allegory and symbolism of the ritual.

It is safe to state that our ritual does not adequately explain the meaning behind the symbols and allegory. In fact, it conceals and in some cases misleads.¹ This does not aid the new Mason who is curious and interested in what lies behind the ritual to better understand Freemasonry. Regrettably, sessions of Masonic education in the Lodge are few and far between. When they do occur, they usually review the development of Masonry in the particular region or Grand Lodge jurisdiction, explore the biographies of certain key figures in Masonry, or discuss how aspects of the ritual should unfold. Little time is devoted to exploring the underlying mysteries of Freemasonry. This may be a result of the fact that Masonry is to a great extent a system of self-teaching. Every man is free to interpret the symbols and ceremonies of Masonry according to the light which he has received. Effectively, a Mason is left to his own devices to try and discover meaning in the ritual that is pertinent and significant to him.² While this may be attractive to brothers who have the inclination and the time to conduct research on their own, others for various reasons may not have the same luxury of opportunity. It is for these brethren that discussions in the lodge about the meaning of Masonry may be beneficial. There is a risk for both new and older brethren alike that without this type of dialogue, a Mason can conclude that the ritual is a pointless routine. His

¹ Steinmetz, George. “Freemasonry – Its Hidden Meaning”. (Masonic Manual Missouri: January 1992, Downloaded file from “Hiram’s Oasis Masonic Bulletin Board System” Kena Shriners A.A.O.N.M.S Virginia www.kena.org/hirams file #91962), p. 1

² Carr, Harry. The Freemason at Work 7th edition. (Surrey: Lewis Masonic, 1992), pp. 319-320

interest in Lodge, and as a consequence his participation, could very well wane.

The E.A. degree stresses the importance of education in many ways. This emphasis is found not only in the symbols, but also in the text, of the degree ritual. I found that once I paid particular attention the references to education and knowledge, the degree began to resonate with me differently as I identified these references for myself. I must stress that the four examples that follow are by no means definitive. While they resonate with me, they may not have the same meaning, if any, to others. In sharing these thoughts, I hope to foster some additional discussion amongst interested brethren, so that we all can benefit and grow in our understanding of the Craft.

As we all can recall, as a candidate we were admitted to Lodge in a state of darkness and through the ceremony of the E.A. degree were brought to light. Some Masonic scholars have noted that the E.A. degree can symbolize a spiritual re-birth.³ However, an interesting perspective is one where Masonry is seen as a system of education that admits its members progressively through various stages (E.A., F.C., M.M.).

As noted, in the E.A. degree the new brother is admitted in a state of darkness. This darkness can be regarded as ignorance about what Masonry is and what it can teach. By being brought to light, he is introduced to the teachings of Masonry.⁴ Keeping this in mind, the symbolism of the S. and the C.T. changes. The consequence represented by the point of the S. can now be seen as the penalty of impulsively or blindly rushing forward without taking the time to learn the lesson. One may jump to erroneous conclusions and may as a result act in a manner that is “dangerous” to one’s personal development, reputation, or well being. Alternately, the C.T. can symbolize an overly cautious approach in life where one avoids new experiences, change, and learning. As a result one stunts, or chokes off, one’s growth and development.

Prior to taking the OB of an E.A., the candidate is asked a series of questions. This interaction with the W.M., is the first overt reference with respect to the knowledge and education that Masonry can provide. The candidate is asked to affirm that his willingness to join Masonry is motivated by among other things “a general desire for knowledge”.⁵ It may be regarded that this knowledge, once provided to and applied by the candidate, will assist him in becoming a better man.

³ Wilmshurst, W.L. The Meaning of Masonry 5th Edition. (New York: Bell Publishing Company, 1980), p. 35.

⁴ Ibid, pp. 55-56.

⁵ The Work. (Grand Lodge of Canada in the Province of Ontario, 1999), pp. 48-49.

This is what makes it so desirable.

Another overt example is at the end of the lecture of the W.Ts of an E.A. Near the end of this lecture, the summary notes that one of the messages of the lecture was that difficulties can be overcome by reasoned action.⁶ This reasoned action should be based on accurate knowledge. What is knowledge grounded in accuracy? Accurate knowledge in this sense may be seen as the best information available that can be regarded as “precise” or “without error”, as opposed to based on conjecture or myth. The latter forms a stronger foundation for actions than the former.

From this perspective the W.Ts can take on additional meaning. The 24 I.G. can represent the discipline required to plan one’s action, in essence to think before one acts. The gavel can represent the force of action. Action on its own, either instinctive or with a certain amount of forethought, can be used to achieve particular results. We are taught that the gavel is used on a rough ashlar to remove undesirable aspects. Yet a gavel’s force is not necessarily always focused or precise. Would a rough ashlar be considered “perfect” if it was only worked on with a gavel?

The fine detail and precision comes from the disciplined use of the chisel along with the gavel. The chisel can represent the benefits of education and of the planning/thinking/reasoning before one acts. The gavel’s effectiveness is further enhanced by the chisel, allowing for fine detail, precision and smoothing to occur, thereby creating a “perfect ashlar”. In other words, actions based in reason are one’s best tools to overcome adversity.

The final example that is presented in this paper is the lecture to the E.A. In this lecture the newly obligated E.A. learns about many things including the history of Masonry and why the lodge is furnished in a specific manner. The reference in this lecture to the mosaic pavement is especially telling.⁷ This discussion tells the E.A. that valuable learning does not always occur in a “formal” setting. The tiles represent the events and uncertainty of every day life. Life’s experiences can be both positive and/or negative. These experiences are opportunities for us to learn and grow. We are challenged not only to live in harmony with our fellows, but to learn from both the positive and negative life experiences. This experiential learning is an opportunity to put the lessons of masonry such as charity into active practise. Whether or not the result was successful (positive), if we learn from the

⁶ *Ibid.*, p. 77.

⁷ *Ibid.*, p. 87.

experience, we take a step on the path that takes good men and makes them better.

It is clear that Masonry places a significant premium on education and knowledge.

What is less clear is why Masonry sees education and knowledge as important.

One answer may be that notwithstanding whether this knowledge is gained through formal teaching or through life experience, it is one of the key ways that we improve ourselves in our lives (spiritually, privately and professionally).

Masonry shows that men of different faiths, though sharing a common belief in the G.A.O.T.U, and similar moral beliefs that are common to these faiths, can teach each other many things when focusing on these common elements as opposed to those aspects that divide them. This of course leads us to what is it that Masonry teaches. That extremely expansive topic however is for a completely different paper.

COUNTRYSIDE RAMBLES IN SEARCH OF FAMOUS CANADIAN FREEMASONS - WILLIAM MERCER WILSON

[Part of a “Triptych” by R. W. Bro. Raymond S. J. Daniels, PGJW. The other two parts will follow]

On Highway 24 south, just below the old Town of Simcoe, stands St. John's Anglican Church, Woodhouse. It is the Mother Church of the Church of England in this district, having been founded in 1821, 175 years ago. (An entertaining and informative history, "If These Doors Could Speak" written by Robert D. Riley to celebrate the 175th Anniversary in 1996 is available at the Church where regular Sunday Services continue to be held.) The present building was erected in 1912 after a fire destroyed its predecessor. In the churchyard is the grave of William Mercer Wilson, the First Grand Master of The Grand Lodge of Canada in the Province of Ontario. The site is marked by a large monument of pink granite engraved:

In grateful and loving memory of
M.W. Bro. Wm. Mercer Wilson, LLD
The First Grand Master
Of the Grand Lodge
of A.F.& A.M of Canada
who during his 11th year
as Grand Master
Died 16th Jan. A.D 1875
A just and upright man
This stone was erected by Grand Lodge A.D. 1922

Royal Arch Masons will know that Mercer Wilson was also instrumental in the formation of the Grand Chapter of Royal Arch Masons of Canada, and was elected the first Most Excellent Companion, First Principal Zerubbabel of that body in 1857.

This most remarkable man was bom in Scotland and settled in this area (Nanticoke) in 1832 at the age of 19. While we remember and honour him chiefly for his leadership in Freemasonry, he achieved eminence of station in many diverse fields of endeavour: the law (Crown Attorney and County Judge), politics (Reeve of Simcoe and Warden of Norfolk County), the military (Lieutenant Colonel of Norfolk Militia and Commander of Cavalry during the Rebellion of 1837),

education (Chairman of Norfolk Board of Education), the press (publisher and editor). He was a patron of the arts, and was accomplished as a Shakespearean Actor! He was also the father of 14 children.

Each year on a Sunday afternoon in mid-June, the Brethren of Norfolk Lodge, No. 10, (originally No. 5, one of the oldest Lodges in Ontario, Instituted 1812) Simcoe, into which Mercer Wilson was initiated in 1840 and which he served as Worshipful Master, organize a Divine Service at St. John's Church and make a pilgrimage to the gravesite. Visiting Brethren are always welcome to attend.

In Simcoe, there is a marble relief of Mercer Wilson affixed to the outside wall of the Eva Brook Donly Museum, located on Norfolk Street South - Highway 24, directly across the street from Mercer Wilson's former residence. The Museum has on sale a twenty-minute video recording of an exhibition "Foundations of Masonry" mounted in 1989 which, although somewhat amateurish in production, contains interesting documentation and shows artifacts collected from six Masonic Lodges in Norfolk County (Nos. 10, 113, 149, 174, 217, and 359). It could be used very conveniently in a short presentation as "Masonic Education".

[Editor's Note: The gravesite visitation this year is scheduled for June 25 at 2:30 PM]

QUESTIONS OF THE FRATERNITY

[Answers to the questions posed last edition which were sent in by Wor. Bro. Robert C. Baker, PM of Salem Lodge No. 369, Brockville]

1. In how many ways can a Mason be made a Right Worshipful Brother?

There are nine ways to be made a Right Worshipful Brother, specifically, the Deputy Grand Master, the District Deputy Grand Master (one for each District), the Grand Senior Warden, the Grand Junior Warden, the Grand Chaplain, the Grand Treasurer, the Grand Secretary, the Grand Registrar, Members of the Board of General Purposes (along with Very Worshipful Members of the Board Of General Purposes). Ref: B of C (1992) Section 11

[The 2005 edition of the Constitution adds the Grand Director of Ceremonies as a Right Worshipful Brother. As well, an elected member of the Board of General Purpose who is not already a R.W.Bro., automatically assumes the rank of Past

Grand Senior Warden. (Sec.131 (c)) Furthermore under Section 73 Grand Lodge may confer the rank of R.W.Bro on an eminent member by a 2/3 majority vote.]

2. The three lesser lights are placed in the N, W and S. Why is there none in the N?

"... the Lodge of Reconciliation, after the union, adopting the 'Antient' practice as to the great lights, and agreeing that the three lesser lights are situated in the east, south and west, and are meant to represent the sun, moon, and Master of the lodge."

Ref: Freemasons Guide and Compendium, by Bernard E. Jones (p.361)

3. What is the significance of the colour blue in our lodges?

"Her hue she derives from the blue vault of Heaven" (J. W. Day's The Banner Song)...

Universally blue denotes immortality, eternity, chastity, fidelity; pale blue, in particular, represents prudence and goodness."

"In Freemasonry blue is the emblem of universal brotherhood and friendship and 'instructs us that in the mind of a mason those virtues should be as extensive as the blue arch of Heaven itself".

Ref: Ibid. (p.471)

[Wor. Bro. Baker also adds:]

Vol. 20 No. 2 is the first issue of "The Newsletter" I have received. When I saw it mentioned in the Fall 2005 issue of "The Ontario Mason" it appeared a good way to learn more about Masonry.

We hope that readers continue to enjoy the challenge. Here are three more questions:

1. What is the origin of the word "Cowan"?

2. Why does the candidate wear the C.T. while taking his OB? He comes of his own free will yet the CT is a symbol of restraint.

3. The year on an application form is shown as A.L. What does this mean?

You are free to answer any or all of these questions. Please quote sources. Please send answers in writing to:

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BURLINGTON, ONTARIO.
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Email: iain.mackenzie@sympatico.ca

CUSTODIAN'S CORNER

[Editor's Note: The following questions and responses are reprinted from the booklet "Questions and Answers" and its Supplement. The questions have been compiled over several years from Lodges of Instruction held under the authority of the Custodian of the Work. The booklet is available in printed format from the Grand Lodge Office.]

Q. When opening Lodge and the J.W. is absent, with no P.M. available, can another brother sit in the J.W.'s chair?

A. When directed by the W.M., any brother may sit as a Warden.

Q. When sitting in place of an Officer, does the brother wear the collar of office?

A. As directed by the W.M. the collar of office may be worn.

Q. If the W.M. and S.W. are absent and no P.M.'s are in attendance can the lodge be opened?

A. In those circumstances, Sec. 285 of the Book of Constitution gives the prerogative to the J.W..

Q. Which Grand Lodge Officers are permitted to sit and stand during the openings and closings with the W.M.?

A. Only those brethren who are presented rather than introduced, and who are entitled to assume the gavel, i.e.: The G.M., the P.G.M.'s, the D.G.M. and the D.D.G.M. in his own District, are entitled to remain seated and to rise with the W.M..

BOOK NOOK

BRITISH CLUBS AND SOCIETIES, 1580-1800: THE ORIGINS OF THE ASSOCIATIONAL WORLD

Peter Clark, Oxford University Press, New York, 2000. 491 pages. Endnotes and Index.

Reviewed by Wor. Bro. James O'Halloran, PM, FCF, Star In The East No. 164, Moira No. 11, Prince Edward District

The traditional history of Freemasonry centers on the establishment of England's Premier Grand Lodge in 1717. By 1800 those four initial Lodges were joined by 500 other "Modern" Lodges across the globe. Additionally, the rival Ancient Grand Lodge registered more than 300 lodges, while the Grand Lodges of Ireland warranted close to 800 lodges and Scotland another 326. How can we possibly account for the dramatic explosion of interest in Freemasonry within a short 100 years? Indeed, several popular books have focused on the spectacular rise of Freemasonry as evidence of a "long-lost" history.

Peter Clark, Professor of European Urban History at the University of Helsinki, explains the English social, political and economic climate that enabled voluntary associations such as the Masonic order to rise and flourish throughout the 18th century. He argues the Freemasons were just one organization- albeit a very successful one- that took advantage of the unique pre-industrial British cultural environment.

This environment, particularly unique to Britain, was due to the confluence of certain critical factors. Rural migration to large urban centers, notably London, fuelled relatively healthier and more sanitary living conditions, as well as greater social mobility. After 1689's "Glorious Revolution," the ensuing political stability provided a relaxed social atmosphere, tolerated a free public press, and allowed freedom of open assembly. Clark forcefully argues this environment set "the origins of the associational world," allowing voluntary organizations like the Freemasons to flourish.

For the Masonic scholar, Clark offers a full chapter dedicated to the early history of the Fraternity. As is the case today, membership recruitment and retention was highly competitive. The Masons crafted elaborate rituals and ceremonies, provided certificates (the dues card) that enabled fraternal visitations, and became fashionable by introducing aristocratic leadership, strategies that added

competitive value over rival fraternities such as the Bucks and the Gormogons. Most of all, Clark attributes Freemasonry's rapid success to the powerfully centralized and federal system entrenched by Anderson's Constitutions, a structure replicated by the Ancients following the 1751 schism.

While people joined the Fraternity for personal improvement, self-interest and business connections, ultimately, Clark concludes, voluntary associations flourished because they offered a place for relaxation, social interaction, and friendship. And it was the special circumstances of early 18th century Britain – the political, social and economic environment so distinct from continental Europe – that prompted the explosive growth in voluntary organizations, giving rise to the “associational world.” So much for “long-lost” history.

To be sure, *British Clubs and Societies* is an academic work. Nonetheless the writing style is relatively casual and easy to follow. Moreover, for the Masonic historian Clark offers a clear and rational explanation for the explosive growth of the Fraternity. This is a strong body of work deserving of shelf-space in the library of Masonic libraries and scholars.

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