

ARE WE FREE MASONS

There have been many explanations as to how the term "Free" came to be applied to Masons. Operative Masons frequently were free to local laws. In some cases they were free from taxes. Their actions were not restricted as were the actions of others. They were free to travel from country to country in following their trade or art.

Regarding Masons who laboured on Solomon's Temple; legend tells us they enjoyed special privileges and were free from laws others were required to obey.

In modern days however, it seems some feel the term means free from attending Lodge, free from calling on the sick, free from any obligations voluntarily assumed, free from giving aid to the officers, free from taking any part in the work, free from any responsibility, free with their criticism.

Let us be the kind who do not wait for free time in which to attend Lodge. Let us not be the kind who believe Freemasonry is free. We are free to do as we wish about these things, but no one can be a Freemason in the true and fullest sense of the word unless he purchases that Freemasonry with his time, with his energy and by use of the faculties wherewith God has blessed him.

Being a Past Master does not free a Brother from his obligations. On the contrary, he knows better than most of us what his obligations are and should continue dedicating part of his life and his time to those obligations he swore to uphold.

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[with approved amendment]; By: Kevan Van Herd; 2005.

THE ASHLARS

The Ashlars are rather neglected in our ritual but are probably the most important symbolical objects in the Lodge. We have in our rite, two Ashlars, the Rough Ashlar and the Perfect Ashlar. There were originally three, the Rough Ashlar, the Perfect Ashlar and the Perpend Ashlar and these were placed respectively in the South, West and East. I have not been able to find out when or why the Perpend Ashlar was discontinued but it has never been used in a Canadian Lodge. In English Lodges the Rough Ashlar is placed in the South, directly in front of the Junior Warden, the Perfect Ashlar in the West and is suspended on a tripod. In Canadian Lodges practicing the Canadian Rite, the Rough Ashlar is placed in the N.E. corner of the Lodge to represent the corner stone and the Perfect Ashlar is in the S.E. Corner to "mark the progress made". "The rough Ashlar is supposed to be a stone in its rude and natural state, just as it is taken from the Quarry, and symbolizes the mind of a candidate for Freemasonry - Ignorant and Untaught. But you will notice that our Rough Ashlar is not just a rough stone taken directly from the Quarry; some work has been done on it. By the use of the common gavel it has been brought roughly into the shape of a cube, and it is, even then, not accepted until it has been ascertained that the stone is sound material and capable of being worked into a perfect stone. Here again it symbolizes the Candidate, because before a Candidate is admitted, certain work has already been performed. The "Tongue of Good Report" report has been heard in his favour, and many searching inquiries made into his character and previous behavior. The Rough and Unpolished Stone, therefore, is a symbol of Man's natural state - ignorant and uncultivated, but when education and the lessons of our craft have had the effect of expanding the intellect, restraining passions and purifying Life, our candidate then represents the Perfect Ashlar which, under the skillful hands of the workmen, has been smoothed, squared and fitted, for its appropriate place in the Building.

The Perfect Ashlar was originally placed in the West, where the Sun sets, denoting that the work is complete and labour has ceased. It has already been mentioned that in English Lodges the Perfect Ashlar in the West is suspended from a tripod, symbolically between Heaven and Earth - not placed in its final position, but ready to be tried by the Square and Compass of the Worshipful Master, and from this is drawn an illusion to the perfect Mason who, after death, awaits the final judgment of the G.A.O.T.U. before aspiring to ascend to the Grand Lodge above. At this point it may be interesting to recall the story of the building of the Temple as outlined in the V.S.L. (First Book of Kings) where it relates that every stone was cut and fashioned in the Quarry before being sent to the Temple site so that "There was neither hammer nor axe nor any tool of iron heard in the house while it was in the building". This mode of construction was undoubtedly adopted to avoid confusion and discord among so many thousand workmen and has been selected as an elementary symbol of Concord and Harmony - Virtues which are not more essential to the preservation and perpetuity of our own society than they are to every human association.

The Perfect Ashlar, therefore, becomes not only a symbol of human perfection but also, when we refer to the mode in which it was prepared, of that species of perfection which results from the concord and union of men in society. It is, in fact, a symbol of the social character of the Institution.

To sum up the foregoing - The Rough Ashlar is a symbol of man's natural state of ignorance. The Perfect Ashlar, a symbol of the state of perfection attained by means of education and that jointly, the Rough and Perfect Ashlars bear the same relationship to each other as Ignorance does to Knowledge - Death to Life - and Light to Darkness. They are placed in the Loge for you to moralize on.

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ASPECTS OF APPRENTICESHIP

How fortunate we are in these modern times - or are we? - our period of Apprenticeship to the craft of Speculative Masonry is now so short. In the older days of the Operative forebears it was no easy task for a man to become a Freemason. He had to win the right by hard work, technical skill and personal worth. Not only did he, as now, have to prove himself a freeman, of lawful age, legitimate birth, sound body and good repute, but also he had to bind himself to serve under rigid rules for seven years. Such service being at once a test of his character and a training for his work.

The rules to which he pledged himself were very strict and can be found recorded, in great variety, in the Old Charges. Such a system of Apprenticeship was known and used in many trades and crafts. It seems to date from the first part of the 13th century. The earliest known regulation being dated about 1230, although that was nearly a century before it began to be insisted upon and to come into general use.

The term "Entered Apprentice" incidentally was a feature of Scottish operative masonry as early as 1598. The term does not appear elsewhere until the first Book of Constitutions of English Freemasonry written in 1723 - written by, who else, a Scotsman!!

What leads us to enter into this Apprenticeship anyway? Although now not as arduous or as lengthy as an operative apprenticeship, it is, nevertheless, bound by just as strict rules. The operative obviously sought "wages". Quite logically such wages were and are material in form. What "wages" do we seek? The initial motive that led each one of us to seek Apprenticeship in this fraternity of ours is, of course, as varied and numerous as each one of us. It would take up a longer missive than this to enumerate and study these motives. Let us approach it the other way round.

The "wages" Masonry offers as a reward for our labours are offered with such simple dignity and honesty of purpose that, instead of making the word "labour" a symbol of slavery, it puts it at the very head of the column. True, that the "wages" are the kind of "wages" which appeal to intelligence, but by that token Masonry leads us to the realization that, after all, the greatest reward for labour is the consciousness of a work well done; a work that does not bear the taint of selfishness.

The "wages" are the recognition and realization that, through the great fundamental idea of brotherhood that pervades our every form and ceremony, through the teaching of loyalty to a fellow worker with the tenderness akin to a family relation, we have equality amongst us. Such equality, I might add, not because of equal skill or ability, but by virtue of common interest in the work of Freemasonry; by the loyalty to the job in hand and the fact that each fellow workman is a co-labourer whether he be Capitalist, Designer, Carrier of Coal or whatever.

Can we possibly review the great principles, the striking ceremonies and the organization of our fraternity without seeing clearly that its teaching for man is that he must work, work truly, work loyally, and treat his fellow craftsman, as a Brother? Dare we say that the realization of this . . . our "wages" . . . has no meaning in the present world of unrest?

These, then, are the "wages" of Masonry; the light shed on the subject of a proper relationship between our fellow man and ourselves; the ability to judge ourselves before we judge him.

To enable us to "pocket" these "wages", we are led by the Fraternity's never-ending search for "light". This thought runs all through our ritual.

One of the first requirements call for was for the "Apprentice-to-be" to state a desire for knowledge. Also, more than once we have been reminded of the first question asked after we became a Freemason? None of us will forget that moment. We were told that we stood on the threshold of a new life; we were assuming new duties; we were brought to realize that to fulfill these duties and thereby eventually earn our "wages" we needed "light". How much "light" we needed we didn't know. The road we were to travel was a strange one. "Light" we must have and it was given to us. It lit the path for only a little way. But it was enough. We took the first step.

In doing so we became Apprentices. Our quest for knowledge began. The lodge in a very real sense became a school; our Brothers its teachers. Many a lesson was to be taught.

Apprenticeship then opens our minds to realize that the Masonic way to our "wages" is through precepts taught by symbology. The teachings of Freemasonry would, like other records told by the tongue, become stale by repetition and impress the ear less vigorously at each telling were its historical facts and social philosophies not linked to words by pictures, were they not an orderly system of spoken sounds and symbols illustrating and impressing the eye and the ear simultaneously.

The Apprentice is doubly reminded by this happy union of speech and things seen of the ideas of the institution. However seldom he hears the Masonic tale, is frequent contact with the symbols will reiterate the facts and their meanings.

The Apprentice learns that Freemasonry is, to use its own definition, system or science of morality veiled in allegory and illustrated by symbols." But an allegory is nothing else but verbal symbolism, maybe the definition would more easily be understood if termed as a "science of morality, developed and taught by the ancient method of symbolism."

This adoption, in its entirety, of the method of instruction by symbolism gives Freemasonry its whole identity. This attractive form has always secured the attachment of its members and assured its own perpetuity, Indeed, the Apprentice soon realizes that its ritual is consecrated, not invalidated by its age and is no less relevant to modern life than the rituals of the law courts, the universities or any public body.

Still further, the Apprentice finds that Freemasonry is the Ancient Greater Mysteries in disguise; its simple emblems the repository of the highest wisdom of the ancient world. Hopefully, his desire to rescue and expound those mysteries to his own good is aroused by his first labours in the Craft.

Let me, if you will, quote a very eminent Freemason's words: - "It began to shape itself, to my intellectual vision, into something imposing and majestic, solemnly mysterious and grand. It seemed to me like the Pyramids in their grandeur and loneliness, in whose yet undiscovered chambers may be hidden, for the enlightenment of the coming generations, the sacred books of the Egyptians, so long lost to the world; like the Sphinx, half buried in the sands. In the symbolism which, and its spirit of brothers, are its essence, Freemasonry is more ancient than any of the world's living religions. So I came at last to see that its symbolism is its soul."

The Apprentice, as did the great man who said those words, then begins to discover a faith deeper than all creeds; larger than all sects; begins to renew within himself the humanizing, educational and spiritual force by looking upon the luster of its symbols of high and gentle wisdom.

It appears to me that the symbolism of the Entered Apprentice Degree encompasses the essence of every Masonic lesson. An Entered Apprentice is a Mason. The remaining degrees are but elaborations. Having complied with several requirements and thereby qualifying for Apprenticeship, he is made to give up the rags of his own righteousness and all metals (precious, symbolical or worldly wealth and distinction; and baser metals as representing offense and defense), in order to realize that he now depends upon moral forces alone. He is then clad in a garment signifying that he comes with pure intentions to learn the noble art and profit by its wages"; not to convert others but to develop and improve himself.

In his journey in search of "Light", obstacles are met, so similar that they seem identical. The little occurrences of life may seem unimportant too but they determine whether he will be permitted to advance.

The Apprentice must advance on the square by regular upright steps. This symbolism is so common and universal that it is used in the slang of the street.

Obligations are duties assumed. We must assume them if we are to advance, and having assumed them we are bound by them whether we will or not. Then the light breaks and he begins to see. He sees that others, even the most learned, stand like beginners. The Master is on a level with him and proffers a fraternal hand.

Even in his journey from the North out of darkness toward the East and back again into darkness, he emulates the Sun. As is the greatest, so is the smallest.

And so our Apprenticeship starts us on the path of "Light". More, much more, symbology remains, but that belongs to another missive and our next meeting.

Let me just leave you with a Masonic poem I found in my travels. It is unaccredited with an author in the book where I found it, but entitled "Apprentice Degree". It is, I think quite appropo: -

"Through midnight dark I feebly grope
 my way, oppressed with fear;
 I dead to go, and yet I dare not stay
 with danger near;
 Eternal Father! guide my feet aright, and
 lead me, step by sep, up to the Light.

I do not know the secret path I tread
 through scenes unknown,
 I humbly wander wither I am led - Thy
 power I own;
 Eternal Father! guide me through this
 night and lead me, step by step, up to the Light.

The World, its pride and passions, wealth
 and power, all, all are gone;
 Blind, poor, and weak I trust, in this
 dread hour, on Thee alone;
 Eternal Father! guide me in Thy Might,
 and lead me, step by step, up to the Light."

By: Bro. C. E. H. Port, J.D, King George Lodge #129;
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The Cable Tow 1

How many of us have given serious consideration to the significance of the cable tow used in Freemasonry? It has both physical and spiritual symbolism. Its origin and definition are uncertain and the word probably comes from either a Hebrew or German word meaning "a pledge of the body."

This definition becomes more significant as one obligation follows another. An intriguing definition of the Cable tow is given by Carl Claudy in his introduction to Freemasonry and I quote: "It is symbolic of the life cord by which the embryo receives life from the mother. It is the Masonic cord by which the Masonic infant is attached to his Mother Lodge. As soon as the infant is born the physical cord is severed, but never the knife was ground which cut the spiritual cord which ties a man to his mother". To a sailor the cable tow had a measurement of length which was 600 ft. This length has no relationship to Masonry. In our ritual we hear the phrase a cable's length from the shore, such allusions are symbolic of the binding covenant into which the mason has entered. In the early 1700's every brother was expected to attend his lodge if within the length of his cable tow. This distance was set at three miles which was all he was expected to walk.

In Masonry the physical restraint of the cable tow indicates that the candidate is in submission to the Master. In early Roman times citizens appeared before their monarchs with a rope around their neck to indicate their loyalty to him. The cable tow is removed from the candidate as soon as he assumes the spiritual bond of the obligation. However, never the means has been made by which to cut the obligation which binds a man spiritually to his Mother Lodge and to the Craft. Expulsion does not relieve the Mason from his obligation; if the Brother is unaffiliated it does not dissolve the tie; demitting and joining another Lodge can not make the new Lodge his Mother Lodge.

The Fellowcraft invisibly wears the Cable tow so that it may be an aid to his journey; an urge to action, a strengthening for the Masonic life to come. He also learns that the cable tow is more than a rope; it is at once a tie and a measurement. In the Master Mason degree the candidate pledges himself as fully as it is possible for him to do so. So what then is the length of a cable tow? Who can define the length of a spiritual tie? Physically it translates into "if within reasonable possibility". Each Brother must decide for himself the length of his cable tow.

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CABLE-TOW 2

What is a cable-tow? Well, to start off with, it is a strong rope made of cords twisted together, often around a centre cord and is usually made of hemp or other fibres used in rope-making.

The use of the cable-tow or noose is believed to go back 2,000 years to the Zoroastrian System which believed everyone was thought to have a noose falling off at death of those righteous persons, but dragging down the wicked into hell. The use of a noose in Brahminical ceremonies was meant to mean a sacred emblem. In the 18th century it was a figure of speech relating to the concealment of secrets.

In 1347 some people of Calais appeared before Edward III with a cable-tow around their necks in full admission of being at his mercy. In 1517 in London on what was referred to as "Evil Day". some citizens were taken prisoner for doing wrong and appeared before the King, Cardinal Woolsey and members of the Commons. They were bound with halters around their necks and plead for mercy, which was granted. In 1641, once a year Magistrates and Burghers wore hemp ropes around their necks in full submission and penance for a previous rebellion. Hemp was later changed to a blue ribbon.

The cable-tow or cable-rope was at one time, a rope or line used for drawing or leading, and has also been referred to as a "line wherewith to draw". It is of course, now a purely Masonic expression. In its first inception, it has been used to control the candidate[s] and is used in our Degree work.

The word was also used in early 18th century writings, and some believed it originated from the German word 'Cabletau' meaning 'cable' or 'rope'. Some also believed by came to from Hebrew origin denoting, 'chain, fetter, anklet, anchor-chain, or cable'. In early Freemasonry the word 'cable' was used, and it is noted in the Early Masonic Exposures, in the Wilson Ms: '...buried in the sands of the sea, the length of a cable-rope from the shore, where the tides ebbs and flows ... etc.'

Freemasonry today has a strong resemblance to the old Guilds of the Middle Ages and we have adopted their symbolism of trade custom as well as their moral instructions. If an employer went out of business and could not place his apprentices with another employer within three miles, the Apprentices could have their indenture cancelled.

In the Book of Hosea {11:4} we read: "I drew them with cords of a man, with bands of love." This is believed intended to remind us of the symbolism of the covenant by which all of us are tied - or bound.

In an article written by Brother Rabbi Geffen some years ago, he stated his opinion the word is derived from Jeremiah, the Prophet, who was always against war. The chief counselors

of the King were in favor of war and induced the King to entertain a delegation of military who came from Egypt and who tried to enlist his aid in a war against Babylon.

When the delegation arrived in the city, Jeremiah appeared with his gray hair, shabby garment of goat skin with a yoke or 'cable-tow' around his neck. He made quite a striking figure in contrast with the smart military uniforms. When asked the meaning of his appearance, he replied it meant the people would be submitting themselves to the yoke of Babylon rather than exposing themselves to pestilence and swords.

Jeremiah appeared regularly in this way for 18 months when the city was captured by Nebuchadnezzar. When he released himself from his yoke, his conscience was clear. He had prophesized the people by the cable-tow system, but they failed to listen. In this way, a cable-tow could be taken to symbolize 'peace'.

At the Masonic Baltimore Convention in 1842, it was defined as ".. being within a mans reasonable ability. It has also been said to be the symbolic length as the scope of a Freemasons' responsibility to God, his neighbour, and himself in the light of his ability to discharge his obligation." The late Bro. Harry Carr, summed it up by saying it is ' A simple promise to attend lodge so long as it is in his power to do so and no specific distance is involved.' The phrase includes the word 'my' which is the most important word [within the length of 'my' cable-two], and its interpretation should be taken in accordance to a members own personal commitments.

The 'length of my cable-tow' has also been defined as 3 miles, 5 miles, up to 50 miles, a reasonable walking distance, and the scope of a mans reasonable ability.

An American Brother summed up briefly the meaning of the cable-tow in the following words:

It is as long as the arm that stretches out to a helping hand.

It reaches as far as a Brothers' cheering voice.

It goes as far as Charity's dollar can go.

It can travel as far as goodwill can travel.

Wherever the mails can carry a letter, it can be carried.

In Speculative Freemasonry, our Candidate wears it as a sign of servitude until he takes his Obligation. It is then removed to show he is truly a Free Man. It is doubtful any physical length was ever intended, but is purely a means to impress upon the Candidate his obligation to his Brothers, his neighbour and himself, and not to let trivial things get in his way of discharging his responsibilities.

Cable Tow 3

EDITOR'S QUESTION BOX

By L. Healey, P.D.D.G.M.

A Brother from Nanaimo writes: "Can you tell us what is the length of a cable-tow, and what is its real meaning in our work? I know this is supposed to be an old catch question, but we had a discussion in Lodge the other night and nobody seemed to know much about it. "Our Brother does not make it clear as to which cable-tow he re-fers, there are three mentioned in the ritual. Of these probably the first in importance is the one asso-ciated with the ceremony of initia-tion. In old rituals it was called the "cable rope." and our term is probably derived from the German "Kabeltau." It is a very old symbol and was ever been regarded as a symbol of bondage.

On some pieces of pottery found in Yucatan. and reputed to belong to the ancient Mayan period, there is a design showing a group of figures in a class, apparently receiv-ing instructions from a priest or leader in the making of signs. and each is depicted wearing the c.t. In the well-known fresco showing the Burgesses of Calais appearing before Edward III (in the middle of the fourteenth century). as a symbol of their submission to the bondage of the king each of them is wearing a heavy c.t.

It was also the means by which distinguished captives were led through the streets by the victorious Caesars in earlier times.

It means in Masonic symbolism that the candidate comes in a state of bondage. bound by the trammels of his lower nature-the flesh. The material-from which he seeks to be liberated by the power of the spirit.

In the course of the ceremony it will be noted that when he is brought to light at the altar the first thing to which his attention is directed is the V.S.L.. which teaches in symbol that it is by the power of the spiritual truth contained therein he is made free from the bonds of sin, and even of death; and it is at this particular point in the ceremony that the c.t. is removed.

There is also the implication of "being led as a lamb to the slaughter," to the place of sacrifice -the altar in the centre. where he will offer up his life, and dedicate it to the service of the G.A.O.T.U.

As to the length, traditionally it was six ft, which is still the custom-ary length used in our Canadian or English forms of the work. In the American it is somewhat longer and is interpreted by Carl H. Claudy as: "Symbolical of that life cord by which the infant receives life from its mother. Symbolically the cable tow is the cord by which the Ma-sonic infant is attached to his Mother Lodge. When the baby is born the physical cord is severed, but never the knife was ground which can cut the spiritual cord which ties a man to his mother. In the E.A

degree the physical re-straint of the cable-tow is removed as soon as the spiritual bond of the obligation is assumed, but never the means has been made by which to cut the obligation which binds a man to his Mother Lodge." Lodge Officers would do well to note, whether any or all of these interpretations be regarded as the real meaning of its use, that the c.t. should' be worn to the front, not on the back where it is sometimes placed in error.

Neither the explanation given regarding the "two great dangers" nor any known symbolic interpretation can justify the back position. The second cable-tow also has reference to the E.A. degree and has to do with certain eventualities which would result in something being done "a cable-tow's length from the shore." This is considered by a great many Masonic students to be a corruption of an earlier and more logical term "a cable's length," which is a definite unit of measurement—100 fathoms=600 ft. or 1/10 of a nautical mile; and represents a fairly general over-all average, in most countries of the distance on the foreshore between high and low water marks. The third cable-tow is something more than a rope. It takes on some of the elastic qualities of the spiritual life cord, in that it refers to a very indefinite measure of distance which a Brother is obligated to travel to attend his Lodge. Very obviously its length is something no one will attempt to establish, although in the days of Operative Masonry definite distances were set for compulsory attendance at the "Annual Assembly." The old Charges vary from five to fifty miles. In the early Speculative period when travel was mainly on foot it was laid down that a Brother was expected to journey three miles to attend his Lodge. Nowadays, to the Brother who has access to air transport 300 miles might be no inconvenience, while to another even three miles under certain circumstances might involve considerable hardship.

Perhaps the best definition of the length of a cable-tow is that which was promulgated by a Masonic Conference of a number of U.S. Grand Jurisdictions held at Baltimore, Md., in 1843, when it was defined as "the scope of a Brother's reasonable ability."

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Canada Collections

Surveys of the history of education in Canada generally highlight the names of Jean-Baptiste Meilleur, P.-J.-O. Chauveau, Egerton Ryerson and a few others. The person who was known during the 19th century as the "Father of Education in Canada" is unfortunately nearly forgotten.

Born in Quebec City at the end of the French regime, Joseph-François Perrault came from a family of fur traders. Until the age of 34, he was involved in the fur trade in Canada and the United States, including in Louisiana, where he worked with his father. The American War of Independence caught up with him there, and he was forced to make the long and perilous journey back to Montreal in 1780. He continued his trade until 1787, when competition forced him out of business.

After abbreviated studies in law, Perrault began a lengthy career as clerk of the peace and protonotary at the Court of King's Bench at Quebec. Elected to the House of Assembly in 1796 and 1800, he introduced a bill on education in 1801 to counter the government one. His bill was rejected, as was his plan for houses of correction. After two consecutive electoral defeats, he gave up politics and turned his attention to education. He first held the position of president of the Education Society of the District of Quebec from 1821 to 1825, and that of president of the British and Canadian School Society of the District of Quebec from 1823 to 1828. The goal of the societies was to provide free education to poor children. Being jealous of the control of the church over education, Mgr Lartigue, the bishop of Montreal - along with a few French-Canadian nationalists - opposed the societies. These same individuals also fought the 1801 and 1824 education bills. And, because of their opposition, the bills produced only meager results.

It was in this environment that Perrault decided to set out on his own, and it was certainly between 1830 and 1837 that he made his most important contribution to Canadian education. He opened a school for boys in 1829 and, later, a school for girls, both in Quebec City. They were taught the basics: reading, writing and arithmetic as well as elements of gardening. The girls learned weaving, knitting and spinning. Religion was taught only to those who requested it, and the schools accepted both Catholics and Protestants. Parents who could afford it contributed financially. Not only was there free schooling for poor children, but Perrault supplied them with socks and shoes so that they could attend school during the winter months. Every year, Perrault requested funds from the Assembly to help cover expenses and for the publication of his textbooks. Indeed, to counteract the scarcity of manuals, Perrault wrote his own, European-inspired texts. Many of these remained in manuscript, as the Assembly had given him only a portion of the funds that he had asked for. In 1832 and 1833, he and Amury Girod, who had recently arrived from Switzerland, established a school of agriculture and a model farm where the teaching was both theoretical and practical.

In 1833, Perrault introduced a bill which included compulsory elementary education, both civil and religious, for children between the ages of six and 15. The cost would be paid by the

parents, there would be free schooling for poor children, and the whole system would be under the control of board members and under the authority of the government. Perrault was too far ahead of his time and his project was not only rejected but was condemned by everyone. Along with some financial assistance from the government, Perrault used his salary as protonotary to finance the schools. The political upheavals of 1837 having put an end to the grants from the Assembly, Perrault, financially and physically drained at the age of 84, closed the schools in 1837.

Enigmatic and at times baffling, Perrault often swam against the current of the society of his time. A partisan of British authority, he opposed the Parti Canadien and the Rebellion, managing at the same time to work on the model-farm project with Amury Girod, one of the Rebellion leaders. A devout Catholic, he favoured religious neutrality in education and was a Freemason. Impressions, the National Library of Canada's exhibition, pays tribute to this pioneer by showing three of his school manuals.

THE CROWNING GLORY OF FREEMASONRY

By R.W. Bro. E. E. Burr, D.D.G.M. District No. 10

Freemasonry believes that the humblest life launched on the sea of humanity has within it the slumbering forces of a noble manhood, awaiting only the sympathetic touch to raise and stimulate the latent qualities of the soul.

Masonry invites no one to join its ranks, but it embraces men of all creeds, colour and races, and by the practice of the spirit of Charity, and the bond of Brotherhood, it holds together men of every nationality, who otherwise would have remained apart, but who, by means of Masonry, meet on the Level and part on the Square.

Each Lodge is an oasis of quality and good will in a desert of strife and discord, and is ever working to weld mankind into a great league of sympathy and service. At its Altar men meet as man to man, without vanity and without pretense; without fear and without reproach; helping each other to think things through towards a more satisfying and hopeful vision of the meaning of life and the mystery of the world.

While Masonry abjures political questions and disputes in its Lodges it is all the time training good citizens, and through the quality of its members it influences public life. In the shaping and building of character Freemasonry makes a valuable contribution to the life of the modern world. It is not politics that corrupts character, it is bad character that corrupts politics, and by building men up in spiritual faith and character Masonry- is helping to build up a state that will endure the shocks of time. It really exists for this, and when it has succeeded in implanting in its members the great cardinal tenets of Friendship, Morality and Brotherly Love, supported by an unswerving faith in the G.A. of the Universe, and sends them forth to live out these virtues before their fellowmen, then it will have accomplished a great task and made a supreme contribution to the life of the world. He who learns these lessons will not only walk humbly before his God, but will express his Masonic character through an inflexible fidelity to the best ideals of his country and its laws, for Freemasonry is deeply rooted in the sterling virtue of Patriotism.

Freemasonry also makes for Friendship. It promotes the kind of friendship the world today is craving for, a friendship that produces a better spirit of harmony and concord between communities and nations as well as a more warm-hearted sympathy between individuals. For Masonry is a life to be lived-a life grounded on morality, mellowed by good fellowship, humanized by charity, dedicated to service, and must ever stand for the love of God, the dignity and worth of man and for the realization of true Brotherhood.

The glory of our Ancient Landmarks can never be preserved better or be more enhanced than when we as individuals are giving ourselves in obedience to God, in patriotic devotion to our country, and in deeds of service to our fellowmen. Let us not forget that the Crowning Glory of Freemasonry is not in its Forms and Ceremonies, but in the sterling character it seeks to implant in the lives of its members. Masonry does not measure men by the standards of knowledge, eloquence or wealth, but by the richer qualities of character and service.

Every man has a train of thought on which he rides when he is alone, and the worth of his life to himself and others, as well as its happiness, depends upon the direction in which that train is going, and the baggage it carries. If, then, Masonry can put that inner train of thought on the right track, freight it with precious treasure, and start it on the way towards the City of God, what other or higher ministry can it render to man. And that is what it does for any man who will listen to it, love it, and take its truth to heart.

A FATHER'S PRAYER

"Now, if, o'Lord, at freedom's call,
 The precious son I give should fall,
 Grant that he may not die in vain,
 But make my loss a nation's gain.
 Make known to me how Thou did'st give,
 An only Son that I might live;
 So I in blest accord with Thee,
 Now give my son to make men free."

-Rev. F. T. Roberts,
 Courtesy, Iowa Grand, Lodge Bulletin.

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