

THE  
NEWSLETTER

OF THE COMMITTEE  
ON  
MASONIC  
EDUCATION

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

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

WINTER 1990-91

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**Size of Articles:** Material submitted for The Newsletter should reflect consideration of both the physical size of the publication, and the readability of the piece. Our pages run 300-325 words per page, so a maximum of about 1200-1300 words is the limit. Articles can also be one-paragraph notes of interest, or any length in between. Longer articles of special merit could be printed in sections over several issues.

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

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## **SILAS BENJAMIN FAIRBANKS (1821 -1871)**

*"A Worker in the Craft and his Community"*

Silas Fairbanks was born in York (now Toronto) on January 1 st, 1821, the eldest son of Levi Fairbahks. After graduating from Upper Canada College (then located at King and Simcoe Sts., York) he studied law under Mr. John Bel,. At the age of 20, he moved to Oshawa and established his own Law Practice. He was appointed clerk of Divisional Court and he held that position for 9 years until 1850 when the County of Ontario became independent. On Jan. 26, 1850, he was elected to the council at the first meeting held by the Village of Oshawa. He remained a member of the council until 1856 when he was elected Reeve of Oshawa.

In 1857, he was elected a Grammar School Trustee and he served in that capacity until 1871. It was during this time that his parish church (St. George's) moved to the corner of Centre and John Sts. Fairbanks was a great influence in this move and he was also one of the founders of the Sunday School at St. George's.

He was initiated into St. John's Lodge #75 (Toronto) June 6, 1859, passed July 11, 1859 and raised Aug. 8, 1859. (It would seem that the brethren of the day felt comfortable holding Lodge during the hot Canadian Summer months.)

On July 20, 1860, dispensation was received for Lebanon Lodge and Silas Fairbanks was named its first Worshipful Master U.D. In 1861, Lebanon Lodge #139 received its Warrant of Constitution with Silas B. Fairbanks as Worshipful Master. In the following year

(1862), he was re-elected Reeve of Oshawa. In 1864 he was installed as Worshipful Master of Lebanon Lodge for a second term and the Lodge recorded its first initiation -a Mr. Patrick Duffy.

1866 was a very busy year for Silas Fairbanks. He was again elected Reeve and re-elected to the School Board. He was also appointed to command the 34th Provisional Battalion when it was formed in September, 1866- a command that he held until his death. 1866 was also the year that Pentalpha Chapter was formed by Silas Fairbanks and William McCabe -both members of Lebanon Lodge.

Fairbanks received his appointment to Grand Lodge in 1866 and on Feb. 12, 1867 he was presented with his G.L. regalia in Lebanon Lodge. 1867 saw him

become 1st principal of Pentalfa Chapter. In 1868, the same William McCabe, who with Silas Fairbanks was co-founder of Pentalfa Chapter, was elected D.D.G.M. of Ontario District and he appointed Fairbanks as his district secretary, an office he held for two years. Early in 1871, Fairbanks presented Lebanon Lodge with its secretaries desk.

Fairbanks died on August 15, 1871, at the age of 50.

The town of Oshawa closed down for the day of his funeral; recorded as the largest ever held in the town. He was buried in the North-East corner of St. George's cemetery on Park Rd. N. A quotation from the Whit by paper provided a fitting Masonic sentiment - "The Lambskin and evergreens were dropped on the coffin and the last offices of honour and fraternal love were performed at the grave. Col. S. B. Fairbanks, a true man, and a good Mason, who we hope will find as he did in the Lodges here below; a worthy place in the Grand Lodge above with the Great Architect of the Universe."

*From a paper written by Bro. Robert Proctor, Lebanon Lodge #139, G.R.C.*

## **THE GOVERNING OF THE LODGE AND THE INSTALLATION OF THE MASTER**

In every Symbolic Lodge, there are three principal officers, namely a Master, a Senior Warden, and a Junior Warden. This rule is so universal that it is considered one of the landmarks of Masonry. It exists in every Country and in every Rite. In the various Rites, the positions of these officers vary. In Our Craft Lodges, the Senior Warden sits in the West and the Junior Warden in the South. In the French and Scottish Rites, both Wardens are in the West, the Senior in the Northwest and the Junior in the Southwest, but in all the triangular position of the three officers relative to each other is preserved; for a triangle being formed within the square of the Lodge, the Master and Wardens will each occupy one of the three points.

The precise time when the presidency of the Lodge was divided between these three officers or when they were first introduced into Freemasonry is unknown. The word "Warden" does not appear in the earlier manuscripts but, it does seem that Wardens were officers of the English Guilds as early as the fourteenth century.



During the reign of Elizabeth I, we find that the chief officer began to be called Master; and in the time of James I, between 1603 and 1625, the Guilds were generally governed by a Master and Wardens. The regulations adopted in 1721 by the Grand Lodge of England have been generally accepted as setting forth the ancient landmarks of the Order. Certain regulations, which were adopted in 1723, as amendments to or explanatory of these, can scarcely be less binding upon the Order than the original regulations. Both these compilations of Masonic law refer expressly to the subject of succession to the Chair on the death, removal or absence of the Master. The old regulation of 1721, in the second of thirty- nine articles adopted in that year, is in the following words: "In case of death or sickness, or necessary absence of the Master, the Senior warden shall act as Master pro tempore, if no Brother is present who has been Master of that Lodge before. For the absent Master's authority reverts to the last Master present, though he cannot act until the Senior Warden has congregated the Lodge." In this country, accordingly, it has been held, that if the Master is not present, his authority descends to the Senior Warden, who may, however, by courtesy, offer the chair to a Past Master present, after the Lodge has been congregated. This all becomes apparent from a glance at the rituals, "in the absence of the Master, the Senior Warden is to govern the Lodge."

Installation is the act by which an officer is put in possession of the place he is to fill. In Freemasonry it is, therefore, applied to the induction of one who has been elected into his office. The Master of a Lodge, before he can proceed to discharge his functions, must be installed.

The ceremony of installing does not pertain exclusively to Freemasonry. The ancient Romans installed their priests, their kings, and their magistrates. The word "installation" is of comparatively modern origin, being medieval Latin, and is compounded of "in" and "stallum", meaning a "seat".

In the whole recorded history of Masonry in England, going back more than 600 years, there is no trace at all of even the most elementary ceremony of Installation until after the formation of the Grand Lodge of England in 1717. The rare English minutes that have survived from the pre-Grand Lodge era contain no evidence on the subject. The old Scottish Lodge minutes, from 1600 onwards, provide ample records of the election of the principal officer, by what ever name, but never a word to indicate that the election was followed by any kind of ceremony of Installation into the Chair.

Words regarding some kind of Craft Installation ceremony first appeared in print in 1723. Up to 1792 the ceremony of Installation was conducted in the Lodge room. Following that year, the Installed Masters withdrew with the Master Elect to another room. The minutes are not clear, but this practice would appear to have continued until 1812, or perhaps later. It is not until 1822 that we find it stated that all the Brethren below the rank of Installed Masters retired.

In 1827 the Grand Lodge of England issued a circular to the Masters of Lodges in the London area announcing the constitution of the "Lodge or Board of Installed Masters." From the minutes of this assembly, the missing "word" of an Installed Master was, almost certainly, omitted for reasons of caution. It can be found, in a somewhat debased form, in two catechisms of the 1720s, but neither of them allocates it to a particular degree or grade, so we cannot be sure how it was used. It appears, grossly debased, in texts of the 1760s, where it is allocated to the Master.

The Penal Sign of an Installed Master is another missing item and there seems to be good reason to argue that it was introduced by the "Board" some time between February and December of 1827.

There is no trace of the story of Solomon's inspection of the Temple in any text before 1827 but there are hints that portions of it existed prior to this time.

In 1838, ten years after the "Board" had finished its work, George Claret published his ritual. This ritual describes a single Salutation of the Master, our multiple Salutations are a more modern innovation.

There have been attempts to standardize the Installation Ceremony but throughout the world there are still several different versions of the workings of the Board of Installed Masters. There are also substantial variations in the manner in which the grip of an Installed Master is given, and in the way in which the grip is used when placing the new Worshipful Master in the Chair.

The term "Worshipful" is from the Anglo-Saxon "weorth", worthy, to be esteemed, honourable, to be obeyed: and the suffix "scipe", a state of being. "Master" is from the Latin through Old French in the form of "magister" from the root "mag", meaning great. The Worshipful Master is that one among Master Masons who is most honoured and obeyed because he is the head of the Lodge. In Speculative Lodges the term came only gradually into use, the office is as old as

Freemasonry itself; it did not always carry the same title but in principle it has always carried the same duties.

We are taught that the Lesser Lights in our Lodges represent the sun, the moon and the Master of the Lodge. In existing copies of contracts between building administrations and Operative Masons there is nearly always found a paragraph covering the hours of the working day; usually for six months ("summer") the working day was one or two hours longer than in the other six ("winter"): the day was governed not by a clock but by the hours of daylight: therefore "sun" meant the working "day", the "moon" would represent the night, the non-working "day." From then until a period within the memory of men still living the working day was regulated not by an arbitrary schedule of so many hours, but according to the seasonal alterations of night and day. The Master then would be at the Lodge at work, for the Craftsmen began labour when he called on and ceased when he called off. Further to this, the Greater Lights represent the governing of Freemasonry as a whole, the Lesser Lights represent that governing in a particular Lodge.

When the Master is installed, the Warrant of Constitution is committed to his care. The practise of granting Warrants for the Constitution of Lodges dates only from the period of 1717. Prior to that period "a sufficient number of Brethren who met together within a certain district, had ample power to make Masons, and discharge every duty of Masonry without a Warrant of Constitution." A Lodge holds its communications only under the authority of this Warrant of Constitution. No Lodge can be opened, or proceed to business, unless it be present. If it be mislaid or destroyed, it must be recovered or another obtained; and until that is done, the Communications of the Lodge must be suspended; and if the Warrant of Constitution is taken out of the room during a meeting of the Lodge, the authority of the Master instantly ceases.

*Submitted by: Bro. Brian G. Wilker Tecumseh Lodge #144, Stratford*

*Sources of Information: Mackey's Encyclopedia of Freemasonry, Harry Carr's - World of Freemasonry.*

## **THE ORDER OF THE EASTERN STAR**

The linkage to Adoptive Masonry -Historical Perspective Organizations that claim a relationship to the Masonic Order because of the degrees offered and membership qualification, and are Masonic in spirit, are generally referred to as 'Adoptive'. Adoptive Masonry first appeared in France in the early part of the 18th Century. This form of Adoptive Masonry, invented for ladies having some claim on Freemasonry by virtue of the fact that their husband, father, grandfather or brother were Freemasons, is still a legal and regular Branch of the Institution in that country.

The French Rite has four degrees: (1) Apprentice, (2) Companion, (3) Mistress, (4) Perfect Mistress. The Lodges of Adoption are referred to as "Loges d'Adoption" because they had to be "adopted" by a Regular Lodge. They have officers known as (1) Grand Master and Grand Mistress, (2) Orator, (3) Inspector and Inspectress, (4) Depositor and Depositress, (5) Conductor and Conductress. Their regalia consists of a blue collar with a gold trowel pendant therefrom, white apron and gloves. The jewel of the Order, which is also worn, is a golden ladder with five rounds. This is worn on the left breast. The Order was widely defused about Europe except for the British Empire. Adoptive Masonry is a name given to 'female freemasonry' in France where, in the 18th Century, it was widely practised.

It was not a tradition that the Grand Lodge of Canada evinced much sympathy for, as it will be shown.

## **THE EASTERN STAR IN THE UNITED STATES OF AMERICA**

The Order of the Eastern Star is said to have been founded by Robert Morris LLD, Grand Master of the Grand Lodge of Kentucky, in 1858, a few scant years from the outbreak of the American Civil War. It is an Adoptive Rite in the sense that it was formed for the benefit of women who had some claim to Masonic affiliation similar to the French Adoptive Rite. Here all similarity ends as it differs in many respects from French Adoptive Masonry. It consists of five degrees: (1) Jephtha's daughter or the daughters degree, (2) Ruth or the widow's degree, (3) Esther or the Wife's degree, (4) Martha or the Sister's degree, (5) Electa or the Benevolent.

(Coil's Masonic Encyclopedia provides under Adoptive Rites and Orders): "The year 1868 marks the beginning of the second period in the evolution of the Eastern Star Degrees into the Order as it exists today. This was the beginning of

the Chapter system. Robert Macoy (New York) re-cast the ritual and organized a Supreme Grand Chapter in December, 1868." "Rob Morris was the founder of the Rite; Robert Macoy was the founder of the Chapter system and Willis Darwin was responsible for the movement that culminated in the establishment of the General Grand Chapter, Nov. 15, 1876." It remains headquartered in Washington DC and today all Grand Chapters owe their allegiance to it and no Grand Chapter can be organized without their express consent. This Order has now become the most widespread Order of its kind having spread to Canada, Scotland, Australia to mention the geographic scope of the growth

### **THE EASTERN STAR IN CANADA (ONTARIO SPECIFICALLY)**

In accord with their custom The Order of the Eastern Star authorized the formation of 15 Chapters, the first one being in Windsor and styled Victoria Chapter No.1.

They were chartered by and under the authority of the General Grand Chapter of the United States in Washington, DC. On November 16, 1915 the 15 Chapters in Ontario petitioned the General Grand Chapter. At a meeting on April 27, 1915 in St. Thomas, Ontario and presided over by the Most Worthy Grand Patron George A. Pettigrew of Sioux Falls, South Dakota, a constitution was adopted for the government of the Order of the Eastern Star In Ontario. A full corps of officers was elected and duly installed in accordance with the constitution of the General Grand Chapter. At the inaugural meeting of the formation of the Grand Chapter of Ontario there were 68 voting members present, representing 15 Chapters with a membership of nearly 1500 women and men.

### **INITIAL REACTION -GENERAL**

The Grand Lodge of Canada in the Province of Ontario by a Grand Masters ruling stated in 1905 and again in 1910 that the Order of the Eastern Star was not permitted to use Craft lodge rooms. Like so much else in life, the inexorable march of the ladies was impossible to stop. In 1919 the Grand Master F. W. Harcourt K.C. was asked to rule upon a question that has given more than one Grand Master some concern. '...He was asked to declare as clandestine an organization called the Eastern Star upon the grounds that its members were composed of women, the relatives of Masons and that it had attracted to each of its lodges a few Masons as patrons ..." He very wisely declined to make such a ruling for the simple reason he

did not know much about the Order and had been assured by some of the male patrons that it laid no claim to being Masonic. However, he did stress the fact that the Grand Lodge of England had some ten years previously approved the action of its Board in suspending two brethren for joining a similar order in England.

## **FURTHER RESTRICTIONS AND FINAL APPROVAL**

In 1922 the Grand Lodge passed a resolution declaring it "...unlawful for any member to become associated with any society that made Masonry a prerequisite for membership unless such society was expressly recognized by Grand Lodge. This resolution was couched in language that left no doubt, in the mind of anyone, as to the comprehensiveness of its application. The following year (1923) the Grand Master M. W. Bro. Ponton made it quite clear that the Order of the Eastern Star was included in that inhibition. No matter how much Grand lodge regretted the inroads the Order of the Eastern Star was making, the Opposition among the rank and file of Masonry was disappearing as the winter snow melts in the face of a Chinook in the foothills of the Rockies. At the 1928 session of Grand Lodge the policy of inhibiting the Order of the Eastern Star was ignominiously consigned to the dust bin of Masonic history when a resolution to make the policy official was defeated because only two brave souls could be found to support it.

## **GENERAL GRAND CHAPTER - ORDER OF THE EASTERN STAR**

The General Grand Chapter of the Order of the Eastern Star held its general Grand Session in Toronto, Ontario in 1920, 1949 and 1979. The Session of 1920 was notable for the fact that it was the first time Grand Sessions had been held other than in the United States of America and the Session of 1976 saw the election of the first Canadian to head the Order, Most Worthy Grand Matron Mabel Mackereth of Toronto, Ontario. Mrs. Mabel L. Mackereth was also the Worthy Grand Matron of the Grand Chapter of Ontario in 1952.

## **CONCLUSION**

Today one can find Eastern Star Chapters all over the United States, Canada and Scotland. In the United States it is not uncommon to see a Craft Lodge and an Eastern Star Chapter working together to support one another. The Eastern Star

features catering and the Craft Lodges supply accommodation. This also is a feature of reality in Ontario but not nearly to the extent that is practised by our Masonic brothers in the United States.

*Submitted by Bro. Francis Dowe, Centennial Lodge No. 684, FCF*

***Editor's Note:** The Eastern Star is a body which is not in 'amity' with our Grand Lodge -but it can and does share/use space in Masonic buildings, This use is at the discretion of individual Temple Boards -in consultation with Grand Lodge to ensure that they can comply with the several guidelines for preparation and use of lodge rooms for the purposes of holding meetings of the Eastern Star. Our Book of Constitution references proper procedure.*

*This article was prepared by Frank Dowe as a submission for the Philalethes Society.*

## **THE RELATIONSHIP BETWEEN LODGES AND GRAND LODGE**

The following article is reprinted from Vol. 69, #1, January 1991 -Masonic Service Association, Short Talk Bulletin. It was extracted from a much larger paper delivered to United Masters Lodge #167 in July 1990. This is a lodge of Masonic Research in Auckland, New Zealand. W. Bro. Wood is a Past Master and presently Secretary of the Lodge. The relationship between constituent Lodges and their Grand Lodge is extremely important. M.S.A. produced this piece with the hope that it would help to clarify that relationship.

*by Bro. A. W. Wood. G. Lec., P.m., Secretary*

The First Grand Lodge was formed in London, shortly after the suppression of the Jacobite rising in 1715. Anderson's New Book of Constitutions of 1738 records that a few lodges at London finding themselves neglected by Sir Christopher Wren, thought fit to cement together under a Grand Master as the Center of Union and Harmony, viz. (here follow details of the four lodges at the Goose and Gridiron, Crown, Apple-Tree, and Rummer and Grapes).

They and some old Brothers met at the said Apple-Tree, and having put into the Chair the oldest Master Mason (now the Master of a Lodge) they constituted themselves a GRAND LODGE pro Tempore in Due Form, and forthwith revived the Quarterly Communication of the Officers of Lodges (call'd the Grand Lodge) "resolv'd to hold the Annual ASSEMBL Y and Feast, and then to chuse a GRAND MASTER from among themselves, till they should have the Honour of a Noble Brother at their Head".

The first meeting was held at the Goose and Gridiron Ale-house on June 24, 1717, and Antony Sayer was elected and installed as Grand Master, before the brethren proceeded to dinner. The Grand Master commanded that the Masters and Wardens of lodges meet the Grand Officers every quarter in Communication. In fact the Grand Lodge only met annually for the feast for several years. Nevertheless, each meeting was called a Quarterly Communication, at whatever interval it met, and the Grand Lodge of England still remains a quarterly Communication.

The brethren who established the Grand Lodge claimed, or perhaps it would be more accurate to say that Anderson reported that they claimed, to be reviving the Grand Lodge. In his somewhat imaginative history of the Craft, Anderson mentions several assemblies of Masons; but there is no real evidence that there had *ever before* been such a thing as a Grand Lodge. Probably they had in mind the annual gatherings of the great London Companies, and wanted to establish something similar for themselves.

These box societies, Masonic or otherwise, usually admitted new members with some form of ceremony, and had secret means of recognition. They met for social occasions, and carried out at least some form of charitable work for their own members. Most of them, like the guilds before them, were purely local in character.

Masons from very early times had been accustomed to travel in search of work, and to expect assistance from lodges wherever they found one. Dr. Ronert Plot in *The Natural History of Stafford-shire* written in 1686 mentions the peculiar customs of the Masons, the fact that they had admission ceremonies and secret means of recognition, and the right to claim assistance from brethren anywhere in the country.

Whether the founding lodges revived or formed Grand Lodge, there can be no doubt that they did not intend to establish an authorization body that would



undertake the government of the Craft. Had such a thought occurred to them, most of them would almost certainly have voted against the proposal.

However the four founding lodges may have viewed the matter, it was inevitable that when such a body existed, it should come to be regarded as the head of the Craft. At first its jurisdiction was limited to the cities of London and Westminster, a comparatively small area, but gradually it began to receive requests for recognition from further afield. Probably the first sign of this authority was in the formation of new lodges.

## **MODERN GRAND LODGES**

What is the purpose of a Grand Lodge today? First and foremost it is an organization that can guarantee the regularity of the lodges under its control. Without the authority of the Grand Lodge, no Mason traveling in another Grand Jurisdiction could hope to be received into lodges in the course of his travels. A primary function is diplomatic recognition. The necessary consequence of this function is that the Grand Lodge must ensure that all of its lodges are regularly formed and managed, and that they continue to adhere to the Ancient Landmarks.

Few Grand Lodges have attempted to define these Landmarks. Masons would probably differ in every list they might produce, but I doubt if many would have difficulty in recognizing things which clearly transgress those Landmarks. In case of doubt, Grand Lodge must decide whether a particular custom does or does not conform to the Landmarks, and by so doing it prevents any small group from taking over a lodge, and ensures that its Lodges remain regular, and therefore acceptable to other Grand Lodges.

Another major function is in organizing and managing the charitable side of the Craft. Charity has been a feature of Freemasonry from the very beginning of its organized existence. What is now the Fund of Benevolence in England was started under the name of the General Charity in 1727, and by 1731 all the lodges which had accepted the government of the new Grand Lodge were already paying into a central fund for the relief of poor Masons and their families. Masonic Homes, scholarship funds, hospitals, drug and alcohol abuse programs, childhood illness clinics are all examples of charities handled at the Grand Lodge level through *Grand Lodge*. In short, Grand Lodge administers the various charities which Masons subscribe to, which are not controlled by independent boards.

*Editor's note: Grand Lodge of Canada has the Committee of Benevolence -The Masonic Foundation of Ontario is an independent board representing a charitable foundation established by an act (1964) of the Ontario Legislature.*

Regular organized meetings of grand Lodge are a feature of Masonry under all jurisdictions, and have been from earliest times. Many Masons are critical of the Annual Communications as a waste of time and money. I believe that such meetings, not only for the transaction of Masonic business, but also for the exchange of views and for social purposes are valuable, and help to strengthen the fraternal bond.

The power to constitute a new lodge belongs to Grand Lodge. The function of consecrating it is vested in the Grand Master.

Grand Lodge's legislative function is to pass laws for the good government of the Craft, and in its executive capacity, to administer them, It also has power to determine in its judicial capacity disputes over Masonic matters, and to discipline members who transgress the rules. This is no different from the powers of any other club or society. In carrying out those functions, Grand Lodge appoints Executive Boards, appoints and employs officers, maintains records, and of necessity levies fees to pay for its work.

In the interests of reasonable uniformity, it lays down rules as to regalia, and ritual, the way in which its lodges are governed, the term of office of the Master, and the records the lodge must keep. All Grand Lodges have rules covering most of those points. Some rules are matters of Masonic tradition, some are inserted, for example, because they provide a simple rule book for the guidance of secretaries and treasurers, most of whom are not 'professional record keepers.

## **PURPOSE OF CRAFT LODGES**

The original purposes of lodges of non operative Masons were to offer support and encouragement in time of difficulty, to provide a vehicle for charity, and to dispense financial help where needed, to encourage good principles, and to meet the need of all men for congenial society. I do not think the purposes are any different today.

There are many reasons why different men join, or remain in lodge, but I think that there are several which all of us will recognize.

For most, the ritual is a continual source of joy. It is generally good, and sometimes superb prose, something that today we are starved for. The Church no longer supplies it, radio sometimes, and television and modern literature almost never. Yet the appeal of good writing is revealed at any meeting in the breathless hush when one of the great charges is well delivered, or the injunction to charity, or the address to the Master at the Installation (as examples).

Where, today, does the average man receive any instruction in ethics and good conduct? From the Church, if he attends, probably, from radio sometimes, but from television and modern literature, with their emphasis on evil, degradation, lust and violence, almost never. Contrary to what we are led to believe in the press, television, and literature, the majority of people prefer good to evil, seek to do the best they can, enjoy the beauty of the world, weep when they must, and laugh when they can. Yet virtue does not spring full armed in the soul of man. It is learned, as the prophet tells us, precept upon precept, line upon line, here a little and there a little, and in that way Masonry leaves its imprint on the souls of the men who listen to, and try to observe its precepts.

Another need for most is the opportunity to do something for others. I believe that lodges should be putting more emphasis than they do on the charitable work of the Craft.

We have not kept pace with the times, and much of the apathy that exists in lodges is quite simply because we have drifted, and have not presented worthwhile challenges to our brethren.

Like the societies from which we sprang, we should be careful to offer comfort and support to our brethren and their families in time of trouble and affliction. This is not the duty of the Almoner, in exoneration of the rest of us, but a duty imposed by our membership in the Craft. Each of us should make sure that we are aware of the troubles of our fellows, and ever ready to pour the healing balm of consolation into the bosom of the afflicted, and to drop a tear of sympathy over the failings of a brother.

At a different level, Masonry is a means of self improvement. Most of us are not orators, and all will remember the trepidation when first we raised our voices at instruction. To learn to speak so that we are heard, to think on our feet, and not be paralyzed by nerves when called upon to say a few words is surely a worthwhile use of time.

Finally, all men need relaxation and social life. Why did Masonry prosper in the fifties and sixties? Surely because men enjoyed their Masonry, and spoke enthusiastically about it so that others wanted to join. Let us bring the fun back into Masonry. Let us enjoy the present time, without looking over our shoulders at a vanished past, or dreading a future which may never come. If we learn to make our gatherings pleasant and enjoyable social occasions, which we remember and talk about with pleasure, it is just possible that the world will once more seek to join us, *because it is good and pleasant for brethren to dwell together in unity.*

## **CORNERSTONE WELL MADE-WELL LAID**

Brockville and area residents stepped back into history on Sunday, September 16, 1990, when more than 2000 people attended a re-enactment of the ceremony of the laying of a cornerstone. An additional 500 people made a commemorative trip by steam engine from Ottawa to Brockville to Bellamy and return.

On September 16, 1854, construction was started on a railway tunnel to run under the City of Brockville for 1,721 feet. The original event was celebrated by a large parade down the main street consisting of members of Sussex Lodge #5, Brockville, Odd Fellows! Orangemen, militia, and other dignitaries of that time. Adiel Sherwood, sheriff of Brockville and acting Grand Master participated in the ceremony of the laying of the original cornerstone.

On December 31st 1860, the tunnel was completed and placed into service, after six years of difficult construction and several financial setbacks.

Research into the original event by V. W. Bro. Howard Warren, historian of St. Lawrence district, produced enough information so that the ceremony that occurred 136 years ago could be duplicated, even to the speeches and the wording of the ceremony.

On September 16, 1990, hundreds of people gathered at the present VIA Rail platform to witness CPR steam engine No.1201 puff into the station from Ottawa with 500 people on board. With its whistle shrieking and steam flying, it puffed to a halt to the applause of those present for the event. The Brockville Fire Dept. was on hand to refill the water tank with 25,000 litres of water.

At 1 :00 p.m., approximately 200 members of Sussex Lodge #5, and Salem Lodge #368 along with other Masons of the district made their way from Court House Square, by the same route as in 1854, to the tunnel entrance. They were joined in procession by horse drawn carriages, the Brockville Infantry Company and Gun Crew, Odd Fellows and Orangemen. Masonic members carried the corner stone to the site as was done 136 years ago. Many of those participating wore period costume clothing which added much to the colour of the ceremonies.

A participant in the 1990 ceremony was Mr. Herbert Baldwin, great-great grandson of acting Grand Master and sheriff, Adiel Sherwood, who had laid the original stone.

M. W. Bro. David C. Bradley, Grand Master of the Grand Lodge of Canada in the Province of Ontario, played a leading role in the re-enactment. He was assisted by R. W. Bro. Gordon McNaughton of St. Lawrence District; W. Bro. Sonny Clark, Master of Sussex Lodge and Gordon Hough, Master of Salem Lodge.

M. W. Bro. Bradley said, "This was a very memorable occasion for the Masons and a very happy occasion indeed. Masonry came to the area and into the hamlets and towns which had sprung up because of the spread of the railway system. Sometimes the Masons were ahead of it, so their history too, follows the pattern of railways throughout Ontario and the rest of Canada."

The re-enactment was carried out in the north-east angle as it is of significance to the Masonic Order. The corner stone was proclaimed by M. W. Bro. Bradley to be true with the plumb line, level and square. He said, "Well Made, Well Laid, Well Proved, True and Trusty." In the distance the shrill whistle of steam engine No.1201 on its return run to Brockville could be heard.

Rev. Allan Duncan, minister of the Brockville Presbyterian church read excerpts from a speech given by the minister .of the same church, Rev. Smart; 136 years ago. Rev. Smart was a very prominent Mason of that time.

Following the ceremony the gun crew, attired in period costume, fired three rounds of fire.

His Honour the Mayor, Brother Stephen Clark, a member of Salem Lodge #368, said; "Let me tell you something, that was a great sight. I wish I could see that happen every weekend in Brockville."

On a personal note, it was indeed a special and prideful event for the Masonic Order, best described by a happy spectator who said, "I knew my husband was a Mason, but, I have never been as proud of him and his Lodge as I am today."

V.W. Bro. Howard Warren Historian, St. Lawrence District

V.W. Bro. Howard Warren of Sussex Lodge was a member of the Tunnel Re-enactment Committee and he organized the participation of the Masonic Order. Well done!

## **NOTEWORTHY CANADIAN FREEMASONS**

### **AMOR DE COSMOS (1825-1897)**

William Alexander Smith was born in Windsor, Nova Scotia, in 1825. In 1852 he joined the California Gold Rush. He had taken his photographic equipment with him, and he soon began to make a good living by taking pictures of prospectors on their claims. In 1854 he had his name legally changed to Amor De Cosmos, which he said meant "Love of the Universe"; some people have said that he thought it was a more distinctive name than simply "Bill Smith". In 1858 he moved north to Vancouver Island, and promptly founded a newspaper there, *The British Colonist*, which he edited for five years. He was a foe of the elitist colonial government, which he said was indifferent to the plight of the common man, and he looked ahead to a time when the government should operate "according to the well understood wishes of the people." He was elected to the House of Assembly of Vancouver Island from 1863 to 1866, and campaigned for union with British Columbia. Then, after the union, he sat in the Legislative Council (1867 -1871), where he fought vigorously for Confederation with Canada. After Confederation, Amor De Cosmos was elected concurrently to both the Provincial Legislative Assembly (1871-1874) and the Federal House of Commons (1871-1882). At the same time, he also served as the second Premier of British Columbia after Confederation, from 1872 to 1874.

Amor De Cosmos was made a Mason of California, where he belonged to Oroville Lodge #103. In 1860 he affiliated with Victoria Lodge #1085, E.R., and became its Secretary. In the early days his newspaper reported local events of Masonic significance. De Cosmos had always been noted for his eccentric behaviour, but after his political defeat in 1882 this seems to have intensified. He is said to have wandered the streets of Victoria clad in a frock coat and top hat, occasionally fighting with his old opponents. In 1895 he was finally declared to be "of unsound mind," and he died on 4 July.

**Sources of Information:** W. Stewart Wallace, **Macmillan Dictionary of Canadian Biography**, 4th edition, revised by W. A. McKay (Toronto, 1978), 203; Robert A. J. McDonald and H. Keith Ralston, **Dictionary of Canadian Biography**, volume 12 (Toronto, 1990) 237-243; John T. Marshal" editor, **History of Grand Lodge of British Columbia 1871-1970** (Vancouver, 1971), 21, 619.

### **ROBERT BURNABY (1828-1878)**

Robert Burnaby was born at Woodthorpe, Leicestershire, England, in 1828. He worked in the Customs Office in London for a time before coming to Victoria, in what is now British Columbia, in 1858. There he changed careers, and became a businessman and merchant; he engaged in various business endeavours without any notable success, but he seems to have won a good measure of respect for his intelligence and honesty. In 1860 he was elected to the Legislative Assembly of Vancouver Island, and served until 1865.

He helped to found the Victoria Chamber of Commerce. In 1866 he was one of a group of prominent citizens who went to England to argue that the two separate colonies of Vancouver Island and British Columbia should be united into one, and later that year this was done.

Robert Burnaby was initiated in Frederic Lodge of Unity #661, E.R., Croydon, Eng)and, in 1854, and became its Master in 1857. After he moved to the New World, he affiliated with Victoria Lodge #1085, E.R., Victoria, in 1860, and became its Master in 1863 and 1865. In 1867 he was named District Grand Master, under the United Grand Lodge of England, for the newly created District Grand Lodge of British Columbia and Vancouver Island. In June of 1871, after consultation with I. W. Powell, the Provincial Grand Master for Scotland, Burnaby issued a circular to the lodges in his jurisdiction, to ascertain their wishes with

regard to the matter of establishing an independent Grand Lodge in British Columbia. When the convention was called four months later to establish the new Grand Lodge, Burnaby was chosen as its first Past Grand Master. His health had been failing since 1869; and in 1874, in a state of helpless paralysis, he was taken back to England. He died in Woodthorpe, the town where he was born, on 10 January 1878, at the age of forty-nine. The municipality of Burnaby, now a suburb of Vancouver, is named after him, as are a lake, an island, and a mountain in British Columbia.

**Sources of Information:** Madge Wolfenden, **Dictionary of Biography**, volume 10 (Toronto, 1972) 111-112; John T. Marshall, editor. **History of Grand Lodge of British Columbia 1871-1970** (Vancouver, 1971, 20-21, 106.116.

## **MASONRY**

*The following article appeared in the summer edition of the Victorian Mason and I am sure that it will be of interest to Brethren in this jurisdiction.*

Masonry is not a secret society. Everybody knows that the Masonic fraternity exists and no effort is made to hide the fact. It is only the wisdom of Masonry which is hidden, not because it is subtle, but because it is simple. Its secret is profound, not obscure.

In the quiet of the lodge, in an air of reverence and friendship, it teaches us the truth that makes us men, and upon which faith and character must rest.

What is secret in Freemasonry? The method of its teaching, the atmosphere it creates, the spirit in our hearts and the ties it weaves between men. The secret of Masonry, like the secret of life, can only be known by those who seek it. It cannot be uttered, it can only be felt and acted. For that reason no one need be alarmed about any book written to expose Masonry. It is utterly harmless. The real secrets of Freemasonry cannot be learned by prying eyes or by curious inquiry. The secrets of Masonry can be known only by those who are ready and worthy to receive it. Only a pure heart and honest mind can know it.

If Masonry uses the illusion of secrecy, it is because it knows that it is the nature of man to seek what is hidden. We are seekers after truth 811d God has so



made us that we cannot find the truth alone, but only in the love and service of our fellow man.

Here is the real secret and to learn it is to have the key to the meaning and joy of life.

*We thank R. W. Bro. Runciman for forwarding a copy of this article which was reprinted in the Queensland Freemason -April 1990.*

## **QUESTIONS & ANSWERS**

### **Grand Pursuivant**

Q. Why do we use the word 'Pursuivant'? Where and when did the word originate?

A. The word Pursuivant first appears in connection with Freemasonry in a satirical print 'Scold Miserable Masons' published in the *Westminster Journal* for 8 May 1742. An officer bearing this title was appointed by the Grand Lodge of the Antients in 1752 and continued to be appointed until 1813. There is no description of his regalia but his duties ensure that the brethren who entered were entitled to do so and were properly dressed. The premier Grand Lodge never appointed such an officer.

At the Union of the two Grand Lodges in 1813, numerous Grand Officers were created but not that of Grand Pursuivant, which office was resuscitated in 1833 and appointments thereto have been made ever since.

The 1841 edition of the *Book of Constitutions* contains the following description of the Grand Pursuivant's duties: 'The Grand Pursuivant is to preside over the Masters and Past Masters nominated to attend within the porch of the Grand Lodge. He is at every meeting of the Grand Lodge to preserve order in the porch and with the assistance of the brethren nominated for attendance there, to see that none, except those who are qualified and who have their proper clothing and jewels, and have signed their names to the accustomed papers, and who are in all respects entitled to admission, are admitted.'

The Masters and Past Masters mentioned above were those nominated (again to quote the 1841 *B of C*) 'within the porch of grand Lodge...for the purpose

of guarding under the superintendence of the Grand Pursuivant against the admission of any but those qualified...and in all respects entitled to admission' (compare present-day B of C Rule 48).

The duties of the Grand Pursuivant in a sense combine with those of the Inner Guard within Grand Lodge and Marshall in the 'Porch' or approaches to Grand Lodge. This may be why his emblem and jewel consist of 'The arms of Grand Lodge with rod and sword crossed', the two emblems thus expressing his dual function. Recent editions of the B of C do not detail the functions of the Grand Pursuivants, which are now somewhat perfunctory excepting that he does have a 'speaking part' in the Opening and Closing ceremonies in Grand, Provincial and District Grand Lodges.

The dictionary defines a Pursuivant as:

- (a) an officer of the College of Arms below a Herald.
- (b) The attendant or follower.

The first part of (b) would appear to fit the Grand Pursuivant as his duty was to attend on those coming to Grand Lodge. Today there is also an heraldic implication to his office for in the Opening and Closing ceremonies he states that his duty, in part, includes seeing 'that the brethren are ranged under their respective banners'.

*John M. Hamill*

*Reprinted from the Feb. 1991 Summons -Quatuor Coronati Lodge No.2076.*

*The Questions & Answers section includes excerpts from a list of over 100 compiled and prepared by R. W. Bro. Frank J. Bruce. These questions were collected by the Education Committee of Toronto District #3 from 1976 through 1978. The answers were supplied by W. Bro. Harry Carr (past secretary and editor of Quator Coronati Lodge #2076 U.K.) Our thanks to R. W. Bro. Frank Bruce for making them available for use in the NEWSLETTER.*

**Question 31:** What shape is a parallelepipedon and how does it relate to Masonry?

**Answer 31:** Note: I give the correct spelling. The O.E.D. defines it as:

A solid figure contained by six parallelograms, of which every two opposite ones are parallel.

This is my pet abomination in Masonry. There ought to be a law against words of more than 3 or 4 syllables! It appears in the First Lecture, Section III in answer to the Question asking 'The form of the Lodge'. The same question in 1730, had the answer 'A long square', and I feel that the man who decided to use the Parallelepipedon ought to be shot!

**Question 32:** Why does the J.D. conduct the Candidate? Could any other Officer do this job?

**Answer 32:** In 1730, it was the Warden's job (and Deacons were rather rare). Since 1813 it has been the J.D.'s duty, but any other Officer could deputize for him in his absence (or by arrangement).

**Question 33:** Is there any significance in the R.A. laid bare etc. ? If not, why bother?

**Answer 33:** Certainly there is: See Q.10 (Vol. 9#2). It would be fair to say that there is 'significance in every item of clothing, equipment and procedure, sometimes very important, sometimes almost trifling. But what is trifling to you, may be important to me. In matters of symbolism and interpretation, the significance that you work out for yourself is what really matters. Try it sometime: you will find it an interesting exercise. As for the R.A. -it is bare to show that the candidate carries no weapons.

**Question 34:** Did they have mosaic pavement in the Temple? Where?

**Answer 34:** No. See 1 Kings VI15, which says that Solomon "...covered the floor of the house (ie. the Temple) with planks of fir."

**Question 35:** Was Boaz really the great- grandfather of David, a Prince and Ruler in Israel?

**Answer 35:** Boaz was "a mighty man of wealth" and he was neither Prince nor Ruler. The ritual would be less confusing if we said: "...great grandfather of David, who became a Ruler in Israel."

**Question 36:** When does a man become a Mason, after his First or Third Degree?

**Answer 36:** Under the United Grand Lodge of England, and in many jurisdictions that follow our usages, the Candidate becomes a Mason at the end of his Initiation, and I believe that this is probably true in most of the recognized Grand Lodges.

In several Grand Lodges in the USA a Mason does not become a *Member of his Lodge* until he has passed his Proficiency Test in the Third Degree and in most of those cases he cannot enjoy the privileges of the Craft (e.g. Masonic Funeral, etc., etc.) until he has signed the Lodge Register following the Proficiency Test.

**Question 37:** Is there any record of a Candidate's death in the First Degree by impaling himself on the sword presented at the door of the Lodge?

**Answer 37:** Positively no!

**Question 38:** What is to be done if the Candidate declares himself unwilling to take his Obligation?

**Answer 38:** You must not try to persuade him. That would be a Masonic 'crime', because he comes of his own free will. If this ever happened in my presence, I would see the Candidate courteously returned to the Preparation Room and as soon as he was ready (without a word of criticism) see him out and call a taxi for him.

**Question 39:** If the penalties are not intended to be carried out, what is their purpose?

**Answer 39:** They are traditional, based on 15th century Admiralty penalties for treason. Nobody has ever suffered those penalties and their contents have been a source of worry to Masons and Grand Lodges in many parts of the world.

In 1004, The English Grand Lodge resolved to approve 'permissive changes' in the Obligations (plural) and in the relevant passages in the ritual relating to the Obligations by which the Candidate undertakes now to 'bear in mind' the 'traditional penalty, that of having the...' Note, the Candidate does not undertake to suffer the penalty, or to inflict it, he only promises to bear it in mind. The permissive changes were 'permissive' insofar that no Lodges were ordered to adopt them; they could only adopt them by a majority vote in the Lodge. A large number of Lodges adopted the changes; many still adhere to the earlier forms. (see Carr's, The Freemason at Work. DD 38-45)

**Question 40:** Why does the E.A. Apron not contain one rosette?

**Answer 40:** It is not necessary. The E.A. Apron is always described as 'a plain white lambskin' and every English Mason would know that it designates E.A. status. In the USA especially (but probably elsewhere too), only the Lodge Officers wear ornamented Aprons and all visitors and members wear a plain white -as emblems of equality -and in many jurisdictions, the grade of the wearer, E.A., F.C., or M.M. is indicated by turning up the corners of the Apron or some similarly recognizable practice.

**Question 41:** What does the 'Broken Column' signify?

**Answer 41:** It is an emblem of mortality and it has no place in our English ritual. In many of our Lodges, it is used as a collecting-box for Alms, but it has no status as a Masonic symbol. In the USA it appears with other symbols in many of the monitorial workings, associated, I believe, with the MM Degree.

**Question 42:** What does the "H.W." symbolize?

**Answer 42:** The purpose of this term is to ensure that in case a Candidate refuses to undergo the ceremony, he may be led out of the Lodge without discovering its form. (First Lecture. Section II).

The symbolism of the H.W. is the darkness of ignorance until the light of Masonry is made known to the Candidate.

## **BOOK REVIEWS**

### BOOKS AVAILABLE FROM THE GRAND LODGE LIBRARY

#### **A LIST OF BOOK REVIEWS**

by **R. W. BRO. WALLACE McLEOD**

#### **THE WORSHIPFUL MASTER:**

*by Geoffrey S. Blakey*

This new book by a skilled English Mason, is intended for the guidance of the Master of a lodge. It has no pretensions to be inspirational or novel, but is simply a practical handbook, packed with reliable advice and good solid Masonic instruction. It begins with the Master's apprenticeship, discourses at length on his responsibilities in various quarters, and concludes with his role as Past Master. The reviewer particularly liked the thumbnail sketches of the three degrees, and the discussions of innovation within the Craft, the mechanics of interviewing candidates, the need to show concern for widows, and the challenge of the future.

Just because the book is so very practical, one might have reservations about its use in this jurisdiction. It reflects English usage, which often differs from ours: the Master's custom of rising three times, the office of Preceptor, the "lectures" of the three degrees, the toasts to Provincial Grand Lodge. There are even constitutional differences. Can the Master order a second ballot? In England, not normally (pages 49-50); here yes, with certain reservations (B of C, Section 195).

In short a good book, but not one to be followed blindly.

## **MASONIC LODGE METHODS: METHODS, PLANS AND IDEAS FOR THE GOVERNMENT, MANAGEMENT AND PROGRAMS OF A LODGE**

*by L.B. Blakemore*

Bro. Blakemore is Past Grand Master of the Grand Lodge of Iowa. He has written a large book, intended for the guidance of the aspiring Master. The two longest sections are concerned with increasing attendance, and with Masonic speech-making; a fair sample of speeches for various occasions is included. The book also offers concrete suggestions on how to put together a programme, for a night, or for a whole year; and it has readable introduction to Masonic music. If you are going through the chairs, and are anxious to find new ideas, have a look at this. It deals with American usage, but you may find it helpful nevertheless.

## **THE UNLOCKED SECRET: FREEMASONRY EXAMINED**

*by James Dewar*

This book is what is generally known as a "Masonic exposure." *We* often try to ignore such things, or treat them as attacks on the Craft. This particular one does not attack us; and perhaps it's time for us to see where it came from, and what it is trying to do.

In 1965 the British Broadcasting Corporation presented a television documentary dealing with the Masonic ritual. James Dewar was the producer. Later he published this book, as a by-product of his researches. It is very good, and quite sympathetic, even though the author is not a Freemason. He outlines the history of Masonry, explains the concordant and orders, tells about the various exposures, and the various workings. He gives what purports to be the complete Craft ceremony as taught by the Emulation Lodge of Improvement. He discusses the relationship between Christianity and Masonry, includes a chapter on the English Charities, and (very important) reports on the government investigation of Masonry carried out in South Africa in 1964. He has some curious observations about the motives that prompt men to join lodges. There are occasional misstatements; and if your Masonry consists of nothing but ritual, you may be in for a shock; but altogether this is a competent and interesting study.

## **FREEMASONRY: IT'S HIDDEN MEANING**

*by George H. Steinmetz*

Bro. Steinmetz (whose name, curiously, means "stone-mason" in German) was made a Mason in Missouri. In this book he tries to expound, in simple terms, the real meaning of the symbols of Masonry. It may prove helpful to some brethren if they are so constituted as to appreciate it. But it is replete with mystical notions, and with fantasy masquerading as history. The author thinks that he has established that Masonry is the reincarnation of the ancient mysteries of Egypt.

Seventeen pages of diagrams at the end illustrate such mysteries as how the cube unfolds into a cross, and how the twenty-four-inch gauge folds up into an equilateral triangle, the symbol of the perfect man. Definitely not everyone's cup of tea.

## **JURISPRUDENCE OF FREEMASONRY**

*by Albert G. Mackey. Revised by Robert Ingham Clegg and Louis B. Blakemore*

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.

## **THE CRAFT AND IT'S SYMBOLS**

*by Allen E. Roberts*

The well known Masonic educator, Bro. Allen Roberts, has written this book for the new Master Mason, to help him gain a deeper understanding of symbolism and its meaning. He goes through the three degrees in order, noting the chief symbols and explaining them. More than eighty illustrations enliven proceedings. American ritual differs from ours in certain details; so the five senses, the trowel, the beehive, the ark, and the hour glass all receive space here. But the fundamentals of Freemasonry are world wide; and so we find useful observations on the square and compasses, the hoodwink and slipper, the apron, the four



cardinal virtues, and the legend of the Third Degree. The book does not pretend to be profound; its purpose, after all, is elementary education. But it is readable and down to earth.

## **THE FREEMASON AT WORK**

*by Harry Carr*

Harry Carr is the best known Masonic scholar in the world today. For twelve years he was secretary of Quatour Coronati, the great English research lodge, and edited its proceedings. During that time he answered dozens of questions about nearly every aspect of the Craft. Now he has re-edited two hundred of his answers: His admirers will be looking for another book, and they will not be disappointed.

Bro. Carr's approach is historical; that is, whatever custom he is asked about, he gets down to original early records, and traces it back to its source. Raising and lowering the Wardens' columns; the points of entrance; improper solicitation; working tools; landmarks; Roman Catholicism; Installation Ceremony...all receive their just due. If you are a student of Masonry, or if you are involved in Masonic Education, neglect this book at your peril.

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