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M.W. Bro. Allan J. Petrisor

THE GRAND MASTER

M.W. Bro. Allan J. Petrisor
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In the Province of Ontario

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TABLE OF CONTENTS

TO ALL CONTRIBUTORS	5
SUBSCRIPTIONS	5
FROM THE EDITOR	6
VISITING	7
KING SOLOMON LODGE NO. 329, BRANT DISTRICT	9
LONDON DAYLIGHT LODGE, NO. 735.....	10
FOR EVERY WHY THERE IS A WHEREFORE.....	14
1. WHY IS THE CANDIDATE DEPRIVED OF ALL METALS BEFORE ENTERING THE LODGE FOR INITIATION?.....	14
2. WHY ARE THERE COLUMNS ON THE WARDENS’ PEDESTALS AND NOT ON THE MASTER’S PEDESTAL? WHERE DID THE COLUMNS ON THE WARDEN’S PEDESTALS COME FROM?.....	15
3. WHY IS THE V.O.S.L. OPENED AT RUTH 4: 7 IN THE ENTERED APPRENTICE DEGREE?	16
4. WHY DO ALL BRETHREN PRESENT STAND AT THE SIGN OF FIDELITY WHEN THE CANDIDATE TAKES HIS OBLIGATION?	16
5. WHEN THE CANDIDATE IS RESTORED TO LIGHT WHEN THE VERSES FROM GENESIS ARE RECITED FOLLOWING THE OBLIGATION, WHY DO THE BRETHREN CLAP ONCE?	17
6. WHY IS THE CANDIDATE ‘SLIPSHOD’ AND NOT BAREFOOT’?.....	17
7. THE LESSER LIGHTS ARE PLACED IN THE SOUTH, WEST, AND EAST. WHY IS NO LIGHT PLACED IN THE NORTH?.....	18
8. WHY MUST THE CEREMONY BE REPEATED IF THE CANDIDATE HAD MONEY OR METALLIC SUBSTANCE AT THE NORTH EAST ANGLE?.....	19
9. WHY IS THE CANDIDATE DIRECTED TO RETIRE IN ORDER TO RESUME HIS PERSONAL COMFORTS BEFORE THE FINAL SECTIONS OF THE DEGREE ARE COMPLETED?.....	20
10. WHY DOES IT MATTER WHICH SIDE OF THE JUNIOR DEACON, RIGHT OR LEFT, THE CANDIDATE IS ON WHEN THEY PERAMBULATE THE LODGE IN THE SEVERAL PARTS OF THE DEGREE?	20
VISITATION – A MASONIC PRIVILEGE – A SEED FOR FOND MEMORIES	21

SECOND DEGREE - AN APPRECIATION.....	23
WISDOM OF THE AGES	26
ACACIA - AN IMPORTANT SYMBOL IN FREEMASONRY	28
FROM THE ROUGH TO THE PERFECT ASHLAR.....	31
INTRODUCTION	31
DEFINITIONS	31
OPERATIVE PROGRESSION.....	32
SPECULATIVE PROGRESSION	32
ROPES	33
NEWSPAPERS AND STARRY NIGHTS	34
GUESS THE MASON	37
CUSTODIAN’S CORNER.....	40
BOOK NOOK	41
COMMITTED TO THE FLAMES: THE HISTORY AND RITUALS OF A SECRET MASONIC RITE.....	41
OPPORTUNITIES FOR FURTHER LIGHT	43
THE COLLEGE OF FREEMASONRY	43
DDGM CORRESPONDENCE COURSE.....	43
HERITAGE LODGE, No. 730 GRC	44
NEWSLETTER EDITORIAL BOARD	46

TO ALL CONTRIBUTORS

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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

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

It is with great pleasure that I announce a new team for The Newsletter. Starting next issue R.W. Bro. Robert McBride will be taking over as editor and R.W. Bro. Robert Jones will take over the subscriptions. Bob McBride comes with vast experience as editor of the United Empire Loyalist Gazette as well as "The Beacon" which he created for Peterborough District last year while he was DDGM. He has also been on our editorial board for some years. Bob Jones is a past DDGM of Ontario District and has been active in many facets of Masonry, especially Masonic Education.

We also pay tribute to R.W. Bro. Garry Dowling who has faithfully looked after subscriptions, printing and mailing for many years. Without his commitment, The Newsletter would not be in existence.

I will use the extra time freed up by this to concentrate on my duties as Chair of Masonic Education. Our Grand Lodge has many excellent programs but most are underused - because they are "under-known."

The Newsletter is just one of these. Believe it or not, there are still Masons who have never heard of us! You can help by sharing yours, verbally in lodge, or if you dare part with it, by lending it to someone. Or you can refer them to the website.

It has been my honour and pleasure to edit this publication. I will miss it, but I will still be on the look-out for articles as I travel around our Grand Jurisdiction. I hope you will be too.

David Cameron, Outgoing Editor

VISITING

By R.W. Bro. Nelson Ingram, PDDGM, Algoma East District

Many feel that simply belonging to a Masonic Lodge is not enough. They feel that a fraternity based on true brotherhood must be supported by actively living in that relationship. They feel that this is best done in one of the greatest privileges of the fraternity....

He went to his Lodge the other night,
And spoke to his brothers about how they might,
Together learn more about doing what's right.

VISITING

He persuaded them to fill up his van,
Sharing the transportation with all who can,
As to the neighbouring lodge it ran.

VISITING

They shared great moments along the way,
Spoke of the "ups and downs" of their day,
And agreed to be happy, come what may.

VISITING

When they arrived, they smiled and shook hands,
And life was only happiness, it had no demands,
All were comfortable as together they stand,

VISITING

The little stories, the rumbles of mirth,
Made that place among the best on the earth,
As it became a place of new friendship's birth,

VISITING

During the meal, they didn't sit with each other,
Wanting to get to really know that new brother,
And in fun and enjoyment themselves to smother,

VISITING

Laughter and good will at the table continued on, Time passed quickly away, oh,
where had it gone? Till finally from the pot, the last cup of coffee was drawn,

VISITING

Then into the Lodge room, together they went,
After a great time of fraternity and brotherhood well spent,
And the degree of the evening was a wonderful event,

VISITING

Though the ritual they knew, they were pleased with those men,
Who brought it to life, and real once again,
And they couldn't remember a time of more joy than just then,

VISITING

And as the evening came swiftly to a close,
From this Lodge, one by one, they finally arose,
Heading to the hangers to put on outside clothes,

VISITING

As they piled into the van to return back home,
Though these new friends were once again gone,
They knew that a man was never alone,

VISITING

That night when he returned home to his place,
He felt better equipped for those old troubles to face,
Content that he had experienced, through God's grace,

VISITING

And he promised to continue that part of his plan,
His effort to himself, to become a better man,
And to take advantage of each opportunity he can,

VISITING

KING SOLOMON LODGE NO. 329, BRANT DISTRICT

From the program of its Dedication Ceremony, May 23, 2008.

In 1871, Masons from the Jarvis area approached their brethren in Port Dover, seeking their consent to recommend their petition for a lodge in Jarvis to Grand Lodge. After nearly four years, they still had not received a response from Grand Lodge, so they again petitioned the members of Erie Lodge to assist them.

Under dispensation of Grand Lodge, King Solomon Lodge No. 329 formally began meeting, on the 14th day of May, 1875. By order of D.E. Broderick, D.D.G.M. of Niagara District No. 7, W. Bro. John Hoshal, the first Master of the lodge, exemplified the openings and closings in the several degrees. The first four meetings of the lodge were held in the Dochstader Hotel, which was owned by the Lodge Treasurer. Lea's Hall was then home to the lodge for the next ten years. On St. John's Day, 1885, the lodge moved into the Whittaker Block, where it remained for the next sixty-eight years.

In April 1953, the lodge moved to Main St., in the former town Post Office and when they became owners of the building in 1954, it was dedicated by R.W. Bro. Harry L. Martyn of Toronto, acting on behalf of the Grand Master.

The lodge now happily resides in its current home, which is shared with the Oddfellows organization. This arrangement has extremely beneficial to both parties.

The minutes of one of the early meetings indicate a motion was made to secure furniture and necessary furnishings for the lodge at a cost of \$24.50. Part of the "necessary furnishings" were a lodge seal, columns, pedestals, and of course, six spittoons! While the lodge seal, columns and pedestals are still accounted for, only the passage of time knows the whereabouts of the spittoons.

On June 18, 1886, members of Grand Lodge and the surrounding area gathered to lay the cornerstone on the new Knox Presbyterian Church. After being made comfortable at the American Hotel, which was owned by the lodge secretary, the brethren assembled at the church where the Grand Master, M.W. Bro. Hugh Murray and the Deputy Grand Master, R. W. Bro Tipton placed the cornerstone. A metallic case was placed in the cornerstone which contained coins of the Dominion of Canada, along with copies of the Globe, the Mail and Empire, the

Jarvis Record, the Presbyterian Record, and the By-Laws of King Solomon Lodge. A beautiful silver trowel was presented to the Grand Master on behalf of the members of the church. The Grand Master, upon accepting the trowel said he would cherish it while he lived and would pass it on to his children as an heirloom. Years later, the family presented it back to the church, where it is now proudly displayed in the foyer.

One other historical note concerns the gavels which are still used by the lodge. These gavels were presented by R.W. Bro. Dr. William Jacques. While on a tour of Jerusalem, R.W. Bro. Jacques was presented with three gavels by W. Bro. Kayet of Jerusalem Lodge. These gavels are made of olive wood, gathered from Mount Olivet in Jerusalem.

Many hundreds of brethren have passed through the portals of King Solomon Lodge throughout its one hundred and thirty three year history, and the lodge, like any other, has experienced its share of ups and downs. The lodge has recently enjoyed a revival, both in enthusiasm and new members and hopes to continue its role in the history of Jarvis and surrounding areas for many years to come.

LONDON DAYLIGHT LODGE, NO. 735

From The First Ten Years, compiled by R.W. Bro. Cappa, Lodge Historian

W. Bro. Norman Pearson, a Past Master of London Daylight Lodge, and an avid Masonic education and history buff, while in the office of Junior Warden, on November 19, 1986 presented a paper entitled 'An Historic Perspective on London Daylight Lodge A.F. & A.M., No. 735 GRC.' He began that paper by stating, "Early in our Masonic development, we are confronted with a paradox which has to do with the time at which our lodges normally meet. The idea of a Daylight Lodge poses an interesting variation on the theme lying behind that paradox."

In the Ritual, in the 'Examination Before Passing' we are reminded, "it necessarily follows that the Sun must always be at its Meridian with respect to Masonry." There is nothing in either the Ritual or the Constitution which precludes a lodge holding regular meetings during the daylight hours, however it is obvious that the traditional evening meeting times have been dictated by our members' availability during their free time from their avocations. At this point in time - the last two decades of the 20th century - there are many advantages to some of our brethren to hold lodge meetings in the morning.

With the successful pattern of Anniversary Lodge No. 733 to follow, obviously 63 Charter Members felt there was a place for a lodge which fulfills the needs of people in these categories:

- Men working in factories or in institutions on shift-work.
- Professionals and technicians who travel a great deal or find their evenings fully occupied with work.
- An aging population including retired men with time on their hands who are looking for some activity in the daytime, or who don't care for evening meetings, and those who either can't or don't wish to drive at night.

All these are evident in the pattern of modern life, in which many Masons find that evening meetings have no place in their lives, but they can arrange time during the day. W. Bro. Pearson concluded his excellent paper with, "Such then is the paradox of a Daylight Lodge. It is a fascinating example of Freemasonry adapting itself to modern times and needs. May our symbol, the sun-in-splendor, long shed Masonic light in Ontario."

London Daylight Lodge was conceived from conversations between [then] R.W. Bro. Bill Pellow and R.W. Bro. Archie Campbell of Brampton, Ontario. R.W. Bro. Pellow had been initiated in Lorne Lodge No. 622 in Chapleau, Ontario, in 1954 while working as a C.P.R. fireman out of that divisional point. Returning to school to continue his education, he graduated from the Faculty of Dentistry, University of Toronto, in 1964, and established a dental practice in London. In 1966 he affiliated with Ionic Lodge No. 716, and served as Worshipful Master in 1972. In 1976, he was elected District Deputy Grand Master of the London East Masonic District. [He became Grand Master in 1987.]

R.W. Bro. Campbell had an active part in the formation of two Masonic lodges in the Brampton area first Unity Lodge No. 710, and later Anniversary Lodge No. 733, which was started in the 125th anniversary year of the Grand Lodge of Canada in the Province of Ontario, and was the first lodge in Ontario to hold its meetings during daylight hours. For various reasons, Anniversary Lodge No. 733 was proving to be very successful.

Formulating a plan for the organization of a new lodge in the London area, which would meet in the daylight hours, R.W. Bro. Pellow discussed it with the

D.D.G.M.s of the London Districts, R.W. Bros. Fred Satterley and Fil Cappa. Both concurred with the idea of a 'daylight lodge' and pledged their full support. R.W. Bro Pellow immediately became the driving force behind the formation of such a lodge, first by sending out letters to every lodge in the two London Districts, outlining the reasons for considering the formation of a 'daylight lodge,' and asking for their comments and suggestions, and then by talking about it at every opportunity.

On Saturday, November 13, 1982, R.W. Bro. Pellow's dream came true, when the Institution Ceremony of London Daylight Lodge (U.D.) took place. There were 40 of the Charter Members of Daylight Lodge, the District Deputy Grand Master of the London East Masonic District, R.W. Bro. S. James Hanna, and 110 visitors (including 7 Grand Lodge Officers and 28 Past Grand Lodge Officers) gathered in the East Blue Room of the London Masonic Temple for the inaugural meeting.

W. Bro. Danny Hunter immediately put his lodge to work, and the first year (Under Dispensation) was a busy one. Being recognized as one of the most outstanding ritualists in our Grand Jurisdiction, it is not surprising that his main interest was in degree work. Determined to see that the ritual in London Daylight Lodge was of the highest order, he began his program by using a representative candidate and exemplifying degrees. Although he took his duties as Worshipful Master seriously, W. Bro. Hunter did not want to continually bask in the glory, and when exemplifying degrees invited other Past Masters to occupy the Master's chair.

At the January meeting, the Entered Apprentice Degree was exemplified, with R.W. Bro. Bob Cater invited to act as Worshipful Master. In February, the Fellowcraft Degree was portrayed, with R.W. Bro. Norm Lansdell in the chair. In March, it was the Master Mason's degree under the direction of W. Bro. Clint Andison. In each case, the candidate was Bro. Roy Johnson, a friend of the Worshipful Master from Union Lodge No. 380.

At the regular meeting in April, the Fellowcraft Degree was conferred on Bro. Alexander Balmer, a member of Nilestown Lodge No. 345, at the request of his mother lodge. It was indeed a tribute to the Worshipful Master and the Officers of this newly formed lodge, for Nilestown Lodge No. 345 to make such a request. On that occasion, R.W. Bro. Wes Botham was invited by the Worshipful Master to assume the Master's chair.

Also in April, an Emergent Meeting was held on Monday, the 25th, at 8.00 pm, at the request of the Grand Lodge Committee on Benevolence, for the purpose of portraying a Grand Lodge committee meeting. There were 20 members and 70 visitors present. Our own R.W. Bro. Bill Frank, who was a member of the Committee on Benevolence, escorted into lodge and introduced 10 Grand Lodge Officers including R.W. Bro. Ronald E. Groshaw, Deputy Grand Master. The chairman of the committee, R.W. Bro. T. Richard Davies, briefly outlined the duties of his committee, and invited the Grand Lodge Officers to assume seats about a table on the floor of the lodge so the brethren might observe a Grand Lodge Committee at work. Several of the many requests for assistance from the Benevolence Committee which had been received by Grand Lodge that year were used as examples by the committee in this demonstration.

The [first] four brethren who have been installed as Worshipful Master of this lodge are unique people, each with individual strengths - which have been good for London Daylight Lodge. Our first Master, V.W. Danny Hunter, was for many reasons almost a Masonic 'legend in his own time.' Being one of the most outstanding ritualists in the whole of the Craft, it is no surprise that this lodge began with an emphasis on excellence of ritual. The fact that several of the other members of the lodge are among the best ritualists around, certainly abetted this emphasis. The work was the thing, and it was done extremely well.

Our second Master, W. Bro. Dick Dengate's forte was Masonic education, something he had excelled in over the years in his other two lodges. The emphasis that Dick put on this aspect of Masonry is now an integral part of the philosophy of London Daylight Lodge, being carried out with perfection as we grow in experience.

Our third Master, W. Bro. Morley Haynes was a people person. Morley loves people, and people love Morley. During his year, he reinforced the friendship and brotherhood which has characterized this lodge from its inception, and has been a great ambassador for London Daylight Lodge, not only in the London Districts but beyond.

Our [fourth] Master, W. Bro. Bill Juryn, has shown his concern for recognition of deserving people, and this will also undoubtedly become an important part of our lodge's tradition.

The following lines were written by W. Bro. Danny Hunter for inclusion in the First summons of London Daylight Lodge, which announced the Institution

ceremony of November 13, 1982.

GREAT OAKS - FROM LITTLE ACORNS GROW

Clouds burst -- and mighty rivers flow.
Inspired thought -- sets minds aglow with fiery zeal
This lodge was formed from such thought - today it's real.

Another branch upon that tree,
Of world acclaimed free masonry
Unique - in that we meet by day in convocation
Where kindred hearts and minds will be sincerely welcome.

FOR EVERY WHY THERE IS A WHEREFORE

By R.W. Bro. Raymond S. J. Daniels, 2005

1. WHY IS THE CANDIDATE DEPRIVED OF ALL METALS BEFORE ENTERING THE LODGE FOR INITIATION?

The First Degree is symbolic of birth — our entrance to the life of Freemasonry.

“We brought nothing into this world, and it is certain we can carry nothing out.”
(1 Timothy 6:7)

Yet, we spend our lives accumulating material things. Masonry teaches that it is the internal, not the external qualifications of a man that count. ‘Metal’ probably is intended here as a symbol of money, ‘gold and silver’ coins. All men enter Masonry as equals, regardless of affluence or influence in the world outside. This is one of the main reasons for removing street clothes and putting on the simple suit worn in each of the Degrees.

A man entering Masonry should have nothing to hide. It is often said that baring the right arm proves that the Candidate is not carrying a concealed weapon!
(See also question 8 below.)

2. WHY ARE THERE COLUMNS ON THE WARDENS' PEDESTALS AND NOT ON THE MASTER'S PEDESTAL? WHERE DID THE COLUMNS ON THE WARDEN'S PEDESTALS COME FROM?

In old lodges the Wardens were both placed in the West Senior Warden on the North side and Junior Warden on the South side of the entrance. Thus the stations of the three principal officers formed a triangle, with the Worshipful Master's chair at the apex. Within the entrance, beside the Wardens' chairs, were two large pillars representing those that stood at the porch of King Solomon's Temple. All Brethren entered the lodge passing between them. When the stations of the Wardens moved to their positions in the West and South respectively, they took miniature replicas of the columns with them to represent the large pillars that remained in their original location at the entrance.

That explains the origin of the columns on the Wardens' pedestals, and may account for the fact that the Worshipful Master does not have a column on his pedestal. But how do we explain the situation in those few lodges where a column is placed on the Master's pedestal?

Our ritual informs us that three pillars support a Masonic lodge - *'Wisdom, Strength, and Beauty.'* It is not uncommon to see the Master's and Wardens' pedestals carved to represent the three classical orders of architecture - *'Ionic, Doric, and Corinthian.'* The reason for which is explained in the description of the Lesser Lights *'placed in the South, West, and East.'*

However, in our Grand Jurisdiction, it is important to distinguish between the Three Great Pillars and the Three Lesser Lights.

Ornamental lights are another matter that may suggest a simple practical explanation. Not so long ago, in the days before lodges were lit by electricity, candlesticks were placed on the pedestals. There are a few lodges where small lights still adorn the three pedestals. It is obvious that these cannot be used symbolically, raised or lowered in the ceremonial opening and closing of the lodge.

Have you noticed the many triangular patterns formed about the lodge by the placement of the three principal officers' stations, the three pillars, the three Lesser Lights? In a subsequent Degree, the Candidate will be told that Geometry is the basis of Masonry.

3. WHY IS THE V.O.S.L. OPENED AT RUTH 4: 7 IN THE ENTERED APPRENTICE DEGREE?

“Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things: a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel” (Ruth 4: 7)

The ancient custom signifies the binding nature of the Obligation. The correspondence is obvious.

It cannot be mere coincidence that the principal character contracting the real-estate transaction recorded in this chapter is Boaz. We might also note that this was done in the presence of ‘the elders and all the people’ *“And all the people that were in the gate, and the elders said, We are witnesses.”* (verse 11) See question 4 below!

4. WHY DO ALL BRETHREN PRESENT STAND AT THE SIGN OF FIDELITY WHEN THE CANDIDATE TAKES HIS OBLIGATION?

Although the Candidate, being hoodwinked, cannot see them, all the Brethren present stand with him, not only to renew their own Vows of Fidelity, but also to pledge their mutual support to him in the Masonic journey on which he is taking the first steps.

There are three distinct stages in the Masonic rites and ceremonies when a man is made a Mason. 1) Ritual - when the Candidate has taken the solemn Obligation, and is raised at the Altar as a Brother among Masons. 2) Legal - when the new Member signs the Bylaws of the Lodge, and is ‘entered’ on the Roll with all the rights and privileges, as well as the duties and responsibilities of membership. 3) Philosophical - a life-long process, achieved when the Brother seriously undertakes and diligently strives to make a daily advancement in Masonic knowledge.

5. WHEN THE CANDIDATE IS RESTORED TO LIGHT WHEN THE VERSES FROM GENESIS ARE RECITED FOLLOWING THE OBLIGATION, WHY DO THE BRETHERN CLAP ONCE?

In simplest terms, the handclap may represent the acclaim and applause of the Brethren, acknowledging and welcoming a new Initiate into the Brotherhood.

The sound adds a dramatic element to the restoration of light. In nature, lightning is followed by thunder. The Jewish tradition associated lightning with revelation. The Hebrew word used in the Creation story may be translated as either '*light*' or '*lightning*.' In ancient times thunder symbolized the voice of God, and lightning, the written word of God. "*God thunders wondrously with his voice.*" (Job 37: 5) "*Let there be light, and there was light.*"

Joseph Campbell, in his insightful study, "*The Inner Reaches of Outer Space*" (2002) refers to the oriental *vajra* — "the thunderclap of enlightenment." In the Hindu and Buddhist tradition, a thunderbolt in the form of a diamond scepter splits the clouds of ignorance revealing 'knowledge.'

6. WHY IS THE CANDIDATE 'SLIPSHOD' AND NOT BAREFOOT'?

This is known in some jurisdictions as the Rite of Discalceation from the Latin word *discalceatus* — unshod. It is a sign of humility before God to tread on holy ground in a holy place. God commanded Moses: "*put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.*" (Exodus 3: 5) It is said that Pythagoras told his followers to "offer sacrifices with thy shoes off."

However, the Candidate is '*slipshod*' not '*barefoot*.' To assume the *rights* and privileges of Freemasonry, a man must be 'free by birth.' In ancient times, shoes were the mark of a free man, and slaves went barefoot. Retaining shoes, though 'slipshod' indicate the Candidate is his own master, self-sufficient and responsible for his actions,

7. THE LESSER LIGHTS ARE PLACED IN THE SOUTH, WEST, AND EAST. WHY IS NO LIGHT PLACED IN THE NORTH?

In the Northern hemisphere, the “North” is a place of darkness, being farthest away from the light-giving Sun as the Earth turns on its axis. In many traditions, the North symbolized cold, hunger, chaos, and evil.

Yet, in our lodges, the Chaplain is stationed in the North, to communicate the lessons of virtue and morality. Remember that the star that gleams in the centre of the mosaic pavement is a symbol of Divine Providence.

The Egyptian philosophers taught that the North was a source of light. Perhaps there is a ‘light’ in the North. Polaris, visible as the unmoving North Star in the constellation Ursa Minor (The Little Dipper) has been the guiding light for navigators for thousands of years. In ancient times it was revered as the Gate of Heaven, the apex of the pillar or pole around which the constellations revolved - the true centre of the Universe.

If we consider that Polaris is a light to guide us on our journey through life, an artificial light placed in the North would be redundant, and, by ‘light pollution’ of the sky, would dim the brilliance of the guiding light of the star that never rises or sets in the heavens.

Perhaps this is why the five-pointed star is the jewel of the Deputy Grand Master, who presides over the Board of General Purposes, the Executive body of the Grand Lodge, and is found at the centre of the jewel of the District Deputy Grand Master, and in the collar of the Worshipful Master. In a real sense these Officers are the ‘navigators’ - the ‘captains’ the Masonic Order.

The Candidate is placed in the North when the ‘secrets’ of each degree are communicated. The location chosen to impart this basic ‘Masonic knowledge’ may be symbolic of moving from darkness into light.

8. WHY MUST THE CEREMONY BE REPEATED IF THE CANDIDATE HAD MONEY OR METALLIC SUBSTANCE AT THE NORTH EAST ANGLE?

This statement in the Lecture given to the Candidate at the North-east Angle must be the most puzzling in the entire First Degree. Why would the discovery of money or metallic substance, in other words, anything of material value, invalidate the entire Ceremony of Initiation? Although a fee for Initiation is required, no man can buy his way into Masonry. He is judged, accepted, admitted, and advanced by merit alone.

The Entered Apprentice Degree symbolizes ‘rebirth’ — not physical, but in an intellectual and spiritual sense. *“Naked came I out of my mother’s womb, and naked shall I return thither.”* (Job 1: 21)

Freemasonry is a peace-loving and law-abiding institution. Disputes and differences arising between Masons are settled peacefully. In the eighteenth century, the gentlemen would leave their swords in the anteroom. Only the Tyler is *“armed with a drawn sword.”*

“And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building.” (1 Kings 6: 7)

“a building of God, an house not made with hands, eternal in the heavens.” (2 Corinthians 5: 1))

The Candidate is placed at the North-east Angle to represent the foundation stone on which he is to raise a superstructure, “perfect in its parts and honourable to the builder.” *“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? ... The temple of God is holy, which temple ye are.”* (1 Corinthians 3: 17)

9. WHY IS THE CANDIDATE DIRECTED TO RETIRE IN ORDER TO RESUME HIS PERSONAL COMFORTS BEFORE THE FINAL SECTIONS OF THE DEGREE ARE COMPLETED?

This simple gesture of courtesy and respect, properly considered, has profound significance to the thoughtful Mason. At this point in the ceremony, the degree is complete - admission, obligation, communication, proving possession, and investiture. There are obvious practical reasons for resuming normal clothes undistinguished from the other members of the lodge.

Consider what follows when he returns to the lodge - '*an explanation of the tracing board*' and a Charge outlining the duties and '*qualifications*' of a Mason. One of the first things he is told in the Lecture given by the Junior Warden is the '*vast extent*' of a Masonic lodge - '*from east to west, from north to south, from the surface of the earth to its centre, and even as high as the heavens.*' The lodge extends far beyond the walls of the room where the ceremony is held, encompassing the entire universe. The lessons of morality and virtue, the standards of public conduct and personal behaviour to be practiced and applied in all aspects of everyday life are outlined in the Final Charge. It is symbolically appropriate that he receives these prescriptive instructions dressed in the normal attire in which he is expected to fulfill them. He is now a Mason, a changed man with added responsibilities. He returns to the real world as a man and a Mason to play out the game of life following new rules.

10. WHY DOES IT MATTER WHICH SIDE OF THE JUNIOR DEACON, RIGHT OR LEFT, THE CANDIDATE IS ON WHEN THEY PERAMBULATE THE LODGE IN THE SEVERAL PARTS OF THE DEGREE?

When he first enters the lodge, the Candidate is described as being "in a *state of darkness*," by his own admission, seeking light. Once he has been "restored to material light" it may be said that he is "in a *state of ignorance*" seeking knowledge, until "the secrets" of the Degree are communicated, and he proves that "he is in possession of the secrets of the Degree." At first, the Candidate is conducted around the Lodge on the outside, away from the centre, where the Volume of the Sacred Law lies open on the Altar, the source of Light and Truth.

When the Secrets are being communicated in the North, it should be noted that the

Deacon steps up on the right when called on to prompt, between the Altar and the Candidate, acting as the transmitter or channel.

After ‘proving’ that he is in possession of the signs, token, and word of the Degree to both Wardens, the Deacon changes sides, going over to the Candidate’s left, where he remains for the subsequent perambulations in the Degree.

VISITATION – A MASONIC PRIVILEGE – A SEED FOR FOND MEMORIES

By R.W. Bro. Ron Campbell, St. Andrew’s Lodge No. 560, Ottawa District 1

The privilege of being able to visit other lodges and enjoy the company of fellow Masons who would otherwise be strangers is a cornerstone of our Craft. No Masonic Banquet is complete without a Toast to the Visitors – generally responded to by a visitor who is no longer a stranger.

Whether a Mason decides to visit is a personal choice; no one is forced to expand his personal Masonic experience beyond the confines of his Mother Lodge. I do recall as a young Mason, just attending St. Andrew’s Lodge No. 560 was enough for me. As I progressed through the various Offices towards the East, however, my horizon expanded through visitation to the other lodges within my District. Later, as District Deputy Grand Master, my sphere of Masonic interest included visits to lodges in the surrounding Districts. Later, as a member of Grand Lodge, my field of visitation extended further to include lodges throughout our Grand Jurisdiction and beyond.

My wanderings have greatly increased my enjoyment of Masonry and have made me many good friends who would have otherwise been unknown to me.

I recently visited a lodge in another Grand Jurisdiction and that visit led directly to a most unique, warming and memorable personal experience.

I must first explain the circumstances which led to this fond memory. Being retired and tired of cold, snowy winters, my wife and I have become partial “snowbirds”, spending about twelve weeks each winter on the beautiful St. Simons Island off south coastal Georgia. Here, I discovered the local Masonic lodge, Golden Isles Lodge No. 707 on the Register of the Grand Lodge of Georgia. I visited it numerous times during our stay last winter and looked

forward to visiting again this year. In true Masonic fashion, I was remembered and welcomed back. Lodges in Georgia open in the Third Degree, using signs and ritual reminiscent of various portions of our Ritual in Ontario, but not that similar to our actual openings. My warm welcome might relate in part to the amusement I have provided them by using a combination of the signs with which I am familiar, but most dissimilar to what the local brethren were performing! No embarrassment; only brotherly good cheer.

When I had visited the previous winter, the then-Master, Jack Renfroe, nearing the end of a long and distinguished military career, proudly explained the close relationship Golden Isles Lodge had established with the 3rd Battalion, 15th Infantry, 3rd Infantry Division, stationed at nearby Fort Stewart, Georgia. As a movie buff during my teenage years, I was particularly interested in learning that this was the unit of one of my favourite actors of that time, Audie Murphy, the most decorated American soldier during World War II and star of numerous western movies in the '50s and '60s. One Lodge initiative was to raise funds to provide members of the Division with comfort items not easily procured through normal channels during its first deployment to Iraq several years ago.

When I attended lodge the other week, Jack Renfroe, now IPM, pointed out to me the stacks of goods in the lodge room that the members had accumulated for shipment to Iraq for the troops of the 3rd Battalion, who had been redeployed last year as part of the "Surge". These comfort items included *Charmin* toilet tissue, packets of *Ramen* dried noodle meals, cans of powdered *Gatorade* to be added to their canteens, tooth paste, pocket books and magazines, plus hard rock candies and stuffed dolls – these latter two items are of great significance – during the previous deployment, these items were distributed to Iraqi children; after their trust had been won, the children would often stop the soldiers to point out locations of concealed Improvised Explosive Devices, thus saving lives.

These items were ready to be delivered to Fort Stewart and it was my privilege to be invited to participate. Several days later, with Past Masters Jack Renfroe, John Winslett and Al Spivey, and with the back of two sport utilities fully loaded, we drove the 60 miles through the beautiful Georgia countryside to Fort Stewart. There, we were met by the Warrant Officer in charge of supplies for the Division and, with the help of a dozen or so soldiers, the unloading was quickly completed. The Warrant Officer indicated that the items would be delivered to Baghdad in two days, and then transferred to the Division shortly thereafter.

Except for faces, varying skin tones and body mass, there was a sameness to these

brave young warriors who whisked the supplies away. Generally shorter than me, young enough to be my grandkids – I say “kids” because they are in their twenties and were both women and men - all pleasant and polite and dressed alike in beige T-shirts, uniforms of beige and blending shades of light-to-medium brown and sand-coloured boots, distinguished only by their individual surname in black on their left chest and crest of their personal military rank on cap and in a shirt button hole.

We were introduced to two special soldiers, a second lieutenant and a sergeant, both recuperating from wounds received in action in Iraq. It was both motivating and gratifying to chat with them. They were genuinely sincere in describing the success that had been achieved by the Surge and both were anxious to rejoin their comrades when fully healed. In parting, it was a pleasure to shake their hand, thank them and wish them well; it was heartfelt, even if I referred to the “loo”-tenant as “lef”-tenant!

Had I not visited Golden Isles Lodge this year, I would still have enjoyed “island life” and escaped the seemingly constant snow storms up north; however, I would not have had the opportunity to meet some of these brave young lads who not only are helping to preserve our way of life, but who can contribute to the future existence of our Craft.

An experience to long remember, initiated by a simple visit to a sister lodge.

SECOND DEGREE - AN APPRECIATION

Compiled by W. Bro. C. B. Lawless, PSGD - UGLE, PDDGM Barbados & the Eastern Caribbean, PM Albion Lodge No. 196 and Union Lodge No. 7551 EC, Member Brant Lodge No. 663 GRC

The Second Degree in Freemasonry is often considered by Masons as a sort of watershed, or transition degree, between the Initiation and Raising Degrees and by so doing, they miss the real value and meaning of the Second Degree. It is not that the Second Degree is a misunderstood degree, but it is largely an "ununderstood" degree.

The key to understanding the Second Degree is to pay attention to the meaning of some of the words and phrases used in the ceremony and really understanding what these words mean in the context of Masonry in particular.

Let us consider the phrase; "extend your researches into the hidden mysteries of nature and science", and the word "submit".

The candidate is instructed to look past the mundane necessities of his daily life and to enter into contemplation with the more spiritual aspects of human existence. By this phrase he is informed that there are mysteries related to his mortal existence inherent in nature and science that are not readily apparent, but are hidden and should be looked for. The mysteries of nature include the Creation of what is around us and how they came into existence, and by whom they were created. The reference to science is of utmost importance to Masons as we regard and describe our Order as a science. So a Fellowcraft is being told that he should research Masonry itself. This research into Masonry would include all aspects of the Order, particularly including the hidden meanings of what is contained in our ceremonies.

Our ceremonies present us with a framework for our guidance in our progress through our lives, particularly our Masonic lives, but they do not spell out every detail. We are expected to apply the advice given us in the Second Degree to fill in the gaps.

The Second Degree presents a particularly good example of the need to seek the inner or true significance of what is said in a Masonic lodge. The very nature of our order is based on its being "veiled in allegory and illustrated by symbols". This gives us the Masonic licence to vary known facts and adapt them to suit the allegory which we ascribe to them. This in no way diminishes the moral lessons we are trying to convey. In a paper presented by a writer under the Grand Lodge of Canada in the Province of Ontario, he comments on the differences between facts and how we distort them in our Ritual. He states; "that the answer is that our Ritual makes no pretence of reciting history, or of communicating facts. It does claim to provide moral instruction. Usually this is done because the symbolism is being manipulated to teach a lesson. We permit Shakespeare to tamper with history for his own artistic purpose; shall we permit any less for Freemasonry?"

The legend of the winding stair is a good example of this manipulation. We are told that a vast number of masons were employed at the building of the Temple, and that the Fellowcrafts received their wages after entering the Temple by an entrance on the south side, giving a password to the Junior Warden at the foot of a winding stair, climbing the stair, and entering the room where they received them. The "vast number" of masons was of the order of 40,000 and it does not take much

thought to establish that it is logistically impossible for that number of people to give a password and march into a relatively small room to receive their wages. Taking the password alone takes about 10 seconds, or 6 per minute. So at best, only 400 per hour could be processed, which means taking the password alone would take 100 hours. The actual paying of the wages would individually take longer than communicating the password, so it is clear that this never happened.

The entrance on the south side is another Masonic fabrication. The Temple only had one entrance, but it suits our symbolism to give the Temple three entrances and to use these entrances in our degrees to convey our moral lessons. Again, the validity of the moral lessons we offer is not compromised because we changed the construction of the Temple. When we state in our Ritual that the Fellowcraft has passed between the two great pillars on his way to ascending the winding stair, we are adding another structural change to the Temple. The two great pillars were placed at the main entrance in the East and so the Fellowcraft could not pass between them when entering any entrance that was purported to be on the south side of the Temple. Some Masonic authorities recognize this anomaly and we have an illustration of this in the 2nd Degree Tracing Boards which we have in our lodge room in Burlington.

One Tracing Board is a composite picture which shows the two pillars at the entrance on the south side. The other Tracing Board comprises two pictures, one over the other. The top picture shows the entrance on the south side, but without the pillars. The bottom picture shows the main entrance of the Temple with the two pillars on either side.

Do you consider it likely that the management of the work of building the Temple would go out of their way to locate the pay office upstairs of some building instead of at some easily accessible place at ground level? And where would they have paid the wages when the construction of the Temple itself was at the foundation level of construction? So the introduction of the winding stair in our ritual is to teach the moral lesson of man having to surmount an obstacle in order to receive a reward. Some effort on his part is necessary for him to obtain his reward.

When the Fellowcraft has climbed the winding stair and entered the room to receive his wages, his attention is directed to a symbol which represents God, and he is told that he must "submit" to him. Our Ritual does not elaborate on this exhortation. It leaves the Fellowcraft to meditate on why his attention was directed, or drawn to, the sacred symbol, and its prominence in the centre of the

building. When considered objectively, the interjection of the Deity in a purely materialistic aspect of the Fellowcraft's life needs to be examined. The answer lies in the word "submit". This word implies some communication or contact. You cannot submit to anyone or anything with having some communication or contact with whomever or whatever you are submitting to. So the real lesson which is being taught to the Fellowcraft is that he should communicate with God and to make Him a part of his daily life, and to solicit His aid in maintaining the high standards of personal conduct required of him as inculcated in the 1st Degree.

WISDOM OF THE AGES

By W. Bro Donald Campbell, Worshipful Master, Doric Lodge, No. 58, Ottawa District 1, on his Installation, May 15, 2008

I grew up in a family of elderly people. As a result, my points of reference and my attitudes and philosophy are perhaps those of a generation pre-dating my own.

It should therefore come as no surprise that my mission for the Lodge this year takes as its point of departure the words uttered in 1930 by our late G.M., M.W. Bro. R.B. Dargavel:

My hope is that we may inscribe on the pages of our history the plain, simple Masonry of our fathers that it may continue as a spiritual force, bringing into the minds and hearts of men those things which are eternal.

M.W. Bro. Dargavel's hope rested on a firm belief - a belief which I very much share - that, while Freemasonry may be different things to different brethren, it is above all an education in spirituality and moral philosophy. This education is grounded in the Ritual and leads - or at least it is supposed to lead - to the desire of, and the commitment by, Masons to lead spiritual and moral lives.

The ritual, then, is the cornerstone of our Mystic Art. So while becoming a remorseless degree machine is not to be desired, degree work - and degree work done well - to say nothing of high quality education based upon it, is essential because understanding its lessons matters.

But neither should we allow ourselves to become dour and long-faced or sullen in our studies. We must not lose sight of our need for relaxation, refreshment and

laughter too. After all, the Ritual teaches us that it is important to call off for refreshment at the appointed hour that profit and pleasure may be the result. Refreshment is not only an absolute good in itself, but an absolutely essential aid to the furtherance of productive labour.

This year, Brethren, my programme will be simple and - dare I say it? - old fashioned. We will labour in Lodge; we will eat, drink and be merry upstairs afterward; and in both endeavours we will earnestly apply the principles set out in the B2B, Mentor and F2F Programmes; and when we go back out into the world we will, I hope, live and conduct ourselves as the ideal of a Freemason. By doing so, we will find that we are happy; and that we communicate happiness to others.

In closing, Brethren, let us be thankful and celebrate the fact, on Installation Day above all others in the Masonic year, that we are Masons because God has disposed our hearts to try to be good men and true; that we are brothers because we are united through Initiation by common rites; that we are friends because we are brothers who take straight forward, uncomplicated pleasure in each other's company; and, above all, that in our private affairs we strive to lead by example, living the Masonic life - in short, living the teachings of the Ritual - so that we live as all mankind ought: for one another.

Differences over trifles divide men. That is inevitable. Those things which are eternal unite us. That too is inevitable, subject to one *caveat*. We must allow those eternal things to work their magic in us, which means we must keep them foremost in our thoughts as we try to live as well to His glory as to the welfare of all mankind. Ritual done well serves that great purpose. Brethren, bringing those eternal things into the minds and hearts of men requires a certain effort and discipline, but it is that labour that is the glorious and happy work of Masonry; and it will be the focus of our work in Lodge this year.

ACACIA - AN IMPORTANT SYMBOL IN FREEMASONRY

R.W. Bro. Arthur Wolfe, Grand River Lodge No. 151, Waterloo District. Reprinted from The Records of Medwayosh Council A.M.D., No. 62 (1999) No. 36

From the dictionary, we learn that the Acacia or Egyptian Thorn is a genus of woody plants of warm regions having pinnate leaves and white or yellow flower clusters. The Acacia is widespread around the world and is generally found in dry sandy terrain. It varies in height from a low shrub to a tree of great height. The tree looks like the mulberry tree. It had a hard wood.

The Acacia tree has deep roots and survives through drought and famine. It is a strong tree which provides shelter for wild animals from the searing heat of the sun. It also provides food and nourishment.

The “gum” which is obtained from it is “Gum-Arabic”. It is water soluble and is used particularly in the manufacture of adhesives, inks, confectionery, in textile finishing and in pharmacy. It is also called “Gum Acacia”.

In Canada, it is not considered a native tree, but is now fairly common in southern Ontario. Here it is known as the Honey-Locust, Three-Thorned Acacia or Sweet Locust (*Gleditsia triacanthos* L.). In favourable conditions it will attain heights of 70 to 100 feet [21.3 - 30.5 m with diameters of 2 to 3 feet [60.9 - 91.4 cm]. There are 12 species which grow in North America, but only one grows in Canada. The wood is heavy, hard and strong and is desirable for its durability in conditions favourable to decay which make it suitable for posts, railway ties, furniture and general construction.

In Africa, some tribes place a sprig of Acacia at the head or foot of the deceased's grave. The culture of the individual tribe determines the location of the sprig. Yet the meaning is the same. The sprig's roots will reach into the body and form a ladder for the soul to take upon its journey to the upper world. As the sprig reaches maturity, the branches of the tree will reach the heavens and allow the soul to reincarnate back to the tribe as a newborn child. The birthing tree is often the dead Acacia sprig. This ritualistic use of the Acacia is not exclusive to Africa. The same meaning to the sprig of Acacia is seen in parts of the Middle East, Asia, Australia and parts of South America.

Perhaps it is no coincidence at all. Carl Jung talks about “universal Archetypes”

found throughout mankind. Maybe the use of the Acacia at the grave is a ritualistic archetype of mankind itself. It has a prominent place in Freemasonry.

In the *Bible*, the Acacia is called “Shittim”, which is the plural of “Shittah”. This singular use of the word appears only once in the *Bible*, in *Isaiah* 41: 19, to quote: “I will plant in the wilderness the cedar, the Shittah tree, and the myrtle, and the oil tree, and the pine tree, and the box tree together”. It was considered a sacred tree among the Hebrews, and in the building of the first temple, Moses was ordered to make the tabernacle, the ark of the covenant, the shewbread table, an altar and the rest of the sacred furniture out of it (*Exodus* chapters 25, 26 and 27).

To the Jew, the Acacia tree from whose wood the sanctuary of the tabernacle and the Holy Ark had been constructed, would ever be viewed as more sacred than ordinary trees.

It became a custom among the Hebrews to plant a sprig of Acacia at the head of the grave of a departed friend. It was a plant believed to be incorruptible, and not liable to injury from attacks of any kind of insect or other animal, or the vagaries of weather - thus symbolizing the immortality of the soul.

The early Freemasons therefore, very naturally appropriated this hallowed plant to the equally sacred purpose of a symbol, which was to teach an important divine truth in all ages to come.

In the Historical lecture in the Third Degree, King Solomon sent 15 Fellowcraft to search for the Grand Master, Hiram Abif, who disappeared from the construction site of his temple. Three of them accidentally found the improperly interred body and in order to find the location after reporting to King Solomon, “planted a sprig of Acacia at the head of the grave”.

To Freemasons, the Acacia is the symbol of the immortality of the soul. The perpetual renewal of the evergreen plant, which uninterruptedly presents the appearance of youth and vigour, is aptly compared to that spiritual life in which the soul, freed from the corruptible companionship of the body, shall enjoy eternal spring and an immortal youth. In the impressive funeral service of our order it is said, “This evergreen is an emblem of our faith in the immortality of the soul, by it we are reminded of our high and glorious destiny beyond the world of shadows, and that there dwells within our tabernacle of clay an imperishable and immortal spirit which the grave shall never receive, and over which death has no dominion”.

The Acacia is also considered to be a symbol of innocence and initiation.

The word AKAKIA in the Greek language, signifies both the plant in question and the moral quality of innocence or purity of life. In this sense, the symbol refers, primarily, to him over whose solitary grave the Acacia was planted, and whose virtuous conduct, whose integrity of life and fidelity to his trusts, have ever been presented as patterns to the Craft, and consequently to all Master Masons, who by this interpretation of the symbol, are invited to emulate his example.

In all the ancient initiations and religious mysteries there was some plant peculiar to each, which was consecrated by its own esoteric meaning, and which occupied an important position in the celebration of initiation rites. Thus it was that the plant, whatever it might be, from its constant and prominent use in the ceremonies of initiation, came at length to be adopted as the symbol of that initiation.

For example, the "Lettuce" was the sacred plant in the mysteries of Adonis; the "Lotus" was that of the Brahmanical rites of India, and from them adopted by the Egyptians, (the Egyptians also revered the Erica or Heath plant). The "Mistletoe" was a mystical plant among the Druids, and the "Myrtle" performed the same office of symbolism in the mysteries of the Greeks. In all of these ancient mysteries, while the sacred plant was symbolic of initiation, the initiation itself was symbolic of the resurrection to a future life, and the immortality of the soul. In this view, Freemasonry is to us now in place of the ancient initiations, and the Acacia is substituted for the aforementioned plants. The lesson of wisdom is the same - the medium of impacting it is all that has changed.

The Acacia then is the symbol of three explanations. It is the symbol of immortality, of innocence and of initiation. Thus, in this one symbol we are taught that in the initiation of life, in which the initiation in the Third Degree is simply emblematic, innocence must for a time lie in the grave, at length however, to be called, by the word of the Great Architect of the Universe, to a blissful immortality.

In this little and apparently insignificant symbol, one of the most important and significant in Masonic science, we have a beautiful suggestion of all the mysteries of life and death, of time and eternity, of the present and of the future.

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FROM THE ROUGH TO THE PERFECT ASHLAR

*By W. Bro Eric Marshall, Centennial Lodge 684,
London East District*

INTRODUCTION

In the Junior Warden's lecture we are taught of the movable and immovable jewels that adorn the interior of the lodge. The movable jewels are the Square, Level and Plumb Rule to denote the office of the Master and the Wardens of a lodge. The immovable jewels are the Tracing Board, the Rough Ashlar and the Perfect Ashlar. The Tracing Board is for the master to lay lines and designs on: that is to form the architectural plans. The Rough Ashlar is for the Entered Apprentice to mark and indent and the Perfect Ashlar is for an expert workman to try and adjust his jewels. We are told that they are immovable because they lay open in lodge for brethren to moralize on. However, we are not in Ritual reminded of them after this explanation, nor is it explained how the Rough Ashlar becomes the Perfect Ashlar.

DEFINITIONS

The word Ashlar comes from a French word meaning transverse beam; a hewn or squared stone for facing a wall of brick. The Rough Ashlar is a rough stone cut and raised from the quarries by the Apprentices under the supervision and experience of the Fellowcraft and the guidance of a Master. The Perfect Ashlar is a stone of a true square now ready for use in the building of a structure.

OPERATIVE PROGRESSION

In the middle ages, operative apprentices were required to labour seven years before they were thought to know enough to attempt to be fellows of the craft. The Entered Apprentice is given a 24 inch gauge to measure and lay out a rough ashlar and the gavel and the chisel to chip off its edges to fit a stone ready for the builder's use. At the end of his seven years he might submit his work for the judgement of the Master and Wardens of his operative lodge. Whether he was admitted a Fellowcraft or turned back for further instruction depended upon the perfection of this work. An ashlar can only be determined to be perfect by rigorous examination by the Fellowcraft with the square and the level. The square is to determine if the angles are of ninety degrees and the level to determine if all surfaces are level and horizontal. The tools of the Entered Apprentice do not build; they only prepare work for the Fellowcraft. The apprentice is still a beginner. Work entrusted to him that may be done poorly will not materially affect the whole as long as it is kept in check. The Fellowcraft is at the midway of operative masonry. With the square he tests the work of the apprentice for their fitness in his own work. With the level he determines the course of the wall and with the plumb rule he raises columns that will stand on their own. Into each he uses the fruits of the Entered Apprentice's effort. Each Perfect Ashlar is put into its own unique place in the wall or the column. Each of the ashlars is dependent on the other. If any of them are flawed and incapable of continuing in its own function, none of the other ashlars could be able to do the job, and the entire structure would crumble.

SPECULATIVE PROGRESSION

As we are not operative, but rather free and accepted, or speculative Masons, we apply these lessons to our morals. In this sense the ashlars represent a process of development. We use the working tools to continuously refine our thoughts and actions from the rough or immature state to a perfect or developed condition. The 24 inch gauge measures our time into piety, labour, refreshment and sleep so that we may be better prepared to apply the square of morality to our lives and actions. We use the gavel and the chisel to chip away at the rough edges of prejudice to develop a respect for equality that is arrived at by application of the level. Having applied these morals we are able to carry ourselves uprightly and with humility before God, forming that plumb line of uprightness that will enable us to benefit the lodge and society as a whole. Just as each ashlar has a job holding up the final temple, each Mason is important in the goal of Masonry – to leave the world a

better place than we found it. Like the ashlar, each of us is equally important. Without the contribution of every single ashlar, the Temple that is Freemasonry will surely crumble and fall. We must continually strive to better ourselves and work together if we want to better the Craft – and, consequently, better mankind as a whole.

I am indebted in the creation of this address to three pieces that I have read recently:

1. *The Significance of Ashlars*; Sr Warden's Education 2005; W. Bro Jim Kramer, Moffat Lodge 399 GRC, London

2. *The Ashlars and the Spiritual Craftsman*; Entered Apprentice Lodge of Instruction 8 June 2004; W. Bro Adam Kendall, Phoenix Lodge 144 F&AM California

3. *Introduction To Freemasonry*; M.W. Bro Carl Claudy, G.L. of F&AM, District of Columbia.

ROPES

By R. W. Bro. Randy J. Hunt, DDGM Brant District 2006-7, given at his official visit to Wilson Lodge No. 113, Waterford, October 11, 2006.

Tonight I would like to talk to the Brethren about ropes and I believe this subject is pertinent to this lodge in particular because of the ropes that wrap the columns at the entrance to the lodge.

These two ropes caused great grief for some brothers, who then gave the Grand Sign of Distress, thereby revealing they were Masons and their lives were saved.

Another rope that will help to enrich the lives of the brethren is the rope that every Mason was restrained with when they entered the lodge as an entered apprentice. I am talking about the Cabletow.

I would like each one of you to give serious consideration to its significance. It's used as a physical restraint to guide the newly admitted brother to the boundaries of the lodge.

In *Introduction to Freemasonry* Carl Claudy gives this definition of a cabletow:

"It is the Masonic cord by which the Masonic infant is attached to his Mother Lodge. As soon as the infant is born the physical restraint is severed, but never the Knife was ground which can cut the spiritual cord which ties a man to his Mother.

In Masonry the physical restraint of the cable tow is removed as soon as the spiritual bond of the obligation has been assumed, but never the means been made by which to cut the obligation which binds a man spiritually to his Mother lodge and to the Craft. Expulsion does not relieve from the obligation; unaffiliation does not dissolve the tie; demitting to a new lodge can not make of the new lodge a mother lodge."

What is the length of a Cabletow? Thousands have asked, but few have attempted to answer. Who can define the length of a spiritual tie? Each Brother must decide for himself the length of his Cabletow.

The rope that circles the lodge tonight represents the cord that binds you all to this lodge specifically and to the Craft in general. May you all think of the strength that it has afforded to you during your travels as Masons and that bond that you all have towards each other.

NEWSPAPERS AND STARRY NIGHTS

By W. Bro. Dale Graham FCF, North Star Lodge No. 322, Grey District

How did Freemasonry become the repository of so much allegorical communication? Our Masonic forefathers left designs and symbols cut into stone, which remain to this day for us to ponder. What story or message did the writers intend? The imponderable question is often asked in Freemasonry and not just by craft scholars but even in preparation of an Entered Apprentice. Encouraged to derive our own understanding of the universe, we have clad our world like layers of paint, the hardened faded surface hiding tones beneath. A symbol is a silent package of information revealed publicly yet if the message is not obvious, surely then and paradoxically what is in constant view must contain a message hidden for a reason. Or is it?

In the Craft, symbols are used to communicate information to large numbers of people. What is the root of the entire process whereby a design of simple lines

contains an important story? Much of our work has reference to ancient cultures, especially the Egyptians which is not entirely a coincidence. During the early 18th century, when the Grand Lodge was formed there was popular interest in Egyptology across Britain and Europe. If we adjust our thinking to that period the frequent use of Egyptian orientations had great appeal to our ancient brethren. The Egyptians, being an old culture had numerous gods drawn from the stars that expressed a sense of origins. There is more than a few references to this and some are quite familiar to Freemasons. Let's explore the sources of some of those items.

Symbols had been used in cultures that predated the pyramid builders, however it was the genius of Egyptians to use symbols to communicate information. Imagine living in a land where it did not rain but produced high yield crops. That was life in the lower Nile. Each year the river flooded dangerously and swept everything in its path. When the water receded, it left behind silt rich in nutrients that in turn produced more grain than could be used locally. Phoenicians, who couldn't grow enough, became trade partners buying the surplus. We find this symbolized in many lodges. Time has slightly stretched the meaning with a play on words: a corn (or kernel) of wheat became for us an ear of corn, but the idea is still there. Anubis or Sirius later became the symbol of the guide to the underworld, but we use it for a different meaning as the glimmering star in the East. We have to go back to the Egyptians to find the link.

Rural works could not be resumed in Egypt until after the Nile had receded. Of course, anything that could remind people of the season's flood would hurry the pace to finish taking in crops before danger arrived. The local people began setting out a small form in the community where people were most likely to see them, to remind one another about the seasonal floods; a form that gave details as if it was the front page of a newspaper. For example, to tell everyone the flood level was dropping a public sign of husbandry was put out. It was called Museus which meant saved by the waters.

The Egyptians developed adoration of the sun as G-d, the author of all good and looked to the star Osiris as their symbolic founder. Like speculative Freemasons they were acquainted with the signs of the Zodiac and from the heavens poured out a sense of purpose and logic that explained the unexplainable. The symbolical names were used to regulate sowing, mowing, harvest and many other works. They found it was convenient to put out a small figurine or a single letter to notify the exact time which certain general works were to begin in common and when the feasts were to be celebrated. The figures were so popular that little by little they began to be refined, to explain even more sophisticated information. This method

of explanation introduced eastern cultures to the use of allegory. (Pythagoras who travelled through eastern countries is thought to have brought the custom back to Italy.)

Year after year they watched the river swell right after an Etesian (annual) wind blowing north to south, which was about the time the sun was passing under the stars of the crab constellation, which we call Cancer. They then began to gauge the exact time to finish the harvest and so avoid the high water when the sun was under a different constellation, that of the lion, Leo. Then a few weeks after that, one of the most brilliant and almost the largest star in the heavens came over the horizon just before sunrise. That star became the public mark for everyone to head for the higher ground. To the Egyptians it became a warning of danger and they gave it a name: Thaaout, or in Egyptian, Anubis and in Greek, Sirius. The people stayed safely in their towns for two months because of a message that was marked by the heavens.

This leading light later became the Glimmering-Star of Masonry. The shining star therefore represents prudence which should appear conspicuous in the conduct of every Mason; it is also celebrated as the star which appeared in the east guiding wise men of Bethlehem, fulfilling a prophecy through a message in the stars.

The appearance of Sirius each year was an early warning system and it sits as a beacon for all who know its meaning, knowledge which ensures our safety. And of course the pillars being in Cancer and Capricorn might just be an even more interesting allegory...

Generously referenced from:

Mysteries of Freemasonry or the Exposition of The Religious Dogmas and Customs of The Ancient Egyptians Shewing their Identity with The Order of Modern Masonry by John Fellows.1866

GUESS THE MASON

By Bro. David Bate, Grand River Lodge No. 151, Waterloo District

In this column, I will give you hints as to the identity of a famous or notable Mason. As you read the clues, try to guess the identity of the Mason before he is revealed in the last paragraph. Good luck!

This Mason was born on February 25, 1752 in Cotterstock, England – the only son of John and Katherine.

His father was a captain in the British Navy and commanded the 60-gun H.M.S. Pembroke. James Cook, the later world explorer, was his father's sailing master. His father participated in the sieges of Louisbourg and Quebec, where he died.

If you have guessed whom I am talking about at this early stage, then I commend you – you know your stuff. For those who have not guessed who he is, let's continue.

He was educated at Eton and Merton College, Oxford, England.

He joined the British Army in 1770, at 18 years old, as an ensign of the 35th Regiment of Foot.

He was made a Mason in Union Lodge, Exeter on November 2, 1773.

In 1775, at the beginning of the American Revolution, his regiment was sent to America, where he saw action in the siege of Boston.

He then purchased a commission to become captain in the Grenadier company of the 40th Regiment of Foot. From 1776-1777, he was wounded three times as his regiment fought at the Long Island campaign, the capture of New York and the New Jersey campaign.

In 1777, he tried to form a Loyalist regiment of free blacks from Boston, but instead was offered command of the Queen's Rangers. The Rangers were one of the most successful regiments during the war – they were never defeated in battle. The Rangers were also one of the first regiments to wear green uniforms, instead of the typical red.

At the Battle of Brandywine, this person saved the life of another famous Mason. He ordered his men to not shoot three fleeing Americans and one of those men was George Washington.

He was captured and made prisoner in 1779 and was released in 1781.

He then returned to England as a Lieutenant Colonel and wrote a book about his experiences with the Queen's Rangers.

He was then appointed as the first Lieutenant-Governor of Upper Canada. He then traveled to Newark (now Niagara-on-the-Lake), which was at that time the capital of Upper Canada. The first meeting of the Legislative Council and Legislative Assembly took place there on September 17, 1792.

On July 9, 1793, as a result of this Mason's leadership, legislation was passed into law to start the process of ending slavery in Upper Canada. The British Empire did not pass anti-slavery legislation until 1833 (effective in August 1834) and the Americans did not pass the first Emancipation Proclamation until September 22, 1862! Obviously, he was a man of strict morals.

He decided to move the capital away from the U.S. border to a safer location. He established the settlement of York (now Toronto) for this purpose.

He began construction of two main routes through this territory to aid in the defense of Upper Canada. The first was Young Street – named after the Minister of War, Sir George Young – and the other was Dundas Street – named after Colonial Secretary Henry Dundas.

In July 1796 he returned to Britain due to poor health.

In 1797 he served as Governor of Haiti (then St. Dominique or San Domingo). After nine months, he returned to England due to poor health.

In 1806 he was appointed Commander-in-Chief of India, but died on October 26, 1806 in Exeter before assuming his new post.

Got it yet? Let's list some quick bullet points to finish it off.

- A town in southwestern Ontario is named after him
- A county is named after him
- There is a lake that bears his last name, but it was named by him for his father
- An island located near Kingston is named after him
- In Toronto, a holiday held on the first Monday in August is named after him

This Mason is none other than John Graves Simcoe. This is a name that I am sure you have heard many times, but now hopefully you have discovered something new about our Brother.

References:

Slavery and Freedom in Niagara. Michael Power and Nancy Butler

Wikipedia – John Graves Simcoe (www.wikipedia.org)

Simcoe and the Queen's Rangers. Jarvis Collegiate, Toronto
(<http://schools.tdsb.on.ca>)

Founding of Toronto. Jarvis Collegiate, Toronto (<http://schools.tdsb.on.ca>)

Archives of Ontario – John Graves Simcoe (www.archives.gov.on.ca)

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. In the Ex. B.P. what are the P.P.'s?

A. The Perfect Points, See the Book of the Work on page 103

Q. In the Ex. A.R., what is G.L.I.T.E.?

A. See the Book of the Work on page 215, a glimmering light in the East.

Q. When is the light over the A. turned on and off?

A. The light is turned on just before the ? seals the ob., and turned off after the explanation. See the Book of the Work on page 177.

Q. When addressing a Bro. who has a title i.e Reverend, Doctor, Colonel, Professor *etc.*, is it proper to include this together with the Masonic title?

A. Masonic titles stand alone and should not be mixed with ecclesiastical, medical, military or educational titles.

The highest title that we can receive is that of Brother. Freemasonry connotes equality, and "he who is placed on the lowest spoke of fortunes wheel is justly entitled to our regard".

BOOK NOOK

Review by R. W. Bro. Wallace McLeod, Grand Historian

COMMITTED TO THE FLAMES: THE HISTORY AND RITUALS OF A SECRET MASONIC RITE

by Arturo de Hoyos and S. Brent Morris. (290 pages, Illustrated). Heresham, Surrey: Lewis Masonic. 2008. £19.99; US\$36.95

Robert Benjamin Folger. M.D. (who lived 1803-1892) was born in Hudson, New York. He graduated from medical school, probably in 1824, and in the same year he was initiated into Freemasonry in Fireman's Lodge, No 368, Brooklyn. He became very active in the Craft, and joined a number of concordant orders. One of his close friends was Dr. Hans Burch Gram (1786-1840), who was born in Boston, and was one of the founders of medical homeopathy in America. About 1807 Gram returned to his ancestral country of Denmark; he was a successful doctor there for seventeen years, and in 1819 he entered a lodge there. On his return to America he apparently brought with him either a written copy (possibly in French) or a memorized version of the ritual of the Rectified Scottish Rite. Dr. Folger found it very exciting, and decided to preserve it by preparing a written copy in English. But in order to keep it confidential, Dr. Folger invented a secret code or cipher (vaguely resembling Egyptian hieroglyphics), and in 1827 he wrote the ritual by hand in a leather-bound notebook. The book was preserved as an attractive puzzle, but the cipher was finally broken about fifty years ago, by W.Bro. Wil Baden, of Henry Clay Lodge, No. 277, New York.

Actually there are three different manuscript versions of the text, which are not identical. They are all transcribed in this volume. The first one (known as "the Macoy Book,") was apparently written in 1827; its transcription covers 36 pages of this volume. The second text ("the Supreme Council Book") is undated, but fills 90 pages. The third manuscript ("The Walgren Book") takes up 38 pages; its handwritten index is dated 1889, but whether that refers to the whole text is not clear.

"The Macoy Book" includes a handwritten letter by Folger, dated July 12th 1827, which is intended to arrange for the future of his manuscript. After his death he bequeaths the text to a friend, who will "preserve the substance in his mind while he commits the manuscript to the flames." (That is the source of the title of this published volume.)

The authors provide a fascinating amount of background material: the historical environment, Dr. Folger's life, abbreviated biographies of several of his friends and associates (including Dr. Gram), and (most exciting) an analysis of the cryptic code, and a summary of its decipherment. Much of the text is similar to the material presented in two books edited by S. Brent Morris and published by The Masonic Book Club: *The Folger Manuscriptæ*, which dealt only with *The Macoy Book* (1992), and *Recollections of a Masonic Veteranæ*, a transcription of Folger's memoirs (1996). I decline to discuss the details of the transcribed rituals of *Committed to the Flames*, but, altogether, this is a fascinating and exciting book.

Erratum: The complete title of the book reviewed in Vol. 22 No. 4 was omitted. The complete title and ordering information follow:

"Upon the Level, by the Square: The History of Prince Edward Lodge, No 18, A.F. & A.M., Picton, Ontario.", by Alan R. Capon. Picton, Ontario, 2007. Pp. xii, 111, soft cover. Lavishly illustrated (174 pictures). Price \$20.00, plus handling and mailing (\$5.00 in Canada). Order from David Hickman, 31 Talbot Street, Picton, Ontario K0K 2T0.

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