

THE
COMMITTEE ON
MASONIC EDUCATION

GRAND LODGE, A.F.&A.M. OF CANADA
IN THE PROVINCE OF ONTARIO

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TABLE OF CONTENTS

EDITORIAL COMMENT	2
THE PORCHWAY PILLARS OF KING SOLOMON'S TEMPLE:	3
MANITO LODGE NO. 90	3
REMEMRER THY CREATOR.....	5
THE ASHLARS	6
A RESTORED MEETING PLACE.....	7
OLD TIME PUNISHMENTS	9
A LITTLE SCRAP OF PAPER.....	10
THE ESSENES.....	11
UNIVERSALITY IN FRERMASONRY	12
THE WARDENS' COLUMNS	13
THIS BUSINESS OF LIVING	14
PERSONAL	16
QUESTIONS AND ANSWERS.....	17
BOOK REVIEWS.....	19
THE MEN'S HOUSE.....	19
FIRST GRAND MASTER	19
A SLICE OF CANADA.....	20

TO ALL CONTRIBUTORS

THE FACTUAL ACCURACY OF AN ARTICLE IS THE CONTRIBUTOR'S RESPONSIBILITY; WHILST EVERY PRECAUTION IS TAKEN TO ENSURE ACCURACY YOUR EDITORIAL COMMITTEE CANNOT CHECK EVERY FACT.

EDITORIAL COMMENT

The fifth year of operation starts with this July, 1984 issue. During these hectic years there have been problems: the scarcity of contributions from readers; technical trouble with the printer; and just the time factor to select and enter into the computer the material for each issue. However, problems are the spice of life and so far all challenges have been met.

Please forward articles for consideration. The Editor is always seeking contributions not only of articles, but of comments on articles; did they appeal to you? was it what you wanted? do you hold a different viewpoint? And, of course, your comments on the newsletter itself are welcome. What type of article would you like to see in the newsletter?

All correspondence should be to the Editor: David C. Bradley, 81 Hillside Ave. W., Ont. M5P 1G2.

THE PORCHWAY PILLARS OF KING SOLOMON'S TEMPLE:

Frequently after identifying the pillars as B or J, I have been challenged as to which is on the right-hand side and which is on the left. The "Manual for Instructors" published by authority of the Grand Lodge of Canada, in the Province of Ontario, states as follows: "In order to determine which is the right-hand pillar, one must imagine himself standing in the porchway of the Temple and looking out."

The Grand Lodge publication, "Beyond the Pillars" gives the following: It was a usual Hebrew convention to take the cardinal orientation from the rising sun. Thus the east was called the 'front', the west the 'rear', the north the 'left', and the south the 'right'." If this convention is followed, the pillar R was to the north of the porch, that is, to the left as one looked out from the Temple.

Numerous quotations from the Old Testament which, taken together, indicate that the 'left-hand' and 'right-hand' pillars are to be identified as though they are being described by Someone inside the Temple, looking out towards the East.

Submitted by R. W. Bro. F. Roy
Weatherdon of Port Elgin Lodge No. 429

MANITO LODGE NO. 90

Manito Lodge No.90 was instituted on December 31st, 1857, following a prior meeting in November of the same year at the home of the first Master. The records from the beginning are intact and indicate a century and a quarter of continuous activity. Manito Lodge was the second lodge to be founded in the County of Simcoe, having been preceded by Simcoe Lodge at Bradford. In the neighbouring county of Grey, one lodge was in existence, St. George's at Owen Sound. Shortly after the beginning of Masonic activity in Collingwood Corinthian Lodge was organised in Barrie. There *is* a record of Manito and Corinthian Lodges being present at a "Union Meeting" held in July. 1858.

Three of our members have attained the high office of Grand Master in the persons of: M.W.Bro. Henry Robertson, Grand Master of the Grand Lodge of Canada, in the Province of Ontario 1886-87; M.W. Bro. James A. Ovas, Grand Master of the Grand Lodge of Manitoba in 1890; and M.W. Bro. George Gillson, Grand Master of the Grand Lodge of Nevada 1904-05. In the early years of the lodge, the meetings were frequently called from labour to refreshment and continued to three and four o'clock in the morning. In this regard the records reveal that a period of four days composed the interval on one occasion. The Annual Masonic At Home or Ball has been a most popular feature of the lodge's social activity throughout the years and in 1861 on the occasion of the first of these happy events, it continued for a period of a week. The interest in the fraternity was obviously very great and active in those early days. It appears from the records however, that through the interest and objections of the wives of the brethren the late hours were finally curtailed and resolutions passed which provided that no new business could be introduced after 10.30 pm. and the J.W.'s toast must be given not later than 12 o'clock midnight, except on the occasion of the Festival of St. John or other special occasions when the time of the toast was advanced one hour. Finally, in 1867 the late hours were abolished at all meetings.

In the early years the lodge did not have a building of its own, but used various rented halls. The present Temple building was completed in 1890 and has this year been designated a Heritage Building. On December 26th in 1890 the first meeting was addressed by M.W. Bro. Henry Robertson. The Temple was dedicated on February 4th, 1891. In all 103 Masters have served the Lodge, thirty-three of whom are still living. We have been privileged to have had 1,036 initiations and 157 affiliations. There have been a total of 60 suspensions. There have been 26 serve in the office of Secretary, one for 17 and another for 15 years, the remainder for two or more. The work of the Lodge is of a high standard due to the continued interest of the members, Masters and Past Masters. Our financial position is very fine indeed. Our Lodge room has been re-decorated and beautified. We are eager and ready to start our 126th year. May the harmony and co-operation of the members continue and may the Most High guide and direct us through the new era which lies before us.

Extracted from the brief history by W.Bro. J.M. McKechnie included in the program for the G.M.'s reception held in Collingwood.

REMEMBER THY CREATOR

When Bro. Chaplain declaims the resounding words of that Magnificent poem, the first seven verses of the twelfth chapter of Ecclesiastes, in my mind's eye I see King Solomon, exhorting in stentorian tones the young men of his court to "Remember thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say 'I have no pleasure in them'".

As I see him addressing those carefree young men, I wonder if he was prompted to do so by the memory of the untimely death of his brother, Absalom, who, in the flower of his youth, died tragically as the result of his rebellious behaviour. It is obvious there is a message here but the language of the King James translation does not make it too clear to the ordinary reader. Being one of those, I asked a clergyman, a member of the Craft, to illucidate.

The first thing I learned was that the message was directed, not to scholars, but to the man in the street and so we find the language used was that of the common man and was replete with homely words and phrases. To-day we call them "colloquialisms." Knowing this, it was easy to see that King Solomon had in his exhortation painted a picture, a dreary depressing, joyless picture of old age, where the "victim" is shown as blind or almost so, a toothless mumblor, a white haired weakling with a weakness which interferes with his sleep. At last he comes to his inevitable destiny, the grave. Then as the body returns to the dust from whence it came, there is also the assurance that the spirit will return unto God who gave it. Such was the picture of old age as King Solomon saw it, a picture which was reasonably true until advances in medical science, together with social legislation have combined to make old age more palatable.

Now there are those who would like to know how we can find all these afflictions referred to in those verses. Let's see what is written about the evil days, when the complaint would be "I have no pleasure in them". These would be the days when the sun and the light, the moon and the stars would be darkened and the clouds, not the bright blue sky, would return after the rain. Sounds as though someone was afflicted with cataracts. There are two more references to ban eyesight. The second is where "They that look out of the windows be darkened". Here we have a colloquialism with 'windows' being used to describe 'eyes'. The last reference would seem to indicate total blindness for "They shall be afraid of that which is high and fears shall be in the way", afraid of walking into something overhead or of stumbling over something under-foot.

As we continue we find our vigorous young man has lost his strength for we read that "the keepers of the house shall tremble". In an agricultural society, where a man earned his living by using his hands, it could truly be said the hands are "the keepers of the house" and we find that they "tremble". Then we learn that "the strong men shall bow themselves" and later that "the grasshopper shall be a burden" a little exaggeration perhaps, but the message is clear.

A toothless mumbler? Here we find a colloquialism for teeth, quite similar to those we use to-day. We say "choppers" and "crunchers". King Solomon used "grinders" and said "the grinders cease because they are few" and again "the doors shall be shut in the street when the sound of the grinding is low". Can you imagine the appearance of one who has lost all his teeth and has no dentures to replace them? Surely "the door is shut in the street" when that happens and the victim reduced to mumbling. White haired? In Canada we speak of "snow on the roof" while in Palestine they saw that "the almond tree flourished". Finally he comes to his inevitable destiny, the grave, his "long home". In discussing this paper with a friend, he suggested I close with a message for Masons. Thinking it over, I feel I can best do this by reminding you young men that time is running out and that there is still time to Remember thy Creator.

Submitted by W.Bro. W. Turpie, Defenders Lodge No. 590

THE ASHLARS

In the J.W.'s lecture we are told that the immovable jewels are the T.B. the R.A. and the P.A. They are called immovable jewels because they lie open in the lodge for the Brethren to moralise on.

Have you ever moralised on them?

Let us for a few Moments deal with the two ashlar. The word ashlar means a block of building stone as it comes from the quarry. The R.A. is just what it says, a rough piece of building stone. Every piece of stone that comes from the quarry is not used in the building just those pieces that measure up to the standard of the builder. Each piece is carefully selected to make sure there are no faults in it, as the workman does not want to waste his time smoothing the stone only to find that it is not suitable for the building.

You will note that the R.A. has all the qualities of the finished product, though in a rough state and that on processing of the stone nothing is added; only that which is unwanted is taken away. The P.A. is of course the finished product, smooth and square, ready for the building. Between the two stones lie the tools with which we can hammer and chisel away at the R.A. to make it perfect.

These stones are symbolical. The R.A. is the E.A. Not everyone that makes application is accepted.

Only those who measure up to the standards of our institution, and who upon investigation of their character prove to have no faults, are considered for membership. Each candidate should have all the qualities that are necessary to build a spiritual temple, faith, hope, charity, virtue, honour and mercy, though they be in the rough state. Nothing is added to his character, but the roughness is chiselled away bit by bit by applying the lessons taught in our ritual to his daily life and smoothed out over the years by the trials and tribulations of life.

By applying the morals taught by the working tools, he can shape his character to be like the P.A., ready to take his place in the building of the Holy Temple.

Each is given a bag of tools, A shapeless mass a book of rules, And each must make ere life is flown, a stumbling block, or a stepping stone.

My brethren, I offer this as one way to moralise on the Immovable Jewels.

Author Unknown.

A RESTORED MEETING PLACE

What can a Mason show and tell his family and friends when they visit the restored meeting place of Blackwood Lodge No.311, Woodbridge; in Black Creek Pioneer Village? For starters he can explain that even before confederation, Upper Canada Masons were making a living in places like the Village, serving on municipal school boards and councils, in the government and as public servants. The Village has 40 buildings where pioneers lived and worked in the era of cottage prayer meetings, open voting and outdoor plumbing.

It can be mentioned that the most recent addition is a typical pioneer Masonic lodge room, thanks to Project HOME (Heritage Ontario Masonic Endeavours) of The Heritage Lodge No.730, supported by Masons from all over the province. Like so Many early lodges, Blackwood met on an upper floor of a building. It is being finished and furnished in vintage style. Nearby is a restored log cabin, the birthplace and Woodbridge home until his death in 1970 of a farmer and market gardener, a member of the local council 1922 to 1935 and of the Ontario Legislature 1945 to 1967. Other buildings are reminders of the vocations Masons have followed.

The doctor's house recalls the dedicated service of so many physicians. The town hall used to be the courthouse and Wilmot Township council chamber in Baden, Ontario. Masons continue to occupy offices in the judicial system, lawyers always have been leaders in the Craft. The publishing industry has provided Masonry with many valued servants. The Village printing office is typical of the shops that produce weekly newspapers and lodge summonses. The post office, of which Black Creek has its own, forwarded them to the brethren. One of our District Deputies is a postmaster and one lodge first met over a post office.

An old newspaper notes that a sleigh and its occupants came out second best in an encounter with a train between Downsview and Concord soon after the line was opened in 1852. Farmer Daniel Stong offers for sale six-year-old oxen, well broken for all types of farm work. Farmers through the years have led our lodges, Several of them are district deputies this year. Shoemakers stuck to their lasts at the boot and shoe repair shop operated by Daniel Flynn who, like so many others of his day, fled from the potato famines of Ireland. In 1837 Queen Victoria began her 63-year reign which saw developments in science, industry, commerce, human relations, sewing machines, automobiles, trains, steamships, telegraphs and penny postage.

Masons worshipped with their families in the box pews, sang in the choir and preached from the high pulpit of Fisherville Church. Lodges got chaplains and other leaders in return. Friday afternoon spelling matches were popular in Dickson's Hill Public school, equipped in the Egerton Ryerson mode In Markham Township in 1861, complete with slates and slate pencils. Teachers always have provided leadership in Masonry, a -number of them are serving as district deputies now. The hand-carved wooden toys in the big Dalziel barn, built in 1809, are models of the 19th century way of life in Upper Canada. Step into the 1856 Laskay Emporium and shake hands with the General storekeeper of the time. Think of the role played by businessmen in our fraternal life.

Watch the teams pulling wagons (sleighs in winter) loaded with tourists and you'll realize there's plenty of work for wagon-makers, livery stable keepers and others associated with the Old Dobbin transport trade. At the cooper's shop there are craftsmen skilled in the art of making and repairing barrels, churns, casks and other wooden containers. Harness makers and saddlers hand-crafted leather items, made and repaired harness. Blacksmiths tended forges, fitted horseshoes, repaired wagons, fashioned hinges, hasps, tools, latches, nails, and in the language of the auction sale posters, other articles too numerous to mention.

At Confederation there were 30 weavers in Ontario, many of them Masons. Volunteer firemen, cabinet makers, broom makers, butchers, millwrights, tinsmiths and a host of other tradesmen ranged themselves under our banners. Many Ontario lodges met in hotels owned and managed by members. The Village Half Way House was once a stop on the Toronto to Kingston stage coach run. A baker presided over the big outdoor oven beside it, using flour from Roblin's mill, which was powered by a waterwheel. Visitors to the Village can proudly state that our members were numerous among the pioneers who with boundless faith and incredibly hard work transformed a wilderness into a nation that is the envy of the world. Truly they builded better than they knew. Long may their kind continue.

Like early lodges, village homes were heated by big box stoves. Sometimes the first member to arrive for the meeting lit the fire. Usually it was the tyler's job to make sure that there was plenty of split firewood on hand and to clean and replace the stovepipes. Just like home. Tallow candles and coal oil lamps provided light during the long winter evenings in the homes and at lodge where the tyler had to keep the lamps filled and the wicks trimmed. Thus was the light of masonry kept burning brightly and it will continue to shine in the reconstructed lodge room on Maple St. in Black Creek Village.

Prepared by the Editor of the Grand Lodge Bulletin, R.W. Bro. R.W. McConnell.

OLD TIME PUNISHMENTS

The following extract from Old Time Punishments by William Andrews, F.R.H.S, Hull: Wm. Andrews & Co., 1890, p. 212, and also printed in the Transactions of A.O.C. Vol. 29, 1916 may be of interest to members:

In the curious ordinances which were observed in the reign of Henry VI for the conduct of the Court of Admiralty for the Humber are enumerated the various offences of a maritime connection, & their punishments. In view of the character of the court, the punishment was generally to be inflicted at low-water mark, so as to be within the proper jurisdiction of the Admiralty, the chief officer of which, the Admiral of the Humber, being, from the year 1451, the Mayor of Hull. The court being met, and consisting of "masters, merchants & mariners with all others that do enjoy the King's stream with hook, net, or any engine," were addressed as follows: "You masters of the quest, if you, or any of you, discover or disclose anything of the King's secret counsel, or of the counsel of your fellows (for the present you are admitted to be the King's counsellors), you are to be, & shall be had down to the low-water mark, where must be made three times, O Yes! for the King, & then & there this punishment, by the law prescribed, shall be executed upon them; that is, their hands & feet bound, their throats cut, their tongues pulled out, & their bodies thrown into the sea."

A LITTLE SCRAP OF PAPER

Our most priceless possession is a little scrap of paper, 2 1/2 by 4 1/2 inches. It has no intrinsic worth; it isn't a bond or a receipt for anything of material value. It is our membership card in a lodge of Ancient Free and Accepted Masons. It tells us that we have entered into a spiritual and material kinship with our fellow masons to practice charity in word and deed, to forgive the faults of our brethren, to hush the tongues of scandal, to care for the crippled, the hungry and the sick, and to be just to all mankind. This little scrap of paper tells us that no matter where we travel in the world we are welcome to visit a place where good fellowship prevails among brothers and friends.

It tells us that our loved ones, our home, our very all are under the protection of every member of this age-old, world wide fraternity, who have sworn to defend and protect ours as we have theirs. It tells us that should we ever be overtaken by misfortune, the hand of most every mason on the face of the earth will be outstretched to aid and assist in our necessities.

And finally my brethren it tells us that when the final page of our book of life has been turned, there will be gathered in our lodge room, friends and brethren who will recall our virtues, though they may be few, and who will forgive us our faults though they be many.

This extract from the Indiana Freemason was submitted by R. W. Bro. C.F. Godwin of King George V Lodge No.498.

THE ESSENES

This Jewish sect was one of three in existence at the time of Jesus Christ. One of the early references to Essenism is made by Josephus, a Jewish philosopher, who wrote that they were in existence about 166 B.C. Other sources are Philo another Jewish philosopher, Pliny, Solinus and Porphyry, all heathen writers and two Christian church historians, Eusebius and Epiphanius. The Essenes lived a pure, spartan life; in fact so strict were their laws that they withdrew completely from contact with any other Jewish group and thus formed a separate, almost monastic school. It was essentially Jewish in character and was intolerant of others. Their members practised celibacy, they held all things in common and thus no distinction of rich or poor. As a result of the abstinence from marriage the group decreased in numbers. Their only means of membership continuance was therefore by initiation. All initiates went through various degrees, which were reflections of the piety and holiness of the one taking the degrees. Each member was assigned to a task as they had to procure all their supplies.

The new member went through two stages in the course of three years and, at the expiration of that time, he became a full member. There was also a third degree in which the initiate was bound by a solemn oath to love God, to be just to all men, to practise charity, maintain truth, and to conceal the secrets of the society. The three degrees were those of Aspirant, Associate and Companion, but these were further divided into several ranks indicating the state of holiness which had been attained. Their strictness and stern adherence to their principles mark them as a truly remarkable society. Although certain of their ways parallel those of the Freemasons, there is no real evidence to suggest that the Essenes and the Freemasons had the same origin.

The Editor

UNIVERSALITY IN FRERMASONRY

'Let a man's religion, or mode of worship, be what it may, he is not excluded from the Order, provided he believes in the Architect of heaven and earth and practises the sacred duties of morality.'

'But if you discover him to be a true and genuine brother you are to respect him accordingly.'

These quotes are familiar to every mason. They can be found in your B. of C. in the "Charges of a Free Mason." If you my brother had taken your obligation in India four Volumes of the Sacred Law would commonly be found on the altar; in Singapore seven, Parsees, Hindus, Muslims, Sikhs, Christian Holy Bible, Jewish Old Testament and Buddhists Dhammapada. You would be admitted into Freemasonry using the volume of your choice and your religion, universality exemplified.

Why in our jurisdiction are we so "narrow minded"? We continue to provide invocations at our assemblies, the grace at our banquets and the blessings at our functions by asking for aid and assistance in the name of Jesus Christ or other New Testament dogmas and connotations. Our world is small now, we have many faiths attending lodges in Ontario, should we be so unkind? Granted the majority of our masonic membership in Ontario practice Christianity, however, we must remember many of our brethren are not so congregated under this banner. Must they repeat or listen to our catechisms when they do not practice or recognize these teachings as their own?

This is hardly cricket! Whether you consider it right or wrong, proper or improper, is it just? Is it polite? Surely we are educated enough in sound ethics, adequate diction and eloquent discourse to provide a universal message for all masons. R.W.Bro. Charles Sankey, honorary member of the G.L. Board of General Purposes, passed on some notes prepared for the Wardens and Masters by P.G.M., M.W. Bro. P.H. Campbell of Saskatchewan. Here are some excerpts from his notes:

Grace and Invocations

As Masonry is a Universal fraternity with members of various religious faiths, an Invocation, Prayer or Grace should be universal in text and not related to any particular religion. The following are some suggested texts:

Prayer.

Heavenly Father, strengthen us in love and understanding of each other, and keep us from envy and jealousy, in little things or great, so that we may rejoice in seeing Thy Work on earth done by others, as much as by ourselves.

In Thy Holy Spirit guide and inspire us in all that we do, and grant us a vision, which will open to us a clearer prospect of our work, together with the courage that conquers disappointments. Save us from all lack of discipline in mind and will, that may hinder us in our purposes of Brotherhood in this Fatherhood. Amen.

Think about it for a while and when you are asked to invoke a blessing to the Great Architect at any masonic assembly, do just that. No one will be offended, harmony will reign supreme and you will exemplify "universality".

Prepared and submitted by R.W.Bro. W.R.Pellow, Chairman of the Grand Lodge Committee on Masonic Education.

THE WARDENS' COLUMNS

The S.W. has placed before him a column which is representative of the right-hand pillar that stood at the porch of King Solomon's Temple. The J.W. has a similar column placed before him which is representative of the left-hand pillar that stood at the porch of King Solomon's Temple.

The column of the S.W. is erect during "labour" in the lodge, while that of the J.W. is lying down. At "refreshment" the S.W.'s column is lying down and the J.W.'s is raised. If the W.M. finds it necessary to "call off" the lodge for a period of time (the temporary suspension of "labour" in lodge without passing through the formal ceremony of closing), the S.W.'s column is lowered and the J.W.'s raised. The lodge is in the hands of the J.W. during the "calling off". During the "calling on" of the lodge the S.W. raises his column once again as the lodge is now in his hands, and the J.W. once again lowers his column.

The main reason for this procedure is to draw a readily noticeable distinction to the lodge brethren that the lodge is officially opened or called on, at labour or whether it is officially closed or called off, at refreshment. This custom originated in the early days when lodges met, conducted work and refreshment all in the same room.

Warden's columns seldom look anything like the two pillars that stood at the porchway or entrance to King Solomon's Temple. They are made in various sizes and shapes. They may, or may not include the symbol of the S.W. and J.W. Most are made of wood with a highly polished walnut finish. The traditional column is about 18 1/2 inches high with about a 4 inch base. Some columns are Corinthian, Ionic or Doric in design. There possibly are some that are just representative of pillars.

Submitted by W. Bro. A.R.P Golding of Royal Arthur Lodge No.523.

THIS BUSINESS OF LIVING

We are all concerned with this business of living in its widest sense, sustenance of the physical and development of the moral and intellectual being. The problem of making a living faces all of us: keeping a job; providing for our families, today and in the future. This is not always the easiest task in the world and, consciously or unconsciously, we make decisions daily which are our way of meeting the problems that are the result of having accepted certain principles and precepts as the basis of our lives. Making a living is not an easy task, especially in today's changing environment. The workplace has changed dramatically: machines have replaced the workman and the individual has little input to his job objectives.

Even the family faces changes and has been the subject of much criticism in recent years. Some so called experts have gone so far as to predict the end of the family as a unit in our society. Recent easy divorce laws in many countries and the likelihood of similar laws in Canada would appear to reinforce such opinions. This business of living is not an easy matter, particularly in family relationships, but we should all remember that the 'family' is the basic institution of society, there are no alternatives or substitutes, no matter how attractive or well- intentioned they may appear at first sight.

Fifty years ago we also went through a period of economic depression and social change, but there was much less in the way *of* social programs which are in place to-day. But we survived, and it was the visions of the young men of those depressed years who brought into fruition the social programs of to-day.

Throughout life there are temptations of wanting to postpone living, catch up at our own convenience, a sort of a delayed vacation idea. Let's not kid ourselves. The fraction of time which has just now passed will never return again. There is no stopping the clock. If not easier, can we not make this business of living a little happier? By happiness I don't mean that on all occasions we must have a fund of laughter and ready wit, but a comfortable inner peace, which comes from living our lives to the fullest each day.

Create your own happiness; the more your own experiences stand for something, the greater your chance for living happily. No one can escape the fact that life has its high spots when everything seems rosy. At the other end of the scale there are the low spots, when most things seem to go wrong. However, between the high and the low spots there is a middle ground where the vast majority of our experiences in life are solid and meaningful. Of course living happily means something different to each person. For many, wealth seems to stand for happiness. Money of itself will not buy happiness. We need money to pay for necessities. We also need a good solid balanced way of looking at life and be able to say when the going gets tough "I can take the good with the bad." It is the same kind of outlook that will make one say "I'm going to give life all I've got" instead of whining about life owing me a living. The basic ingredients for happiness are good health, a satisfying job, friends and a solid and meaningful philosophy of life. One of the soundest outlooks on life was expressed by Dr. Carl Winters when he said "Service to humanity is the best source of life".

As we look back at the world of yesterday, we are amazed at the technical progress we have made. Thirty or forty years ago who would have dreamed of men walking in space, of coloured television or of home computers. However, progress isn't always good for us because it makes everything so easy. I wonder in these fast changing times if we are forgetting one of the basic lessons of Freemasonry, which is the foundation stone of this business of living, I mean morality: the integrity of the individual runs through all of our philosophy. The man who does his duty; the man who respects his family and his friends; the man whose dealings are marked by uprightness; the man who is just with his employees, honest with his employers; the man whose word is as good as his bond; that is what Masonry teaches from first to last. Today's world needs these teachings.

In this business of living there is also one basic desire in all of us. Henry James, the American philosopher, many decades ago expressed it quite simply in the the words: "The deepest principle in human nature is the craving to be appreciated." In Masonry we have but one goal: to discover the good- ness and greatness in each other and confer on each other the dignity of brotherhood, in other words, to appreciate each other. In this business of living it is this sense of mutual appreciation which is the heart of our fraternity. That is why we continue to have a mission in this world, and always remember the Masonic size of the individual member is far more important than the numerical size of the Lodge.

Prepared and submitted by V.W. Bro. J.C. Wotherspoon of Fairbank Lodge, No.592.

PERSONAL

A newsletter printed by District 7 has been brought to our notice. The Editor is W. Bro. M. Donin of Palestine Lodge. It is called News Briefs and certainly lives up to its name, judging by a reading of the February, 1984 issue. It is packed with items of interest concerning District 7, and is a lively publication.

Also one other newsletter called Wellington District Reviews has been given to me. The Editor is W. Bro. R.S. Fulkerson. The banner bears the message "A newsletter of interest to the Masons of Wellington District" and the Editor has combined news of people and lodges with a brief educational item to produce a useful booklet.

SUBSCRIBERS' QUESTION

A query was received and passed to W. Bro. A.R.P. Golding concerning an article by him which was included in the April, 1984 issue. The article had stated that the position of the two great pillars was based upon the point of view of someone outside the Temple. The questioner felt that it should be from the inside looking out. W. Bro. A.R.P. Golding's reply is given below:

The biblical and theological explanations invariably imply that the only logical explanation as to the location of these two great pillars must be as viewed from the external fore front. To be set up or reared up would have to be from the

forefront as viewed from the external vantage point. They were not just placed there to enhance the beauty of the temple. They were memorials to the pillar of cloud that overshadowed by day (left hand) and the pillar of fire (right hand) the pathway of the children of Israel as they travelled to the Promised Land according to the commandment of God.

It would appear that somewhere along the line in early ritual someone has seen fit to switch names of the pillars to conform to architectural thinking: the rising of the sun in the east and setting in the west: all kinds of theories as to whether the temple really was situated east and west, the exact location of the pillars. There still exists ~any plates depicting the pillars in the mode I have stated. Unfortunately, no one can say with any degree of accuracy which is fact and which is fiction. Bro. Golding also refers anyone to the book “ King Solomon's Temple in the Masonic Tradition” by Alex Horne pps. 206 and 207. Bro. Golding states that Bro. Alex Horne's belief is that the pillars are viewed from the outside looking in. Bro. Golding concurs with this statement.

QUESTIONS AND ANSWERS

Question 1: Explain the significance of the candidate's dress in the first degree. Why does he bare his R.A., L.B. and K. and why is he slipshod? When did this first originate?

Answer: The sum total of these procedures were not standardized in England until 1813 -1816. The individual items came into use at various times and the records are very scanty. The 'L.K. bare' appears in the Dumfries No.4 M.S. dated 1710. The 'N.L.B.' appears in Masonry Dissected 1730 and the Wilkinson M.S. 1730. Slipshod and other hints relating to clothing, appear in a curious O & A in Masonry Dissected:

Q. How did he bring you.

A. Neither naked nor clothed, barefoot nor shod...

The French exposures, from 1737 onwards, say that 'he is made to wear his left shoe as a slipper'. The bare R.A. came in much later and I have found no explicit record of that until the 17ROs, in Preston's First Lecture. The Graham MS, 1726 says 'poor penny-less and blind...' and also 'half naked, half shod, half barefoot, half kneeling, half standing'.

As to the reasons for these preparations: The candidate is slip- shod, as a reminder that the lodge stands on Holy Ground (Exodus 3. v5) and to confirm the bond in the obligation (Ruth IV, vv 7,8). The bare R.A. to show that the candidate carries no weapons. The N.L.B. to ensure he is male and the left is nearest the heart. The L.K. because Christian brethren take their obligation on the L.K. These are the traditional reasons, but practices are not uniform in different countries.

Question 2: Why is the sun over the J.W.'s chair and the moon over the S.W.'s chair if the S.W. is in charge during the work of the lodge and the J.W. in charge during refreshment, or not at work?

Answer: Two unrelated problems are linked here, which were not designed to fit logically with each other, though they are not really incompatible. Perhaps the best explanation will appear if we trace how the sun and moon, J.W. and S.W. got into those positions. In our earliest ritual documents, we read frequently of 'three lights' candles, standing in various indeterminate positions. An exposure of 1724 said that they stood 'East, South and West', (clearly implying the course of the sun at sunrise, at meridian and at sunset, though this was not mentioned in the text). In *Masonry Dissected*, 1730, the 'Three Lights' are still... situated 'East, South and West' and they represent sun, moon, and Master- Mason and the same text says that both Wardens stand in the west.

In operative times, when the masons worked with hammer and chisel, there was only one Warden in charge of the craftsmen; he was a 'progress-chaser' and it was his duty to ensure that nothing disturbed the progress of the work. In non-operative lodges certainly before 1730, there were two Wardens and some time between 1730 and 1750, when, for ritual purposes, it was deemed advisable to allocate specific duties to each, the S.W. remained in charge of the lodge at labour, and the J.W. was placed in charge of the lodge at refreshment. The earliest ritual text that describes this is *Three Distinct Knocks*, 1760, where the W.M. is in the East, and for the first time, the J.W. is in the South and the S.W. as before in the West. In the opening ceremony the J.W.'s duty is:

The better to observe the Sun, at high Meridian to call the Men off from Work to Refreshment and to see that they come on in due time.

Notice the J.W. only called the lodge to refreshment at the midday break and it seems to me that the points raised by the Question are not incompatible. In the course of this lengthy answer I have tried to show:

1. How the three. lights, E.S. and W. came to represent the daily course of the Sun.
2. How the J.W. and S.W. arrived at S. and W. and acquired the Sun and Moon emblems on their chairs.
3. Row the J.W. duties came to be allocated.

The real problem is how to reconcile the E., S. and W. with the 'Sun, Moon and Master', the traditional reply which still appears in our modern ritual. After much study, I am convinced that if we said 'South, West and East', that problem would disappear as well.

The above questions were assembled by R.W. Bro. F.J. Bruce, Chairman of the Library Committee, and answered by the late w. Bro. Harry Carr of Quatuor Coronati Lodge No.2076 ER.

BOOK REVIEWS

THE MEN'S HOUSE

by Joseph Fort Newton

This is a collection of Masonic papers and addresses, containing some thoughts on principles, practice, personalities, and prophecy as these concern Masonry.

FIRST GRAND MASTER

by Bruce M. Pearce

William Mercer Wilson (1813-1875) was a great Mason; you will find a brief appreciation of his Masonic activities on page 44 of Beyond the Pillars. But in other respects as well he lived a full and useful life, as lawyer, newspaper editor, public servant, municipal official, county judge, and colonel of militia. This convenient pocket- sized book draws all the details together. Its author subsequently served as D.D.G.M. of Wilson District in 1940-1941. He includes

many exciting stories: how William Mercer Wilson helped set fire to the rebel steamer Caroline above Niagara Falls in 1837; how, during the height of the American Civil War, he journeyed through the battle lines to the southern states; how, as a County Sheriff, he broke up a heavyweight championship boxing match near Port Dover. And in passing, the biography gives some notion of the breadth, scope, goodness, and grandeur of the man.

The above reviews were prepared by R.W. Bro. Wallace E. McLeod.

A SLICE OF CANADA

by Watson Kirkconnell.

This is an autobiography arranged in representative segments of his life: his education, his travels, his various appointments and one dealing with his Masonic interest. It is well written and eminently interesting because of the description of his own experiences through a full life. The most interesting chapter to a Mason is the one concerning his membership in Masonry. He joined Faithful Brethren Lodge No.77 in Lindsay in 1920, and in 1950 he joined a lodge in Nova Scotia and became its Master in due course. The chapter on Masonry forms a healthy questioning curiosity about its history. In a brief superficial scrutiny he provides his thoughts on the antiquity of the Craft.

Most of the author's life was spent in the university environment, though he found time to be involved with religion, politics and the arts. An interesting story of a personal Canadian life.

There is a new book available for those interested in further literature on Joseph Brant. It is called Joseph Brant 1743-1807; Man of Two Worlds by Isabel Thompson Kelsay. One other book that could be of interest to those who wish to research Indian history is Tecumseh and the Quest for Indian Leadership by R. David Edmunds.

The Editor