

THE
NEWSLETTER

OF THE COMMITTEE
ON
MASONIC
EDUCATION

“Each Mason is enjoined to make a
daily advancement in Masonic knowledge”

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

WINTER 1989

VOL. 8 NO. 3

TABLE OF CONTENTS

LETTERS TO THE EDITOR.....	6
SYMBOLISM AND OUR MASONIC APRON	9
THE BORDER.....	9
THE FLAP.....	10
THE RIBBONS.....	10
THE ROSETTES.....	10
THE CORD.....	11
THE RELATIONSHIP BETWEEN FREEMASONRY AND THE ANCIENT MYSTERIES	11
GOD’S ACRE : THE OLD ST. THOMAS CHURCH	13
NOTEWORTHY CANADAIN FREEMASONS.....	16
ALFIO DE GRASSI (ABOUT 1813 – 1873)	16
VINCENT CLEMENTI (1812 – 1899)	17
FREEMASONRY IN THE ROYAL CITY PART 2.....	19
WILLIAM CHARLES WHITE	21
MIRACLE IN STONE	24
QUESTIONS AND ANSWERS.....	26

EDITOR

R.W. Bro. Robert A. Barnett

EDITOR EMERITUS

R.W. Bro. David C. Bradley

EDITORIAL ADVISORS

R.W. Bro. John W. Auckland

R.W. Bro. Lloyd W. Lawrence

R.W. Bro. Gerald E. Macdonald

W. Bro. Norman Pearson

R.W. Bro. Robert T. Runciman

W. Bro. William M. White

Annual Subscription Rate: \$10.00

4 issues per year (quarterly)

Hardbound Edition: \$12.00

Includes 4 issues in one volume.

SEND ORDERS/PAYMENTS TO

‘Masonic Education – Newsletter’

c/o Robert A. Barnett – Editor

P.O. Box 4217

London, Ontario

N5W 5J1

TO ALL CONTRIBUTORS

The factual accuracy of an article is the contributor’s responsibility. The opinions expressed by the authors do not necessarily reflect those of the Grand Lodge, A.F. & A.M. of Canada, in the Province of Ontario, nor of the Committee of Masonic Education.

Size of Article: Materials submitted for the Newsletter should reflect consideration of both the physical size of the publication and, and the readability of the piece. Our pages run 300 – 325 words per page so a **maximum** of about 1200 – 1300 words is the limit. Articles can also be one-paragraph notes of interest, or any

length in between. Longer articles of special merit could be printed in sections over several issues.

Credits: Where possible, please include credit for your information sources. Because of the nature of The Newsletter and its source of material (volunteer contributors), there has never been an effort made to seek permission to reprint. There has always been a credit mention for a source when it has been known and also for the contributor's name and Lodge.

If any of the material in The Newsletter is reprinted, we ask that the acknowledged credits be included as well as a mention of The Newsletter issue. Use of information from The Newsletter publication should be encouraged. We appreciate receiving a copy of any publication in which the material from The Newsletter appears.

An Invitation: The Newsletter is published by The Grand Lodge Committee on Masonic Education. We welcome responses from all our readers. If any of our contributors or subscribers have access to historical information about their District, or religious or political leaders. Careful research of material made available should provide some interesting information for Newsletter readers. It would also help to educate us all about the contributions of individual members, Lodges, and Districts – to the history of our country, provinces, and our villages, towns and cities. We need to know more about each other and about the part that Canadian Masons have played in our history. Can you help?

Subscription Expiry Dates

You Have Been Asking: How to tell when your subscription expires. There is a way for you to identify your subscription expiry date by looking at your computer produced mailing label on the envelope that brings your Newsletter. The computer presently in use can record and print a telephone number on our labels but not an expiry date! The use of the ability to print the telephone number is being fudged a bit to identify expiry dates. That means that if your label shows a line under your address, **Tel (810)** it tells you that your expiry date is **1988, 10th** month(Oct.). If the label reads **Tel. (902)** it indicates an expiry date of Feb/89. Our printer maintains, on a computer, the complete subscriber name and address list, and it also generates and applies the mailing labels for each issue. The renewal notices are included in each envelope when the label indicates that the expiry date is coming up soon.

If you miss an issue, or change your address, drop us a line as soon as possible so we can keep our records in order.

**Masonic Education – Newsletter
c/o Robert Barnett
P.O. Box 4217, London, Ont. N5W 5J1**

NOTICE

BRETHREN: The Committee on Masonic Education is still offering its challenging **Correspondence Course** throughout the Grand Jurisdiction. Because of the interest that continues to be shown, it is now being offered in a new format. That same twinge of excitement, that same challenge, that same desire to delve into and find out more about the Craft is there – all we have done is to separate the four programs so that **YOU** may now choose in which order you wish to complete only one – or you may choose to complete two of the four offered – or all four – you may take as many, or as few, of the programs as you wish and in the order you wish.

Upon the completion of each program a certificate will be awarded, but to become a member of THE COLLEGE OF FREEMASONRY, you still must complete all four programs.

The Cost for each program is \$20.00 payable in advance to:

Edsel C. Steen, In Trust
286 Lorne Avenue
Tillsonburg, Ont. N8A 3Z2

Brethren, a real opportunity – don't miss it – broaden your Masonic knowledge – EDUCATION IS THE KEY TO YOUR MASONIC FUTURE.

A supply of the Application Forms is being forwarded to your District Education Chairman. Be sure to contact him. Good Luck!

LETTERS TO THE EDITOR

Many subscribers have taken the time to express kind words about The Newsletter and to offer encouragement and suggestions. Some are ‘regulars’ who pass along information of interest, which either gets printed or is added to a steady growing file of future reference material. Some correspondence takes the form of a question which is either answered person to person or is used as part of the Questions & Answers portion of the Newsletter. In all of these – there could be a considerable lapse of time before the material can appear in print.

For your interest – the following are samples of questions that will be answered after the appropriate research provides suitable information.

Question: ‘Respond in the usual Masonic manner / fashion.’

Where did this terminology come from? Is there really a ‘usual Masonic manner’ and where is it recorded for our instruction? (Our thanks to Jack Pell, Ottawa,)

Question: Where did the letter ‘G’ first appear as a part of our Square & Compasses Emblem?

I notice that it is not used in this manner in Austria. Is this usage not universal? (Our thanks to Nick S. Mahara, Ottawa.)

Sometimes subscribers will forward information that adds to the material that was available for an article already published in The Newsletter. This, too is added to the file about the article for future reference. The article in Vol. 8 No. 1 (page 7) ‘Ancient Symbolic Penalties’ which covered an address by M.W. Bro. K.W. Aldridge P.G.M., Grand Secretary, Grand Lodge of Quebec, has drawn several comments. One of the most interesting letters came from R.W. Bro. M. Keith McLean, D.D.G.M. Hamilton Dist. ‘A’. He mentions a discussion he had with a Mason from Wales who was vacationing in Canada. The discussion was about the ‘Ancient Symbolic Penalties’ and the confusion created a Lodge level in The United Kingdom by some Lodges dropping them and some referring to them in the lectures. R.W. Bro. McLean echoes M.W. Bro. Aldridge comments expressed in The Newsletter article – ‘That We Continue To Treat the Symbolic Penalties for What They are – Strictly Symbolic’.

R.W. Bro. McLean then added a reference to the words of M.W. Bro. Hilmer W. Neumann, M.D., Grand Master of Ohio (1986), as stated in his report of Fraternal Correspondence in the Annual Communication of Grand Lodge of

Canada in the Province of Ontario, 1988, page 102:

‘Symbolic Freemasonry has long adhered to many ancient symbolisms; among them are the penalties of the various obligations. You are hereby advised that the only penalties imposed by are Fraternity, after being found guilty of a violation of Masonic Law, are; 1. Reprimand; 2. Suspension; or 3. Expulsion. All other references to penalties are symbolic in nature and not practiced.’

M. W. Bro. Neumann, M.D. has recommended that this paragraph be a paste-in- note to be placed in the front of all Rituals of The Work.

Finally there is one ‘subscriber’ who passes along the regular notes filled with suggestions for future articles (including who to contact for research or to submit an article.) R.W. Bro. David Bradley’s continued keen interest in The Newsletter remains a source of great strength. As an observation in his last letter, he also comments on the dedication of our D.D.G.M.’s, especially those in districts where alone makes a heavy demand on their personal lives and physical stamina. He notes for instance that a D.D.G.M. located in Thunder Bay would visit; Red Rock (60miles), Terrace Bay (132 miles), Geraldton (170 miles) Hronepayne (300 miles) as well as the eight Lodges in Thunder Bay. We can guess at the effort and the time and expense involved for travel for a D.D.G.M located in Terrace Bay (264 miles round trip to Thunder Bay) or Hornepayne or Geraldton. R.W. Bro. Bradley states that these dedicated Masons deserve a hearty cheer and much encouragement. Your editor thought it appropriate to pass along Bro. Bradley’s observations, so we could all take a moment to reflect upon and appreciate the continuing display of dedication represented by our brethren who keep Masonry flourishing in areas where great distances are a daily penalty.

All of the comments, kind words, suggestions, questions, and information received by your Editor are appreciated very much. The present inability to respond to each is regretted, and it is hoped that it will not dampen the willingness of Newsletter subscribers to continue to contribute and comment. The Newsletter could not exist without your support and your contributions of articles and information.

***** NOTICE*****

‘Guide to Masonic Reading’ is the latest pamphlet published by the library committee of Grand Lodge. It is a sample listing of Masonic Publications and resource materials available from Grand Lodge Library.

The pamphlets are being made available through each Lodge Secretary in every district.

Further questions about our Grand Lodge Library can be addressed to:

**Mr. George Wilkes
Grand Lodge Library
361 King St. (w)
Hamilton, Ont.
L8P 1B4**

SYMBOLISM AND OUR MASONIC APRON

Symbols have since antiquity been a useful and favourite method of communication. All writing has evolved from stylized pictures of real objects in our environment. Egyptian hieroglyphics may in form be closer to the actual shape of the real object, but the idea they convey is not any clearer than the letter symbols we organize together into a word in modern English.

Symbols convey in clear and concise manner a definite message. Some symbols are universal. They are immediately understood by a vast audience. The giant golden M is as easily recognizable in Moscow as it is in Toronto for a Big Mac, shake and fries. Other symbols are only significant to those who have been initiated to their meaning. Masonic symbols are of this latter category. The ritual informs the candidate that Masonry is a beautiful system of morality, veiled in allegory and illustrated by symbols.

The most personal item of the collection of Masonic symbols that every Mason possesses is his apron. When we stand before the S.W. and are presented with our apron we learn some of its symbolism.

First, we learn that the apron is a symbol of the bond of friendship that all Masons are enjoined to build and share.

In our daily life the apron reminds us of our search for a purer more meaningful life style. In the Second Degree this idea is expanded to include a constant search for knowledge so we may be better able to perform our daily work and learn to appreciate the works of God. The markings of the M.M. apron demonstrates the progress we have made in the Craft and reminds us of our acceptance of each other as brother Masons.

However, our aprons' symbolic significance goes beyond what we are told in the West.

THE BORDER

The M.M. apron has one half inch (51 mm.) shy blue coded moiré' ribbon. The colour reminds us of the heavens and our declaration to the glory of God. This border is in five separate segments. Five can hold a lodge. There are five order of architecture, five human senses and five points of fellowship.

THE FLAP

The flap is triangular. The Triad or number three is a reoccurring symbol throughout our Masonic Life and ritual. We were first interviewed by a committee of three before our petition for membership was accepted for ballot. We were asked three essential questions. We later learned there are three degrees and that each degree has three distinct knocks. We first approach the alter by three steps and there are three great pillars to support us as Masons.

THE RIBBONS

The two ribbons are symbolic of the two great pillars that stood at the entrance to King Solomon's Temple.

Attached to each ribbon are seven metallic tassels that remind us of the seven Liberal Arts and Sciences. The seven years it took to build the temple and the seven or more Masons who are needed to make our Lodges perfect.

THE ROSETTES

The three rosettes are not only decorative and mark our rank as M.M., but re-enforce the importance of the number three. Three is the chief mystic number of all time. It is the beginning, middle and end; it is birth, life and death. Learning focused on three with reading, writing, and arithmetic. Our three most significant heavenly bodies are earth, sun and moon. Three contains the idea of unity and completeness for both Masons and Non-Masons alike.

The reoccurrence of the number three, five and seven on our aprons is significant and when these numbers are added their sum is fifteen. Tradition informs us that there were fifteen fellowcraft who presided over the workers at the construction of the Temple and there were fifteen steps in the winding stairs of the Temple. Fifteen was the sacred number among the ancients because the letters of the holy name for God were in numerical value equal to fifteen.

THE CORD

The girdle or cord has a functional use. It binds the apron to us. This action of binding should remind us how we are bound to our Masonic principles and to each other.

The humble garment of the ancient stone labourer has become our proud badge. When we wear it, we openly demonstrate to everyone that we are Masons. To each other our aprons mark us as men who are committed to the teachings of the Craft and a belief in universal friendship and brotherly love. To ourselves the symbolism of the apron can be our guide to clearer understanding of the Masonic way of life.

Submitted by W. Bro. Norman S. Madill of The Lodge of Strict Observance No. 27, G.R.C. Stoney Creek, Ont.

THE RELATIONSHIP BETWEEN FREEMASONRY AND THE ANCIENT MYSTERIES

Every man who joins a Freemasons Lodge has a natural curiosity to find out as much as he can about the origins and history of the Craft. When he reads the ritual he is struck by the many allusions to ancient mysteries and if this natural curiosity is not channelled in the right direction one of two things is likely to happen. He may give up, discouraged because what he has seen is incomprehensible or he may accept what he reads literally and as a result will draw many wrong conclusions.

The constant reference to biblical stories with excerpts from the Old Testament and other sources tends to lend credence to the myth that there is a direct link between Freemasonry as practiced in our Lodges and these Biblical sources. However plausible it may sound there is nothing at all to substantiate such a link!

No less a personage than M.W. Bro. John Ross Robertson, the founder of the Toronto Telegram, a Past Grand Master of the Grand Lodge of Canada in the province of Ontario, an historian and classicist has left us this message: 'From my research into this matter, I can find no substantive evidence that there is any evidence which would lead me to the conclusion that there is any evidence of a

direct link between the Old Testaments and Freemasonry; which would substantiate a claim of direct descendancy to Masonry today and the workmen mentioned in “Holy Writ”.’

All things considered this line of research is in itself only of academic interest because there is more to Masonry than the dry bones of speculation.

For anyone studying Masonic literature and comparative religions, the remarkable presence of common factors, common beliefs, doctrines, practices and symbols whether they are ancient or modern, civilized or barbarian, eastern or western, Christian or Pagan is quite remarkable. Regardless of the separation by virtue of knowledge, morals or customs between the great religions of the world they employ or exemplify certain of these symbols in common with each other.

Masonic literature abounds with examples of the use of some of these symbols which are displayed prominently in Lodges. In fact, many authors take great delight in showing that a certain symbol is ancient and universal and at the same time fail to go further and explain the reason for this antiquity and universality. In other words, they are content to point out that a symbol is being used but there is no solid evidence that its use ties Masonry directly to the source of the symbol. Just because it is used does not automatically establish a viable connection to any one religion.

For instance, the symbolism attached to the construction of King Solomon’s Temple is said to symbolize perfect development of mind and character because tradition dictated that King Solomon’s Temple was the most perfect structure ever erected. Nowhere does it imply that Freemasons are directly linked to the workmen referred to in the Old Testament. It is used by Masons in order to illustrate the many moral lessons to be taught and consequently it has been used quite freely and effectively.

There is no question that we can trace, and obtain direct evidence of the founding meetings of modern Masonry and there is little doubt that these early Masons used symbols which were the popular currency of their day. These symbols were used to illustrate and highlight the lessons. They became much more relevant when they were tied to something or someone in antiquity to teach a lesson or illustrate a moral point. Unfortunately this connection is misunderstood and there is now confusion and irrelevancy to upset the brethren whereas there should be clarity and understanding.

Because this happens we should seek to have it clarified. On the contrary, Masters are enjoined when installed in the Chair of King Solomon that they will without exception adhere to the ritual of the Lodge as laid down by their Grand Lodge, and this includes the symbolic use of ancient mysteries as contained in the work. The ancient mysteries that Masons, among others, use are The Mysteries of Osiris (Egypt); of Mithras (Persia); of Adonis (Syria); Of Dionysus, Bacchic and Eleusis (Greece) and the Druids (Gaul and Britain).

The ancient mysteries, in general, were established by men of great moral fibre to teach purity, to ameliorate the cruelty of the human race, refine its morals and manners and to restrain society by the obligations of fraternity.

The link, therefore, between Masonry as we know it and practice it, and the ancients mysteries is both strong and yet also quite tenuous. There is no direct link, but when we start talking about the lessons taught by these mysteries we are then on much firmer ground. The philosophies set out by Freemasonry draw quite heavily from the lessons established for us by these ancient mysteries.

Although there is a relationship between Freemasonry and the ancient mysteries, we must be careful not to over-sentimentalize the situation and claim for this relationship something that is not. We must, therefore, always be cautious and thorough in our researches and accurate in the production of information about our gentle craft.

Observations by Bro. Francis Dowe F.C.F. Former Secretary, Centennial No. 684 G.R.C.

GOD'S ACRE : THE OLD ST. THOMAS CHURCH

At the south west corner of the old churchyard, just at the brow of the hill, you may see a low marble memorial stone with its inscription barely legible. Here was the beginning of the churchyard. An early settler, Captain Bro. Daniel Rapelje, a descendant of the Huguenots, came to the district from New England through the activities of Col. Talbot. Lot 1 Conc. VIII, Yarmouth, on which the church and churchyard were later established, was assigned to him. In late autumn of 1819 one of his sons died and was laid to rest on that little spur of ground, overlooking the broad valley to the west. The only record indicates that the burial service was read by Col. Mahlon Burwell, the Wor. Master of the recently formed Masonic Lodge in the settlement. On Christmas day following, another of Rapelje's sons died and

was laid to rest at the same spot.

Four months later the Reverend Charles Stewart visited the District, as missionary of the English Society for the Propagation of Gospel in Foreign Parts. Mr Stewart, in his report, noticed that a church was being mooted in the little community of Kettle Creek Village. Shortly after, Captain Rapelje conveyed by deed two acres of land from his grant for the creation of a churchyard and for the erection of a church. The deed was recorded in 1821 and the lands included that part of the farm where but a short time before, the donor's sons were buried. A little later a church was begun, the pioneer church of the Talbot Settlement, now the central part of the present Deanery of Delaware in the large and populous Diocese of Huron. The church was dedicated to St. Thomas.

In his 1820 visit, Dr. Stewart stayed with Col. Talbot at his home several miles to the west. He reported that he was gratified at finding several families that were members of the church and he baptized many of their children during his visit.

With Col. Talbot he visited 'Kettle Creek Village in Yarmouth Township' (now St. Thomas) and learned that Col. Talbot had promised a handsome contribution toward the erection of the contemplated church.

In 1822, he again visited the settlement and reported the "St. Thomas' Church in the Township of Yarmouth near Kettle Creek" was a fine brick building and almost completed. His report also adds that in Dunwich, to the West, the folks there, 'inspired by the example of their neighbours at Kettle Creek Village were planning a church of their own'. Built in 1827, this church still stands and is in use as the Church of St. Peter at Tyrconnell.

Dr. Stewart's next visit was in 1825. St. Thomas Church now completed and in charge of the Rev. Alexander Mackintosh. Rev. Mackintosh was also village schoolmaster. As he was still in Deacon's orders he arranged for the first celebration of the Holy Communion at the new church on June 19, 1825. There were twelve communicants. Dr. Stewart was the celebrant.

Dr. Stewart reported that there had been some changes made since 1822 when he last saw the building, he was gratified to see that a new tower, steeple and a 'recess or place for the Communion' had been provided.

In 1827, Dr. Stewart, now Lord Bishop of Quebec, again visited the

settlement and Confirmed 41 people there as well as 47 others in Dunwich. This was the beginning of the Old St. Thomas Church in Kettle Creek Village. The village was first officially noted in the records of Upper Canada at York as St. Thomas in 1824.

The first church building was a small rectangular structure, presently the nave of the church, with a small apse which the Bishop referred to as the 'recess or place for the communion'. Originally it was arranged, as were many American colonial churches, with the pulpit in front of the church in the centre before the Holy Table. In the 1840's, the church building was extended to the south and transepts, galleries and a vestry were added. The pulpit was relocated at the junction of the nave and the transept where the present modern pulpit is placed.

The choir gallery was always located over the entrance of the church and the music of the services was accompanied at first by Edward Ermatinger's violin, cello and some other orchestral instruments. Later a pipe organ was installed. When Trinity Church was opened in 1877 the original pulpit and organ were given to the mission in the east of St. Thomas, now St. John's. For some time after, St. Thomas' Church served as a Sunday School, at which time the old pew doors were removed and lost. At one time there was a separate Sunday School building on the church lands just west of the present gate. The old bell was moved

Removed to Trinity Church, where it now serves. A few years ago another bell was donated which now calls folks to Evensong during the summer months, in the old St. Thomas' Church. An anniversary celebration of the Holy Communion is also held on the Sunday nearest to June 19th, the date in 1825 when the first sacrament was celebrated at St. Thomas. There remain the old family pews surrounding a small rectangular space with some of the seats facing the rear, so that those occupying them would have their backs to the sanctuary and the pulpit. These family pews were usually furnished to the wish of the owner. The Registry Office of the County records several deeds of pews purchased by early families.

The stained glass windows above the Altar were a gift from three St. Thomas Masonic lodges to mark the early connection of the church with that fraternity, and especially that the first interment, in what is now the churchyard, was conducted by the local Masonic Brethren of the Lodge of which Captain Daniel Rapelje was a member. For a number of years the annual Church Service of the Order was held here until the attendance became so large that the old church could not hold the number of Freemasons present.

At the rear of the church on the east wall are four memorial marble tablets to the four pioneer Masonic brethren. On the west wall to Captain Daniel Rapelje, born in the U.S.A. 1774, died 1828, the founder of Kettle Creek Settlement, donor of the plot of land on which the church stands, and of another plot for a Masonic Lodge which was never built. On the east wall the Tablets are to Col. Mahon Burwell, W.M. of the first Masonic Lodge in this are: born in New Jersey, 1783, and died in Durwich Township 1846. To Dr. Elijah Duncombe, M.D. 1795 –1877 and Major Mathew Tisdale 1787 – 1875.

The Old St. Thomas Church and Cemetery has been declared a Historic Monument and is under going restoration work to recall future visitors the pioneer past of our founding Brethren.

A few years ago, this church, with its close ties to Masonry, was the scene for the 1988 District Divine Service conducted by V.W. Bro. Lloyd Carver, Dist. Chaplain and R.W. Bro. David Wilson D.D.G.M. R.W. Bro. Michael Farr, Grand Chaplain gave the address. It should be noted the Church was possibly as cold as it was in 1827 when Dr. Stewart, Bishop of Quebec confirmed 41 persons here.

Reprinted from ‘The Mosaic’ Prince of Wales No. 171, G.R.C.

NOTEWORTHY CANADAIN FREEMASONS

ALFIO DE GRASSI (ABOUT 1813 – 1873)

Degrassi Junior High is a television programme, which in November 1988 won the Gemini Award as the best dramatic series on the screen. It deals with the students at a school that is supposed to be located on Degrassi Street in Toronto, Ont. The school is imaginary, but the street is real and is named for Captain Phillip De Grassi (1793 – 1877), an Italian officer in Napoleon’ army, who was captured by the British in 1812 and taken to England. He lived there, married an English woman, and came to Canada with his seven children in 1831, receiving a grant of land in the Don Valley near York (Toronto). Two of his daughters, as teenage girls, had some exciting adventures carrying information from the lines during the rebellion of 1837. Their oldest brother, Alfio De Grassi, was born about 1813. Eventually he became an insurance agent in Toronto, and then an engineer, and finally he was employed in the business department of the Toronto newspaper **The Mail**.

He was initiated into Masonry in King Solomon's Lodge # 222 on the Irish Register, in Toronto on December 8th, 1853. He was a charter member of St. John's Lodge, No. 56, G.R.C. in 1856, and was its Master in 1861. He was named as Grand Director of Ceremonies in 1860, even before he was out of the Master's Chair, and served as District Deputy Grand Master of Toronto District for four years, 1862, 1863, 1865 and 1866; in those days it was not unusual for the D.D.G.M. to fill more than one term. Because of prolonged and severe ill health, he was unable to visit all the Lodges in the district in any year except his first. He was interested in the history of the Craft, and we know that towards the end of 1861 he was interviewing the Brethren who had been members of an early Lodge on Toronto some 32 years before. In 1862, at Grand Lodge, he moved that a Committee should be struck 'to collect all Masonic Documents, with a view of compiling, a History of Masonry in Canada'. He was duly named to the Committee, and the next year he reported on how they were making out. Progress was slow, but long afterwards his impulse to gather early records finally bore fruit with the publication, in 1900, of John Ross Robertson's immense **History**. Alfio De Grassi died on May 11, 1873, at his residence at 300 King Street East, in Toronto, after a lingering illness.

Sources of Information: Office of the Grand Secretary; Bro. Nathan Korn; Secretary, King Solomon's Lodge, No. 22, G.R.C.; W. Stewart Wallace, 'The Story of Charlotte and Cornelia De Grassi'; **Transactions of the Royal Society of Canada** 1941; John Ross Robertson, **The History of Freemasonry in Canada** (Toronto, 1900), volume 2, 376-377, 636; **The Mail** (Toronto), May 12, 1873; **The Daily Globe** (Toronto) May 12, 1873.

VINCENT CLEMENTI (1812 – 1899)

One of that constellation of worthies who lies buried in Westminster Abbey is the Italian composer and pianist Muzio Clementi (1752 – 1832), who is known as 'The Father of Pianoforte', and who actually knew Mozart. He spent much of his time in London, England, married an English woman, and fairly late in life became the father of a son, Vincent. The boy eventually went to Trinity College in Cambridge, took holy orders, and became Rector of Thatcham, in Kent. He emigrated to from England in 1855, and settled in Peterborough, where he played an active and public spirited role in the community.

In 1858, Rev. Vincent Clementi is listed among those who were present at the opening of the new grist-mill in Lakefield. He was associated with the Rifle

Association, the boating Club, the Cricket Club, and the Mechanic's Institute; he also belonged to the Ontario Society of Water Colour Artists, and is known to have painted pictures of the surrounding countryside in the 1850's. He was President of the Peterborough Horticultural Society in 1861. In October, 1863, he was named as Rector of Christ Church, North Douro, in Lakefield, and remained there for eleven years.

Then, in 1881, he became Rector of the church in Lindsay, but resigned because he would not take their money without giving his whole time to the work. 'His house, at 193 Aylmer Street North, in Peterborough, was built in 1874, and was still standing a few years ago. He may have been a lively individual; the history of one of his Lodges says that he was 'an expert judge of whiskey, but limited himself to three horns a day.' Sir Joseph Flavelle's mother professed to be shocked by the rare whiskey-drinking, cock-fighting Anglican missionary,' and took her family over to the Methodist Church.

On November 21, 1855, Rev. Vincent Clementi was initiated in Corinthian Lodge, No. 101, Peterborough, and was Master in 1858. In more recent times we have had a new Grand Chaplain every year; but R.W. Bro. Clementi was chosen Grand Chaplain of Grand Lodge of Canada for eight years, 1861-1868, longer than anyone else has ever served. When the new Lodge, Clementi, No. 313, Peterborough, named after him, was formed in 1874, he was of course a charter member, and became its first Treasurer. He died on October 16, 1899.

Sources of Information: Office of the Grand Secretary; Bro. Donald C. Yale, Secretary, Clementi Lodge No. 313, G.R.C., Lakefield; **Fifty Years in Clementi** (Lakefield, 1924) 2; **Peterborough: Land of Shining Waters: An Anthology** (Peterborough, 1967), 52, 95, 317; Martha Ann Kidd, **Peterborough Architectural Heritage** (Peterborough, 1978), 15; Elwood Jones and Bruce Dyer, **Peterborough: The Electric City** (Burlington, 1987), 30,31; **Encyclopaedia Britannica**.

These two articles on 'Noteworthy Canadian Freemasons' - as well as those in previous issues - have been contributed by R.W. Bro. Wallace MacLeod, Mitzpah Lodge.

FREEMASONRY IN THE ROYAL CITY PART 2

Continued from Newsletter Vol. 8 No. 2

Masonry certainly prospered in Guelph, for only five months after the dedication of the new Lodge facilities, on the 13th day of September, 1877, a Warrant was issued to Waverly Lodge No. 361, G.R.C. The occasion was one of great joy and celebration; quite the contrary to the reception accorded Guelph Lodge mentioned earlier. Nevertheless, the brotherhood and fraternal friendship of Masonry in Guelph has continued to this day.

An item in the minute book of Speed Lodge indicates that it had agreed to invest \$300.00 in stock in the Masonic Hall Block; but there is no further mention of the subject in subsequent minutes. From the old minute book of the Joint Executive Committee, it would appear that the Hall was rented by the Masonic bodies through the Joint Executive Committee. The Committee was composed of the Worshipful Master, and both Wardens of each of the three Craft Lodges. In the beginning, they selected annually, a Chairman and Secretary from amongst their number, but since no one served more than three years, there was little continuity for long term planning. Therefore, about 1880, it was decided to appoint a Past Master to act as Executive Secretary with no voting power, but to provide the necessary continuity.

It was during the occupancy of this building that the beautiful antique furniture of unique Masonic design was hand crafted by the Armstrong Bros. Furniture factory of Guelph. It was paid for in cash from money collected by the Lodges from their respective members. Some members took repayment, while others gave the money as a gift to the Craft.

The three Craft Lodges were actual tenants, paying money to the Joint Committee, not only to cover the rent, but also for other essential items such as coal and wood for heat, gas for light, necessary repairs, cleaning, etc. The Capitular Bodies paid their rent to the Joint Executive, but had no representation on the Committee. Their rent also covered maintenance and supplies, but it is not known whether they had shared the use of a common Lodge Room, or whether they had a separate meeting room in the Hall. It may be assumed that separate facilities were provided for the Capitular Bodies from the following abstract of the proceedings of the Eleventh Annual Meeting of the Supreme Council, 33 Degree of the A. & A. S. R. of Freemasonry of Canada, held in Montreal, October 15th 1884.

‘The Sovereign Grand Commander (Ill. Bro. William Henry Hutton, 33 Degree) having been pleased to issue dispensation for establishment of a Lodge in Guelph, the Brethren there procured suitable apartments, and proceeded to furnish them. Sovereign Prince Petrie, 18 Degrees, visited Hamilton several times with a view of obtaining the necessary information.

On the 31st day of July, accompanied by the Illustrious Secretary-General, J.W. Murton, 33 Degrees, Archdale Martin, 32 Degrees, Gavin Stewart, 32 Degrees, P.T.P.G. Masters, and about twenty Brethren, proceeded to Guelph. On the early part of the afternoon, Ill. Bro. Murton delivered a lecture, a historical sketch of the A. & A. S. Rite, at which time the members of Guelph Lodge, and the candidates were present. The Hamilton Brethren worked the degrees 4th to 14th on the Candidates who had been previously balloted for and accepted.

This new Scottish Rite Body starts under favourable circumstances; much credit is due to the Lodge at Hamilton, of which Body the Guelph Brethren were members. Not only did Hamilton willingly assent to a Lodge being formed at Guelph, but actually voted a sum of money to assist in furnishing the apartments. Bro. A.B. Petrie, 18 Degrees, P.D.D.G.M. of Wellington District is the **first** T.P.G.M. Under his management the Rite will be firmly established in the Royal City. This Body is now in good working order, and the Officers are well qualified to discharge their duties, I recommend that a Warrant be issued.’

Another clue was found in the minutes of the Joint Executive Committee for the Red Room in the Masonic Temple on Quebec Street. When this Committee was formed, John F. Marr gave a verbal presentation of the history of the furniture of the Red Room, stating that ‘the chairs (the three principal officer’s chairs and twenty-six other chairs) and the Secretary’s desk were original property of the Guelph Chapter, R.A.M. No. 40.

On December 19, 1883, the Hurontario Encampment No. 103, Knights Templar, which was originally constituted on April 10, 1869, at Collingwood, Ontario was re-constituted by the Sovereign Great Priory of Canada as Perceptory No. 10 and relocated in the City of Guelph.

In time, the original shares of the ‘Masonic Hall Block’ fell into the hands of a single individual who became an absentee landlord; as a result, the building maintenance was neglected and necessary repairs and improvements were impossible to provide.

The following extracts of the minutes of the Joint Executive Committee were empowered to have the furnace pipes cleaned and repaired, and a communication was to be sent to each of the Lodges, calling attention to the dilapidated condition of the Lodge Room and asking them to take action to have it put in proper repair without delay. The Secretary was also instructed to have the roof and ceiling placed in proper repair.

A Committee was formed on January 7, 1895, to look for other suitable Lodge Rooms as the rent was getting too high. On April 18, 1907 the rent was raised from \$27.00 to \$100.00 per year.

Next Month – Part 3 – Time too Move in Guelph

Submitted by V.W. Bro. John (Jock) Harris from Speed Lodge No. 180, G.R.C.

WILLIAM CHARLES WHITE **(1873 – 1960)**

William Charles White was Grand Chaplain of the Grand Lodge A.F. & A.M. of Canada in the Province of Ontario for the Masonic year 1937 – 1938.

Besides being a distinguished Mason, William White had two outstanding careers. First as an Anglican Missionary in China and next as the Curator of the Western World's largest collection of Chinese Archaeology.

William White was born at Ivy Bridge in Devonshire, England. At the age of eight, accompanied by his mother, a brother and two sisters, he emigrated to Canada and settled in Norwood, Ontario where his father, who had previously emigrated to Canada, had built a house.

White received his education at the schools in Norwood. After graduation from high School, he accepted a position as the assistant secretary of the Y.M.C.A. in Kingston. He later moved to Ottawa where he decided to become a missionary.

He enrolled in theology at Wycliffe College in Toronto and after graduation he was ordained in St. Alban's Cathedral on May 31, 1896.

In 1897 William White sailed for China as a missionary. He believed that

the easiest way to gain the confidence of a people was to adopt their language and customs. He spoke the Chinese language and dressed as the Chinese even to the point of wearing an artificial queue until his hair grew long enough for him to have a natural one. He got along well with the Chinese. In 1909 he was consecrated a Bishop and was sent to the diocese of Honan. He was the Anglican Bishop to serve in the Province of Honan which covered over sixty-eight thousand square miles and had a population of thirty-five million.

In 1934, after having organized and constructed orphanages, schools, churches and hospitals, William White retired. It was his philosophy that these institutions should be staffed and operated and completely controlled by the Chinese.

It was while he was Bishop of Honan that White became interested in archeology. His first archeological project was an ancient Jewish Synagogue which had been abandoned in 1851. He became an expert in the field of collecting archeological materials. It is through his efforts that the Royal Ontario Museum has one of the largest collections of Chinese archaeology outside of China.

In 1934, White returned to Canada and was appointed as professor for a course in Chinese Archeology at the University of Toronto as well as director at the Royal Ontario Museum in charge of the museum's Far Eastern Collection. By 1940, he had outlined a complete program of Chinese Studies, collected a staff and established himself as head of a new school of Chinese Studies. He was the author of many articles, pamphlets and books on China, its people and customs.

William White was initiated into Masonry in Foochow Lodge No. 1912 in the South district of China. He was Junior Warden of that Lodge when he transferred to Honan Province. When he returned to Canada, he affiliated with University Lodge No. 496 G.R.C. and was its Worshipful Master in 1936. He was also an affiliated member of Peking Lodge and of Niagara Lodge No. 2 G.R.C.

While in China, White joined the Scottish Rite and was a member of the Chung Te Consistory, Valley of Peking, Orient of China. In 1933, he was coroneted an Honorary Inspector General 33o by the Southern Jurisdiction U.S.A. When he returned to Canada he affiliated with the Toronto Lodge of Perfection, the Toronto Sovereign Chapter of Rose Croix and Moore Sovereign Consistory of Hamilton.

He was also a member of the Royal Order of Scotland and the Ontario

College of Masonic Rosicrucian.

To William White, the Masonic Order was very interesting. He found in it a resemblance to the philosophy of the Chinese, especially in their customs and ceremonies. He wrote many Masonic articles and several of these were published in the Grand Lodge Bulletin. In his retirement he began to study and research the history of Freemasonry in Canada. He discovered that Freemasonry had come to Canada as early as 1757. If he had lived longer he would have no doubt written a history of Canadian Freemasonry.

R.W. Bro. White is remembered in this jurisdiction as the author of the Funeral and Memorial Service which is presently in use. He prepared it when he was Grand Chaplain and it was approved by Grand Lodge at its annual communication in July 1938.

In 1948, he retired from his work at the university and the museum. He took up residence in Fonthill, where he had built a house known as 'the house of the Bishop'. In his retirement he was still very active. He started his day at 7:30 a.m. and it lasted until 1:00 or 2:00 a.m. He travelled extensively and did research for his writings.

During the last two years of his life, he was not well. He spent at least one day a week in bed and his doctor visited him at least once a week. Ten days before he died, he agreed hesitantly, that a bronze bust of him be made. This bust now stands in the Royal Ontario Museum surrounded by the relics of the ancient China that he loved and served for over forty years.

On Sunday, January 24th, 1960, his journey on earth came to an end. He was eighty-six years of age.

Sources of Information: Bishop of Honan, a biography of William Charles White, written by Lewis C. Walmsley.

Contributed by R.W. Bro. John W. Auckland, Norwood Lodge No. 223, G.R.C., Norwood, Ontario.

MIRACLE IN STONE

From the Tawny Mountains of Wallo Province in Northern Ethiopia rises one of the most breathtaking sights in the world – a stupendous assemblage of 11 Christian churches, each hewn from a single block of rock. This is the miracle of Lalibela, the holy city of an ancient Ethiopian king after whom the city is named. None of the churches were built; each was carved from the mountainside as a gigantic piece of sculpture, with naves, aisles, altars, and even courtyards all chiselled out of the landscape. Glowing red amid surrounding olive groves, the place is a petrified wonderland.

A 16th –century Portuguese priest, Francisco Alvarez, the first European known to have visited the site, described the monuments as edifices ‘the like of which cannot be found in the world’. More than 400 years later, Lalibela still possess the power to amaze as, wandering through the carved halls, courts and galleries, the visitor is constantly astonished by new buildings, gateways and terraces. Though we do not know precisely who created this enchanted labyrinth, there is no doubt that it grew from the visionary impulse of King Lalibela who was born in the city – then named Roha, but later renamed in tribute to the King’s achievements was a member of the Zagwe dynasty, a royal house that reigned during the period of about 150 years when the ancient line of kings claiming descent from Solomon and Sheba was temporarily broken. But although he was not of the purest lineage, he remained true to the religion and traditional dynasty, Ethiopia had embraced Christianity as early as the fourth century.

Legend has it that Lalibela conceived his plan for a holy city of churches after Christ appeared to him in a dream and that angels assisted the stonemasons in their work. Even on the level of prosaic fact, the sculptured rock monuments are so awe-inspiring that it seems incredible that they could have been carved by human hands. At any rate, many scholars believe that native craftsmen must have been assisted by masons and sculptors from other lands, possibly even from Alexandria and Jerusalem. Nobody, however, can argue that the style of the churches is other than uniquely Ethiopian.

There are hundreds of other rock-hewn churches scattered throughout central Tigre Province, and they testify to a distinctive Ethiopian tradition. All are true monoliths – that is, edifices formed from single blocks of rock – and all are decorated both inside and outside, though none can compare with those of Lalibela in design and finish. Such churches exist nowhere else in the world; even the rock-cut temples of Egypt are simply sculptured facades in the rock face, masking rude

caves behind.

The skill and ingenuity of the masons almost defy belief. It has been estimated that around 130,000 cubic feet (10,000 cubic meters) of rock had to be chiselled out of the Lalibela site in order to create that standing architectural wonder of a community of 11 churches, four of which are totally detached from the mountainside, the remainder in different degrees of attachment. All the buildings broadly follow the layout of Byzantine churches, with their basilicas and three ritual entrances. Yet each church is an individual creation, and everything, from the most majestic columns to the most delicate tracery, was carved from the rock as it stood almost exactly 800 years ago. To achieve such master works, the masons probably began by cutting a deep rectangular trench into the mountainside, freeing an immense, rough oblong rock within. They then worked the raw stone, both inside and out, starting from the top. After an upper level was shaped, it was sculpted in detail; the craftsman then proceeded to the level below. The rock itself, because fairly soft, must have been easy to carve, but we can only guess at how the long galleries were lighted and ventilated while work was going on. It is possible that sunlight was reflected into the galleries by means of bronze mirrors, thus dispensing with the need for smoking oil lamps.

Some of the churches remain in their pits; they and their surrounding courtyards only visible from above. The heavy summer rains of the region must have made flooding a hazard for the builders, but they solved the problem by cutting the bottom of each at a slope to carry the rainwater away from the working area, and they also slanted roofs and gutters ingeniously in order to minimize danger from torrential rainfall. It is a tribute to the skill of the craftsman that modern archeologist working at the site have found that the original precautions guarantee safety during even the heaviest cloudbursts.

Until recently the rock-hewn churches of Lalibela were accessible only mule train. Attempts at restoration were made during the years between World War 1 and 11, but serious work did not begin until 1967. Today Lalibela is a prosperous market town with a paved road and nearby airstrip, and the churches are visited by flocks of tourists and pilgrims whenever seasonal conditions – and the political situation – permit. But an aura of mystery still lingers about the site. What was it that inspired the Ethiopian king to sponsor such an ambitious project at such a time and in such a place?

One theory to explain the timing, the scale, and the grandeur of the conception has recently gained a number of adherents. During the early years of

King Lalibela's reign the Crusades were in full swing, and it was in 1187 that Jerusalem was captured by the Saracens under the great Sultan of Egypt, Saladin. With the Holy City in Muslim hands, Ethiopia's faithful were so stirred in spirit that their zealous sovereign was impelled to reshape his birthplace as an alternative centre of pilgrimage and worship, a bastion of Christianity in the hills of East Africa. The church city of Lalibela, in short, may well have been conceived as a New Jerusalem.

That may be just a theory, but one fact about the churches remain incontrovertible: At Lalibela a burning faith, brilliant artistry, and supreme technological virtuosity combined to create what has been justly called a veritable and lasting wonder of the world. Master builders indeed.

Taken from the Newsletter of Thomas Hamilton Simpson Lodge No. 692, Stoney Creek

QUESTIONS AND ANSWERS

Question 1: What is the symbolism of the 'sprig of Acacia'?

Answer 1: In the volume V.O.S.L. the Acacia is known as the Shitta or, in plural Shittim. It was the wood employed in making the Tabernacle, the Ark of Covenant, the Table of Shewbread, and the rest of the furniture of the Holy Place. The wood is heavier than water, and great value attaches to it from the reason that it is not attacked by the white ant or any other insect. In Freemasonry the Acacia may be said to be emblematic of the immortality of the soul, from the fact of its being evergreen.

Question 2: Why is a beehive frequently used in connection with Masonic designs and illustrations?

Answer 2: The beehive is an emblem of industry, and emphasises the desirability of that virtue.

Question 3: What is 'Blue Masonry' and what is the significance of the colour blue?

Answer 3: 'Blue' Masonry is a general term for the three degrees of Craft Masonry. Among the Druids blue was the symbol of truth: the Egyptians wrapped their principal God, Amun, in blue: the Babylonians clothed their idols in the same sacred colour. The Hindu associate blue with the god Vishnu, representing wisdom. Blue also denotes friendship, fidelity and universal sympathy. In our Grand Jurisdiction the terminology 'Blue Lodge' is considered incorrect and the use of the term 'Craft Lodge' is encouraged.

Question 4: Which Lodges are alluded to as the 'Four Old Lodges'?

Answer 4: The four Lodges which formed the First Grand Lodge of England were Lodge #1 which met at the GOOSE AND IRON, is now Lodge of Antiquity No. 2. Lodge No. 2 which met at the CROWN ALEHOUSE near Drury Lane was erased from the roll in 1740> Lodge No. 3 which met at the APPLE TREE Tavern Covent Garden is now Fortitude and Old Cumberland Lodge No. 12 and Lodge No. 4 which met at the RUNNER AND GRAPES, Westminster is now the Royal Somerset House and Inverness Lodge No.4.

Question 5: When was the term 'Free and Accepted' first applied to Masons?

Answer 5: The title was used in some old Constitutions issued in 1722, and no earlier date can be assigned to it because diligent research has failed to discover any other date.

Question 6: What are the recognized Landmarks of the Order?

Answer 6: The most eminent of Masonic jurists and historians had advanced widely varying opinions regarding the recognized Landmarks of the Order and their number. If ancient and supposedly immutable customs are to be claimed as 'Landmarks' then their number is legion. Some authorities have produced lengthy lists of Landmarks; others have declined to recognize more than two or three. The Grand Lodge of England has made no authoritative pronouncement on the subject. *Albert Mackey in his ENCYCLOPAEDIA OF FREEMASONRY sets down a list of twenty-four Ancient Landmarks; some have never been disputed, while others are*

open to question.

The first Great Landmark of the Order (Mackey divides it into two) may be said to be – A belief in One Supreme Being and acceptance of the rule that the open Volume of the Sacred Law is indispensable in every Lodge while the Lodge is working. Other universally accepted landmarks are: (a) The equality of all Freemasons. (b) Secrecy of modes of recognition. (c) The modes themselves. (d) That every Lodge shall be tyled. (e) The government of a Lodge by the Master and his Wardens. There are many others, some generally accepted, others disputed.

Question 7: What is the symbolism of the Three Lesser Lights?

Answer 7: We are told that Freemasonry is a peculiar system of morality, or, in other words, a system of law and order there is a division into two duties and rights – DUTIES which the subjects owe to the governing powers, and RIGHTS to which the subjects are entitled from those powers. As the Three Greater Lights represent DUTIES, so the Three Lesser Lights may be said to symbolize RIGHTS – the rights we may expect from the government of the Sun, the Moon and the Master.

The above questions and answers are from a Masonic Education presentation made by Bro. Francis Dowe F.C.F. and Bro. David Williamson, Centennial No. 684 G.R.C.

ANNUAL SEMINARS

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

ANNUAL SEMINARS GRAND LODGE COMMUNICATION JULY – 1989

THE FOLLOWING SEMINARS WILL BE HELD ON
THE AFTERNOON OF JULY 18th, 1989

1. Lodge Finances
2. Lodge Buildings
3. Condition of Masonry
4. Office of D.D.G.M.
5. Office of the Worshipful Master

There will be two Presentations of each Seminar
1:30 p.m. and 2:45 p.m.

*Room locations will be on posters in the main lobby
and Mezzanine of the Royal York Hotel.

Pre-registration for the seminars is not required.

*Attendance is not restricted to any particular group.
Any member may attend.

*Handouts will be available and time will be allowed
for questions and discussion.

Please help by spreading the word about the

Seminars so that we may have a good attendance and
lively discussions.

*** * ATTENTION ALL PASTMASTERS * * ***

Have you considered letting your name stand for election to the office of District Deputy Grand Master?

Have you wondered (but were afraid to ask) what was involved in time and money?

The office of D.D.G.M. requires good men with enthusiasm for Masonry and a desire to work for the good of the Craft. Attend the Seminar for D.D.G.M.'s at the 1989 Grand Lodge Communication on Tues., July 18, 1989 at either 1:30 p.m. or 2:45 p.m. sessions

They promise to be interesting, informative and pleasureable experiences.