

THE
COMMITTEE ON
MASONIC
EDUCATION

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

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TO ALL CONTRIBUTORS

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

EDITORIAL COMMENT

It is to be hoped that all members have had an enjoyable and restful summer and are now ready to plunge into the fall Masonic activities. Perhaps we could once more ask that you jot down a few thoughts on what you like or do not like about the booklet, and forward them to the Editor. It is only in this way that we can meet and satisfy your needs.

We again solicit ideas and information that can be used in future booklets. Contributions are welcomed from anyone who feels that he has an idea to share with his brethren, and not only an idea to share but also comments and criticisms of the contents of an article. Maybe you do not agree with the author; if so write and tell us and your answer will be printed. And your help is needed in providing 'questions' for the "Questions and Answers" section.

An area that should prove of value to many districts and lodges is the section called "PERSONAL": which is intended to be a clearing house for new ideas on educational projects. Please send us a note concerning any successful ideas that have been tried, so that they may be passed along and possibly benefit others.

All correspondence should be directed to the Editor: David C. Bradley, 81 Hillsdale Ave., Toronto, Ontario. M5P 1G2.

THE WINDING STAIRS

The steps of the winding stair commenced at the porch of the temple, at its very entrance. In the first book of Kings, we read, "The door of the middle chamber was in the right side of the house and they went up with winding stairs into the middle chamber."

The temple undoubtedly represents the world purified by the Great Architect. The world of the profane is outside the temple; the world of the initiated is within its sacred walls. Hence, to enter the temple, to pass within the porch, to be made a Mason, to be born into the world of Masonic light, are all synonymous terms. Here, within the porch, the symbolism of Masonry begins, between the pillars of strength and stability.

The entered apprentice, having entered the porch of the temple, has begun his Masonic life, which is but a preparation and purification of the mental illumination which follows. Here, at this place, he finds stretching before him a winding stair which, as it were, beckons him to ascend, and which, symbolizing discipline and instruction, teaches him that here must begin his Masonic labours, here a difficult and often austere, yet glorious spiritual journey, culminating at the appointed time, in the reward which is bestowed upon all those who are faithful and obedient to the precepts of the Divine Creator.

The Fellowcraft receives his wages after ascending the winding stair, but he does not receive specie, nor corn, nor wine, nor oil. These are but symbols. Slowly and often painfully he ascends the winding stair, ever spirally to that distant goal, that hidden chamber which is within us, ever searching for that unattainable quest, Divine Truth. Only beyond the portals of the grave do we receive in that fuller and better life the knowledge of the nature of God and our relation to Him. Here is the reward of the enquiring Mason in this spiritual ascent. In this upward journey consist the wages of the fellowcraft.

The pictorial representation of an ascent by a winding stair to the place where the wages of labour were received is an allegory. It teaches us the ascent of the mind from ignorance, toiling and searching for knowledge, adding a little, step by step, until in the middle chamber, in the full fruition of manhood, the reward is attained, the purified and elevated intellect is invested with the direction and knowledge how to seek God and God's truth.

We may not here discuss the power and symbolism of numbers which in itself is a long and enlightening study. However Masonry has always regarded odd numbers as the perfect numbers. Masonry, itself being perfection, expresses through these numbers sacred objects and holy thoughts. The three, five and seven steps, amounting to fifteen are, if you will pursue the subject further, symbolic of the name of God.

The winding stair is our own body, subdued and controlled in our dedication to God. The middle chamber is surely our own heart, the secret chamber wherein dwells the Divine spark, animated and expanded by the mysticism of our belief in our maker and the immortality of the soul.

We may come out of that middle chamber again and again to take part in the affairs of worldly life, but once having glimpsed the splendour of the Divine, we will realize the heritage to which we are heir, and we will not be content until we have completed our journey. No man or external force can acquaint us with the knowledge of God. It is an experience that each of us must discover for ourselves.

Author Unknown

THEY CAME TO THE HEAD OF THE LAKE

Robert Land, one of the founders of Barton Lodge in Hamilton, was typical of the hardy breed of United Empire Loyalist pioneers who began the practice of the Craft in Ontario. A quarter century before the American revolution, he had come with his brother to the new world to seek his fortune. He married Miss Phoebe Scott, of Virginia and had five sons and two daughters by her. When the rebellion broke out, he was farming on the Delaware River, near Coshecton, New York.

Land soon joined the Loyalist forces, becoming a dispatch rider. His eldest son, John, aged six-teen, was seized and imprisoned by the rebels, while the rest of the Land family, though allowed to stay on the farm, were harassed and subjected to various hardships. One day Robert Land was ambushed by the enemy, and, wounded and on foot, made his way into a swamp where he eluded his pursuers. The rebels, losing his trail but seeing the bloody evidence of his wound, reported him dead.

Injured and alone, Land made his way through a wilderness swamp teeming with wildlife and predators. Nightfall arrived, but he dared not rest or light a fire. Fearing his pursuers were still behind him, he pressed on. Sometime the next day, he reached safety. As soon as he was fit for duty, he returned to his regiment, little suspecting the fate that would befall his family.

One night, Land's eldest daughter, Kate, heard a voice at the window of the farmhouse. An Indian lance was reflected in the moonlight through her window. The voice warned her that their neighbour needed help. Hurriedly dressing, she ran outside and crossed the river by canoe, arriving at the homestead of a family by the name of Kane. She discovered to her horror, that the entire family had been murdered and scalped. Kate lost no time returning and rousing the family with the news.

No sooner had the family escaped when cries and war whoops rang out. Reaching the woods, they turned to see their home attacked and set ablaze, either by Indian allies of the rebels, or by rebels masquerading as Indians. Hiding as much as possible by day and living on raw corn and grain in the fields, they reached the sanctuary of New York City. Some time later, through the Loyalist press in New York City, reports reached them of the death of Robert Land.

Land was given leave to visit his home soon afterward, only to find a scene of massacre and burnt-out farms. Believing his family dead, and mourning their loss deeply, he left his regiment, and went north to make a new beginning in the wilderness of Upper Canada. For two years, he farmed a 200 acre plot overlooking Niagara Falls, but the ceaseless roar of the falls seemed to intensify his sorrows, and he abandoned the farm, heading westward until he reached Burlington Bay. There, the first white man to settle in the area, he built a lean-to in 1781. He didn't seem to have any aim of doing more than providing for his immediate needs. Land was convinced that his son, John, a prisoner of the rebels, would never emerge alive from captivity, and that he, the father, would be the family's last surviving member. A lonely and morose man, he lived simply by hunting, trapping, and trading with the Indians.

When the British withdrew from New York, the rest of the Land family was evacuated to Nova Scotia in 1783, where they remained for seven years. The children were now growing up, and they became enthusiastic about the idea of homesteading further west. The family first took sail back to New York, and retraced their steps to the farm, finding the eldest son, John, alive and working the

land. Two of the boys remained with John, while the others set out for Niagara on foot.

At Niagara the remnants of the family, the mother, two boys, and two girls, remained for nearly two years, supported largely by the efforts of the older boy, now nineteen. One day, they heard from a trader that there was a white man at the head of the lake with the same name. Thinking that the man might possibly be a relative, the family eventually set out for Burlington Bay to satisfy their curiosity.

Eleven years after the loss of his family, Robert Land still lead a solitary existence. One evening, as he sat in front of his lean-to, smoking a pipe, a canoe came around the bend. We don't know what words were spoken on this occasion, but we are told that Land eventually planted a tree on the spot where he first embraced his wife after so long a separation. We also know that he became an industrious farmer, the first in the' region to harvest a crop.

Life was far from easy for a considerable period of time. A crude log cabin, with mud floor and birch-bark roof, was built. Robert Jr. carried the first bag of grain for flour on his back all the way to the mill at Niagara to be ground. Eventually, all the boys except the eldest joined the father and homesteaded nearby on the site of present-day Hamilton.

Exactly when Robert Land became a member of the Craft is not known, but he was a Mason when he settled on the south side of Burlington Bay. Probably he had been received into the Order in New York State. It is tempting to speculate why the Land family had been roused before the pillaging of their farm while the neighbours had apparently been attacked without warning; perhaps, although we cannot say this with certainty, the warning came from a fellow Mason in the rebel ranks, for, except for a few neighbours, the Lands had been isolated, friendless, and persecuted.

The community which Land founded grew slowly. There was better farmland to be had elsewhere, at Stoney Creek and Ancaster. Still, the future site of Hamilton was a crossroads. Eventually a missionary arrived, Davenport Phelps, who was also the Grand Secretary of the Provincial Grand Lodge of Canada. Finding several Masons, including Land, in the area, he gathered them into a Lodge which held its early meetings in Smith's Tavern. Barton Lodge received its first charter from the Antient Grand Lodge on November 20th, 1795.

The minutes of Barton Lodge, which exist from 1796, show that the brethren were required to pay their annual dues in "good merchantable wheat, delivered at Bro. Rosseaux's mill." We also read of the treasurer being directed to take "as much money out of the chest as will purchase three gallons of whiskey against the next lodge night," and elsewhere that "liquors for the use of the lodge shall be purchased with the money belonging to the lodge by the barrel or quarter cask." Considering that the membership was relatively small, it comes as no surprise that the brethren were normally called from labour to refreshment not once but several times during the evening!

The Land family was well established when the War of 1812 broke out, and all the male Lands served in the militia. When the Americans launched an attack across the Niagara River in 1813, one son, Ephraim, grew concerned that the property of Barton Lodge would be looted or destroyed. He buried the warrant, jewels, and other lodge property in his flower garden, marking the spot with a geranium. Thankfully, the British-Canadian victory at Stoney Creek soon forced the Americans to withdraw, and Bro. Land was able to retrieve the articles.

Unfortunately, the property of Barton Lodge was not used for a long time. After the War, the membership was much reduced. There was also some doubt about the Masonic standing of the Lodge, since the warrant had originally been issued by the Antient Grand Lodge, which had since merged in 1813 with the original Grand Lodge to form the United Grand Lodge of England. It was only in 1835, some twenty years later, that the Lodge was revived, to become, ultimately, The Barton Lodge, No. 6, G.R.C.

This is but one story of the early Masons in Ontario. Who knows what other tales lie buried in the archives of some of our older lodges? It is a rewarding task to recall, if only for a short time, what kind of men began Freemasonry in this province, and what kind of tradition we possess. Even if we do not share their hardships, let us hope we share their spirit.

References:

1. John Land, "The story of Robert Land, U. E. Loyalist," Niagara Historical Society, Publications, No. 8, p. 42, 1901.
2. Nort Callahan, *Flight from the Republic: the Tories of the American Revolution* (Indianapolis, 1967), pp. 79-81.

3. "History of the City of Hamilton," an Illustrated historical atlas of the County of Wentworth, Ont. (Toronto, 1875),

4. George J. Bennett, "The Grand Lodge of Canada in Ontario," in: Osborne Sheppard, comp., A concise history of Freemasonry in Canada Hamilton, 1924 , pp. 56-59.

The above is an excerpt from the Masonic Education evening organised in April, 1981 by Toronto District 3 entitled "The Pathfinders", produced and prepared by Bro. J. Evans and Bro. T. Barnes.

A MASONIC BALL

The following provided by Rt. W. Bro. Ed Ralph, is an extract from a newspaper called "The British Colonist" published in the nineteenth century. We understand that this is only a partial report on a ball that was held in the Toronto City Hall on January 1, 1847. Perhaps a member can assist us to find the rest of this interesting account of Masonic life in the early 19th century.

"The Masonic ball given in 1847 by the brethren of St. Andrew's Lodge No.1 must have been quite a sight. Held in the city hall, the room was decorated with 'Flora' (in January, probably evergreens) and various masonic emblems framed with the several kinds of arms then in use. On the east side of the room was the Master's chair on a dais; on the north, raised couches for the Ladies Patronesses; opposite the ladies was the orchestra led by Mr. Maxwell, surrounded by British and other flags. After nine o'clock the brethren entered in full masonic costume. Dancing commenced- the quadrille, waltz and gallop alternately until twelve when dinner was announced. This included boned boar's head, partridge, and champagne. Dancing then continued -polka, quadrille, reel and gallop -until the ball closed with a rendition of 'Sir Roger de Coverly'."

KERR LODGE NO. 230

The following is an excerpt from a history of Kerr Lodge No. 230, submitted by W. Bro. J. Linton.

The Lodge was instituted at Bell Ewart, Ontario on April 14, 1870, under dispensation from Grand Lodge, and received its warrant on July 14, 1870. The ceremony of constitution took place in a building on the premises of E. V. Hanmer with V.W. Bro. J. W. Wilson, a Bradford lawyer, as W.M. The Lodge was named after Senator J.K. Kerr, a Past Grand Master.

For twelve years the lodge functioned at Belle Ewart, but due to changing conditions caused by the railway extension and business depression, it became difficult to continue. The number of members at the end of 1881 was 25 and, on the suggestion of the D.D.G.M., the lodge was transferred to Barrie in 1882.

The G.M., M.W. Bro. R. T. Walkem visited the lodge on April 9, 1890. And in June, 1890 the installation was conducted by Rt. W. Bro. John Ross Robertson, Deputy Grand Master. In August, 1892 W. Bro. Downie, a past master of Kerr Lodge was elected to the office of Grand Master of British Columbia.

W. Bro. C. J. Allison presented an Altar Bible to the lodge on behalf of the officers in December, 1967 as a Centennial project. This same brother was appointed Grand Swordbearer in 1969 as a recognition not only of his contribution to Kerr Lodge, but also to Minerva Lodge in Stroud, where he had served as W.M.

In July 1969 W. Bro. L. Cook was elected D.D.G.M. of Georgian District, and the following year his District Secretary, W. Bro. C.W.J. Linton was appointed a Grand Steward.

Kerr Lodge celebrated one hundred years of continuous Masonic service in April 1910 and, in an impressive ceremony, the W.M. and the officers were re-invested with gold-trimmed collars, jewels and aprons.

In 1979 W. Bro. J. R. McBeth was appointed Grand Steward in recognition of his many years of dedicated service not only to the lodge, but also to the whole of Georgian District. He was presented with regalia formerly worn by V.W. Bro. C. J. Allison, who had passed away in 1978.

In order to celebrate the 125th Anniversary of Grand Lodge, the three Barrie lodges presented a portable electrocardiograph machine to the Royal Victoria Hospital, Barrie.

The membership is now over 325 and, in the early days, was composed mainly of railwaymen. Many of the 50 year Masons in the Lodge have spent their careers with the railroad. From the above very brief review of events and people one can realise that Kerr Lodge has had a proud and fruitful existence.

TO TRY HIS JEWEL

When listening to the J.W. lecture in the first degree we hear that the perfect ashlar is "for the more expert workman to try and adjust his jewels on." This passage may have had a more immediate meaning if it had been "to try and to adjust ..." It is submitted that the word "try" in the context of the J.W. lecture has the meaning of "test" (as in 'try your skill').

In years gone by the stone mason, on arrival at the site of a new project, probably built a large enough 'lodge', which was not only to feed and house the workmen, but also to act as offices for architectural and administrative staffs, and as a storeroom for plans, tools and equipment. A loose analogy being to the present day 'construction shack'.

It does seem logical to assume, although there is scant evidence to confirm the fact, that a perfect ashlar was set up in this lodge to enable the skilled artisan to test or try his tools during his daily work. For this purpose the ashlar would be set on a reasonably solid base, so that it was immovable. The stonemason could test his working tools on this ashlar, and if found to be inaccurate, he could adjust them until they met the required standards. One can see a present day workman try his level on a smooth surface, turning it from end to end, to make sure it is true.

Perhaps a member reading the above can add some facts to substantiate or disprove the story. The Editorial Board would appreciate any comments.

A MASONIC WORKSHOP

The following is a brief outline of the manner in which a district workshop could be organised. The first item is to select a General Committee composed of a Chairman, a Vice-chairman, a Secretary and/or a Treasurer. Other committee members would be the Chairman of each sub-committee, and the D.D.G.M. would, by virtue of his office, be a member.

The General Committee would be responsible for the:

1. policy and direction;
2. theme and programme of the workshop;
3. date and location;
4. organization of the workshop and its timetable via its committees;
5. control of the overall budget;
6. appointment of committee
7. decision as to the composition of the workshop: either an open forum or a concentrated session requiring each lodge to appoint delegates;
8. preparation of a final report on the workshop for distribution to all lodges and participants;

The duties and responsibilities of each member of the general committee are to:

A. CHAIRMAN

1. arrange general workshop committee meetings;
2. provide general policy and direction guidelines;
3. co-ordinate the work of all other committees;
4. act as Chairman at all general workshop meetings;
5. act as Chairman of the workshop
6. obtain whatever dispensations may be required.

B. VICE-CHAIRMAN

1. assist the chairman in all his duties;
2. chair meetings in absence of chairman;
3. be a liaison with all other committees;
4. assist the Secretary if required

C. SECRETARY

1. act as Secretary of all general workshop meetings;
2. act as Secretary of the workshop;
3. peruse and file copies of all minutes of all sub-committees and, if necessary, report any deviations from established policy to the General Chairman.

D. TREASURER:

1. be responsible for all financial affairs of the workshop;
2. maintain budgets;
3. assist the secretary whenever necessary;
4. issue cheques: signing authority to be the Treasurer and any one of the other three senior committee members;
5. prepare financial statements. If so desired, the treasurer's duties could be divided between the Vice-chairman and the Secretary.

In order to function efficiently several sub-committees are required:

1. Publicity
2. Registration
3. Arrangements
4. Secretarial

The suggested areas of responsibility for these committees are given below:

PUBLICITY

1. Organise a general publicity campaign with a time schedule for each phase;
2. Prepare mailings of informational material;
3. Liaise with all committees in case one might need help with advertising
4. Request input from lodges;
5. Prepare a budget for the Treasurer
6. Keep minutes of all meetings and give copies to the General Secretary.

REGISTRATION

1. Register all delegates and guests at the workshop, and provide a full list to the
the
2. General Chairman;
3. Prepare and distribute the registration forms;
4. Prepare registration kits, if required;
5. Set up registration desk at the workshop;
6. Keep minutes of all meetings and give copies to the General Secretary
7. Collect all registration fees and give the funds to the Treasurer.

ARRANGEMENTS

1. Arrange seating of all delegates and guests at the general sessions
2. Allocate chairs, tables, microphones, recorders, black boards and audio-visual aids for the group sessions;
3. Make arrangements with the caterer for coffee at break times, and ensure that extra tables, chairs or other equipment is readily available;
4. Make all necessary catering arrangements if a meal is to be served following the workshop:
5. Arrange accommodation for guest speakers, if required;
6. Prepare a budget for the treasurer;
7. Keep minutes of all meetings and give copies to the General Secretary

SECRETARIAL

1. Arrange for members to act as secretaries of all group sessions, and provide written
2. Arrange for recording of certain keynote addresses, and arrange for transcription;
3. Send letter to each delegate giving full details of date, time, location;
4. Prepare a budget for the Treasurer;
5. Keep minutes of all meetings and give copies to the General Secretary.
6. Ensure that all committees give copies of their minutes to the General Secretary.

The above is an outline and we would welcome comments and suggestions from any member.

The Editor

PERSONAL

One or other of the Deacons of Birch Cliff Lodge No. 612 makes a practice of taking the candidate to his home shortly after each degree to discuss Masonry in general, the degree itself and its meaning and to answer questions. This seems an excellent idea, because it allows the newer member to learn in an informal setting. It also means that the Deacon himself must have sufficient knowledge and, this too, will stand him in good stead when he becomes W.M.

THE SPEAKERS' CORNER

Some months ago a question was raised as to what was actually involved in research. Many members had shown a willingness to write a short article, but were not too sure of how to conduct the necessary research.

Research is simply the obtaining of background material, the assembling of facts, the reading of many books and pamphlets, and the assessment of the opinions of qualified commentators. There are two kinds of research: original and secondary.

Original research entails examining and assessing original documentation. It may involve searches in such places as the Provincial Archives in Toronto, or the Federal Archives in Ottawa, or correspondence with persons who have letters or documents relating to your subject-matter, or correspondence with, or visits to institutions such as a university library, a public library, a masonic library, a newspaper's library, a government office, a company or any other place that could possibly have an association with your subject-matter. Such work can be exciting, because you may be able to discover something entirely new. But it requires a tremendous amount of painstaking effort and expenditure of personal time. Clot many members have the time or the opportunity to undertake such a project.

Hence we are left with the second type, which is research based upon secondary sources. It is more common, and it is not to be despised. What you find will not be new, but it may be new to you. In this case you are basing your comments upon the research conducted by others. Here too you may have to visit your municipal library, to read or skim through books that have some bearing on your subject. During this exercise you gain access, to other materials by using the bibliography given by the author which provides names of other publications that you can read.

Research, then, is an orderly, careful investigation for the purpose of finding facts. Depending on the topic you choose, your investigation may include both original and secondary research.

Masonic books may be obtained from the Grand Lodge library by writing to Rt. W. Br o. Frank J. Bruce, 46 Muir Drive, Scarborough, Ont. M1M 3B4. If you live in a large urban centre the local library may have a rare book section which may include some items of interest.

STANDING UP TO SPEECH MAKING: PART II

IDEAS

There are many sources for ideas. A list of these could include:

- (a) Public libraries;
- (b) Masonic libraries;
- (c) Medieval library - St. Michael's College;
- (d) Your own life;
- (e) The Proceedings of the Grand Lodge of Canada in the Province of Ontario;
- (f) The Bible;
- (g) Someone else's speech;
- (h) Magazine & newspaper articles;
- (i) The ritual;
- (j) Chartered Bank letters;
- (k) Your holiday or business travel.

The list is almost endless. If you are serious about becoming a reasonably intelligent and interesting speaker your collection of ideas must be a continuous and almost reflex action. To be a good leader one must first learn to obey and to follow. The same principle operates in speaking: to be a good speaker, one must have been a good listener. So force yourself to listen to what is said even though the major speaker may be introduced at a late hour. Carry a small notebook in which to make notes on anything that interests you. Inevitably there is one phrase or sentence that you can write in your notebook. These notes and ideas may not be used for months; put them aside, think about them, let your mind flow freely, conjure up extensions to the theme that is developing. Let the mind roam to view all aspects of the subject. Be flexible; if you feel you have maintained a life-long consistency in your ideas, you have learnt very little from your experiences.

Before you realize it, you will have a speech. It may not even be strictly on the same topic, but run parallel to it or even be an extension. The important point is that it represents your own thoughts, and therefore you will know your subject.

As an example, consider the closing moments of every meeting when we are enjoined to lock up our secrets in our hearts. These few simple words provoke some thoughts: What are our secrets? Is Masonry a secret society? Do we lock up our Masonry also on leaving the lodge? Do we lock up our principles? Should we take our Masonry into the daily routines of life?

Another example: the J.W. tells us that we are called from labour to refreshment: What do we mean by refreshment? How should we occupy this time? Is it refreshment simply to the body or to the mind or both?

Don't ignore the small, seemingly insignificant ideas, out of them come the bigger ideas: the oak began as an acorn. Cultivate an inquiring curious mind. To think is to compose, to notice differences, to classify these and to arrive at a conclusion. In short, to think is to be a reasoning human being. Your mind has accumulated ideas and knowledge simply by living, facts have been collected and checked for accuracy, books and papers have been researched and out of all this comes the distillation from your own mind. Consider all aspects of an idea. Start with some easy cases: Is "light" the opposite of "darkness"? Is "good" the opposite of "bad"? Many would consider them opposites, but perhaps you could make the case that they are shades of the same thing.

Part III on Delivery will appear in future issues in two parts.

QUESTIONS AND ANSWERS:

1. Question:

What is the essential use of Tokens in Freemasonry?

Answer:

To provide a virtually invisible means of proving oneself a Mason and of testing a stranger. The ritual says that they can be used 'by night as well as by day'.

2. Question:

What does the word free signify when connected with Free Masonry?

Answer:

The origin of the term has given rise to much debate. In the earliest attempt to regulate building wages in 1212, the 'freemason's' (sculptores lapidum liberorum) were distinguished from 'masons' (caementorie) as separate classes of workmen, notably in their wages. Masons were paid 1 1/2 to 3 pence per day; free-masons receive 2 1/2 to 4 pence, and in numerous later building accounts, the 'freemason' (in a variety of spellings) is regularly distinguished from 'rough masons', layers, rough hewers, hard hewers et c. Originally, the term 'freemason' is

undoubtedly connected with 'freestone' (franche pere in Old French, where the 'franche' means of excellent quality). Freestone was a fine grained stone that could be worked in any direction and could be undercut, lending itself particularly to the carving of foliage, images and mouldings, vaulting, window frames and doorways. The skilled worker in freestone was an artist and a precision worker, so that the designation 'freemason' denoted superior qualifications in the mason trade. Confusion arises however, when the titles are occasionally interchanged doubt less through carelessness. It is not surprising, perhaps that when the character of the Craft began to change by the admission of 'Accepted' or nonoperative Masons, the title Freemason was adopted, quite unofficially, for men who had never worked in stone. When Elias Ashmole recorded his admission on 16 October, 1646, he wrote in his diary: "4:30 p.m. I was made a Freemason at Warrington, in Lancashire, with Colonel Henry Mainwaring, of Karincharn in Cheshire". Two other uses of the word Free arise in the records of the mason trade:

- (1) Free, i.e. not a bondman, who would not be eligible for admission even as an apprentice.
- (2) Free of the trade: it was customary in the London Masons Company as in many other crafts, for an apprentice at the end of his indentures to buy his 'freedom' by the payment of certain fees. He then became 'free of the trade' and was entitled to set up as a master. I am satisfied that neither of these cases is connected with the title 'Freemason'.

3. Question:

What is cubit measure?

Answer:

Originally, the distance from the elbow to the fingertips (O.E.D.) varying at different times and places, but usually about 18 - 22 in.

The above were answers given by W. Bro. H. Carr, member of Quatuor Coronati Lodge No. 2076 E.R. to a number of questions assembled by Rt. W. Bro. Frank J. Bruce, Chairman of the Grand Lodge Library Committee.

4. Question:

What is a Lewis? Some say that a Lewis is any son of a mason and some say the term applies only to sons born after their father became a mason.

Answer:

The answer is given quite specifically in the G. L. Booklet "Information for the guidance of members of the Craft" where it is stated: "A Lewis is the uninitiated son of a Mason." This means that any son of a mason is a Lewis, irrespective of whether he is born before or after his father's initiation. If born previously, he becomes a Lewis immediately after his father is initiated and remains so unless and until he himself is initiated, though in every day conversation he is usually referred to all his life as being a Lewis.

The above question put to and answered by Quatuor Coronati Lodge No. 2076 E.R., and printed in their Summons for June 25, 1981.

5. Question:

The B. of C. states that once the ballot begins no member may leave. At what point does the ballot begin for this purpose?

Answer:

Once the W.M. announces that we are about to ballot on This may be before or after ballots are distributed.

6. Question:

Is it improper to request the candidate to sign the By-Laws in token of submission thereto, before he has been given an opportunity to read them?

Answer:

How about his willingness to obey the By Laws of G. L.? I feel that all this is pretty well covered in his acceptance of the charge at the altar.

7. Question:

What is the reason for knocking with (?) hand at the J.W. chair in the E.A. degree?

Answer:

In Emulation the candidate is made to tap the shoulder of the Wardens. I presume that the intent is to gain the attention of the Warden since the candidate does not know the situation.

The above questions arose from a discussion by Deacons, and were answered by M.W. Bro. W. K. Bailey, Custodian of the Work.

BOOK REVIEWS:

Our thanks are expressed to the Grand Lodge Library Committee for permission to publish some of their material.

ONE HUNDRED AND ONE QUESTIONS ABOUT MASONRY

by Carl H. Claudy.

How old is Masonry? Why is it Free? Why is there no solicitation? What is allegory? A cowan? A dispensation? Is the story of Hiram Abif true? These, and many others are discussed in a pocket-sized "Masonic Digest." Useful for every brother to read.

JURISPRUDENCE OF FREEMASONRY

by Albert G. Mackey. Revised by Robert Igham Clegg and Louis B. Blackemore.

The title of this book may not stir your enthusiasm, but as you browse your way through it you will be pleasantly surprised. Mackey describes the landmarks, customs, and laws (both written and unwritten) that underlie the constitution of every Grand Lodge. In courts of law his book has come to have the status of an authority on Masonic matters. Yet it is written clearly and simply, with hardly a trace of forbidding legal jargon. It will guide every brother, whether he be a Grand Lodge officer or the newest Master Mason, to a fuller understanding of our rules and regulations. It is a real classic.

WHY THIS CONFUSION IN THE TEMPLE?

by Dwight L. Smith.

Here we have a collection of articles by the Grand Secretary of the Grand Lodge of Indiana. It is a small book, hard hitting, thought-provoking, and readable. This time Bro. Smith takes careful aim at various schemes to revitalize the Craft: that we should solicit members and court publicity; that we should campaign actively on behalf of our good works, and take a stand on various public issues; that we should not be so exclusively male-oriented. He shows how each plan, if implemented, would strike at the landmarks of our order. The answer to our problems lies rather, he says, in pure Freemasonry. Once again, much of what he says is relevant for Ontario.

MASONIC SPEECH MAKING:

by Walter Hobbs.

Here are some hints about how to prepare and deliver a speech, with 175 brief sample addresses: welcomes, toasts, presentations, farewells and responses. Much of it concerned with English institutions and practices; but there is still enough left to provide ideas for the aspiring speaker.