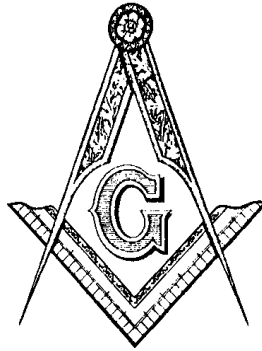


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ON
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EDUCATION



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IN THE PROVINCE OF ONTARIO

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M.W. Bro. Gary L. Atkinson

THE GRAND MASTER

M.W. Bro. Gary L. Atkinson
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In the Province of Ontario

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TO ALL CONTRIBUTORS

The Newsletter aims to make available articles and presentations written for Masons of Ontario, by Masons of Ontario. 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. Normally 1200 words is the limit. Longer articles of special merit might be printed in sections over several issues.

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SUBSCRIPTIONS

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FROM THE EDITOR

For those of you who are new subscribers, or if you just picked this up in the anteroom of your lodge, or in the library, let me tell you about our little publication. We are published by the Committee on Masonic Education. We publish short educational articles which are of interest to the Masons of Ontario. We try to get as many articles actually written by Ontario Masons as we can. These can be speeches given by DDGMs, website text, excerpts from lodge histories, or even purpose-written articles. The main thing is that they be interesting.

If you have something you think would be good for The Newsletter, please send it in to the editor. If your DDGM gives a particularly good speech, ask him to send it in. If your lodge is having a significant milestone and you have a short history for the programme, that could be good too.

Do not worry if your piece seems too short. We especially need more short articles suitable to be read in busy lodges with many degrees. There should be Masonic Education at every meeting, and “not having time” is no excuse. Two minute educational pieces can be among the best. So please do them, and then share them.

The Editor

WHAT'S A MASON?

From the address of R. W. Bro. Joseph Lewis, DDGM of Wilson South District, 2005-6 on his Official Visit to Erie Lodge No. 149, January 9, 2006

That's not a surprising question. Even though Masons are members of the largest and oldest fraternity in the world, and even though almost everyone knows a Mason, many people are not quite certain just who Masons are.

The answer is simple. A Mason is a member of a fraternity known as Masonry. A fraternity is a group of men who join together because:

- There are things they want to do in the world.
- There are things they want to do "inside their own minds."
- They enjoy being together with men they like and respect.

Masonry (or Freemasonry) is the oldest fraternity in the world. No one knows just how old it is because the actual origins have been lost in time. Probably, it arose from the guilds of stonemasons who built the castles and cathedrals of the Middle Ages. Possibly, they were influenced by the Knights Templar, a group of Christian warrior monks formed in 1118 to help protect pilgrims making trips to the Holy Land.

In 1717, Masonry created a formal organization in England when the first Grand Lodge was formed. A Grand Lodge is the administrative body in charge of Masonry in some geographical area. In Canada, there is a Grand Lodge in each province. Local organizations of Masons are called lodges. There are lodges in most towns, and large cities usually have several.

The word "lodge" means both a group of Masons meeting in some place and the room or building in which they meet. Masonic buildings are also sometimes called "temples" because much of the symbolism Masonry uses to teach its lessons comes from the building of King Solomon's Temple in the Holy Land. The term "lodge" itself comes from the structures which the stonemasons built against the sides of the cathedrals during construction. In winter, when building had to stop, they lived in these lodges and worked at carving stone.

Since Masonry came to America from England, we still use the English floor plan and English titles for the officers. The Worshipful Master of the Lodge sits in the

East (“Worshipful” is an English term of respect which means the same thing as “Honourable.”) He is called the Master of the lodge for the same reason that the leader of an orchestra is called the “Concert Master.” It’s simply an older term for “Leader.” In other organizations, he would be called “President.” The Senior and Junior Wardens are the First and Second Vice-Presidents. The Deacons are messengers and the Stewards have charge of refreshments.

Masonry teaches that each person has a responsibility to make things better in the world and is deeply involved with helping people. Most people feel a need for continued growth and development as individuals. They feel they are not as honest or as charitable or as compassionate or as loving or as trusting as they ought to be. Masonry reminds its members over and over again of the importance of these qualities. While much of lodge activity is spent in works of charity or in lessons in self-development, much is also spent in fellowship. Simply put, a lodge is a place to spend time with friends. If Freemasonry stands for anything, it stands for the practice of true Brotherly Love in all of its various aspects. If all of the people in the world could be made to understand and practice genuine Brotherly Love, then and not before, could we attain the desired goal of universal peace. Toward that end, Freemasonry is the greatest single human force in the world.

Freemasonry, my Brethren, is truly not a religion. But it is religion in practice, religion in its truest, purest sense. We don’t worship a God here, we endeavour to reflect and practice the teachings of the Great Architect of the Universe. Around this Altar glows the Shekinah, the heavenly light from Him to whom it is erected. For those who have eyes to see, the Divine Presence is here.

Is Masonry secretive? It really isn’t, although it sometimes has that reputation. Masons certainly don’t make a secret of the fact that they are members of the fraternity. We wear rings, lapel pins and tie tacks with Masonic emblems like the Square and Compasses, the best known of Masonic signs which, logically, recalls the fraternity’s roots in stonemasonry. Masonic buildings are clearly marked, and are usually listed in the telephone book.

Brethren, our spirit is strengthened by the knowledge that we still have much to teach society and remember that if Masonry is a secret society, it’s the worst-kept secret in town.

In the words of M.W. Bro. Mercer Wilson in his 1868 address to Grand lodge:
“May Masonry continue to flourish in all parts of the world, and may we, her

workmen, prove equal to our profession and worthy of our exalted privileges; for, after all, Brethren, we are but just what our name conveys - merely builders, patiently but hopefully toiling on, and humbly following in the footsteps of our predecessors; trying to carry out the designs left by them on their Masonic trestle-board, and leaving the work to be continued and perfected by those who are to come after us---- let us work while it is day; for the hour cometh when no man can work.”

WE TAKE GOOD MEN AND MAKE THEM BETTER!

NORTH HURON DISTRICT

From the North Huron District Website

Most members of the lodges in our District of North Huron believe that it has existed since time immemorial; i.e. since the formation of our current Grand Lodge in 1855. This is far from the truth; our district had its humble beginnings as Huron District, and in 1864 ranked No.3 behind London District and Wilson District. Later as the population of the province increased, it became North Huron District No. 5 and finally North Huron District as we know it in 1923 when Hullett Lodge was transferred from South to North Huron thus giving us an even balance of twelve lodges.

In the late 1800's as many as thirty-two lodges were in our district incorporating what are known today as Bruce District and the northern part of Wellington District.

The District Deputy Grand Masters of that era were appointed by the Grand Master for a two year term and what adventures they must have had, traveling by horse, stagecoach, and later by rail to all these Lodges. In fact we owe the queer shapes of our districts to where the rail lines ran in the late 1800's as this was the easiest route of travel. The settlement of Canada West by our pioneer forefathers and the establishment of a Masonic Lodge usually went hand in hand. Once the district was downsized and with the advent of the automobile the DDGM was elected from the District for a one-year term, that format continues to the present day.

The age of the lodge can be determined by its number, the lower the number the older the lodge, thus Kincardine No .93 is the oldest and Hullett Lodge No. 568 is

the youngest.

There are approximately 900 Freemasons in North Huron District which is composed of twelve lodges as follows: Northern Light No. 93 in Kincardine (the oldest), Forest No 162 in Wroxeter, Bernard No. 225 in Listowel, Teeswater No. 276, St. John's No. 284 in Brussels, Wingham No. 286, Blyth No. 303, Blair No. 314 in Palmerston, Fordwich No. 331, Bruce No. 341 in Tiverton, and Hullett No. 568 in Londesborough. The majority of these are small rural Lodges and all of them, with the exception of Hullett No. 568 Londesborough founded in 1919, have celebrated their 125th Anniversary.

Each Lodge in North Huron has something unique to offer to the Masons of the District:

Northern Light No. 93 in Kincardine traditionally hosts a Fish Fry each year on the evening of the DDGM's Official Visit.

Forest No 162 in Wroxeter The village of Wroxeter was the northern terminus for the daily stagecoach that traveled from Clinton into the Queen's Bush, and as such quickly became a hub for the settlement of the surrounding area. History also informs us that it was also a hotbed of Masonic activity. There were in fact two tries to form a lodge here. In 1863 the first petition was turned down, in 1864 the petition was successful the Worshipful Master was notified to attend Grand Lodge with his minute book and a cheque and if their proceedings were found correct they would receive their Charter. The fee for dispensation was \$20.00 and a new warrant \$30.00. The books being in order a warrant was issued to Forest Lodge No. 162 to meet at Wroxeter in Huron County in the province of Ontario Canada on the Wednesday after the full moon. The lodge was able to salvage some of the original Masonic carpeting from the former Lodge building and also hosts a hot buffet meal with fresh apple cider on the occasion of the DDGM's Official Visit.

Old Light No. 184 in Lucknow : The west wall of the building occupied by Old Light No. 184 in Lucknow boast a mural depicting among other scenes, Paul Henderson scoring his historic goal in the 1972 Canada-Russia hockey series.

Bernard No. 225 in Listowel is the location of the newest Lodge building in the District. The original Lodge building was destroyed by fire and, after sharing a premise with Blair No. 314 in Palmerston for many years, they dedicated their new Lodge building in May 2000.

Teeswater No. 276: In his report of his official visit to Teeswater Lodge No.276 on May 31st 1934 R.W. Bro. Logan says "Complimentary remarks to the W.M. and his officers would not be in good taste as it is my mother lodge, but the predominance of outside guests from other Lodges and other districts totaling 140 including 15 Grand Lodge Officers in a room where the thermometer registered 100 degrees was not to be overlooked. This has changed dramatically since that time and Teeswater had the distinction of being the smallest Lodge in the Grand jurisdiction with less than thirty members but in 2003 eventually gave in to the numbers crunch and amalgamated with Wingham Lodge.

St. John's No. 284 Brussels: St. John's Lodge No. 284 received its Charter from Grand Lodge on July 11th 1872. Among the few old documents still in possession of the Lodge is a receipt for \$30.00 issued on July 11th 1872 in payment for the Charter. It is known that the Lodge was formed with the help of Forest Lodge No. 162 at Wroxeter. Its Charter members were seven brethren who lived near or in Ainsleyville (now Brussels). The first meetings were held above a store owned by Mr. Dobson, which stood where the Municipal Building now stands and next to where the present Lodge building stands. The Lodge flourished for the next six years and fifty-five members affiliated or were initiated at that time. However on April 17th 1878 fire destroyed the Lodge room and most of the furniture and records were lost. The Lodge was inactive for a few months but in 1879 they began to reorganize and quarters were obtained in the Holmes Block. This was across the street from where they later moved, where they remained until 1985. At that time the rooms were renovated and new furniture was purchased for about \$200.00. Most if not all of this furniture is proudly used in the new Lodge to day. The lodge erected a beautiful miniature Chapel adjacent to the Maitland River in Brussels equipped with small pews and a guest book.

Wingham No. 286 According to available records the Wingham Lodge No. 286 was founded in the year 1873. A physician was the first Worshipful Master, he resided as master during 1873 and 1874. The original lodge was held in a building at the corner of Josephine and Victoria streets presently known as the Gurney block. Members of the original lodge as recorded on the register numbered twenty-two, occupations ranged from doctor, druggist, cabinet maker, blacksmith, butcher, solicitor, merchants, farmers to gentlemen.

It would appear by the records that the Masonic year was changed in 1894 so as to terminate at the end of June. The Worshipful Master for the balance of 1894 and the first half of 1895 was W. Brother John Nicholl. He continued in office into the year 1896. Occupations of added membership to the turn of the century now

included listings as painter, banker, conductor, undertaker, harness-maker, mail clerk, lineman, insurance agent, accountant, yeoman, printer and constable. During the next 32 years the lodge continued at the original location. In October of 1933 the Wingham Lodge changed its meeting place to a hall purchased at the corner of John and Centre Streets. To date this is the present location of lodge meetings.

The dedication of Wingham Lodge No. 286 was joined in by a number of Masons from Western Ontario, and carried out in the usual Masonic form. After the dedication a presentation to the Grand Master of a valuable set of brushes and replies by the Grand Master and the Grand Secretary were made. The brethren, to the number of approximately 300, journeyed to the Armories to do justice to a fitting banquet and the usual toasts indulged in, but particularly the Most Worshipful, the Grand Master's address, which was full of real Masonic lessons.

Until approximately two years ago Wingham was home to four PDDGMs in the persons of R.W.Bro. Ken Saxton Sr., R.W.Bro. Alex Robertson, R.W.Bro. Denis Langridge, and R.W.Bro. Lee Grove. The Brethren of the Lodge participate in the "Adopt a Highway" Program and a majority of the District Meetings are also held in the Wingham Masonic Hall, it being close to the centre of the District.

Blyth No. 303: In the North Huron District report of 1933 to Grand Lodge. R. W. Bro. Logan tells us that Blyth Lodge No. 303 was dedicated at 3:00 p.m. September 28, 1933 and after the dedication the Grand Master M.W. Bro. Frank A. Copus was presented with a silk umbrella for the consideration shown for which he thanked them in his usual courteous way in addition to other Masonic advice. Blyth also has a rich history of PDDGMs from the Elliott family and one of the most active Masons in the District in the person of V.W.Bro. Clifford Coultres. 2004-5 sees another Elliott in the name of DDGM J. Richard Elliott continuing with the family tradition

Blair No. 314 in Palmerston (as noted) shared their Masonic Hall with the Brethren of Bernard for a number of years and they also participate in the "Adopt a Highway" Program.

Fordwich No. 331 hosts an annual Past Grand Lodge Officers Night each year with a banquet, after which the past Grand Lodge Officers of the District conduct a degree.

Bruce No. 341 in Tiverton, similar to Northern Light No. 93 in Kincardine, is located near the Bruce Nuclear Development. Accordingly, a significant number

of members are employed there. In September 2002 to celebrate the 125th anniversary, Bruce Lodge completed the dedication of a large mural depicting the rich heritage of Bruce County, painted on the north wall of the Lodge building.

Hullett No. 568 in Londesborough Although it is the youngest Lodge in the District, it boasts the oldest Mason in the person of W. Bro. Stewart Beattie. Stewart affiliated with the Brethren of Wingham No. 286 and in June, during a joint ceremony held in Wingham, he was presented with his 70 year Master Mason emblem by M.W.Bro. Robert J. McKibbon.

DDGM'S REPORT 1865

Excerpted from the Proceedings of the Tenth Annual Communication of the Grand Lodge of Canada

Although, numerically speaking, Huron District may not be one of the largest, yet from its area, the duties devolving upon the District Deputy Grand Master are very onerous. I have, however, with but three exceptions visited every Lodge in the District during the year, and some as often as three or four times.

I had intended visiting Northern Light and St. Lawrence Lodges; but as at least five days would be required to accomplish the journey, I was reluctantly compelled to abandon my design.

Some provision, I think, should be made on the part of several Lodges to defray the necessary expense of visiting them, for, notwithstanding the great and undoubted honor conferred by the office, but few would undertake the proper discharge of its duties at the sacrifice of so much time and money.

The Lodges in the Huron District, though many of them are young, give evidence of strength and vigor. They work harmoniously, and exercise a judicious discrimination in the facilities afforded them by the ballot, of selecting the best material for the builder's use.

It is true there are Lodges which have not yet acquired the recognised work, but this is rather to be attributed to the lack of opportunity than to want of inclination. Indeed I have found throughout my extended jurisdiction and ardent desire for Masonic knowledge which I have ever been anxious to impart.

Lebanon Forest Lodge, No. 133, Franceston, deputed its Senior Warden to visit me last fall for instruction, and the information he received was such, I trust, as may be beneficial, not alone to his own Lodge, but to the sister Lodges in the neighbourhood.

Applications were made through me for Warrants, for establishing new Lodges at Seaforth and Ayr, the one to be called Britannia Lodge, and the other Ayr Lodge; and on my certifying that the Masters named were skilled in the established degrees, the Most Worshipful Grand Master issued his Dispensations for the establishment of these Lodges, and which, I hope, will be confirmed by Grand Lodge granting to them Warrants of Constitution.

Whilst on this subject, I cannot pass over in silence the credit due the Charter members of Britannia Lodge, for the true Masonic spirit displayed by them in fitting up their Lodge Room, making it the handsomest in the District, in this respect causing it to conform with their work, which is second to none in the Province.

But I cannot bring [my report] to a close without acknowledging the fraternal kindness and courteous treatment I have invariably received at the hand of the Worshipful Masters, Officers and Members of the several Lodges within my District.

All of which is respectfully submitted.

Charles Kahn, DDGM, Huron District, 1865

VISITING AND THE BOARD OF TRIAL

continued from Vol. 21 No. 2

PART 2 - RECEIVING VISITORS

By V. W. Bro. Gordon Crutcher, PGS, Patterson-Grey Lodge No. 265, Toronto Don Valley District

Now, let's look at the second aspect of responsibility that accompanies visitations, namely the responsibility of the Lodge which you are visiting to satisfy themselves that you are indeed a Mason.

In our Grand Jurisdiction, this responsibility is described in Sections 213 – 216 of our *Book of Constitution*. Every Worshipful Master should be familiar with these Sections, or at least aware that they exist, so he can refer to them when he learns that a visitor seeks admission to his Lodge.

If there is no one to vouch for the visitor, then it is the Master's responsibility to appoint a committee to conduct a Board of Trial to examine the visitor. Although he could also be a member of this committee, it is more likely that the Master will ask at least two other Master Masons to serve on the committee. At least one of them should be an Installed Master.

Great care should be taken by the Master in appointing members to a Board of Trial, to ensure not only that they are qualified but that they fully understand their function.

The committee should itself be familiar with Sections 213 – 216 of the *Book of Constitution*, so they can comply with its requirements.

You may have thought, wouldn't it be nice if Grand Lodge would prepare and distribute a set of standard questions that the committee could ask during a Board of Trial. Then all you would have to do is get that list from your Secretary, pose all or some of the questions to the visitor, and your job is finished.

If there was such a list, how long do you think it would take before it fell into the wrong hands? Before it was posted on the internet? What a sham and disservice it would be if all an impostor had to do was obtain a copy of the list, do a little research to try and figure out the answers, then pass himself off as a Mason.

The Examining Committee will meet with the visitor in a private area, such as the anteroom, outside of the actual Lodge room itself. If there is more than one visitor, each should be examined individually and privately. This procedure should be followed whether or not all the visitors know each other, or whether or not they belong to the same Lodge.

Incidentally, the proper term for such a brother, in Masonic parlance, is **visitor**, and not *guest*. A **visitor** comes **to see**. The word is derived from the Latin, *visitare = to go to see for a purpose*. A guest is typically invited to visit. It is yet another subtle semantic symbol in our Masonic usage.

It is important that the Committee treat the visitor with courtesy, respect, and expediency. Don't automatically assume he is a coward and adopt a hostile or unfriendly attitude. Your only aim is to satisfy yourself that the visitor is indeed a brother.

This is not an opportunity for you to show off how much **YOU** may know about Masonry, or how skilled **YOU** are in our ritual. Do not embarrass him, or belittle him, or diminish his enthusiasm for the Craft by asking trick questions he is unlikely able to answer. Find out at what stage his Masonic development and experience may be, then pose your questions accordingly.

Bear in mind that a Board of Trial is not an examination to test the skill level of the visitor but rather to ascertain if he is qualified to enter the Lodge in the Degree which is to be worked, and to see if he has the documentation to prove that he is a paid up member in good standing.

You want to put the visitor at ease. Give him the benefit of courtesy and friendliness. Exercise care, tact and good judgement.

He may never have undergone this procedure before. He is bound to be nervous. His knowledge of the ritual may be imperfect. If you perceive that he is becoming "out of his depth" when he is replying to your questions, suggest to him to describe in his own words how he was prepared for each Degree and what happened to him during the Degree. Always keep in mind that true Masonry lies far beyond the mere ability to recite its ritual and ceremony.

No matter his age, the visitor may have only recently become a Master Mason and is now eager to expand his Masonic horizons, to see what the interior of other

Lodge buildings are like, to make new friends, and to become more familiar with our ritual. Don't make him sorry that he picked your Lodge to accomplish these wonderful goals.

If he is from another Grand Jurisdiction, the signs and words that the visitor uses may not be exactly the same as ours. For example, in an American Lodge, the "Master's word" is something very different than what we would give in our Grand Jurisdiction.

All a visitor knows is what he was taught in his mother Lodge. But you should have no difficulty in recognizing the similarities.

Our Constitution requires all visitors to sign the Visitor's Register of the Lodge. Technically, this should be done after he has passed a satisfactory Board of Trial. However, if the register is signed beforehand, while the visitor is awaiting his Board of Trial, this would enable one member of the Examining Committee to compare that signature with the one on the visitor's Dues Card.

If satisfactory answers are given, the Board will return to the Lodge and make their report to the Worshipful Master. Provided that he is also in agreement, the Worshipful Master will permit the visiting brother to enter the Lodge – either with, or without ceremony.

It is the prerogative of the Master of a Lodge to refuse to admit any visitor if he is not satisfied that he is a regular Mason of good standing, or if he feels that such a proposed visitor will disturb the harmony of his Lodge. He has the final say. Our Constitution specifically gives him this power of discretion.

A visitor may be refused admittance for reasons that do not reflect on him personally. Such an occasion might be when a particularly sensitive piece of Lodge business is about to be conducted, or if a reprimand is to be administered.

The formal examination of visitors is held to be of such high importance by Masons that it is actually the subject of one of our Ancient Charges and Regulations. During the Ceremony of Installation, every Master-elect is required to give his unqualified assent to the following question: *"You agree that no visitors shall be received into your Lodge without due examination and producing proper vouchers for their having been initiated into a regular Lodge?"*

While it is the Master's responsibility to guard the sanctity of his Lodge, it is

possible to be overzealous in doing so. Find that appropriate medium between extreme caution and that of careless indifference, one that best suits your Lodge and your intuition concerning a particular visitor.

While commendable and, perhaps, even appropriate under certain circumstances, consider the following lesson, which is based on the precepts of extreme caution.

In Dr. Albert Mackey's Encyclopedia, written in 1874, under the topic "Examination of Visitors", it is written that ". . . *in Freemasonry, it is better that ninety and nine true men should be turned away from the door of a Lodge than that one cowan should be admitted.*"

Contrast the mindset such a severe tenet implies, however, with the following more enlightened, open-minded and constructive comments from the Grand Lodge of Virginia, made some 130 years later:

- Do you examine visiting brethren to get them **IN**, or to keep them **OUT**?

And most importantly -

- Do unto others as you would have them do unto you.

LODGE VISITATIONS

The following additional comments were kindly provided by M.W. Bro. Terence Shand, Grand Secretary of the Grand Lodge of Canada in the Province of Ontario.

"Worshipful Masters should also be aware of two other Sections in the *Book of Constitution* which apply to visitations, each concerning Lodges outside the jurisdiction of our Grand Lodge. They are Sections 279 and 280.

It is not uncommon for a few Masons to make regular (or annual) visits to Lodges outside of Ontario. (This most often occurs at border points with Michigan and/or New York.)

If the visits are on a personal basis, dispensation is not required. However, if the visit is "as a Lodge", then dispensation is required.

Do bear in mind that when dispensation is given by our Grand Master, it is conditional on the consent of the Grand Master of the jurisdiction being visited and vice versa.

I recall a dispensation being given by our Grand Master to a Lodge to receive visitors from another jurisdiction and for them to “exemplify” a degree. However, we received a copy of correspondence sent to the visiting Lodge by their Grand Master, that they could visit but they could NOT “exemplify” a degree. It appears that their Constitution prohibited their ritual being used in any form outside of their own jurisdiction.

What it is important to note, however, is Grand Masters throughout North America, for the most part, encourage inter-jurisdictional visitation and willingly provide dispensation for that purpose.”

POSSIBLE QUESTIONS TO BE ASKED DURING A BOARD OF TRIAL

Solely for illustrative purposes, any of the following questions could be asked of a visitor, during his Board of Trial. Remember that the questions should be modified, as necessary, to reflect the indicated Masonic experience and knowledge of the visitor.

- (a) The signs, grips and passwords in each degree.
- (b) The position of the Great Lights in each degree.
- (c) The way he approached the altar in each degree and the number of steps taken.
- (d) Relate what happened to him during his Third Degree.
- (e) Whom did he represent in the Third Degree?
- (f) How was he raised?
- (g) Name, in order, the FPOF.

The sections concerning the examination of candidates in the *Book of the Work*, (Ex.B.P., Ex.B.R. and Ex.A.R.), all provide questions which you could use during a Board of Trial.

MASONS AND CLYDESDALES - THEY'RE MORE ALIKE THEN YOU THINK!

Given by R.W. Bro. Barry F. Burchill, DDGM Ottawa District 1 at his official visit to Sydney Albert Luke Lodge No. 558

As a lot of you know since about 1976 I have helped various farms present Clydesdale horses at the local fall fairs. In the last 14 years I have had the pleasure of exhibiting with two great families, DB farms with the Hamilton Family and Steadholm Farms, owned by Murray and Nancy Stead. During this same time frame I had the pleasure of being Master of Acacia lodge on two occasions: 1996-97 and 2002-03. This address started out to be about how to be an effective and successful Master. As I was starting to write it I realized that presenting and driving a six horse team of Clydesdales and running a lodge are not all that much different.

Let's start with the six horse team, it's composed of three teams of two hooked in tandem. First is the lead team. As the names suggest they are out in front. They must be agile as they have the most ground to cover on a turn. They have to be confident and comfortable in their role, willing to lead, capable of setting the pace for the rest of the team and they also must trust the teamster and respond to his commands. They also must support their team mates by pulling their share of the load.

Now let's draw a line to the lodge. The lead team in any lodge is the Senior and Junior Wardens and the Senior and Junior Deacons. They to have to be willing and eager leaders, be confident in the discharge of there duties and well skilled in the work, as the success of any degree depends on their proficiency. They must have trust in the Master and be willing to support the lodge and its programs. It's also important that they set a good example for the officers following behind them.

Back to our Clydesdales: the next team in the line is the swing team, they are the steadying influence in the hitch, they help the wheel team to get the wagon moving and they keep the lead team from getting carried away with the pace. They are usually a pair of strong steady horses, who respond well to the teamster's commands and keep an even flow going.

In lodge our swing team is also our supporting officers: Secretary, Treasurer, Stewards, Historian, Director of Ceremonies and Chaplain. They work with the Master to keep things going at an even keel, smooth transaction of the business of

the lodge and a good understanding of proper protocol and etiquette by this group of officers makes any lodge meeting or function run so much better. They also don't mind shouldering a portion of the load when an officer is away due to sickness or other commitments. Their work ethic is directly proportional to a Master's success.

Last but not least in our Clydesdale team is the wheel team. They are the biggest and strongest of the six and, for the most part, are the most experienced. They're charged with getting the load moving and directing the direction of the wagon by moving the pole which is connected to the front wheels. If the load needs to be backed up they have the sole responsibility for that. It's critical that they are calm and level headed, and will always do the job the driver expects of them without a lot of coaxing.

In lodge our wheel team is the past masters and senior side benchers. They are always there to assist the Master in his duties; they are always willing take on projects or committee work, such as committees of inquiry or bylaw committees and will step in to fill and office or do a portion of the ritual when asked. They also provide sound advice to the Master and officers, and act as teachers and mentors to the new members.

Let's not forget the teamster and the Master. They both must have confidence in their team and their own ability. The driver must train his horses to work as a unit. He must be firm but fair with them, recognize their individual strengths and work to improve any weaknesses. Most importantly he must reward a good effort and performance.

The Master like the teamster has to get his team to buy into the program, train them in the proper execution of the floor work, and make sure they know what is expected of them well in advance of a meeting. No matter how good a Mason he has been, the trust and respect that are due his office are earned, not handed to him at installation.

The teamster is expected to groom his hitch so they look their best at show time. So is the Master expected to groom his officers so that on lodge nights they put on their best performance and when his year is over, the line can move up to the next office almost seamlessly.

Six horses moving as a unit around the show ring only happens after a lot of practice. I could not start to count the number of times Mark Hamilton and I drove

the DB farms Six around the field out in Vars. Practice makes perfect! Likewise the floor work, the ritual and even conducting a ballot will look so much better if its practiced and practiced again, not to mention the impact it will have on the candidate.

In the last ten years or so I have driven the Six in competition about three times; take it from me, if you hit the ring and everything is moving in unison, heads up and responding to every command, when it's over you can't wait to do it again. But if one horse wants to dog along and not fill his traces and another wants to pass the one in front of him and one wants to go left while the other five are turning right, believe me you cannot wait for it to be over.

Similarly if a Master can get his lodge all pulling the same way, focused on a common goal, he will have a great year and just love sitting at every meeting. However if every thing he tries to do meets with opposition and negativity, and when some of the brethren are pulling in the opposite direction, he'll have the opinion that his year can't get over quick enough.

When you show horses you work from February to November for that one shot at the Brass ring ...for the six horse hitch class at the Royal winter fair you get ten rounds of a hockey ring to show off your hard work. Luckily for the master he gets nine shots at showing his team's hard work. Don't waste them!

HIRAM ABIFF

By V.W. Bro. Gerald Morgan, FCF, PGS, New Light Lodge No. 744, Waterloo District

INTRODUCTION:

There is no character in the annals of Freemasonry whose life is so dependent on tradition as the celebrated architect of King Solomon's Temple. Several authors have tried to solve the mystery of Hiram Abiff. There is no recorded history about this person who is portrayed in the Master Mason degree. What I shall provide is a summary of findings from various authors and make a personal observation.

We need to remember that the lessons in the Masonic rituals are 'veiled in allegory'. We should not be disturbed to learn that the incidents may not have

happened exactly as written. The importance of the story is the lesson we can learn and use in our daily lives.

V.O.T.S.L.

Anyone who has explored the V.O.T.S.L. for information about Hiram Abiff will not find these two words existing together. It is stated that the word Hiram is also known as Hiram. At 1 Kings 7:13 we read, “King Solomon sent for a man named Hiram, a craftsman living in the city of Tyre, who was skilled in bronze work”. The reason for requesting a skilled artificer from Tyre was because the Jewish people were not skilled in the building trade. Hiram made many bronze ornaments to decorate the Temple including the two great pillars, Boaz and Jachin. The word Abiff does not exist in the V.O.T.S.L. either.

From *Masonry Defined*: [page 275] we read...The gavel of the Worshipful Master is so called in England, and on the continent of Europe, in allusion to the perfect order observed by the craftsmen at the building of Solomon’s Temple, through the admirable skill and supervision of the operative Grand Master Hiram Abiff. At page 73, we read... Abif. A Hebrew word, signifying “his father.” It is often used in the scriptures as a title of honor. It was given to Hiram, the Tyrian builder, probably on account of his distinguished skill.

A REMINDER

At the outset, I must remind everyone that according to our ritual only three people possessed the secrets of a Master Mason: Solomon, King of Israel; Hiram, King of Tyre and Hiram Abiff. It is reasonable to conclude, therefore, that Hiram Abiff was equal in Masonic knowledge to Solomon and the King of Tyre or he would not have possessed the secrets of a MM, nor would he have carried the title, Grand Master. In *Masonry Defined* [at page 277] it is stated that Hiram Abiff was assigned to the office of Junior Warden when the three Grand Masters were present. This corresponds to the first occurrence in which our Grand Master Hiram Abiff was accosted by the first of those ruffians in the raising in the third degree.

I have examined eight authors who in the course of their research and writings have commented on Hiram Abiff. Each book has its own story.

The first book “The Hiram Key” has numerous references to Hiram Abiff. {I

should tell you that a skilled Masonic lecturer advised me that the authors of this book were quite bold in their speculation.} These authors believed that there was no connection between King Hiram [of Tyre] and Hiram Abiff [page 29]. In their opinion, in Hebrew, Hiram meant ‘noble’ or ‘kingly’ while Abiff has been identified as old French for ‘lost one’, giving the literal description of ‘the king that was lost’.

The authors of *The Hiram Key* tell a story about three Egyptian kings who possessed secret knowledge of the ancient mysteries – a subject too complex to be expanded upon in this paper. In brief, Isis, the wife of Osiris, was a widow when she had a son who became a king [page 133]. The secrets possessed by this king became lost due to his untimely death. This king was slain by three young priests named Jubelo, Jubela and Jubelum when they tried to obtain the secrets from the king upon retiring from prayers at high twelve. These authors suggest that the story recited in our ritual must have derived its basis from this event that occurred three and half thousand years ago in the temple at Thebes [page 174] in Old Egypt.

In the second book “*Uriel’s Machine* [at page 376], the authors whilst looking through the book written by Dr. James Anderson [of Anderson Constitutions fame of the United Grand Lodge of England] who was the first historian of the Grand Lodge in London from 1717, came across the name of Hiram Abiff, by identifying the original spelling of Hiram Abiff. Hiram Abiff was identified as Solomon’s father-in-law.

The third book “*The Holy Blood And The Holy Grail*” tells of a painting called ‘Raising of the Master’ pertaining to the Masonic legend of Hiram Abiff, architect and builder of Solomon’s temple. It was executed nearly a century before the Hiram legend is generally believed to have found its way into Masonry.

In the fourth book “*The Sign And The Seal*” [at page 367] the author states...I was intrigued to learn that Hiram of Tyre, who the Bible said had been called to Jerusalem by Solomon, was not only a widow’s son like Parzival, but also a figure of immense significance to Freemasons who knew him as ‘Hiram Abiff’, and who made reference to him in all their most important rituals.”

The fifth book “*The Meaning of Masonry*” by a renowned Masonic author, W. L. Wilmshurst, provides another perspective. The author writes [page 70], “that the story begins in the Garden of Eden where Adam and Eve had been forbidden to eat of the Tree of Knowledge, or in Masonic language, they were under obligation ‘not to attempt to exhort the secrets of a superior degree’. The word Hiram means

Guru, teacher of “supreme knowledge,” divine light and wisdom, and the liberty that comes herewith. But this knowledge is only for the perfected man. It is that knowledge that Hiram said was “known to but three in the world,” i.e., known only in the counsels of the Divine Trinity, but it is knowledge that with patience and perseverance every Mason, every child of the Creator, “may in due time become entitled to a participation in.”

The tragedy of Hiram Abiff, then, is not the record of any vulgar, brutal murder of an individual man. It is a parable of cosmic and universal loss, an allegory of the breakdown of a divine scheme. The temple of human nature is unfinished and we know not how to complete it.

The sixth book, “Born In Blood” was written by a non-Mason who joined the fraternity after publishing the book. The author notes that attempts have been made to connect the artificer ‘Hiram’ to Hiram Abiff. It is also observed that when Hiram Abiff was killed, the temple was not finished. After the temple was finished, Hiram the metal worker went home [page 178].

After much research, the author states that the word ‘Abiff’ is not English or Hebrew. It was not found in the French dictionary either, but examining the initials HAB, the author concluded that Hiram a` Biffe simply means “Hiram who was eliminated” [page 227].

The seventh book is entitled “Who was Hiram Abiff”. The author was a Scholar and Prizeman of Trinity Hall, Cambridge; Fellow of the Royal Anthropological Institute and a Member of the Royal Asiatic Society. He was also an ordained minister and a freemason. The points he made in his 244 page book are as follows:

- Hiram Abiff is one of the Priest-kings of Tyre, the living incarnation of Adonis, who was offered up as a Consecration Sacrifice at the completion of the great Temple at Jerusalem. [Hiram Abiff was killed before the Temple was completed]
- The name ‘Hiram’ was given as a title of to all the kings of Tyre.
- Adoniram means, “The Lord God who destroys,” and he became the successor to Hiram Abiff and finished the Temple.
- Hiram Abiff is none other than Abibaal, who according to Josephus, was the father of Hiram, King of Tyre.
- The obvious field of research for a source is not Osiris in Old Egypt which was cut off in the 6th century A.D. [page 240].
- Our tradition comes from Palestine where there is a continuous line of connection between the old cult of Syria and the Middle Ages.
- The name Hiram seems to be closely connected with the Greek word Hermes, the

messenger of the Gods, the Conductor of the Dead through the Underworld, and the symbol of the higher intelligence.

Recently I read from another book, “The Meaning of Masonry” by Lynn F. Perkins. He concludes that Grand Master Hiram Abiff was and is but a symbol of masterhood, a man whose spiritual illumination and life should be a beacon light and a way-shower for all Masons, who are bidden to represent and emulate his great virtues of fidelity and integrity, and a man whose life and death should exemplify for us those great moral and religious principles that form the inner essence and outer meanings of Masonry. [p.58]

Far be it from me to select which author is the most accurate.

WHAT IS FREEMASONRY?

Our Masonic Ritual advises that Freemasonry is a beautiful system of morality, veiled in allegory and illustrated by symbols. God caused the Temple to be built by Solomon. God allowed the Temple to be destroyed, not once, but twice. This indicates to me that the building known as King Solomon’s Temple or should I say ‘the process of building’ is a work in progress, or a symbol for every Initiate. Mankind should focus on what is “veiled in allegory”. By doing this the historical Hiram Abiff was becomes secondary.

CONCLUSION:

We should be ever mindful of the example provided by the legendary Hiram Abiff and acknowledge the lesson provided in his ceremonial death and resurrection. If each Mason can draw aside this veil and penetrate throughout it, he can unravel the mystery and take comfort in “the Bright Morning Star whose rising gives peace and salvation to the faithful and obedient of the human race”.

¹ *Nave’s Compact Topical Bible*

² *Nave’s Compact Topical Bible*

³ *Christopher Knight & Robert Lomas*

⁴ *Christopher Knight and Robert Lomas*

⁵ *Michael Baigent, Richard Leigh & Henry Lincoln*

⁶ *Graham Hancock*

⁷ *W.L. Wilmshurst*

⁸ *John J. Robinson*

⁹ *J S M Ward*

THE THREE GREAT PILLARS

Given by R. W. Bro. Gordon J. Forbes, DDGM of Toronto District 6, 2003-4 at his Official Visit to North Gate Lodge No.591, Pickering

At his Initiation the candidate learns that our lodges are supported by three great pillars, which are Wisdom, Strength, and Beauty. He is then informed that these Divine attributes are pillars of God's works. However, it isn't until he is raised in the Third Degree and given a retrospect of the Fellowcraft degree that the candidate is reminded that he is a being created after God's own image and is charged to cultivate those Divine attributes with the most diligent care and attention. Although the Second Degree largely focuses on the intellectual faculties, within the context of the Third Degree it becomes clear that this includes all of man's faculties - physical, mental, and spiritual.

Sound mind, sound body, sound spirit was one of the mottos we had at the Royal Military College, a motto highly relevant to this important lesson of The Work and a good motto to follow. The analogy to the pillars of Wisdom and Strength to a sound mind and a sound body is fairly obvious, but let me expound on Beauty and its relationship to the spirit for a moment - Beautiful art, music, and fragrances. Beautiful landscapes and seascapes, flora and fauna. Beautiful edifices. Beautiful thoughts, deeds, and people. All have one thing in common: They resonate with the spirit, they call us to a higher purpose, and they bring us closer to God. To do something beautiful or become someone beautiful is certainly one way to cultivate this Divine attribute in particular and will bring us closer to completing our allotted task.

Wisdom, Strength, and Beauty are also pillars of man's good works and the degree to which he cultivates his mind, body, and spirit will determine his success in showing forth God's glory and contributing to the happiness of mankind. When you gaze upon the three great pillars, remember that they are also emblems of your works. Let us never fail to discharge our duty towards God with fervency and zeal. May God be with you and may your deeds truly speak!

PREPARATION

*Compiled by: C. B. Lawless, PSGD - UGLE,
PDDGM Barbados & the Eastern Caribbean,
Albion 196 & Union 7551 EC, Lodge Pelican 1750 SC & Brant 663 GRC*

Bro., what I am now about to impart to you does not form part of your Initiation Ceremony, but you may consider it as the first item of your Masonic education.

I will now explain to you the reasons for your preparation, which to you may have appeared somewhat strange. Let me, however, assure you that every part of it had a deep symbolical import, and was designed to convey an important and useful lesson.

Your preparation was twofold, internal and external. Internally, you were prepared in your heart, by a favourable opinion preconceived of the Order, a general desire for knowledge, and an earnest wish, based on worthy motives, to be numbered among its members. Externally, you were prepared in a peculiar manner in a convenient room adjoining the Lodge, to fit you for the ceremony of Initiation.

You were divested of all m...y and m.....c substances. Firstly, that you might bring nothing offensive or defensive into the Lodge which might disturb its harmony. Secondly, that as you were admitted into Freemasonry in a state of poverty, you should always be mindful of your duty to relieve indigent Brethren so far as may be consistent with your circumstances in life. It was also intended to point out to you that in a Freemason's lodge, a man is not esteemed on account of his worldly substance, for in our lodges all men are equal, meeting on the Level and parting on the Square. And thirdly, it had reference to the building of King Solomon's Temple, for it is upon the circumstances surrounding the erection of that edifice that our ceremonies are chiefly based. At the building of King Solomon's Temple, there was not heard the sound of any metal hammer or other implement of iron; the stones being prepared in the quarries, and the timber in the forests, and placed in their respective positions in the building by wooden mauls.

You were bl. f., or h. w. This was symbolical of your being in a state of darkness with respect to the mysteries of F..mry, and to impress upon you the necessity of keeping others in a similar state of darkness until they are brought to the light in the same regular manner as you have just been. It was also to remind you that the heart must be made to conceive, before the eye may be permitted to discover.

A C.T. with a running noose, was placed around your neck. First, as a means of restraint should such have been necessary, and, secondly, as symbolical of your being in a state of bondage – the bondage of ignorance.

Your r. a. was made bare in token of your sincerity, and to show that you were able and willing to work in the furtherance of the interest of the Craft. Your l. b. was made b., to prove that you were not an impostor as regards s., for the rules of the Order forbid the admission of w. into our assemblies. It was also that you might be received on the p. of a sh. i. presented thereto, to intimate to you that you were about to engage in something serious and solemn. Your l. k. was made b. in token of your humility. On it you knelt, and in the presence of T.G.A.O.T.U., entered into a solemn obligation never improperly to reveal any of those Masonic s...s which have been entrusted to your keeping. Your r. h. was sl. s. This was to indicate that our Lodges are considered to stand on Holy Ground, and alludes to an ancient custom amongst Eastern peoples, and referred to in the 3rd Chapter of the Book of Exodus, 5th Verse, where it is recorded that the Lord spoke to Moses from the Burning Bush, saying, “Put off thy shoes from off thy feet, for the place whereon thou standest is Holy Ground.”

During the course of the ceremony you may recall that on several occasions there were three distinct knocks. These refer to words contained in scripture, which are: Seek, and ye shall find. Ask, and ye shall have. Knock, and it shall be opened to you. And in Freemasonry we moralise on these words thus: - You sought in your heart. You asked a friend. He knocked, and the door of Freemasonry was opened unto you. I trust that in the years ahead you will experience the many pleasures and rewards which have now become available to you because the door of Freemasonry was opened to you this evening.

ON MASONIC SYMBOLISM, OUR APRONS AND GLOVES, THEIR EVOLUTION; THEIR SYMBOLISM:

*By R.W. Bro. B. Charles W. Alexander, D.D.G.M, 1997-8 Hamilton District "B"
on his Official Visit to Acacia Lodge No. 61*

MASONIC ROOTS, APRONS AND GLOVES:

This is a tradition which has its roots, like so many of our customs, in operative Masonry. Operative stone masons had to wear gloves as an item of protective clothing, just as they wore aprons for the same purpose.

ON MASONIC GLOVES, THEIR EVOLUTION; THEIR SYMBOLISM:

Although officers in our Jurisdiction normally wear them on very special occasions such as Official Visits, Past Masters Nights and Installations we do not really see them that often. I understand, in England, in some lodges, that it is quite common for gloves to be worn by all members. Masonry, built on symbols, it follows that there must be a reason for the use of gloves in Masonry.

MASONIC GLOVES:

In considering the use of gloves in speculative Freemasonry we need to remember the age in which formal customs of the Craft were developing. It was an age of formality in speech, dress, manners; the age of courtly elegance; the age of beaux and fops (but beneath this veneer, lest we romanticize too much, we must remember it was also an age of coarse, brutal and depraved behaviours). Gloves were an item of formal male attire and indeed, they persisted as such into modern times in formal evening and court dress. So there were two influences for adoption of gloves as part of Masonic clothing, as symbolic (like the apron) of the Operative tradition and as part of the formal dress of polite society.

MASONIC APRONS:

In operative masonry in the middle ages an apron was worn too as personal protection for the wearer but we use it for a more nobler purpose, that of teaching

our Masonic fellowship, indeed the distinguishing badge of a Mason is more ancient than the Golden Fleece or Roman Eagle, more honourable than the Garter or any other order in existence, truly being the badge of innocence and the bond of friendship. Masonry, the candidate is told, is founded on the purest principles of piety and virtue and then later he is invested with a plain white apron, the Badge of Innocence, free from all blemish or as our ritual defines it; "unstained by vice and unspotted by sin",

In all of our initiations we stress the innocence of our candidate because in Freemasonry we will build on that rough stone to turn him into that perfect ashlar of perfection. We use this symbolism in the EA apron because it is pure white and unadorned with any ornaments whatsoever to stress that state of innocence. All of our aprons regardless of rank or lodge have as the base the white lambskin which should continually remind each of us of that purity of thought and virtue which is inculcated throughout all of our degrees.

COLOUR:

White is an obvious symbol of purity and white gloves and the white, pure lambskin apron expresses the idea of one clean of heart and hands. One is reminded of the custom of a maiden assize (i.e. one at which no one was brought to trial) by which the sheriff of the county would present the assize judge with a pair of white gloves symbolizing the calendar was clear. With the lambskin apron one is reminded of the pureness of heart and innocence of each of us at our Masonic birth.

PERSONAL REFLECTION:

As a personal reflection on the origins of our Masonic apron my thoughts go back to my youth in the 1940's in Sussex, NB, an agricultural, military and dairy town of 2000. I vividly remember the local blacksmith's shop: it's smell of sulphur, smoke, coke and it's hearth flame and darkness visible. But as a link to this talk I remember the long leather apron that the Smithy wore to protect himself from sparks and hot, hot steel in the horseshoes. My brethren, could this type of apron have been worn by operative masons of our past origins to protect themselves from their duties of cutting and shaping stone?

Recently, R.W. Bro. King, James and I visited a lodge in Woodstock which is in Wilson, North District. On the wall in the Ante-room was a leather apron dating

back to the 1730's - a few short years after the formation of the Grand Lodge on England in 1717. This apron was also made of one piece of leather; no tassels, no bib and it was painted with the pillars and other Masonic symbols. At the Lodge museums at Niagara No. 2 and Union Lodge No, 7 there are numerous examples of aprons from the 1800's which show further evolution of the apron which we use today in Canada. Brethren to understand the present I think we must read and digest the past.

SUM UP:

So we wear white gloves and white lambskin aprons as a reminder of our roots in Operative Masonry and echoing the formal and operative dress of a bygone age, and those symbols are white to symbolize and remind us of the tenets of our profession.

Sources:

a paper by the Masonic Education Committee, GRNS The Oklahoma Mason, 1985.

BENEVOLENCE AND CHARITY, AND THE MASONIC FOUNDATION

Given by R.W. Bro. Garnet E. Schenk, DDGM of Muskoka-Parry Sound District at his Official Visit to Official Visit to Strong Lodge No. 423 on November 14, 2006

Benevolence and charity are basic principles of Freemasonry. Every Mason is expected to maintain an attitude of benevolence toward all mankind. He is also expected to perform acts of charity to those in need. This distinguishing characteristic of its members is a foundation stone of the fraternity.

The charge in the northeast angle of the lodge to a new candidate puts a claim on his charity. It also reminds all Masons, when hearing the charge delivered that it has a claim on them as well. We are advised to embrace the opportunity to practice charity.

The question put to the candidate is “would you give if it was in your power?” That question is not only one for the new candidate to impress a principle on his mind but it a renewal of that same lesson for each Mason in the Lodge.

The question is there for a purpose and that purpose extends far beyond giving of money. It is a question that searches the heart, the mind and the soul. R.W.Bro. Hermann Waxl, in a paper that examines that question for the new candidate considers charity in a much broader sense than simply giving money. His points included the idea of giving of our time, our talents, and our gifts. We can do that by assisting brethren in need, giving the Gift of Life, remembrances to widows of departed brethren, special greetings to brethren confined by age or illness as well as extending their benevolent activities by supporting worthwhile community projects.

The manner in which we live out the teachings of Masonry in our everyday lives is one of the greatest opportunities to practice charity. Charity does not always mean writing a cheque. It also means giving of oneself, one's time, one's energy and talent to worthy projects. That willingness to serve and support the cause of good is often in short supply in many communities.

Masonic teachings in the Junior Warden's lecture instruct us that the Lodge is an enormous place having no definite boundaries. This sets up the framework and sets the backdrop for our charitable work. It reminds us to reach out beyond the Lodge where we will find many opportunities to embrace the charity for the cause of good to improve the lot of mankind. The Charity Charge implies that to whom much is given much is expected – we here in this country cannot deny that we have been given much but there are those who are being reduced to the lowest depths of poverty and distress.

The Junior Warden also reminds us when we tread on the Mosaic pavement that there is in life a pattern of opposites. What does that imply? It can mean that when we are blessed with good fortune there are others that are not so blessed. Our blessings are not ours to keep and hoard. We are taught to share with those less fortunate. We are not the owners of our wealth we are really stewards of what has been given. The pattern of opposites has a clear message for us; it reminds us that at some time we may find ourselves without a blessing.

Brotherly Love, Relief and Truth are the philosophical working tools of a Mason. We either take them up or leave them unused. If we take them up as taught in our Ritual we must be charitable in our way of life. Gaining an awareness of our duty to be charitable through Masonic education gives us a renewed sense of what it means to be a human being in the community where we live and in the country in which we make our home.

BENEVOLENCE

Benevolence in the Masonic sense is generally that of helping a brother and/or his family that have fallen into distress of one kind or another.

A Lodge is expected to have a benevolence account. The Constitution sets out the application and limitations. Grand Lodge benevolence is supplementary to that given by the Lodge.

MASONIC FOUNDATION

The same concepts that I have discussed up to this point for charity and benevolence apply equally as well to the Masonic Foundation, our corporate charitable wing. It is a structured and planned way of reaching out helping others up one or two rounds on the ladder. Because of the desire to be charitable in an organized and effective way Grand Lodge formed a charitable Foundation. It was formed in 1964 by Act of the Provincial Legislature of Ontario. It is a public Foundation and is registered with the Canada Revenue Agency.

The objects set out clearly its charitable nature:

- To receive, maintain, manage, control and use donations exclusively for charitable purposes in Ontario.

The Foundation is permitted to use its donations for the relief of poverty, the advancement of education and the advancement of other purposes beneficial to the community.

The Foundation supports Masonic charity through: bursaries, two areas of hearing research, two School Peer Education Programs on Drug and Substance abuse, Kerry's Place (Autism) and other charitable requests in large numbers.

SOME FINAL THOUGHTS

- Benevolence is not always properly understood at the Lodge Level. We must learn and practice benevolence at the Lodge level.
- Each Lodge must have a benevolent account. It is the opportunity to practice charity by sharing what we have with those who fall into distressed situations.
- Grand Lodge will assist our efforts if we do what is expected of us at the Lodge Level.
- The happiness of benevolence is action, but the test is in what one is willing to do for others.
- Masonic awareness must work 365 days a year if benevolence is to work properly.
- The Foundation should be promoted as the Charity of Choice for Freemasons at the District and at the Lodge level.
- The Masonic Foundation is your Foundation. It is your legacy for the betterment of future generations.
- “It is easy to be generous when affluent, but it is going without to give that builds Character.”
- “Without charity eloquence is meaningless, knowledge is empty and sacrifice fruitless. Our gifts must be symbols of brotherhood and a visible expression of knowing the needs of others.”
- Can you measure your age by good deeds instead of years?
- Do your attitudes and actions reflect faith, hope and charity?

A WAY OF LIFE

By W. Bro. Paul J. Pinel, F.C.F., Liberty Lodge No. 419, Sarnia

What is Freemasonry? A question for the ages. There is a definition for this question in every person who reads this article. You would hear the words allegory, mystery, secret society, benevolence, brotherhood and many other catch-phrases that are common to the definition. However, what if we were to take all of these definitions and put them in a press. The ancient Greeks used to put their olives in a press and squeeze from them the pure oil. What if we did the same thing with all of the definitions of Freemasonry? Placed them all in a press. What do you think would come out? I believe that we would end up with a pure golden droplet that would be defined as - a way of life.

Why a way of life? The men who are considered candidates to this body of just men are hopefully good citizens, caring fathers and husbands who work hard, contribute to charities and lead upright lives. The pastors, rabbis, priests, parsons and reverends tell these parishioners of the benefits of a belief in the G. A. O. T. U. They are told of their love of God, of God's love for them, of heaven etc. In the Masonic sense, this process brings them to the developmental stage represented by the Rough Ashlar. And, if you will grant me a little latitude, (taking the wand from the first stewards chair) imagine, if you will, that the Rough Ashlar and the Perfect Ashlar represent the Empty and Full indications of a fuel tank. In this case, we are not looking at fuel as in the sense of gasoline, but rather, Masonic Knowledge and Education. This wand will indicate the needle that shows where we are on our level of Masonic knowledge. Only you know what your Masonic fuel level is today. Since our new Candidate is just arrived, we will place the needle on the floor, the starting point from whence we all began our Masonic journey. Our fuel tank is empty.

We then find that this good citizen and caring father and husband decides to become a Mason. Unlike the kind and graceful homily presented in our respective religious institutions, we bring this candidate into our midst for a new kind of experience. For Masonry is very much a sensory-rich experience in self-development and self-realisation. It is the art of making a good man better, as we like to say. His education begins, and his fuel tank begins to fill with the knowledge that is imparted to him during the course of his indoctrination. At least, one would hope that this would be the case.

As the new member makes his way through the degrees to ultimately become a Master Mason, we can move his needle up a little further each time because he has learned so much, right? (Raise the wand a little further.) There are more than a few people who believe that when you receive the sublime degree of a Master Mason, you have done it all. There is no more. They know that there are other bodies such as the Chapter of Royal Arch Masons and the Scottish Rite, but they have done all they really need at this point. If that is true, why is the needle only here at the half-way point on the Masonic fuel gauge? How do we fill the rest of the Masonic fuel tank? And why should we?

First of all, you are a Mason and, as such, why would you not want to know more about who and what you are and, from whence came you in your Masonic fraternity? I am not suggesting that you spend your waking hours with your noses buried in Masonic books for the sole purpose of expanding your Masonic knowledge. But, you could do worse. You have been urged, during your degrees, to further your Masonic knowledge daily in some way. A couple of pages a day? What could it hurt?

If you were to take the time to read a few books on the subject of Masonry, you would begin to realise that it is quietly insinuating itself into your daily life. You begin to look at things a little differently. You begin to apply the measure of Masonic morality and ethics to what you do. You develop a greater tolerance of the shortcomings of others. Your compassion increases. You apply a standard to your work and ask if this is the right thing to do and the right way to do it. It begins to become a way of life. Who among us, has not gone through a labour of learning or a trial or tribulation in their lives and not been made all the stronger for it? There is a benefit to be accrued. But be careful. Reading about Masonry is habit forming. Once you start, you just might not want to stop. You have been warned.

To those who take the time to read a little about our Brotherhood, you will gain so much. We are not a monthly boy's club but a Brotherhood that spans centuries in measuring its life. It numbers Kings, Princes and Counts among its adherents through time. They have supported this Brotherhood because of what it is and what it does. It is a highly moral and ethical organisation that exercises brotherly love among its members and does everything it can to preserve these behavioural standards of morality and brotherly love and to help those less fortunate around us. It's a place where you can do the right thing and not be ridiculed for it! To learn and embrace its origins is to begin to understand the ethics and morals of man, or at least what they should be.

And we should always bear in mind that we are all a work in progress. No one ever learns it all. But if we are to feel the real benefits of Masonry and all that it has to offer, and be prepared to show others the way, we must make a concerted effort to at least try and read a little about who and what we are. Masonic history is replete with the lessons of life of today. From the Regius Poem from the twelfth century to the Proceedings of Grand Lodge of today, you will find a wealth of information about the organisation of which you are, or should be, an active participant. You are an active part, aren't you? Now ask yourself this question:

What kind of a lodge would this be, if it were filled with members *just like me*?

TWELVE ORIGINAL POINTS

by Bro. Lee Collins, Senior Warden of Brant Lodge No. 663, Burlington

My mother Lodge in Thunder Bay used to place questions in the monthly summons and the members were encouraged to bring their answers to the next meeting. The question placed one month was "what are the original 12 points?"

Before proceeding to answer the question directly, it is worthwhile and noteworthy to understand some of our early Masonic history and how our lodges came about.

From around 1756 to 1813 the Masons in England were divided into two distinct and different classes, the "Ancients" under the title Free and Accepted Masons and the "Moderns" under the name of Freemasons of England.

The union of the "Moderns" and "Ancients" (Antients or Atholl Masons) of England, in 1813, abrogated (altered) the two systems of ceremonies. The new United Grand Lodge of England adopted the "Hemming" system. Dr. Hemming, the Senior Grand Warden, a Past Master of a "Modern" Lodge and a noted authority of the ritual, was appointed to develop a new system of lectures. This new system replaced the previous "Prestonian" lectures used by the "Moderns" and the "Ahiman Rezon" (Atholl system) by the "Ancients".

The "Hemming" system contained the following passage: "There are in Freemasonry twelve original points, which form the basis of the system, and comprehend the whole ceremony of initiation. Every person who is made a Mason

must go through these twelve forms and ceremonies not only in the first degree, but in every subsequent one.” Our early Brethren held these twelve points in the highest esteem and importance and took great care and ingenuity in giving them a symbolic explanation.

The Twelve Points were never introduced into the United States but instead our Sister Lodges there use the “Four Perfect Points” and we in Ontario, Canada use the “Perfect Points of Entrance”. I trust I need not here dilate further on what the “Perfect Points of Entrance” are.

The ceremony of initiation, when the Twelve Points were still in use as part of the ritual, was divided into twelve parts, in allusion to the twelve tribes of Israel. Each one was referred to in the following manner:

The opening of the Lodge: Symbolized by the tribe of Rueben. As Rueben was the first born of Jacob, who called him “the beginning of strength”. He was, therefore, appropriately adopted as the emblem of that ceremony which is essentially the beginning of every initiation.

The preparation of the candidate: Symbolized by the tribe of Simeon. Simeon prepared the instruments for the slaughter of the Schechmites. It is this part of the ceremony, that relates to offensive use of weapons and the abhorrence for the cruelty exercised on that occasion.

The report of the Senior Deacon: Symbolized by the tribe of Levi. In the slaughter of the Schechmites, Levi was to have signalled or reported to his brother, Simeon, with whom he was engaged in attacking the defenceless Schechmites.

The entrance of the candidate into the Lodge: Symbolized by the tribe of Judah. The tribe of Judah was the first to cross the Jordan River and enter the Promised Land, showing coming from darkness and servitude of the wilderness into the light of and liberty of Canaan.

The prayer: Symbolized by the tribe of Zebulum. The blessing and prayer that was given from Jacob to Zebulum instead of his brother Issachar.

The circumambulation: Symbolized by the tribe of Issachar. As a thriftless and indolent tribe they required a leader to advance them to the same level as the other tribes.

Advancing to the altar: Symbolized by the tribe of Dan. This was to teach, in contrast, that we should advance to truth and holiness as quickly as this tribe did into idolatry and who were first to set up the golden serpent to adore.

The **obligation**: Symbolized by the tribe of Gad. In allusion to the solemn vow made by Jephthah, Judge of Israel, who was of that tribe.

The **entrusting** of the candidate with mysteries: Symbolized by the tribe of Asher. As Asher was the inheritor of fatness and royal dainties so is the candidate entrusted with the rich fruits of Masonic knowledge.

The **investiture** of the lambskin: Symbolized by the tribe of Naphtali. As the candidate is declared free with this investiture, so did Moses declare that Naphtali have a peculiar freedom (“...possess thou the West and the South”)

The **ceremony of the northeast corner** of the Lodge: Symbolized by Joseph. The two half tribes of Ephraim and Manasseh formed the tribe of Joseph. They were accounted to be the shallowest of the tribes, as they were the descendants of the grandsons of Jacob.

The **closing of the Lodge**: Symbolized by the tribe of Benjamin. He was the youngest son of Jacob and therefore he closed his father’s strength.

Sources:

Encyclopaedia of Freemasonry, Revised Edition: Albert G. Mackey/Charles T. McClenahan, 1925

Beyond the Pillars: The Special Committee on Publications, 1999

QUESTIONS OF THE FRATERNITY

Answers submitted by Bro. Lee Collins, Senior Warden of Brant Lodge No. 663, Burlington

1. Please explain the words: “Assiduity”, “Sublunary”, “Succoth”

Assiduity: great and persistent toil

Sublunary: there are two basic meanings found in the dictionary for this word - beneath the moon or of this world. The second definition is a more fitting definition when used in context of “The Work”.

Succoth: is the location where foundries were erected for casting the metal work for the Temple – 1 Kings 7:46

2. Why is the lodge called “worthy, worshipful and warranted”?

(I had to dig “deep” in my small library to help in answering this)

Worthy – merit, honour

Worshipful - signifies dignity with authority

Warranted – having a warrant from Grand Lodge and therefore a lawful and legal body

A lodge is worthy, worshipful and warranted to show it is legal place of authority where honour and dignity reside.

3. How many men are included in the expression “Forty and two thousand”?

In three modern translations of the Bible (Good News Bible, The Jerusalem Bible and the New American Bible) the expression is translated as 42,000. The verse can be found at Judges 12. Additional information can also be found in “The Freemason at Work” by Harry Carr.

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

1. Explain the significance of the seven stars.
2. Why are they placed over the SW's chair?
3. Why does "Charity" comprehend the whole?

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

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CUSTODIAN'S CORNER

Editor's Note: The following questions and responses are reprinted from the booklet "Questions and Answers 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. How does the Deacon or Steward carry the wand?

A. See the Guidelines for Officers on page 9 no. 1: "Rise, salute, take the wand (grasped about one third from the top and placed under the left arm at an angle of 45 degrees) and await instructions." The wand is carried so that the emblem is visible from the side, and the dove always flies forward.

Q. Does the W.M. come to the level to entrust the P.G. & P.W. to the Deacons?

A. When the Deacons come to the E. they receive the P.G. & P.W. from the W.M., on the level, on behalf of the Candidate.

Q. In closing in the M.M. degree when does the J.D. pick up his wand to accompany the S.W. to the E.?

A. When the W.M. has deigned to receive them.

Q. If the W.M. gives the obligation from the level, can the brethren also come to the level?

A. The W.M. is given this licence. See the Guidelines for Officers page 6 no.3: "The Master may advance to within about six feet of the A. when he gives the obligation to the candidate"

BOOK NOOK

By R. W. Bro. Wallace McLeod, Grand Historian

Freemasons' Guide and Compendium, by Bernard E. Jones; with a Foreword by J. Heron Lepper. "New and revised edition" (1956). Reprinted in 2006 by Cumberland House Publishing Company, 431 Harding Industrial Drive, Nashville, Tennessee 37211, "for sale in North America only." Pp. 604, 31 plates, 37 illustrations in the text, hard cover. \$29.25 USD; \$38.95 in Canada. May be ordered from commercial booksellers.

This book was published fifty years ago, and for a long time it was a standard educational handbook for all Masons. In May 1995, the Northern Light magazine printed lists of the ten best Masonic books as recommended by five well-known students. This book was cited in two of the lists. For some time it was not readily available, but now it has been reprinted in America. The author, Bernard E. Jones (1879-1965), was an Englishman, who became a Mason in 1905, and served as Master of the premier lodge of research, Quatuor Coronati, No 2076, London, in 1960.

He tells us that his purpose is "to provide the young mason with a concise, simply-worded, and comprehensive guide to the Craft, an explanation of everything in the growth and present practice of freemasonry, that (with masonic propriety) can be discussed in print. This book is intended for the ordinary member of the ordinary lodge, who usually has neither time nor facilities for making a regular study of freemasonry yet feels a definite need of instruction."

He discusses clearly, and sensibly, the evolution of architecture (with special emphasis on the five noble orders, and the Gothic cathedrals), the history and traditions of Masonry, the ceremony and symbolism of the three Craft degrees, the Hiram legend, the meaning of the landmarks, the development of warrants, the duties and significance of lodge officers, the significance of tracing boards, the interpretation of the working tools, the nature of Masonic clothing, the various procedures followed at banquets, how we derive some comfort from mourning, what the various colors indicate, and a bit about additional degrees (but not much about the Scottish Rite). Altogether, the amount of information provided is overwhelming; but go through the book slowly, or consult it in order to find answers to specific questions, and you'll learn an awful lot about the gentle Craft.

The book is old, yes, but Freemasonry does not change quickly. And it is

English, yes, but much of Freemasonry is universal around the globe.

OPPORTUNITIES FOR FURTHER LIGHT

THE COLLEGE OF FREEMASONRY

The Committee on Masonic Education offers a challenging Correspondence Course of Masonic Education throughout this Jurisdiction. The College of Freemasonry is a four-part program covering:

1. Masonry at Work
2. History and Origin of Masonry
3. Administration and Organization
4. Preparing for Leadership

The course can be completed at your own pace. Upon completion of each of the four programs a certificate is awarded. To become a Fellow of the College of Freemasonry, you must complete all four programs. The cost of each program is \$20 but the majority of the participants order the entire course at the time of the initial application.

Applications can be obtained from:

Masonic Education Course
c/o S. R. Lowe,
1071 Guildwood Blvd.,
London, ON N6H 4G4.
or

www.grandlodge.on.ca/Masonic_Education/college.htm

(Note: This course requires access to reference material readily available in this jurisdiction and parts of the course pertain specifically to this Grand Jurisdiction.)

DDGM CORRESPONDENCE COURSE

The Committee on Masonic Education also offers a challenging Correspondence Course for those Past Masters who are considering offering their skills and abilities as a District Deputy Grand Master.

The Course is divided into three programs:

DI Duties and Leadership

DII Administration, Finance and Communication

DIII Protocol, Etiquette and Ritual

The fee for this course is \$30.

Applications can be obtained from:

Masonic Education Course (DDGM)
c/o S. R. Lowe,
1071 Guildwood Blvd.,
London, ON N6H 4G4.
or
www.grandlodge.on.ca/Masonic_Education/college.htm

Upon successful completion of all three sections of the program, a Certificate will be awarded.

HERITAGE LODGE, NO. 730 GRC

Heritage Lodge, No. 730 GRC, was formed to provide an intellectual environment for the pursuit of Masonic knowledge, and also to provide a means for receiving and recording historical artifacts to ensure the preservation of our Masonic Heritage without encroaching on the normal functions of Constituent Lodges.

Heritage Lodge accepts by affiliation in the usual manner, all Masons of like mind, desirous of working together to fulfill the aims and objectives established by the membership.

Talk to a fellow Mason about membership. The fee for Affiliation is \$35.00;

Annual Dues are \$35.00. For further information contact:

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