

Welcome to *The Clarendon Edifier*

Issue 0 August 2012

This is the zero edition of the newsletter dedicated to the Brethren of Clarendon Lodge N° 8023 in Wolverhampton under the Provincial Grand Lodge of Staffordshire.

It is intended as a means of sharing educational papers on freemasonry and related topics, which have been found to be both interesting and informative.

Very early in the individual development of a Freemason, he is admonished and challenged to make a *Daily Advancement in Masonic Education* and *The Clarendon Edifier* has taken light to assist those students in their research towards enlightenment.

The idea is to be informative with the ultimate goal being to provoke the students interest to the point where he will take full responsibility for his own Masonic educational growth. Topics will generally be from something which has been *discovered* from the Editor's own archive or research or which has been shared by a Brother. Should some of the writings be a little provocative, then this is a good thing as it gets ones minds working!

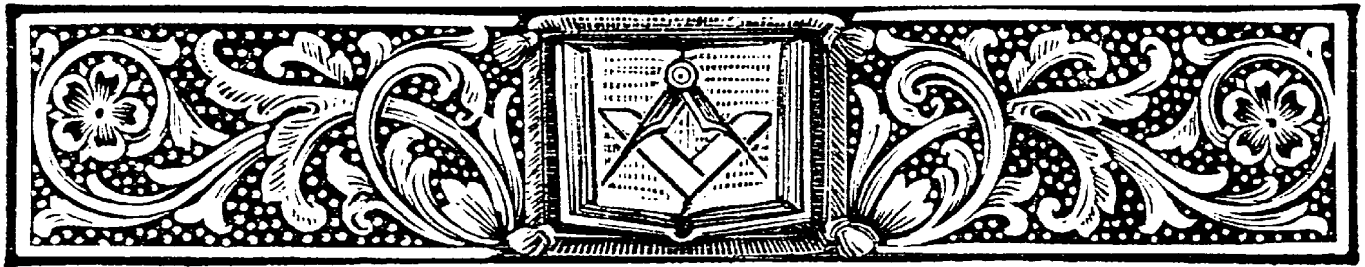
What's in the name?

From the Dictionary by Merriam-Webster, an Encyclopædia Britannica Company, we learn that the definition of **Edify** is a: to build or b: to establish – both definitions being *archaic*, whilst a more modern definition is: to instruct and improve especially in moral knowledge, to inform, to enlighten.

A typical example of **Edify** is: *These books will both entertain and edify readers.* The origin of the word is from Middle English, from Anglo-French *edifier*, from Late Latin *aedificare* to instruct or improve spiritually, from Latin to erect a house, from *aedes* temple, house. First known use: 14th Century.

Thus **Edifier** – one who, which edifies; and **The Clarendon Edifier** – the newsletter for edifying the members of the Clarendon Lodge N° 8023.





There are many excellent works of Masonic interest which have been published over the years and are gathering dust on the shelves. The Editor and his *helpers* will strive to bring you closer to these old papers and publications. This “zero” edition of the TCE ezine is the “*antipasto*” of things to come. **The Clarendon Edifier** is a means of communication and this is a two-way process; feedback is all important to continue the effective communication process.



A Silent Sermon

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<i>The Clarendon Edifier is compiled and edited by W. Bro. Nick Emerton-Court</i>	

A member of a certain Masonic lodge, who previously had been attending meetings regularly, stopped going. After a few months, the Worshipful Master decided to visit him. It was a chilly evening. The Worshipful Master found the man at home alone, sitting before a blazing fire. Guessing the reason for his Master's visit, the man welcomed him, led him to a comfortable chair near the fireplace and waited. The Worshipful Master made himself at home but said nothing.

In the grave silence he contemplated the dance of the flames around the burning logs. After some minutes, the Worshipful Master took the fire tongs, carefully picked up a bright burning ember and placed it to one side of the hearth all alone. Then he sat back in his chair, still silent. The host watched all of this in quiet contemplation.

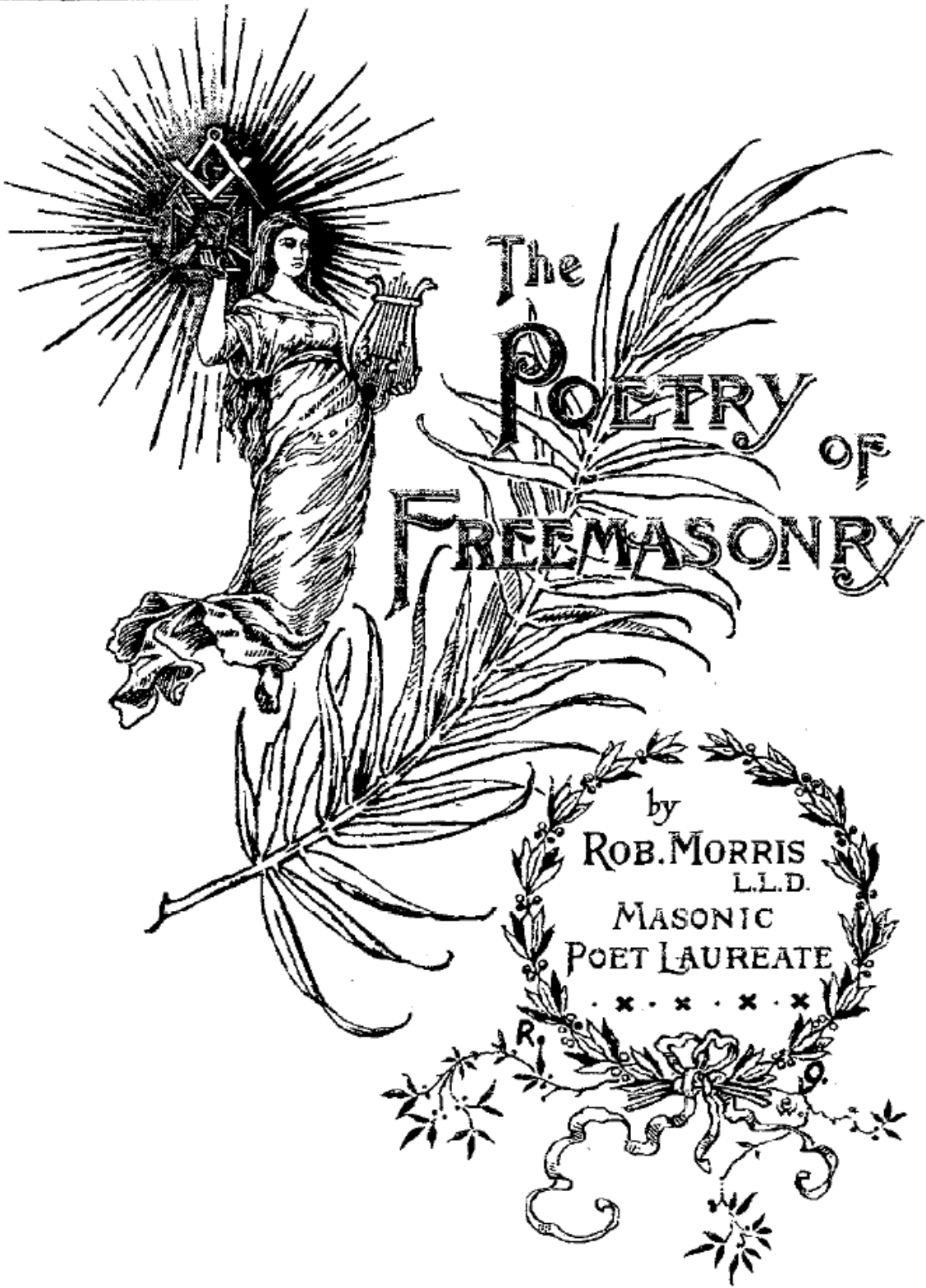
As the one lone ember's flame flickered and diminished, there was a momentary glow and then its fire was no more. Soon it was cold and dead.

Not a word had been spoken since the initial greeting. The Worshipful Master glanced at his watch and realized it was time to leave. He slowly stood up, picked up the cold, dead ember and placed it back in the middle of the fire. Immediately it began to glow once more with the light and warmth of the burning coals around it.

As the Worshipful Master reached the door to leave, his host said with a tear running down his cheek, "Thank you so much for your visit and especially for the fiery lesson. I shall be back in lodge next month."

Author unknown.







WRITER AND LECTURER ON FREEMASONRY FOR FORTY YEARS, AND BY
UNIVERSAL CONSENT

MASONIC POET-LAUREATE

Famque opus excgi, quod non Tavis ira nec ignis, Nec poterot ferrum, nec edax obolere vetustas - OVID.

CHICAGO, NEW YORK, LONDON, BERLIN, PARIS. THE WERNER COMPANY.

1895.

THE LEVEL AND THE SQUARE.

WE MEET UPON THE LEVEL, AND WE PART UPON THE SQUARE,—
What words of precious meaning those words Masonic are!
Come, let us contemplate them; they are worthy of a thought,—
With the highest and the lowest and the rarest they are fraught.

We meet upon the level, though from every station come—
The King from out his palace and the poor man from his home;
For the one must leave his diadem without the Mason's door,
And the other finds his true respect upon the checkered floor.

We part upon the square, for the world must have its due;
We mingle with its multitude, a cold, unfriendly crew;
But the influence of our gatherings in memory is green,
And we long, upon the level, to renew the happy scene.

There's a world where all are equal,— we are hurrying toward it fast,—
We shall meet upon the level there when the gates of death are past;
We shall stand before the Orient, and our Master will be there,
To try the blocks we offer by His own unerring square.

We shall meet upon the level there, but never thence depart;
There's a Mansion,—'tis all ready for each zealous, faithful heart;
There's a Mansion and a welcome, and a multitude is there,
Who have met upon the level and been tried upon the square.

Let us meet upon the level, then, while laboring patient here,—
Let us meet and let us labor, tho' the labor seem severe.
Already in the western sky the signs bid us prepare
To gather up our working tools and part upon the square!
Hands round, ye faithful Ghiblimes, the bright, fraternal chain;
We part upon the square below to meet in Heaven again.
O what words of precious meaning those words Masonic are,—
WE MEET UPON THE LEVEL, AND WE PART UPON THE SQUARE.





THE LEVEL, PLUMB AND SQUARE.

We meet upon the LEVEL, and we part upon the SQUARE:
What words sublimely beautiful those words Masonic are!
They fall like strains of melody upon the listening ears,
As they've sounded hallelujahs to the world, three thousand years.

We meet upon the LEVEL, though from every station brought,
The Monarch from his palace and the Laborer from his cot;
For the lizrrg must drop his dignity when knocking at our door
And the Laborer is his equal as he walks the checkered floor.

We act upon the PLUMB,—'tis our MASTER'S great command,
We stand upright in virtue's way and lean to neither hand;
The ALL-SEEING EYE that reads the heart will bear us witness true,
That we do always honor God and give each man his due.

We part upon the SQUARE,—for the world must have its due,
We mingle in the ranks of men, but keep The Secret true,
And the influence of our gatherings in memory is green,
And we long, upon the LEVEL, to renew the happy scene.

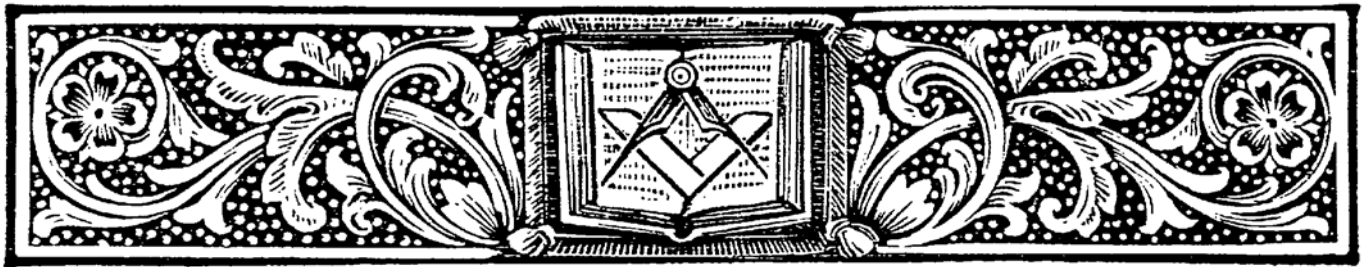
There's a world where all are equal,—we are hurrying toward it fast,
We shall meet upon the LEVEL there when the gates of death are past;
We shall stand before the Orient and our Master will be there,
Our works to try, our lives to prove by His unerring SQUARE—
We shall meet upon the LEVEL there, but never thence depart.

There's a mansion bright and glorious, set for the pure in heart;
And an everlasting welcome from the Host rejoicing there,
Who in this world of sloth and sin, did part upon the SQUARE.

Let us meet upon the LEVEL, then, while laboring patient here,
Let us meet and let us labor, tho' the labor be severe;
Already in the Western Sky the signs bid us prepare,
To gather up our Working Tools and part upon the SQUARE.

Hands round, ye royal craftsmen in the bright, fraternal chain!
We part upon the SQUARE below to meet in Heaven again;
Each tie that has been broken here shall be cemented there,
And none be lost around the Throne who parted on the SQUARE.





The Natural History of Stafford-Shire

by Robert Plot, LL.D. Keeper of the Ashmolean Musæum and Professor of Chymistry in the University of Oxford – printed at the Theatre, Anno M. DC. LXXXVI. (1686).

Robert Plot (1640 Kent -1696) – British antiquary and first Keeper of the Ashmolean Museum, Oxford. His principal works were his *Natural History of Oxfordshire* (1677) and *Natural History of Staffordshire* (1686) – he was not a freemason.

This volume contains the earliest recorded account of accepted masonry and is considered the most tacit report on the fraternity available for the period at the end of the 17th century.

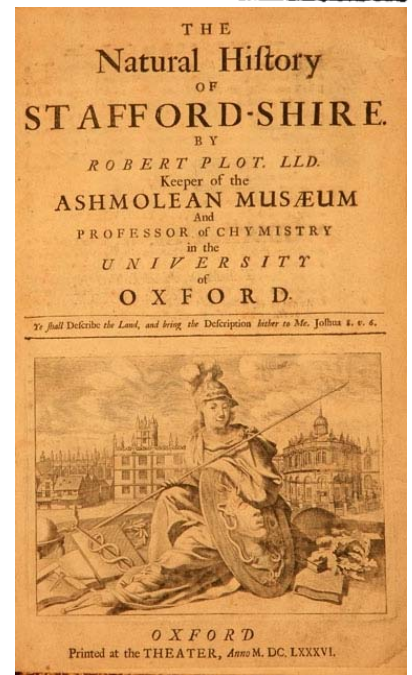
This text, printed in paragraphs 85 to 88 inclusive on pages 316 to 318 of the tome, is referred to as the *Plot Abstract*. Its importance lies with regard to its content i.e. the summary of the legendary history, the description of contemporary freemasonry, and the criticisms of the fraternity and as to the sources from which Plot may have derived his information.

The views expressed by Plot are divided into statements of fact as to the practices of the members of the fraternity, which can be taken as trustworthy and those that may be interpreted as his own opinion and could be biased by his negative views on the fraternity.

He writes: *I have reason to suspect are much worse than these, perhaps as bad as this History of the craft it self than which there is nothing I ever met with, more false or incoherent.* (§86 line 25)

One of the more important statements is when he mentions: *'large parchment volum they have amongst them, containing the History and Rules of the craft of masonry.'* (§85 line 8). This is the earliest reference in England as to what are now known as the *Old Charges of the British Freemasons*.

There is always the question as to where did Plot gain his information. One of the references to *'... the candidates present with gloves, and so likewise to their wives, and entertain with a collation according to the Custom of the place.'*(§86 line 3) has been sourced to the Schaw Statutes of 1599 and to Elias Ashmole's diary entry of 10 March 1682. Robert Plot's close association with Elias Ashmole and the latter's immediate entourage of Freemasons may well have been an opportunity for Plot to get an insight into some aspects of the Craft, although some other information could well have come from the questionnaire' which was sent out by Plot to the residents in Staffordshire prior to his journey to write his History. The responses may well have included references to Freemasonry and the activities of the fraternity as later described by Plot in his own words in his tome. Sadly, there does not appear to be any surviving example of the responses.



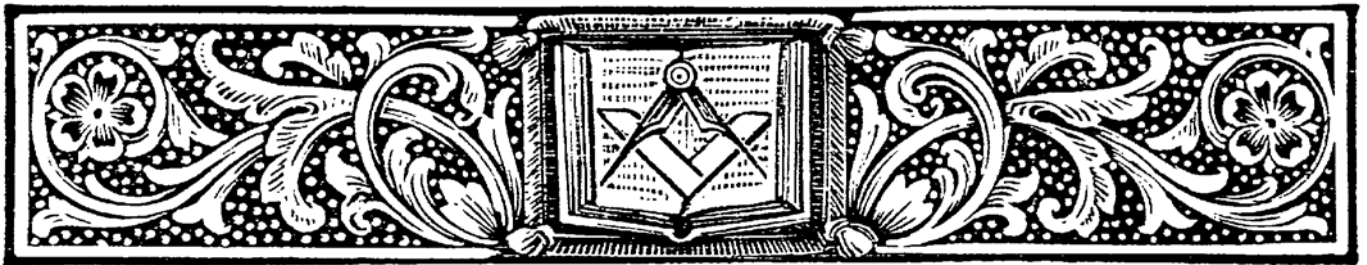


85. To these add the *Customs* relating to the *County*, whereof they have one, of admitting Men into the *Society of Free-masons*, that in the *moorelands* of this *County* seems to be of greater request, than any where else, though I find the *Custom* spread more or less all over the *Nation*; for here I found persons of the most eminent quality, that did not disdain to be of this *Fellowship*. Nor indeed need they, were it of that *Antiquity* and *honor*, that is pretended in a large *parchment volum* they have amongst them, containing the *History* and *Rules* of the craft of *masonry*. Which is there deduced not only from *sacred writ*, but *profane story*, particularly that it was brought into *England* by *S. Amphibal*, and first communicated to *S. Alban*, who set down the *Charges* of *masonry*, and was made paymaster and Governor of the *Kings* works, and gave them *charges* and *manners* as *S. Amphibal* had taught him. Which were after confirmed by King *Athelstan*, whose youngest son *Edwyn* loved well *masonry*, took upon him the *charges* and learned the *manners*, and obtained for them of his Father a *free-Charter*. Whereupon he caused them to assemble at *Tork*, and to bring all the old *Books* of their craft, and out of them ordained such *charges* and *manners*, as they then thought fit: which *charges* in the said *Schrole* or *Parchment volum*, are in part declared: and thus was the craft of *masonry* grounded and confirmed in *England*. It is also there declared that these *charges* and *manners* were after perused and approved by King *Hen* 6. and his *council*, both as to *Masters* and *Fellows* of this right *Worshipfull craft*.*.

86. Into which *Society* when any are admitted, they call a *meeting* (or *Lodg* as they term it in some places) which must consist at least of 5 or 6 of the *Ancients* of the *Order*, whom the *candidates* present with *gloves*, and so likewise to their *wives*, and entertain with a *collation* according to the *Custom* of the place: This ended, they proceed to the *admission* of them, which chiefly consists in the communication of certain *secret signes*, whereby they are known to one another all over the *Nation*, by which means they have maintenance whither ever they travel: for if any man appear though altogether unknown that can shew any of these *signes* to a *Fellow* of the *Society*, whom they otherwise call an *accepted mason*, he is obliged presently to come to him, from what company or place soever he be in, nay tho' from the top of a *Steeple*, (what hazard or inconvenience soever he run) to know his pleasure, and assist him; *viz.* if he want *work* he is bound to find him some; or if he cannot doe that, to give him *mony*, or o-

* Ex Rotulo. membranaceo penes Cantuariorum Societatem.





Chap. VIII. Of STAFFORD-SHIRE. 317

therwise support him till work can be had; which is one of their *Articles*; and it is another, that they advise the *Masters* they work for, according to the best of their *skill*, acquainting them with the goodness or badness of their *materials*; and if they be any way out in the *contrivance* of their *buildings* modestly to rectify them in it; that *masonry* be not dishonored: and many such like that are commonly known: but some others they have (to which they are *sworn* after their fashion) that none know but themselves, which I have reason to suspect are much worse than these, perhaps as bad as this *History* of the *craft* it self; than which there is nothing I ever met with, more false or incoherent.

87. For not to mention that *S. Amphibalus* by judicious persons, is thought rather to be the *cloak*, than *master* of *S. Alban*; or how unlikely it is that *S. Alban* himself in such a barbarous Age, and in times of persecution, should be *supervisor* of any works; it is plain that King *Atkelslan* was never married, or ever had so much as any natural issue; (unless we give way to the fabulous *History* of *Guy* Earl of *Warwick*, whose eldest son *Reynburn* is said indeed to have been married to *Leoneat* the supposed daughter of *Atkelslan**, which will not serve the turn neither) much less ever had he a lawfull son *Edwyn*, of whom I find not the least umbrage in *History*. He had indeed a *Brother* of that name, of whom he was so jealous though very young when he came to the crown, that he sent him to *Sea* in a *pinnace* without *tackle* or *oar*, only in company with a *page*, that his death might be imputed to the *waves* and not *him*; whence the *Young Prince* (not able to master his passions) cast himself headlong into the *Sea* and there dyed. Who how unlikely to learn their *manners*; to get them a *Charter*; or call them together at *York*; let the *Reader* judg.

88. Yet more improbable is it still, that *Hen. the 6.* and his *Council*, should ever peruse or approve their *charges* and *manners*, and so confirm these right *Worshipfull Masters* and *Fellows* as they are call'd in the *Scrole*: for in the third of his reigne (when he could not be 4 years old) I find an *act* of *Parliament* quite abolishing this *Society*. It being therein ordained, that no *Congregations* and *Confederacies* should be made by *masons*, in their general *Chapters* and *Assemblies*, whereby the good courte and effect of the *Statutes* of *Labourers*, were violated and broken in subversion of *Law*: and that those who caused such *Chapters* or *Congregations* to be holden, should be adjudged *Felons*; and those *masons* that came to them should be punish't by *imprison*.

* *Joh. Rous's Hist. of Guy E. of Warw.*





ment, and make *fine* and *ransom* at the *Kings* will^b. So very much out was the *Compiler* of this *History* of the *craft* of *masonry*, and so little skill had he in our *Chronicles* and *Laws*. Which *Statute* though repealed by a subsequent *aēt* in the 5 of *Eliz*. whereby *Servants* and *Labourers* are compellable to serve, and their *wages* limited; and all *masters* made punishable for giving more wages than what is taxed by the *Justices*, and the *servants* if they take it &c.^d, Yet this *aēt* too being but little observed, 'tis still to be feared these *Chapters* of *Free-masons* do as much mischief as before, which if one may estimate by the penalty, was anciently so great, that perhaps it might be usefull to examine them now.

^b Ferd. Pulton's Collect. of Statutes. 3. Hen. 6. Chap. 1. ^c Lord Cook's Institutes of the Laws of Engl. part. 3. chap. 35. ^d Ferd. Pulton's Collect. of Statutes. 5. Eliz. chap. 4.





The 1946 King George VI ~ 3d Victory Stamp

by Bro. R. J. Meek, Nelson Lodge N° 23 - Grand Lodge of British Columbia and Yukon.

Since England first issued postage stamps—the famous "Penny Blacks"—in 1840, only five special issues have ever been printed. It is singularly gratifying to the Fraternity that the "Victory Issue" put on sale last June in Great Britain contains much of masonic interest.

The 3 penny denomination of the Special Issue, illustrated herewith, displays several masonic symbols with unmistakable prominence. H.M. the King chose the design himself from several submitted to him for the commemorative Victory Issue.

The dominating feature of the three penny stamp is the face of King George VI surmounted by a crown. Significantly, if the stamp is properly oriented, as a map with north to the top, the King is in the east.

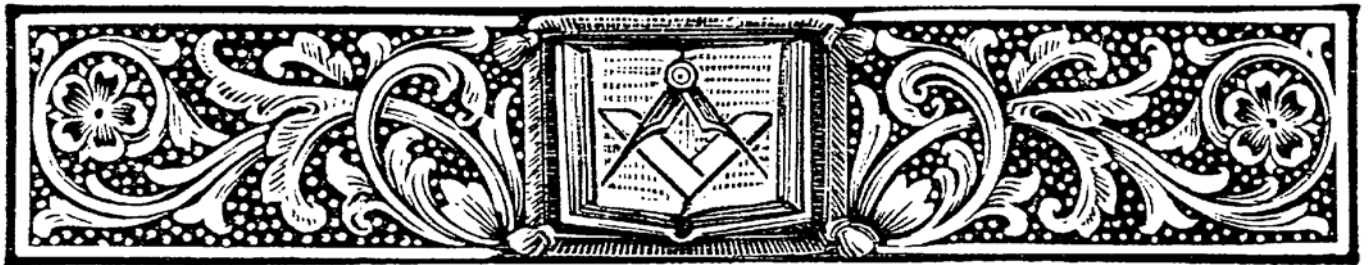
In the centre flies a dove carrying the olive branch, from time immemorial the symbol of peace. It is a familiar emblem, being found on the wands and collars of the Deacons.

Brotherly love amongst men is symbolized by the juxtaposition of the square and compasses. The former reminding us "to act on the square," and the latter "to keep in due bounds with all mankind. The compasses are at an angle of 45°, one point above and the other below the square, the position of Fellowcraft. It should be noted that the older form of square is portrayed, this type is seen particularly in connection with the Master's jewel, also that of the Past Master. The two arms are of unequal length and represent the Greek letter "G" or "Gamma," denoting "God, the Grand Geometrician of the Universe."



The presence of a trowel and portion of a brick wall are not without significance, both in the operative and the speculative sense. While the trowel is not now recognized under the English or Canadian constitution, it is an important symbol in the Scottish and the American Craft, emblematically spreading the cement of brotherly love among mankind. Also cleverly depicted in the curlicue engraving are five Ys denoting the 15 Fellowcrafts associated with the legend in the English work. The other symbols are surrounded or nestled and protected by this emblematical group.





The *Freemason's Chronicle* of London, states: "It is singularly appropriate that the message thus conveyed by these emblems should be found, one may be almost permitted to surmise with purpose aforethought on the part of our M.W. Brother, the King, Past Grand Master, on the 3d. issue of the new stamps, used only for postage to foreign lands where the full significance of these emblems may not be lost, and the need for their reminder have greater force."

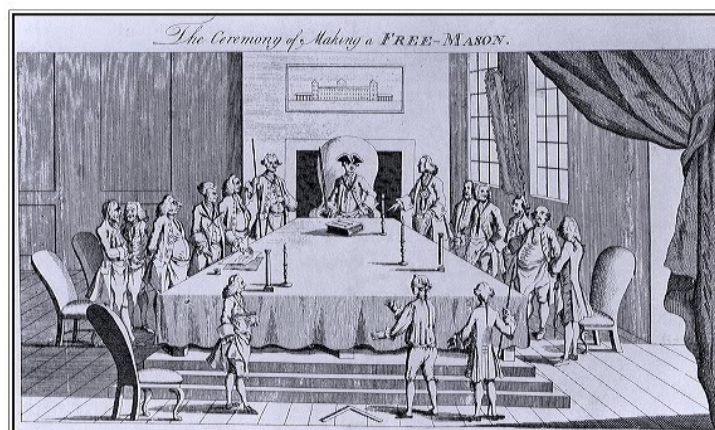
"Reynold Stone, a descendant of Sir Joshua Reynolds, the celebrated portrait painter, is the designer. Although a relatively young man he achieved a degree of fame for his engravings of the Royal Coat of Arms for the Coronation Service".

"Of interest to stamp collectors, the photogravure process was used for the Victory Issue. They are printed on special paper supplied by the firm making paper for the Bank of England notes. Only 24,000,000 of the 3d. have been issued. Post Office officials expect the issue to last about two months, after which no fresh supplies will be printed".

After World War I, several "Peace" or "Reconstruction" issues were printed. The 25 mark German Republic stamp of 1919 depicts a trowel and bricks similar to the English 3d. King Solomon's Throne was featured some years ago on an Abyssinian stamp—their "King of Kings" claims direct descent from King Solomon and the Queen of Sheba. Many other issues of more obscure symbolism can be found by keen philatelists.

The appearance of masonic symbols on a postage stamp in such a distinctive manner must surely be without precedent, and from this point of view the 3d. English "Victory Issue" is perhaps the most interesting stamp ever printed.

Masonic Bulletin, Grand Lodge of British Columbia and Yukon. vol x, no. 1, September 1946. p. 8



A masonic lodge meeting in the dining room of "a gentleman". Early 18th century.





Masonry by design or by accident?

by Christopher L. Murphy

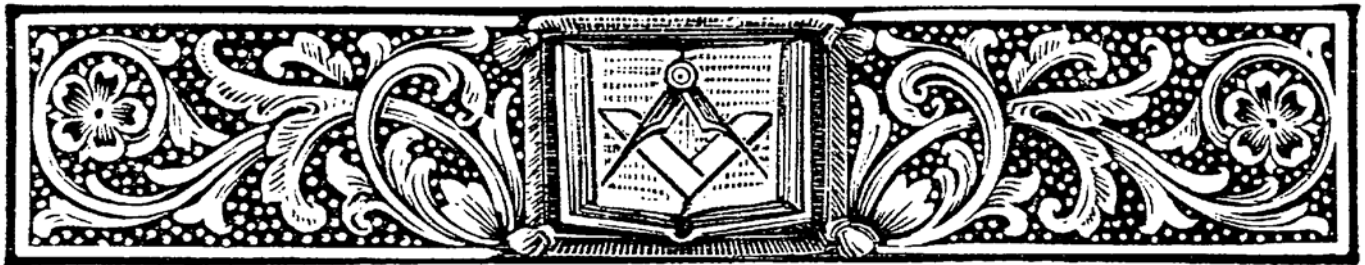
I am certain I am not the only masonic philatelist who has been asked about the British Peace Issue of 1946 (Scott No. 265). This stamp has two obvious masonic symbols and many freemasons believe it is a true masonic stamp.

Because the stamp was not issued for a masonic purpose, I have been quick to correct this belief. I have classified this stamp as one that inadvertently shows symbols that may be associated with the masonic order. Officially, I am correct. The Scott Catalogue shows that the stamp was issued to commemorate the return to peace at

the close of World War II, Freemasonry is not mentioned.

There is, however, more to this stamp than meets even the most trained eye. A few weeks ago, a lodge brother, Charlie Oddstad, telephoned me and asked if I were aware of an article about this stamp that appeared in our Grand Lodge (*British Columbia and Yukon, Ed.*) bulletin back in 1977. I did not recall the article so Brother Oddstad sent me a copy. I was quite astounded by the information the article contained. Just how "masonic" is this stamp? I offer the information here for my fellow brother philatelists to consider:





1. This stamp shows King George VI who was a Freemason. He was a member of Navy Lodge No. 2612, London, England.

2. The stamp was designed by King George VI himself.

3. The stamp was released in 1946, the year King George was the Grand Master of the Grand Lodge of England.

4. The stamp shows the square and compasses and a trowel which are masonic symbols. There is also a brick wall showing cement which also has masonic connotation.

5. The stamp has a curious ribbon that ties the King and the various symbols much like a cable-tow.

6. The ribbon can be said to form five, (5) figures. The numbers three (3) and five (5) are very significant numbers in Freemasonry.

7. The position of the square and compasses indicate the Fellow-Craft Degree. This degree was the King's favorite degree.

8. If the top of the stamp is considered north, King George is situated in the east.

9. The square depicted is an older form of the instrument (the arms are not equal in length). This form of the square is often portrayed on the jewel worn by the Master of a lodge. Also, the form represent the Greek letter "G" or "Gamma" denoting God or the Grand Geometrician of the Universe.

A further comment is made about the dove carrying a sprig of acacia. However, I have difficulty with this statement. Acacia is quite different in appearance and the branch shown on the stamp has berries or "fruit" which would indicate the traditional olive branch.

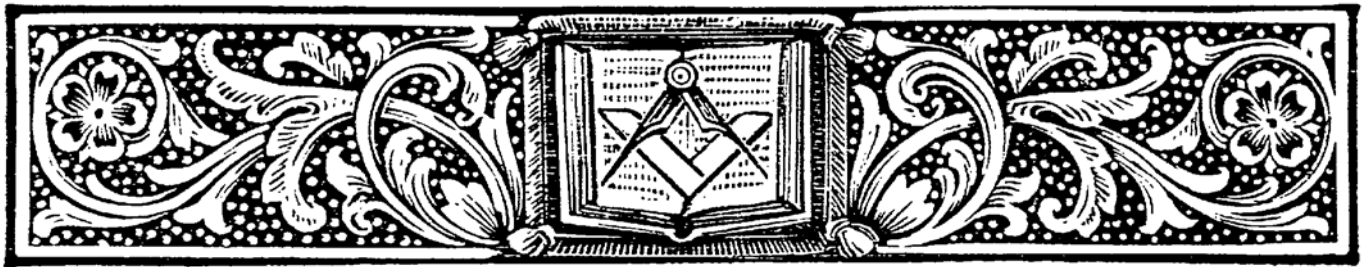


The evidence appears overwhelming that King George had Freemasonry in mind when he designed this stamp. But we will never know for certain — the secret is now safely stored in the archives of the Grand Lodge Above.

The Masonic Philatelist, Dr. Allan Boudreau, publisher. Masonic Stamp Club of NY, Inc., vol 49. no. 4, December 1993 ISSN : 1069-3580

The stamp was designed by a Mr. Reynolds Stone (a descendent of the painter Sir Joshua Reynolds, but not a freemason). It was one of a number of designs submitted to H.M. King George VI when it was decided in 1946 to celebrate the ending of the Second World War and the beginning of a necessary period of reconstruction.





The Stewards

Toastmaster (TM): Brother Mark, are you the Ostensible Steward of the Lodge?

Wine Steward (WS): I am W. Bro. Nick, try me and prove me.

TM: How were you first prepared to be made a steward?

WS: I was divested of my coat and my arms were laid bare. An apron was placed about my waist, and a Corkscrew placed in my right hand

TM: Being yourself acquainted with the proper method you will instruct the stewards to prepare in the proper manner.

WS: Brother Stewards (wait for them to stand) by the request of the Toastmaster you will prepare yourselves in the proper manner. [*pause while they dress by placing a towel over their arm and holding a corkscrew*]

WS: W. Bro. Nick the stewards have prepared themselves in the proper manner.

TM: Brother Mark, What is a corkscrew?

WS: An instrument fashioned like a winding staircase, up which our ancient brethren received their beer.

TM: Where did they receive it?

WS: In a convenient room adjoining the chamber.

TM: And how?

WS: In Tankards and Half Tankards.

TM: Why in this peculiar manner?

WS: In Half Tankards, well knowing that the same would be replenished and in Tankards from the great reliance they placed in the integrity of the Brewers in those days.

TM: What were the names of the two great Banners hung at the porch way or entrance to the Ancient Chamber?

WS: That on the left was called Guinness, and that on the right, Banks's Bitter.

TM: What were their separate and conjoined significations?

WS: The former denotes in strength and the latter goodness and when conjoined INSTABILITY.

TM: What is Beer?

WS: A peculiar product of chemistry, veiled in mystery and illustrated by labels.

TM: How is this depicted in our Chambers?

WS: By a couple of Hops near to a barrel of water.

TM: Brethren, these are the usual questions, I shall put others if any Brother wishes me to do so. [*pause*]
Then Bro Stewards you will do your duty.

o o o

Author unknown

This issue of The Clarendon Edifier can be downloaded on-line at www.masonic-lodge.info/C8023/Edifier.html

