

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

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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

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c/o Robert A. Barnett - Editor
P.O. Box 4217
London, Ontario
N5W 5J1

TO ALL CONTRIBUTORS

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Size of Article: Material submitted for The Newsletter should reflect consideration of both the physical size of the publication, 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.

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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 Lodge, or special individuals, please forward it to the editor. Much of our Masonic History is also linked to the history of our country through members who have been community, business, professional, 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?

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c/o Robert A. Barnett
P.O. Box 4217, London, Ont. NSW 5J1

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*** * * 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 now is 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 them. You may choose 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.

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

FREEMASONRY IN THE ROYAL CITY – PART 4

Part 4 -Continued from The Newsletter Vol. 8 No. 4

Editors Note : In the preceding three parts, V.W. Bro. John (Jock) Harris, of Speed Lodge, No.180, G.R.C. has told the story of the beginnings of Masonry in the City of Guelph, referring to the people, the buildings and the Lodges. V.W. Bro. Harris continues in this article.

And so the plans were changed. The third floor apartments were eliminated to provide more space for a large banquet hall and to increase the size of the upper Lodge room. The storage room was made smaller to permit the addition of another washroom and the kitchen was re-arranged to allow serving directly into the banquet hall. The third floor Lodge room was then designated the 'Red Room', for use only by the York and Scottish Rite bodies, and the second floor Lodge room was designated the 'Blue Room' for use by the Craft Lodges only.

At the regular meeting of Speed Lodge on December 29, 1913, the minutes are headed 'Masonic Hall, Guelph'. This was evidently the last meeting held by Speed Lodge in the Windham Street Lodge Room. The minutes of the next regular meeting, held on January 6, 1914, are headed 'Masonic Banquet Room'. A further item in the minutes reads as follows:

'A letter was read from the Grand Secretary as follows:
Mr. W.G. Stephenson, Secty.,
Lodge No.180, Guelph, Ont.

Dear Sir and Bro.:

Replying to yours of the 1st inst. it will be quite in order for Speed Lodge to meet in the banquet room until their Lodge room is ready for occupation, due caution being taken of course.

Yours fraternally, R.L. Gunn, G. Sectv,

The new Masonic Lodge was dedicated on April 24, 1914 at a union meeting of the three Guelph Lodges, by the Grand Master, M.W. Bro. The Hon. William David McPherson, K.C., with all due solemnity befitting the occasion. Prominent Masons from all parts of Ontario were present. It was the largest Lodge

meeting in the history of Guelph, with a gathering of nearly 400 Masonic members.

At a regular meeting of Guelph Lodge, dated Dec. 14, 1920, a motion was passed: 'Moved by W. Bro. R. Mahoney, seconded by W. Bro. Wm. Lodge that the Worshipful Master appoint a committee to confer with the other Masonic bodies re: the purchase of the Masonic Hall from Bro. Andrew Malcolm.' This confirms the year that Bro. Malcolm decided to get out of the real estate business and he therefore offered the building for sale, with the Craft having first chance. However, the joint executive did not have very much to do with these deliberations, since the York and Scottish Rite bodies, remembering the various disagreements and inconveniences in the old temple, wanted an equal voice in any action taken, the joint executive being strictly a Blue Lodge committee.

After some debate, it was agreed that to own the building was an object devoutly to be wished, and so, a special committee of two members from each of all Masonic bodies, Craft and Capitular, was formed to see what arrangements could be made. They decided that an incorporated body was the best means, and so the Guelph Masonic Temple Company was formed and incorporated under the laws of the Province of Ontario.

According to the minutes of the Guelph Masonic Temple Limited, the indenture, made on June 24, 1922 is as follows:

'Andrew Malcolm, of the City of Guelph, in the County of Wellington, Plumber, of the First Part, and William H. Day, of the same place, Manufacturer (President and representing the Guelph Masonic Temple Limited) of the Second Part, and the said William H. Day (the assignor) did agree to purchase from the said Andrew Malcolm, the lands and premises therein described for the price or sum of \$45,(XX).00, subject to the terms and conditions therein set out.'

(Part of Lot No.79, Canada Company's survey in the City of Guelph.)

W. Bro. W.E. Buckingham, a corporation lawyer, drew up the first papers for the Guelph Masonic Temple, Ltd., and arranged the passage through the provincial legislature, whereby the Company was incorporated with a capital of \$100,(XX).00 and to issue, both common and preferred shares as needed and to execute mortgages etc. ...to buy the building.

A decision was made that all common stock at \$10.00 per share could only be held by the various bodies meeting in the building, with no guaranteed interest payable. The preferred shares, also at \$10.00 per share, but with a guaranteed interest at 3% per annum (a good interest at that time) could be bought by any Master Mason. A total of about \$45,000.00 was issued.

Shortly after acquiring ownership, plans were drawn and tenders called for major improvements to the building. During the summer of 1923, the banquet room was extended over the stores below to its present size. The single brick apartment facing Chapel Lane was replaced with three brick apartments, and the Red Room was enlarged by extending it over the apartments below. The contract price was \$11,081.00 and when the plumbing, heating and wiring were added, the total cost amounted to \$13,012.00.

Freemasonry remained much the same in size in Guelph until March 2, 1957, when Windham Lodge, No. 688 was instituted, with W. Bro. M. Wright as the first Master.

The fifth Craft Lodge came into being on May 24, 1973, when Trillium Lodge, No.124 was instituted, with W Bro. R.A. Howard as the first Master of that Lodge.

(Edited W.W.)

A SHORT HISTORY OF NIAGARA NO.2

As Niagara was the centre from which the life of the Craft radiated in Canada, the history of Niagara Lodge is of particular interest. The first reference to Masonry in this vicinity is in connection with the King's 8th Regiment which was stationed at Fort Niagara, 1773-85. The first Masonic Lodge in Upper Canada is proven by documentary evidence to have been on the exact spot where the Lodge is now situated, at the corner of King and Prideau Streets. Meetings were held in 1793 at which William Jarvis, the Provincial Secretary, Governor Simcoe and other notable personages of that time were present.

The first Provincial Grand Lodge of Upper Canada was formed in 1792 with William Jarvis as Provincial Grand Master. The first meeting of this body was held in 1793, at which the first efforts of Freemasons in Canada were made for the relief of widows and orphans of deceased brethren. On December 27, 1793, the P. Grand

Master installed the officers with R.W. Bro. the Rev. Robert Addison, Grand Chaplain, preaching the sermon, followed by a dinner.

Prior to the formation of the Provincial Grand Lodge, there were two Lodges in the area. In 1782, St. John's Lodge of Friendship, No.2, was warranted. Its origin is unknown but some think its warrant came from Ireland. It was the meeting place for civilian Masons to correspond with the military lodge at Fort Niagara. In 1787, Col. John Butler headed a group to obtain a charter from Quebec for St. John's Lodge No.19. Both of these lodges worked in close harmony and may have actually joined forces.

The first lodge warranted by William Jarvis was St. John's Lodge of Friendship No.2, which received a charter dated November 20, 1795. No.1 was reserved for the Grand Master's Lodge but it was not warranted until 1796. R.W. Bro. Jarvis was its one and only Worshipful Master. It ceased operations in 1798, after Jarvis moved with the Capital of the Province to York (Toronto). The original charters of both of these lodges are displayed on the walls of the lodge room at Niagara-on-the-Lake.

Some time after 1796, (records have been lost) the Lodge of Philanthropy No.4, received its warrant. Under R.W. Bro. Simon McGillivray, second Provincial Grand Master, both lodges merged to form Dalhousie Lodge No.2 in 1822. Under the third Provincial Grand Master, R.W. Bro. Allan McNab the name was changed again in 1845 to Niagara No.2, which in 1855 joined in with other lodges to form the Grand Lodge of Canada.

When R.W. Bro. Jarvis removed to York (Toronto), he took the jewels, etc., of the Provincial Grand Lodge with him. This caused the formation of a second or schismatic Grand Lodge with George Forsyth as P. Grand Master. Under him were nine subordinate lodges which were afterward increased to thirty-four. The war of 1812 -14 put an end to the dispute between the rival factions and by the time of the death of Jarvis in 1817 the rift was healed.

Despite the loss of records in the 1860 fire, a number of interesting stories have emerged. Capt. John P. Clement, who died in 1845, was a brother of Bro. Joseph Clement, Friendship Lodge No.2, and served in the Eighth Foot during the war of 1812 -14, and was in an engagement fought July 5, 1814. During the skirmish Capt. Clement observed an Indian about to kill an American prisoner, who gave him a Masonic sign. Bro. Clement, observing the sign, rescued his brother Mason, conveying him to a farmhouse where the prisoner was cared for

until well enough to be sent to his home in New York State. Some months after, Bro. Clement in turn, was taken prisoner and incarcerated in New York. His jailer proved to be the very man Bro. Clement had succored. A conveyance was readied the following morning, and Bro. Clement was returned to Canada.

An incident worthy of notice occurred during the burning and looting of Niagara during the war of 1812 -14, illustrative of the real Masonic feeling existing even among enemies. The Americans were looting Bro. Field's house which stood on Gate Street. Turning out a chest, they discovered the regalia, etc., of the old lodge. An American officer, recognizing the contents, directed that the house be protected.

In 1818, we read of the brethren forming in procession, headed by the band of the Seventieth Regiment, by permission of Col. Grant, and marching to St. Mark's Church where they heard a sermon by Rt. W. Bro. R. Addison, G.C., and afterwards, enjoying an excellent dinner at five o'clock.

Niagara Lodge suffered severely from the 'Morgan incident', but its greatest loss was by fire on March 20, 1860, when all the documents, jewels and regalia were destroyed. After this disaster, the places of meeting were numerous until the Lodge bought the present building on the site of the place of meeting of the first lodge.

Niagara Lodge has passed through many vicissitudes. It is the most historic and the oldest lodge in Upper Canada. The members are indebted to the late M.W. Bro. A.T. Freed for restoring to them their original Charter of 1792.

Editor's Note: Niagara No.2 will be the first lodge in Canada to wear the distinctive Bi-centennial Regalia. Thanks to W.M. Bill Severin for a tour and light refreshments for M.W. Bro. A. Lou Copeland and Margaret- accompanied by a group of M.W. Bro. Copeland's 1985 D.D.G.M.'s and their wives on a special weekend at Niagara-on-the-Lake. The lodge tour arranged by R.W. Bro. Robin Smallbone and his wife Berryl.

Contributed by W. Bro. Bill Severin

THE ANCIENT ST. JOHN'S NO.3, G.R.C. HISTORY REMEMBERED

Our thanks to R.W. Bro. James Hughes for forwarding this article to The Newsletter.

June 6 1989 Cataraqui Cemetery (Kingston, Ontario).

In memoriam to Sir John A. MacDonald, Masonic brethren assembled at 2:00 p.m., to pay tribute to the memory of Sir John A. MacDonald, first Prime Minister of Canada and past member of the Ancient St. John's Lodge No.3, Kingston, Ontario. The brethren wore regalia. A wreath was placed on the graveside by R.W. Bro. Virgil Garret, D.D.G.M. Frontenac District, and W. Bro. Hudson Hill, W.M. of The Ancient St. John's No.3, assisted by the Fort Henry guard, resplendent in their scarlet period uniform.

Thank you for this opportunity to show the community that masonry was an important part of this Canadian Statesman's life.

THE ROLE OF OUR MASONIC EDUCATION COMMITTEES

Our ritual abounds with references to study and learning. These are essential characteristics, possibly even landmarks (since those essential items avoid definition) of the order. I took time to look at a few summonses and sets of by-laws when preparing, recently, to speak on this topic. It seems that a committee on Masonic Education is fairly usual in Lodges in our Districts, but that it is not always a matter covered in the by-laws. This may be the first suggestion for Lodges who are in, or approaching the process, of by-law review. By placing the committee in the written by-laws, an indication is had in a palpable way that effort is being directed to the charge in the first degree, where we were all enjoined '...to consider (ourselves) called on to make a daily advancement in Masonic Knowledge.' At the S.E. angle, in the second degree, we were given permission to...extend (our) researches into the hidden mysteries of nature and science.' In the Charge to the Newly Passed Candidate, this direction to the liberal arts is reinforced.

In recalling these, and many other quotations from our ritual, referring to education and learning, a pattern emerges, of calls to Moral and Theological

learning, and a second area of Symbolic and Philosophical learning. It occurs to me, therefore, that these two areas, combined with the history of our order should be the stuff of which our education and presentations should consist.

Another quotation that has stuck in my mind for many years is from Chaucer's General Prologue to *The Canterbury Tales* where the student is described. Chaucer's tongue is sharp and he did not object to taking swipes at some of the pilgrims, but the student received high praise:

'Nought oo word spak he more than was neede,
And that was said in forme and reverence,
And short and quik, and full of heigh sentence:
Souning in moral vertu was his speche,
And gladly wolde he lerne, and gladly teche.'¹

Chaucer's description of the young clerk, or student as we would call him today, is nearly a prescription for the Chairman of Masonic Education. In recruiting your committee, look for those who will '*gladly. ..lerne, and gladly teche*'. A committee of two or three members who actively read and write a few notes from the ritual, from the encyclopedias, especially Mackey's, from the Grand Lodge Newsletter of the Committee on Masonic Education, from the Volume of the Sacred Law, from items in their own memory and from their own thoughts may easily cover the main areas referred to earlier: **moral, symbolic and historical**.

Therefore, the selection of these members of the committee is an important item. This is not a post for rotation. Not every member or Past Master, even Grand Lodge Officer, can or should attempt to do the job of Masonic Education. To say that because a man is a Past Master, he is the appropriate candidate, is pure rubbish. Each role in any team requires skill sets. Good goalies rarely make good forwards. Not every good leader or administrator makes a good educator, or *vice versa*. This particular job benefits from the abilities to read and write in the sense of academic research, to speak clearly, and to recruit and train junior members of the committee who will do similarly.

Not every piece of Masonic Education needs to be original and personal research. Alternatively, the ability to select pieces written by others and appropriate to the evening is a satisfactory way to approach this task. A reading carefully selected to compliment the work of the evening, address the candidate, the history referred to in the lectures or the thoughts of the W. M.'s message in the

summons can be a real Masonic Education highlight. To accomplish this, however, again, the members of the committee can be put to work to read through the various sources referred to earlier, as well as using libraries available at the Lodge building, and even basic, simple dictionaries. If the members of the committee each do some reading, a number of items will come to light, but like any other task, if it is not started promptly, it will never be done, at least not well.

Fortunately, I have reason to believe that in the soon- to-be-expected manual from Grand Lodge, some of these concepts will be addressed, along with some practical applications in the area of Masonic research and presentations. I hope that every Chairman of Education will look for that publication as soon as it is available.

In writing this article, I have tried to stick to my own advice as a bit of a model. You will, I hope, agree that it is not overly long. It contains philosophy, ritual, original ideas and quotations, none of which have taken overly long to find, present or, I hope, understand. It is to be hoped that more Lodges and individuals may venture more often into this realm of our Craft. Through becoming knowledgeable, we will all become better Masons, better able to live the precepts of the Craft, better able to understand, explain and, in these days, to defend our Craft.

The words of the Sermon on the Mount may be appropriate:

'Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.'²

I hope that many more Lodges will increase their commitment, through their Chairmen of Education, to that 'daily advancement in Masonic knowledge, and 'Let your light so shine before men.'³ If we do not make these efforts in our own Lodges on the nights of our meetings, how can we be said to be true to the directive to make that '...daily advancement?'

Geoffrey Chaucer, *The General Prologue to the Canterbury Tales*, 1.306.

2. Matt. 5: 16.

3. *Ibid.* v. 17.

Contributed by W. Bro. Wm. M. White of Oakridge Lodge No.708, G.R.C.,
London, Ontario.

NOTEWORTHY CANADIAN FREEMASONS

FREDERIC W. CUMBERLAND (1820 -1881)

We all know that everybody hates Toronto -except perhaps those who actually live there. One of the nasty things we hear is that the City seems determined to destroy its own past; there may be some truth in that allegation. Take a look at an architectural history of Toronto, and time after time, you will find pictures of grand old buildings labeled 'Demolished'. Still, there are a few impressive landmarks left, and some of them were built by two notable Masons.

Frederic William Cumberland was born in London, England, in 1820, the great great grandson of Richard Bentley (1662 -1742), who was the greatest student of the classics that England ever produced. Cumberland himself was trained as a civil engineer and surveyor. Probably because his wife's sister was married to Thomas Gibbs Ridout, a well-known banker of Toronto, the young engineer came out to Toronto In 1847, and one of his first jobs here was to layout the intersection of Bloor and Yonge Streets.

He soon set up shop as an architect, and entered into partnership with his wife's nephew Thomas Ridout. Their first major building was St. James' Cathedral (1850). Then In 1852 he established the firm of Cumberland and Storm, which over the next fifteen years was responsible for a number of buildings that are still standing. The Post Office they built on Toronto Street (1853) is now the headquarters of the Argus Corporation. Probably their chief work was University College (1856), whose magnificent Norman door provides the emblem for University Lodge, No.496. Cumberland and Storm also carried out the alterations in Osgoode Hall, including the splendid Great Library (1857), and built the Chapel of St. James the Less (1858). In 1859, Cumberland was chosen general manager of the Northern Railway Company, and gradually trains came to demand more and more of his time, until his architectural partnership was dissolved in 1867. His interest in railways took him into politics, and he represented Algoma in both the Ontario Legislature and the House of Commons. He was also a Colonel in the Militia, and helped to found the Canadian Institute, 'the oldest scientific society in Canada'.

Frederic William Cumberland was initiated into Freemasonry in St. Andrew's Lodge, Toronto, on 16 August 1853, and served as Master in 1857. He

became District Deputy Grand Master of Toronto District in 1858. He died 4 August 1881.

Sources of Information: Frederick H. Armstrong and Peter Baskerville, *Dictionary of Canadian Biography* 11 (1982) 225-229; Eric Arthur, *Toronto: No Mean City* (Toronto, 1964) 245; *Proceedings of Grand Lodge* 1882, 239; Henry T. Smith, *History of St. Andrew's Lodge, A.F. & A.M., No.16, 1822-1~1* (Toronto, 1901); *Whence Come We? Freemasonry In Ontario, 1764- 1980* (Hamilton, 1980) 261.

WILLIAM G. STORM (1826 -1892)

William George Storm was born in 1826, in Yorkshire, England, where his father was a builder. In 1830 the family moved to York {now Toronto}, and in 1838 the senior Storm actually erected the scaffold on which Lount and Matthews, two of the rebels of 1837, were hanged. The son served his apprenticeship as an architect, and in 1850 was given a job in the office of F .W .Cumberland, preparing the drawings for St. James' Cathedral. Then in 1852 Cumberland took him on as a partner, and over the next fifteen years they collaborated in a number of major projects. The older partner usually gets the credit for them, but according to one authority , 'Storm played an increasing part in the construction of these buildings.' After Cumberland turned his attention elsewhere Storm continued his architectural career with distinction. Two of his more striking commissions from this period are St. Andrew's Church, on King Street {1875}, and Victoria College, on the campus of the University of Toronto {1892} -a building with which the present writer is well acquainted.

William George Storm was initiated into Freemasonry in St. Andrew's Lodge, Toronto, on 11 June 1850, and served as Master in 1858 and again in 1859. He became District Deputy Grand Master of Toronto District in 1861. He died 8 August 1892.

Sources of Information: Eric Arthur, *Toronto: No Mean City* {Toronto, 1964} 251; *Proceedings of Grand Lodge* 1893, 171, 312; Henry T. Smith, *History of St. Andrew's Lodge, A.F. & A.M., No.16, 1822-1901* {Toronto, 1901}; *Whence Come We? Freemasonry In Ontario, 1764-1980* {Hamilton, 1980} 261.

THE FIRST WORKERS IN METALS

The following was written by Ex. Comp. H.T. Richardson, Battleford Chapter, Saskatchewan, 19th January, 1942. Our thanks to Bro. Nick Mahara, Sec. Lodge of Fidelity, No.231, G.R.C., Ottawa, Ont. for forwarding this for The Newsletter.

The first of anything is always a subject of great interest, Masonic or otherwise.

Here, in the person of Tubal Cain, we have the very first person in the world's history to whom the Craft owes anything. There are of course, those who might, with a certain amount of justice, say that if it had not been for Adam and Eve there would have been no Freemasons at all; but we may dismiss their claim with the suggestion that neither of them was aware what benefit was being conferred on the world, and it was therefore quite unconsciously that they acquired any right to the regard of the Craft. But, in Tubal Cain there is one who of set purpose rendered legitimate service, and who consequently is respected wherever Free-masons meet.

Let us first look into his family connections. He was one of the sons of Lamech and Zillan his wife. There was another wife named Adah, and these two ladies have between them the distinction of being the first females to be referred to by name in the history of the world, after Eve.

The family comprised three sons and a daughter, all of them of note in the history of the world of invention. TUBAL CAIN was the first worker in metals. The two metals specifically mentioned being brass {bronze} and iron. His sister named Naamah, is credited with having discovered the art of weaving grasses. On the other side of the house were the two sons of Adah, called respectively Jabal and Jubal. The former of these 'was father of all such as dwell in tents and have cattle', and the other, Jubal, was the 'father of all such as handle the harp and the organ {pipe}.'

According to the account given of this gifted family by Josephus, the Hebrew historian, it would appear that Tubal Cain 'was addicted to martial exercises', which probably means that from time to time he found himself involved in various quarrels, and was driven to find for himself some weapon more effective than the bow and the arrow. Tubal Cain is referred to by one writer as CHRYSOR, possibly a corruption of the Hebrew 'choresur' meaning a smith or worker in fire.

Eusebius, the Christian historian, has preserved writings by some unknown person, who probably flourished in the time of Gideon, from which it would appear that Tubal Cain was at one time identified with Hephaestus, who in the Greek mythology corresponds with Vulcan in the Roman. Hephaestus invented fishing hooks and was the first navigator. Bishop derives the name 'Vulcan' from Tubal by an etymological process that does definite credit to his ingenuity, but which is not entirely convincing. Thus the worship of Vulcan may be traced to the estimation in which his prototype was held, and he goes on to institute a similiar parallel between Jubal and Appolo.

Exactly how this distinguished craftsman, Tubal Cain, came to be saddled with Masonic responsibility is not known. His first introduction to Freemasonry is to be found in the 'legend of the Craft'. This is the name given to certain old records written in the fourteenth, fifteenth and sixteenth centuries. Many of these old manuscripts have been lost. From one of them, happily preserved, and known as the Dowland Manuscript, we extract the following;

'Before Noahs Flood there was a man called Lamech, as it is written in the Bible in the Book of Genesis, and this Lamech had two wives, the one Adah and the other Zillah. By his first wife he had two sons, Jabel and Jubal. Jubal. By the second wife he had a son and a daughter. All these four children founded the beginning of all the sciences in the world. The elder son Jabel founded the science of Geometry and he departed flocks of sheep and lambs in the field, and first wrought houses of stone and wood. His brother Jubal founded the science of Music, songs on harp and organ. The THIRD brother, Tubal Cain founded smithcraft of gold, silver, copper and iron, and the daughter founded the craft of weaving. All these children knew full well that God would take vengeance for sin, either by fire or by water; wherefore they writ their science that they had found in two pillars of stone that they might be found after Noahs flood. That one stone was marble for that would not bum by fire. The other stone was clepped laterns, and that would not drown in water.'

Lamech and his family came from tainted stock. He was the fifth in decent from Cain, the fratricide, and it may well be that all the descendents of the first murderer seemed to feel that they too bore the brand. It is a law as old as the world that the sins of the fathers are visited on the children to the third and fourth generation. Cain's posterity is not referred to after Lamech, and the probability is that he and his family perished in the Flood. Both Jubal and Tubal Cain are credited in the Masonic Legend with some prescience of what was to occur, and each of them made some provision whereby the arts, which they had discovered

should not be lost to the human race. It is a great feat in etymology to have discovered that the name of our hero means worldly possessions. There are two Hebrew words -Tebel and Kainan -whose separate and conjoined signification might not be very far from that with which Freemasons are familiar; but it is quite gratuitous to connect either of these words with Tubal Cain.

Whilst in all probability his researches into metallurgy were induced by the necessity of providing himself with efficient weapons of offense and defence, we must not lose sight of the alternate suggestion that metal tools were absolutely essential to the operations of the stone worker, and Freemasons would be ungrateful if they lost sight of the fact that to Tubal Cain they owed most of their working tools.

Lamech has to be complimented on his gifted family. They were apparently the first persons in history to turn their hands to anything useful at all. We must not suppose that Tubal Cain confined himself to the manufacture of Tools and Weapons. His accomplishments would extend to the manufacture of beautiful forms and the arts of chasing and engraving. The science of metallurgy has advanced with such strides since the inventions of Siemens and Bessemer, that one is apt to forget that the cradle of the world's steel industry was at Damascus. In this most ancient of cities, tradition has it that Tubal Cain established a guild of armourers whose products soon became famous in every direction. A 'Damascus' blade was a proverbial expression, and the richness with which the sword hilts were engraved was due to a process even yet called 'Damascening'. The trade was taken away from Damascus by Tamerlane who deported the workmen en bloc and established them at Samarcand.

Some have attempted to connect the invention of Tubal Cain with the fact that such altars as were erected to Jehovah were always built, by command, of unhewn stone, the suggestion being that he came of such an impious race that nothing even remotely derived from any of its representatives could be used for sacred purposes. Whilst not going so far as this, still it is significant that no tool of Metal found its way into the Temple precincts, and that the Hebrews themselves were so ignorant of the use and manufacture of tools that the employment of heathen workmen was necessitated. And coming as he does from the land of darkness, the candidate for Freemasonry is not allowed to bring his own metal implements with him, nor, in fact, metal of any kind, fearing, possibly, the ancestral taint. Indeed the candidate makes his first acquaintance with such things by the good pleasure and through the medium of the Worshipful Master.

MORALS

Editor's Note: A thought provoking look at how a Mason is constantly reminded of the high place that Masonry reserves for morals and moral duty in its members.

'Morals' is defined in *The New Webster's Encyclopedic Dictionary*, in part as 'relating to right and wrong as determined by duty; ethical; distinguishing between right and wrong (or good and bad) and conforming to the rules of right conduct; the attitude of good will and devotion to duty existing among members of a group for its honour.'

Every Mason has a moral duty, which is derived from our *Masonic* association with one another, and with the world at large, to set a good moral example, emulating the best acts and conduct in daily living which might be accepted and followed by those who view or are affected thereby.

Masonry is a constant tracking of that moral duty .By reflecting on the signs and symbols of Masonry in our daily lives, we cannot avoid our moral duty.

However, this duty is also flexible and does not require and of us to be perfect, or perfect practitioners of the ideal moral man. Always we are governed by the length of our cable tow, by the circumference of the compass, we hold, or the angle of the square. Each circumstance must be addressed on its present known facts and dealt with in a moral manner based thereon.

In the closing of the first degree, the W.M. in the prayer to the G.A.O.T.U. requests the continuation of our order by. ...cementing and adorning it with every moral and social virtue.'

In our initial obligation and admission to the Craft, we acknowledge, that a more effective punishment would be to be' ...branded a wilfully perjured individual, void of all moral worth and totally unfit to be received ...'

Freemasonry is' ...a beautiful system of morality, veiled in allegory and illustrated by symbols.' This is the foundation of our association together, and must be ever kept in the forefront of our daily lives and activities, for to be a Mason is to be a moral man. That is our goal, and our obligation.

Masonic Education presented by Bro. E. Dixon Winder of Oakridge Lodge, No.708, March 16, 1989.

CORRESPONDENCE COURSE GRADUATES

Congratulations to these Brethren who have completed all four sections of the correspondence course and are now Members of the College of Freemasonry.

*Henry G. Edgar	St. John's 40 -Hamilton A
*Richard E. Leggott	Brotherhood 723 -Waterloo
*Peter Polkinghorne	Pnyx 312- Chatham
*William T. Richardson	Trent 38 -Prince Edward
Edward B. Williams	Edinburg 736 -Ottawa 1
Frank Williams	St. John's 21 A -Eastern

*Newsletter Subscribers

QUESTIONS AND ANSWERS

The following Questions and answers are reprinted from the summons of Quatuor Coronati Lodge, No. 2076. G.L.E.

Question 1: In one of our normal closings the J.W. states that he comes from the West whither he has been in search of the g.s. of a m.m. Could you please explain why he went to the West to find what had been lost? Surely the secrets of knowledge were originally in the East so why do we allow this form of words?

Answer 1: The late Harry Carr once remarked (Freemason at Work, p. 370) that he wished he could help with this problem but that it was 'always difficult to give a practical answer to a *speculative* problem'. Whilst recognising the judgement of so eminent a masonic scholar I should like to suggest two ways of unravelling the apparent conundrum that may commend themselves to brethren of differing standpoints.

The first is to interpret the words in terms of the 'world' as understood when our rituals were being first formed and when English Freemasonry was still

avowedly Christian in inference. Set in that context the words of the 1730 exposure by Prichard:

Where are you going? To the West.

What are you going to do there? To seek for that which was lost and is now found...

can surely be interpreted in terms of wise men from the East knowing that the culmination of all their knowledge has yet to be discovered. That would have been but a logical application in those days.

The second way, however, and one perhaps more appropriate for our own time, is to think in terms of the Temple of Solomon. If one sought the fulfilment of all truth and knowledge then one had quite literally to move from East to West in the temple precincts. The second degree tells us what was found in the approach westwards to the middle chamber and it was in the West that there lay the Holy of Holies. Is it not there that the true secrets of Hiram's building lay and are still to be sought?

Neville B. Cryer QCCC Ltd.

Question 2: What do you understand by 'that gloom which rests on the prospect of futurity'? Does it mean that man must live in continual dread of death?

Answer 2: Taken on the face of these words alone and thinking of the present meaning of the word 'gloom' in our language it is not surprising if you should imagine that its import is as you suppose. Yet in this passage we have to remember three things.

The first is that these words are set in the context of an action that has already taken place for the one who hears them. Whatever the full nature of his feelings at this moment he must surely realise that whatever the darkness, or the place of his resting a little while ago, he has been restored to life with his companions and there is hope in his prospects. It is therefore most unlikely that he is being thrust back into a state of despondency and fear. It is not that kind of gloom.

The second is that the word is related to three others which are close to it - darkness, visible and veil. The word is thus meant to link with something

connecting it to eventual light. It is not a state of mind but a stage of experience. Where the mason now stands is a place where he does not yet see the glory that is to be his for that is veiled from him by the limited, glimmering ray which only penetrates so far. The 'gloom' is in fact like the light of the 'glamr' (the 'moon' in old Norwegian) and the 'gloaming' of more modern Scots. He is in the twilight area which prevents us from yet seeing what lies ahead for us in the future.

The third is that at the end of the charge in which the words occur the Mason will be given the promise of how, by lifting his eyes up afresh, the gloom will be dispersed by 'that bright morning star' which will show what the future really does hold. It is simply present dimness which limits our vision -not fear and dread -for these will be trampled under our feet.

Neville B. Cryer QCCC Ltd.

Question 3: Were Euclid and pythagoras Masons? What is the Masonic significance of the 47th proposition?

Answer 3: Euclid (or Euklides) lived around 300 BC. He was a mathematician from Alexandria and the author of a treatise on Geometry. pythagoras was a Greek philosopher and mathematician who lived during the 6th century BC. Neither were Masons by trade, and since speculative Masonry as we know it today did not start before the 17th century, they were obviously not speculative Masons.

The most interesting part of the question refers to the significance of the theorem incorporated in the Past Master's jewel. The correct description of this jewel was given in the first *Book of Constitutions* following the Union of the two Grand Lodges in 1813. It reads: 'The square and the diagram of the 47th proposition 1st Book of Euclid engraven on a silver plate pendant within it.'

The 47th proposition had been used in speculative Craft masonry since at least 1723. When Anderson referred to it in his first Constitutions. There are many references to the proposition during the 18th century, but there is no early evidence of its use as part of a jewel until about the 1780's. The pattern then was different from that we use today; it was known as the 'gallows' type. The square was in the form of a right angle, long side down, short side horizontal, and from this short side was suspended a plate showing the pattern of the 47th proposition; it was rather like a man hanging from the gallows; hence the name.

We cannot be absolutely sure why the proposition was chosen as the jewel for the Past Master. We know that geometry has always been closely linked with the Craft; in fact, one of the Old Charges, dealing with Geometry says 'Geometry is now called masonry'.

In 1723 Anderson said 'the 47th proposition... is the foundation of all masonry'. In fact, he was treating the proposition as the symbol of all geometry.

The jewel itself is not a symbol; it is the badge of a Past Master. Remember the square in Freemasonry is the symbol of moral perfection. Speculative Masonry teaches a man to shape his thoughts and actions by the square so as to erect a spiritual building, perfect in all its parts.

Bro. Harry Carr suggested that in considering the Masonic symbolism of the Past Master's jewel, we should disregard the jewel itself and concentrate on the proposition which is universally acclaimed by the specialists in that field as the quintessence of perfection and truth.

Harry Mendoza QCCC Ltd.

PRONUNCIATION AND SPELLING

In 1982 our Grand Lodge Committee on Masonic Education under the Chairmanship of (then) R.W. Bro. Wm. R. Pellow undertook to edit and reprint a useful booklet called 'A Functional Pronouncing Glossary of the Work'. In an effort to pass along some of the very good information included in that booklet, we offer the following most often misspelled and mispronounced words in the hope that it will be of use to those responsible for Lodge Bulletins and Ritual.

BRETHREN: BRETH REN often incorrectly written as *Brethern* or *Bretheren* and mispronounced as *Breth er en* or *Breth ern*.

MASONRY: MA y SON REE (3 syllables only) often incorrectly written as *Masonry* and mispronounced as *May son air ee*.

DIVINE: DI VINE (*i* as in *it*) often incorrectly written as *Devine* and mispronounced as *Dee vine*.

FIAT: FY AT was in *fry*) often mispronounced as *Fee at*.

POMEGRANATES: POM GRANITS often mispronounced as *pom a granits*.

THE BACK PAGE

Every Mason is a Landmark Too

'Your fidelity must be exemplified by a strict observance of the Constitution of the Fraternity, by adhering to the ancient landmarks of the Order; so must your obedience be proved by a close conformity to all our laws.' So runs the General Charge of the First Degree.

More simply stated, any landmark could be that corner peg which indicates the limit of your property, or any other prominent projection that immediately identifies our location. A little known record indicated that in World War 11, a little church on the East Coast of England was destroyed by the enemy. When the British navy inquired whether or not the parishioners were prepared to rebuild, their answer was to the effect that a shortage of funds made such a project impossible. 'Well, if you cannot build then we will, because that little church is a landmark on our charts,' was the reply.

Suffice it to say on such a theme as this that landmarks occupy an important place in our busy workaday world. However, much more significant and thought provoking is the sobering fact that EVERY MASON IS A LANDMARK TOO.

Your Editor recalls that during World War II, street photographers snapped you all too often as you approached them. Whether you turned up your nose or smiled your prettiest, that impression would be seen on the developed negative. However, we should not be deluded into believing this humiliating or pleasing experience, as the case may be, is limited to the casual photographer, because John Doe is taking notice of our everyday actions. All too often unconsciously we are making an imprint on the public. When the J.W. is asked by the W.M. 'Are you a M.M.?' his reply is 'I am, try and prove me', and in so doing is not only answering for himself, but everyone else. That challenge of Masonry meets us on every corner, in business and professional relationships, in occupations and recreations, but more especially OUTSIDE the Lodge rather than WITHIN. We are acquainted with the closing exercises where 'And while the ALL-SEEING EYE beholds us. ..', let us not forget what influence WE are exerting when others see us and register their mental thoughts accordingly about whom they see.

The Mason who demonstrates by his deeds rather than by his words the moral qualities of truthfulness, honour, integrity and charity undoubtedly does more to convince the 'profane' world of our sincerity in contrast to the ritualist whose life outside the lodge may be colored by moral deviation. This exhortation is a part of the Installation ceremony of every W.M. - 'Charge your brethren to practice outside the lodge those duties which are taught within it and by amiable, discreet and virtuous conduct to convince the world.' That world is no vague distant country, instead it's that little community in which each of us lives and moves and has our being. (The Tracing Board, Grand Lodge of Sask.)

The 'Back Page' is part of the monthly 'Fidelity Highlights' bulletin est. in 1939 by Lodge of Fidelity No.231 G.R.C., Ottawa. The present Editor is Wor. Bro. James A. Ham. We thank Bro. Nick S. Mahara for forwarding this material on a regular basis.

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