

THE  
NEWSLETTER

OF THE COMMITTEE

ON  
MASONIC  
EDUCATION

SPRING 1994 (1st Quarter)

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## TABLE OF CONTENTS

### **THE "NON-SECRETS" OF FREEMASONRY THE MASTER'S DEGREE.9**

#### **MASONIC SECRECY, REVISITED ..... 11**

#### **"WE NOW HOLD THE BROTHER..." ..... 15**

THE SCENARIO ..... 16

THE KEY QUESTIONS ..... 17

THE EVALUATION: EXCEDRIN HEADACHE #7777 ..... 18

THE PLAN: BROTHERLY LOVE, EDUCATION, COMMUNICATION AND  
CHANGE! ..... 18

WHERE THE RUBBER MEETS THE ROAD ..... 21

#### **MASONIC TRIVIA (AND FACTS) ..... 22**

WHEN DID FREEMASONRY BEGIN? ..... 22

WHAT IS THE REGIUS MANUSCRIPT? ..... 23

WHO DETERMINED THE REGIUS MANUSCRIPT (OR POEM) TO BE WHAT IT IS? ..... 23

HOW WAS THE REGIUS MANUSCRIPT FIRST CATALOGED? ..... 23

WHERE WAS AND IS THE ORIGINAL COPY OF THE REGIUS MANUSCRIPT KEPT? ..... 23

WHEN WAS THE REGIUS MANUSCRIPT DISCOVERED TO BE A POEM ABOUT  
FREEMASONRY? ..... 23

IN WHAT LANGUAGE IS THE REGIUS MANUSCRIPT WRITTEN? WHAT YEAR WAS IT  
WRITTEN? ..... 24

ACCOTDLNG TO THE REGIUS MANUSCRIPT WHO CALLED AN ASSEMBLY OF ALL  
MASONS TO MEET? WHERE? WHEN? ..... 24

WHO, IN THE OPINION OF MOST HISTORIANS, WAS THE FOREMOST MASONIC  
HISTORIAN WHO COMPILED AN ACCOUNT OF THE EARLY CENTURIES IN THE  
DEVELOPMENT OF THE CRAFT? ..... 24

WHERE ARE THE EARLIEST LODGE RECORDS TO BE FOUND IN SCOTLAND? IN  
ENGLAND? ..... 25

WHEN DID FREEMASONRY ENTER IRELAND? ..... 25

WHICH GOTHIC OR MANUSCRIPT CONSTITUTIONS (HEREAFTER CALLED GOTHIC)  
CONTAINED THE FIRST LINK BETWEEN THE CRAFT AND KING SOLOMON'S TEMPLE?  
..... 25

"TIME IMMEMORIAL" IS USED FREQUENTLY IN FREEMASONRY; WHAT DOES IT  
MEAN? ..... 25

A MAJOR GROUP OF HISTORIANS BELIEVE FREEMASONRY DESCENDED FROM  
STONEMASONS. HOW LONG HAVE THESE CRAFTSMEN BEEN IN EXISTENCE? ..... 26

HOW LONG HAVE LODGES WITH SPECULATIVE MASONS BEEN IN EXISTENCE?.....	26
WHERE DID THE TERM "LODGE" COME FROM? .....	26
WHAT'S THE STORY OF "THE FOUR CROWN MARTYRS" FOR WHOM THE PREMIER RESEARCH LODGE (QUATUOR CORONATL) IS NAMED?.....	27
WHAT WERE THE SCHAW STATUTES?.....	27
<b>SIR CHRISTOPHER WREN RENAISSANCE ARCHITECT AND FREEMASON .....</b>	<b>28</b>
<b>FREDERICK THE GREAT 1712-1786 .....</b>	<b>30</b>
<b>THE EVOLUTION OF THE CORNERSTONE CEREMONY.....</b>	<b>32</b>
THE FIRST RECORDED MASONIC CEREMONY.....	33
THE CONTRIBUTIONS OF PRESTON AND WEBB .....	34
THE U.S. CAPITOL CEREMONY IN 1793.....	34
LATER DEVELOPMENTS.....	35
THE MODERN CEREMONY .....	36
NOTES: .....	36
<b>QUESTIONS &amp; ANSWERS .....</b>	<b>37</b>

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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 should be printed in sections over several issues.

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**An Invitation:** The Newsletter is published by The Grand Lodge Committee on Masonic Education. We welcome responses from all our readers. If any of our contributors or subscribers have access to historical information about their District, or Lodge, or special individuals, please forward it to the editor. Much of our Masonic History is also linked to the history of our country through members who have been community, business, professional, religious or political leaders. Careful research of material made available should provide some interesting information for newsletter readers. It would also help to educate us all about the contributions of individual members, Lodges and Districts ....to the history of our country, provinces, and our villages, towns and cities. We need to know more about each other and about the part that Canadian Masons have played in our history. Can you help?

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



# **THE "NON-SECRETS" OF FREEMASONRY THE MASTER'S DEGREE**

*by James W. (Buddy) Seymour*

Authorities in the evolution of Freemasonry tell us that the Master's Degree was not present in the Old Operative Lodges. It is evidently the creation of the founders of Speculative Freemasonry. The two degrees of Entered Apprentice and "Fellow of the Craft", or Fellow craft, were the only ones used by the Operative Lodges. The importance of the Master Mason's Degree to the Speculative Lodges can be seen in the opening lesson taught to the candidates; "Brotherly love, morality and relief. The most important tenets of Freemasonry, are contained between the points of the compasses when properly extended." We find in the Great Light of Freemasonry these same lessons in many places: "And this commandment we have from him, that, he who loves God should love his brother also" (1 John 4:21); "Blessed are they that keep judgment, and he that doeth righteousness at all times" (Psalms 106:3): "For the poor shall never cease out of the land: therefore I command thee, saying. Thou shall open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land" (Deut. 15:11). In the First and Second Degrees the symbols of operative masonry and architecture were used to teach the candidate the lessons of those degrees.

In the first degree he was taught to symbolically use these tools to build his own character. In the second degree he was taught to build a better society by a study of the liberal arts and sciences and application of them. In the Third Degree he is taught the essential principle of the immortality of the soul. The third or sublime degree of a Master Mason is a dramatic tragedy. Each man is caused to play a part just as he is a player in the dramas of daily life. It is enacted in and about the Temple, and the Tragedy of Hiram Abif is part of its ritual. Hiram Abif was an historical figure and many legends exist about him, but our Hiram Abif is a symbol of the human soul and portrays what happens in the life of every man. It is the story of the journey that every man must take for himself.

The candidate for Master Mason is conducted on his journey, admonished by the message of the 12th chapter of Ecclesiastes, verses 1 through 7: "Remember now thy creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shall say, I have no pleasure in them, while the sun, or the light or the moon, or the stars be not darkened, nor the clouds return after the rain: in the days when the keepers of the house shall tremble, and the strong men

shall bow themselves, and the grinders shall cease because they are few, and those that look out of the window be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird and all the daughters of music shall be brought low, also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it".

As Master Masons we are admonished to remember God and his service while we are still able because as we grow older our senses and physical abilities will not allow us to serve. No man who has received the Master's degree can forget the admonition to serve God in his youth as death may come quickly and rob him of the opportunity to serve. But at the same time we are taught that God is the God of old age and the soul after death just as much as He is of youth.

The working tools of a Master Mason are all of the tools of Freemasonry, for the Master must be able to use all of the tools before he can teach those who are less skilled than he in the arts of the craft. But the special tool reserved for the Master Mason is the trowel (Ed. note: American ritual). Operative masons use the trowel to spread the cement that unites and bonds a building together. As Master Masons we are taught to symbolically use the trowel to spread the cement of brotherly love and affection. This is the cement that binds a society of friends and brothers together in work and agreement.

The climax of the sublime Degree of Master Mason is the Tragedy of Hiram Abif. The lessons of the degree are many and are only discovered after years of reflection but there are several important points concerning this drama that should be clear in our minds.

Always remember that this ritualistic drama is as serious as a prayer before the altar. It is not a rite of initiation to test the courage and endurance such as those employed by savage and primitive peoples. Freemasonry is neither savage nor primitive. It is not a cruel game of horse play such as might be carried out by boys in school. Freemasonry is neither cruel nor juvenile. The presentation of our ritual should be serious and solemn. It should be taken seriously and no one either watching or participating in it should act trivially or unceremoniously.

Hiram Abif represents the human soul. His enemies came from within the circle of those who should have been his friends. Our greatest enemies are from within.

The Great Light teaches us: "But those things which proceed out of the mouth come forth from the heart: and they defile the man" (Matt. 15:19). And as the temple is representative of our soul, we learn that the completion of the temple is impossible because of the confusion caused by these enemies from within. Until the soul is restored and is raised from self-defeat to self-victory, the building of our spiritual temple will cease. This victory comes from within by the search for the truth as portrayed in our drama.

The completion of this degree is only the beginning of a man's Masonic Education. It gives hints and suggestions. The Master Mason represents a man fully grown, capable of thinking for himself. He has reached the apex of his journey in the Symbolic Lodge but only the beginning of his studies. The serious Mason will reflect back on the preparation Room lecture given him before his first entrance into a lodge of Masons. "Freemasonry is a beautiful system of morality, veiled in allegory and illustrated by symbols". Through serious study and contemplation of the ritual of our degrees, and conversation with more experienced brethren, each man will remove the veil and discover the "mysteries" of our craft.

*1. Masonic Manual of the Grand Lodge of Georgia, Macon, Georgia, 11th Ed., 1983, p. 64.*

## **MASONIC SECRECY, REVISITED**

By Ted H. Hendon

We often hear a Masonic speaker make the statement that Masonry is not a Secret Society, with the emphasis on "not". Occasionally we hear one say that Masonry is a Secret Society. But rarely does either cite an authority to support his position or really attempt to define the term "Secret Society". He sometimes gives his own definition which, of course, "proves" his point. Those who adhere to the negative side of this debate seem to feel that the term "secret society" carries with it a connotation of something evil, or subversive. This, of course, is absurd.

*Websters New Collegiate Dictionary*, ninth edition, defines a Secret Society as "any of various oath-bound Societies often devoted to brotherhood, moral discipline, and mutual assistance". Now that doesn't sound too offensive, does it? Some of you may prefer the definition given by Dr. Albert Mackey, in his *Mackey's Revised Encyclopedia of Freemasonry*. He states that Secret Societies fall into two categories; the first being an organization whose place and time of meetings and sometimes even its membership is kept secret and the second being one which simply has some secret modes of recognition. If either of these respected sources is accepted as authoritative, then the question is answered. While we obviously do not meet the criteria of Mackey's first definition, Masonry is a Secret Society. Unless we can accept and agree upon some definition of the term we will never agree as to whether Masonry does or does not fall within the classification. I am willing to accept Mackey's dual definition simply because I know of none better.

Many Masonic leaders, in claiming that Masonry is not a Secret Society, stress the point that Masonry has no secrets -except ritual and some means of recognition. This revelation is apparently aimed at dispelling some of the objections of our critics and perhaps to make the Fraternity more appealing to those who might be candidates for membership. In my judgement, such a claim is inaccurate, fails to accomplish its purpose, and does a disservice to the Craft!

First, if those aforementioned secrets are all we possess, we indeed have little to hide. All of these secrets have been published for centuries and, in more modern times, have been televised for the world to see. Furthermore, to me it would be embarrassing to admit that we, as mature adults, would make such a stir about something so juvenile. Is Masonry nothing but a "men's club" held together by a few almost childlike "secrets" and by supporting some organized charity such as most Masonic bodies have adopted? Is the "word" of Masonic tradition nothing more than a few syllables that can be completely disclosed by a few properly arranged letters of the alphabet? Is the Masonic grip as cold and physical and meaningless as a polite hand- shake with a business acquaintance? If the answer to each of these questions is yes, then there's little wonder our membership is declining.

One who sees nothing more in Masonry than an opportunity to support our charities can find many excellent organizations that do great works of charity and which might be more appealing to him than Masonry. That alone is not sufficient to justify our existence. Certainly not enough to have made Masonry the greatest

Fraternity on earth for untold centuries! If this were all, we could forget the secrets, dissolve the Fraternity, and contribute all of our Masonic dollars to these charities. No, my Brethren, this is only the surface. Masonry is much more than that.

Second, and I believe equally noteworthy, if these are the only secrets of Freemasonry, why should we stress secrecy to the extent that we do? Secrecy is by far the most emphasized lesson taught in the Entered Apprentice degree and is stressed anew in each succeeding degree, even in the Appendant and Concordant Bodies. Either we're making much ado about nothing or there is good reason to be concerned about the unauthorized disclosure of our secrets.

Like anyone who has just made a wonderful discovery, any zealous Mason is eager to share his newfound knowledge with friends and loved ones, but he must restrain himself from attempting to reveal secrets which he himself may not yet fully comprehend. Further, he should understand that the true secrets of Freemasonry cannot simply be "told". They must be experienced. They must be learned by the same means that Masons have learned them throughout the ages: And they must be learned, nay, they can be learned, only by one who is properly prepared to receive them.

In a small book, entitled *Short Talks on Masonry* published in 1928, a great Masonic writer, Brother Joseph Fort Newton, had this to say about secrecy:

"What is secret in Masonry? The method of its teaching, the atmosphere it creates, the spirit it breathes into our hearts, and the tie it spins and weaves between man and man; in other words, the lodge and its ceremonies and obligations, its signs, tokens and words -its power to evoke what is most secret and hidden in the hearts of men. No one can explain how this is done. We only know that it is done, and guard as a priceless treasure the method by which it is wrought".

Brother Newton further states, "...no one need be alarmed about any book written to expose Masonry. It is utterly harmless. The real secret of Masonry cannot be learned by prying eyes or curious inquiry. We do well to protect the privacy of the Lodge; but the secret of Masonry can be known only by those who are ready and worthy to receive it. Only a pure heart and an honest mind can know

it. Others seek it in vain, and never know it, though they be adept in all the signs and tokens of every rite and rank of the Craft".

Brother Newton's reference to "...the tie it spins and weaves between man and man", has been the subject of many writers who have recognized an affinity between Masons which exists between members of no other organization. In the aforementioned work, *Mackey's Revised Encyclopedia of Freemasonry*, Dr. Mackey declares that Freemasons alone are under the influence and enjoy the benefits of the "mystic tie", and are known as the "Brethren of the Mystic Tie". Brother Robert Burns, in his farewell to the Brethren of Saint James Lodge at Tarbolton, Scotland, recited the following:

*"Adieu, a heart-warm, fond adieu! Dear Brothers of the mystic tie! Ye favored; ye enlightened few, Companions of my social joy!"*

What then, is this "mystic tie"? There have been volumes written on the subject and it is not the purpose of this writer to fully explore it's meaning. I will submit however, that it is more than a "secret" password and a handshake!

Freemasonry has always been willing, even eager, to share her secrets with those who are worthy and well qualified, properly prepared, and who come of their own free will and accord. Unfortunately, too many come with less than all these qualities. They do not receive the true secrets of Masonry. Some may come fully qualified but we fail in our attempts to properly impart these secrets. These candidates learn the "means of recognition and ritual" and think that's all there is. Little wonder we have so many "dropouts".

Over the centuries, it is inevitable that many would seek admission into our order who would not, for whatever reason, grasp the full meaning of Masonry.

And our own greed and desire for growth would result in the acceptance of more and more of those who would petition for membership, regardless of their motive. In an effort to save time we have eliminated many of the teachings which have set Freemasonry apart from all other organizations and we now have an entire generation of Masons, of whom many if not most were deprived of these teachings. I am afraid that many of our most vocal spokesmen have never learned the true secrets of Freemasonry nor do they enjoy the benefits of the "mystic tie". They in turn are depriving the next generation of these teachings and are

attempting to perpetuate our existence by offering the profane world a grip, a word, and an opportunity to contribute to our charities.

Brethren, if this is all there is to Freemasonry, how can we justify its existence? If there are no more profound teachings than the disclosure of a bit of ritual and some means of recognition, all of which can be easily obtained from an inexpensive book, our cause is not justified. If to be united in support of our charities, regardless of how great, is our only claim to perpetuity, then we will not survive, nor should we. Can we not find a worthwhile charity to support without banding together as a fraternity? Now that we have learned that bit of ritual and means of recognition, why are we continuing to pay our annual membership dues? And did we get our money's worth in the first place? If that's all Masonry had to offer me, I would have taken my leave long ago.

## **"WE NOW HOLD THE BROTHER..."**

*by Richard C. Friedman*

*W. Bro. Richard Friedman is a Past Master of E.R.A.C. Lodge #943, Rochester, N. Y. He authorized the 12-90-Short Talk Bulletin "Brother Bring a Friend Night" which has proved to be one of the most popular and motivating Short Talk Bulletins put out by the Masonic Service Association.*

In the Short Talk Bulletin of December 1990, I proposed a program called "Brother Bring a Friend Night" to spur efforts towards Membership Development. My own Lodge, District and parts of New York State use the program actively. In areas where it is utilized we are making new Masons.

Three years later we are faced with a different problem: how do we keep the new Mason involved and reinvigorate the senior Mason to the point where we do not see the frustrating rise in the loss of membership due to non-payment of dues or demits.

In short, how do we get focused on MEMBERSHIP RETENTION ?

Following the World Wars, Masonry saw a huge rise in membership. I have seen Lodge programs from my own small Lodge, which indicated 70 men in

waiting for the various degrees. Sadly, history tells us that Masonry as a whole, did little or nothing to retain these men as active members in Craft Masonry. With the start of a new era in bringing in Masons, we must not repeat the mistakes of the past. We must make new Masons and retain them as vital links in the Masonic Chain, especially at the level of the "Blue Lodge".

This Short Talk will deal with some of the key points for Membership Retention from a LODGE level and in a programmatic way. It will present a vision of how one Lodge, having somewhat solved its Membership Development problems took on the challenge of retaining its members.

I am well aware that most of the ideas about to be presented have been out in the field for years. The tragedy is that our Brethren DO NOT USE THE TOOLS AVAILABLE TO THEM!

## **THE SCENARIO**

Over the course of the last several years Can Do Lodge #7777 convinced its members to adopt a Membership Development program. Using the Brother Bring a Friend Night and materials from the Masonic Renewal Task Force, the Lodge members were motivated to go out and bring in new members. The Lodge responded and brought in 20 new members in three years.

At a recent Lodge meeting only 8 of those new members were present. At the same meeting 6 senior members were dropped for non-payment of dues and 4 demits were read. The Master of the Lodge knew something was wrong.

*Where were the new guys who looked so excited by the degree work?*

The Master commissioned a Lodge Task Force to review the situation and make recommendations for implementation.



## THE KEY QUESTIONS

The first task the TEAM faced was to come up with a list of honest questions which would clarify the problem.

These were the questions they developed and asked themselves honestly:

- Do we call our members regularly?
- Do we REACH OUT and OFFER aid and assistance or do we sit back and assume that all is well if we do not hear from a Brother?
- Have we asked our new members what they are interested in regarding Freemasonry?
- Did we assign them a Shepherd or Mentor after they were raised?
- Have we gone out of our way to provide Masonic education?
- Has the Lodge REALL y taken an interest in its members old and new?
- Do we communicate with our Brothers?
- Do we acknowledge Masonic and non Masonic birthdays or anniversaries prior to 40 or 50 year members.
- Have we asked our Brethren what they would like to see in our Lodge Trestleboard?
- What were we doing to encourage meaningful family involvement both in and outside of the Lodge?
- Were we defining family involvement as every member of the family joining appendant Masonic bodies?
- How are we addressing the needs of young members who have young families and both parents working?
- Were we doing enough to include the wives in the life of the Lodge?
- Why was the Lodge having a problem in garnering line officers?
- Were we really active in the community? Was there enough fun in the Lodge?
- Were we paying enough attention to "paying the Craft their wages, if any be due, that none may go away dissatisfied"?

## **THE EVALUATION: EXCEDRIN HEADACHE #7777**

The Task Force quickly realized that the painful questions that they asked led them to the even more painful reality that the Lodge was lacking in many areas. The Task Force put the key questions in writing and sent them to the membership. This began a process of letting the members know that the leadership understood that **THEY** mattered to the future of the Lodge.

*When Can Do Lodge had a severe membership problem they had DISCUSSED it outside of the normal Lodge meeting in a risk free environment and as a TEAM.*

The Retention Task Force followed this pattern and got the Master to schedule a brainstorming session.

They mailed an invitation to attend *to the entire membership.*

At the brainstorming session it was obvious that many of the brothers held similar concerns and gave similar suggestions to the Task Force. The Task Force in turn asked the brothers in attendance to commit to working in areas of their CHOICE in the membership retention effort.

The Task Force was now ready to make suggestions for an action plan.

## **THE PLAN: BROTHERLY LOVE, EDUCATION, COMMUNICATION AND CHANGE!**

The Task Force proposed the formation of several action Teams working in different but focused areas to address positive solutions to the key questions arising from the evaluation and feedback phase.

Each Action team developed specific implementation goals to recommend to the Lodge. The following section details the different action teams *specific* recommendations. Each TEAM knew that it would be **accountable** for following through on its suggestions.

***The Family Involvement Action Team.*** This team recommended:

- looking at the Lodge Trestleboard and urging more open programming, prevailing on the Master to close the Lodge by 9:00 p.m. whenever possible.
- investigating the feasibility of providing co-op baby sitters at the Lodge during meetings-
- writing a procedure for Investigating Teams to make this first impression of the Craft favorable for the wife, candidate and family.
- producing a letter from the Master describing Masonry and the family's role, to be sent to the wife of every petitioner.
- implementing several purely social outings which contained NO Masonic SPEECHES so that the whole family could have fun!

***The Masonic Education Action Team. This TEAM recommended:***

- making sure that every petitioner had a Shepherd or Mentor for at least one year following the degrees.
- using the trestleboard of the Lodge, in part, to expose new members and the lodge as a whole, to all current educational material.
- seeing that a Lodge Library was started to make available Masonic publications and videos.
- actively encouraging brothers to visit other Lodges both within the area and without.
- urging each sponsor of a new member to purchase "The Craft and Its Symbols" by Allen E. Roberts and give it as a gift to the new member.
- urging the Lodge to buy a years subscription to the Masonic Service Association "Short Talk Bulletin" for each new member.

***The Masters Wages Actlon Team.*** This TEAM recommended:

- making sure that each member was contacted as regularly as possible.
- creating a phone list of all local brethren and calling them before each meeting, offering rides if needed-
- producing a data base to include all relevant personal information, creating contact sheets on each brother to keep a record of the Lodges communication efforts and their response to them.
- creating a public "Awards Night" to include certificates for 10 years of service and up, as well as "Mason of the Year", "Most Improved Ritualist", "Best Lodge Function Attendance", "Membership" and other motivational awards.
- sending out Masonic Birthday Cards to all members once a year asking for some news and acknowledging their membership-
- coordinating visitations to sick and shut in members- .asking the Lodge to sponsor a widows program.
- asking the Lodge to sponsor a holiday party and
- summer picnic for the kids.
- insuring that every member in danger of suspension for non-payment of dues or who requested a demit be personally contacted by the Lodge, preferably by someone whom the Brother knew, to find out if there was anything the Lodge could do to assist and to forestall negative action.

***The Executive Program Action Team.*** This TEAM recommended:

- creating a Long Range Plan for the Lodge.
- working with every line officer from top to bottom on program planning, ritual, protocol and administration.
- working with officers on how to run a meeting-
- developing and publishing a handbook of job descriptions for each Station and Place in the Lodge, with a clear outline of duties and role.

- recruiting new blood into the line and making recommendations to the Master as to appointments.
- insuring that each officer was a graduate of a leadership course, (if one is available) or had attended a certain number of seminars about Masonic Leadership or had a working knowledge of certain books pertaining to Masonic Leadership.

***The Community Involvement Action Team.*** This TEAM recommended:

- reaching out to the local community and finding ways to be of service-
- making sure that the Lodge was actively involved in charitable work.
- attempting to create relationships with the local news media in order to get the Lodges actions publicized in the community.
- creating ways of using the Lodge as a central community hub, such as letting boy/girl scout troops, AA meetings and other community groups use the facility,

***The Feedback, Fun and Continuity Action Team.*** This TEAM recommended:

- continual evaluation of whether the Lodge was having enough fun, as defined by participation, attendance and feedback by the brethren.
- continuous assessment of whether the needs of the Brethren were being met.
- continuous input of creative new ways to interact with one another.

## **WHERE THE RUBBER MEETS THE ROAD**

*"Behold how good and how pleasant it is for brethren to dwell together in unity!"*

The Lodge had come to understand that the key to membership retention was the creation of a culture whereby a Brother feels that he really misses something great when he can't attend a meeting.

Can Do Lodge had become a place where every brother could relate, from the heart, to the words of the ancient Scottish Tyler's toast:

"Happy to meet, sorry to part, happy to meet again".

## **MASONIC TRIVIA (AND FACTS)**

*by: Allen E. Roberts*

*Bro. Roberts is a member and Past Master of Babcock Lodge #322 of Highland Springs, VA. He is a noted Masonic writer and historian. Bro. Roberts has several books to his credit, including House Undivided, Brother Truman, and Freemasonry In American History.*

This Short Talk Bulletin is an excerpt from his new book by the same title Masonic Trivia (and facts). This book will be published in late 1993. Masonic Service Association will keep you informed as to its availability.

Editor

## **WHEN DID FREEMASONRY BEGIN?**

No one knows when Freemasonry began. The first written reference to Masonry as an organization appeared in 1356 when a Code of Mason Regulations was formally drawn up at the Guildhall in London, England. In 1376 we find information about the London Masons' Company and it's interesting to note its early evolution. According to Grand Lodge, it leased in 1463 some land and buildings for 99 years, and the buildings were converted into the first Masons' Hall. (In the 99th year it purchased this property outright); in 1472 the company was given a Grant of Arms with the motto "God Is Our Guide", later changed to "In the Lord is all our trust". The Arms, but slightly changed, remain part of the Arms of the United Grand Lodge of England today.

## **WHAT IS THE REGIUS MANUSCRIPT?**

The first known document about Freemasonry.

## **WHO DETERMINED THE REGIUS MANUSCRIPT (OR POEM) TO BE WHAT IT IS?**

A non-Mason named J.O. Halliwell-Phillips (the "Phillips" was added much later to appease his father-in-law).

## **HOW WAS THE REGIUS MANUSCRIPT FIRST CATALOGED?**

As "A Manuscript of Moral Duties."

## **WHERE WAS AND IS THE ORIGINAL COPY OF THE REGIUS MANUSCRIPT KEPT?**

In the British Museum. (Its early history is unknown, but it apparently belonged at one time to John Thomas.) The first known owner of record was John Thayer, an antiquarian who died in 1673; his grandmother Ann Hart Thayer offered his library to Bodley Library at Oxford, but it didn't accept it, so it was sold to Robert Scott, a London book dealer, then it was sold to Charles II after 1678 (the volume was valued at two shillings!); it eventually became a part of the Royal Library of Henry VII (thus the name "Regius" attached to the manuscript), and in 1757 the library was presented to the British Museum by George II in whose honor the collection is known as "The Regius Collection."

## **WHEN WAS THE REGIUS MANUSCRIPT DISCOVERED TO BE A POEM ABOUT FREEMASONRY?**

In 1839, Halliwell presented a paper on this manuscript in that year; a portion of the paper was published in *Archaeologia* in 1840; in the same year the poem was reprinted, and has been many times since then.

**IN WHAT LANGUAGE IS THE REGIUS MANUSCRIPT WRITTEN?  
WHAT YEAR WAS IT WRITTEN?**

It was written about A.D. 1390, and was evidently copied from an older document. It is written in Middle English making it difficult for the non-linguist to decipher. Over the years several linguists have translated it into modern English.

**ACCORDING TO THE REGIUS MANUSCRIPT WHO CALLED AN  
ASSEMBLY OF ALL MASONS TO MEET? WHERE? WHEN?**

Athelstan (925-940), virtually King of all England, according to the Regius Manuscript, called the masons to meet, then he gave them "modernized" charges and sent them forth to carry them out. James Anderson said this took place at York, England, in 926. CoIl notes that the two earliest documents (the Regius and Cooke) don't mention York, and he believes the date would be closer to 932. Perhaps the best known portion of the Regius is found in lines 61 to 66 which read:

The Craft came into England, as I now say,  
in the time of good King Athelstan's day;  
He made them both hall and likewise bower  
and high Temples of great honor,  
To disport him in both day and night,  
And to worship his God with all his might.

**WHO, IN THE OPINION OF MOST HISTORIANS, WAS THE  
FOREMOST MASONIC HISTORIAN WHO COMPILED AN ACCOUNT  
OF THE EARLY CENTURIES IN THE DEVELOPMENT OF THE  
CRAFT?**

Robert Freke Gould. See his three volume *The History of Freemasonry*. He painstakingly covers the history of the Craft from what is known about its beginning through 1885.



## **WHERE ARE THE EARLIEST LODGE RECORDS TO BE FOUND IN SCOTLAND? IN ENGLAND?**

In Scotland the earliest lodge records still in existence were recorded in Aitchison's Haven in 1598; minutes of Mary's Chapel lodge at Edinburgh are unbroken from 1599; in England, according to Gould, only the records of Alnwick between the dates of 1700 and 1717 are known to have been recorded. *Grand Lodge* tells us: "Early evidence relating to other (than Acception) non-operative Lodges is very scarce" -From many sources we learn of Elias Ashmole's entry on October 16, 1646 in his diary: "I was made a Free-Mason at Warrenton in Lancashire" along with "Coil: Henry Mainwaring of Karincham in Cheshire". He added the names of seven members of the lodge. The records of this lodge have disappeared.

## **WHEN DID FREEMASONRY ENTER IRELAND?**

No one knows. It was some time after a Grand Lodge was formed in England before the first Lodge came into being in Ireland. Without doubt Masonry was known there at least as early as July 11, 1688.

## **WHICH GOTHIC OR MANUSCRIPT CONSTITUTIONS (HEREAFTER CALLED GOTHIC) CONTAINED THE FIRST LINK BETWEEN THE CRAFT AND KING SOLOMON'S TEMPLE?**

The *Cooke Manuscript* of 1410. Harry Carr in *Grand Lodge* recorded this from this Manuscript: "And at the making of Solomon's Temple that King David began- King David loved all Masons, and he gave them charges right nigh as they are now. And at the making of the Temple in Solomon's time, as it is said in the Bible, in III Book of Kings...that Solomon had four score thousand Masons at his work; and the King's son of Tyre was his Master Mason."

## **"TIME IMMEMORIAL" IS USED FREQUENTLY IN FREEMASONRY; WHAT DOES IT MEAN?**

Other explanations are given, but briefly "time immemorial" can be termed as ancient, something having existed from a time one cannot remember.

## **A MAJOR GROUP OF HISTORIANS BELIEVE FREEMASONRY DESCENDED FROM STONEMASONS. HOW LONG HAVE THESE CRAFTSMEN BEEN IN EXISTENCE?**

It is generally agreed that stonemasons, in some form, have existed all over the world since the dawn of time, long before the building of the pyramids in Egypt. Actually it takes no stretch of the imagination to realize there had to be stone masons, and other craftsmen, since men first began to build edifices to protect them from the elements. This would require some type of organizing, leading to some type of organization. Stories in the Bible and other old historical documents readily verify this theory.

## **HOW LONG HAVE LODGES WITH SPECULATIVE MASONS BEEN IN EXISTENCE?**

To be historically accurate, one cannot go beyond six centuries to find lodges of masons accepting men other than operative craftsmen. And for many centuries few, other than actual craftsmen, were accepted. But it's not unreasonable to assume clerics and other educated men were readily united with the craftsmen (most of whom couldn't read or write). *Grand Lodge* says the first record of non-operatives being accepted was in July 1634 when Lord Alexander, Sir Anthony Alexander and Sir Alexander Strachan were admitted "fellow craft" in the Lodge of Edinburgh (Mary's Chapel). Coil dates non-operative masons from 1600 in the Lodge of Edinburgh, but McLeod believes this is incorrect. The non-operative, John Boswell, attended a trial of a warden, not a meeting of the Lodge. But this Lodge did admit Lord Alexander of Menstrie in 1634 as a Fellow craft. Then Coil finds non-operatives in Kelso, 1652; Aberdeen, 1670; Kilwinning, 1672. He found the last of the operative masons as members of a lodge in Lodge Glasgow in 1842.

## **WHERE DID THE TERM "LODGE" COME FROM?**

As with many things we can only speculate as to where the word "lodge" derived. Dictionaries say that it probably came from the buildings, or huts, where the craftsmen worked and lived. Lodges of masons are mentioned at York Minster in 1352, at Canterbury Cathedral in 1492, at the Church of St. Nicholas, Aberdeen

in 1483, and at St. Giles, Edinburgh, in 1491. "Lodge" first referred to non-permanent bodies, but gradually reverted to fixed localities, such as Edinburgh in 1598.

### **WHAT'S THE STORY OF "THE FOUR CROWN MARTYRS" FOR WHOM THE PREMIER RESEARCH LODGE (QUATUOR CORONATI) IS NAMED?**

Gould recounts the tale in this fashion: In A.D. 298, during the reign of Diocletian, the Roman Emperor, five Christian stone masons refused to carve a statue of a pagan god. They were put to death and cast into the Tiber. Crowns appeared on the water above where the bodies had sunk. (That's five crowns!) Two years later the Emperor ordered all soldiers to march past and throw incense on the altar of Aesulapius. Four Christian officers refused to obey the order. They were put to death, and later became the martyrs. So we have four of them. Later all nine were honored. In Germany the five became four. In all of the known *Gothic Constitutions* this legend is mentioned only in the *Regius*.

### **WHAT WERE THE SCHAW STATUTES?**

In 1598 these statutes, or rules and regulations, were enacted in Scotland to cause the craftsmen to observe the ancient usages and to live charitably together. Fines were made enforceable. Obedience to wardens, deacons and masters was enjoined. Cowans were prevented from working under any master, and other rules and regulations pertaining to craftsmen were made mandatory. In 1599 these statutes were amended at the request of Kilwinning Lodge in an attempt to receive royal recognition. The masters convened at Edinburgh and thirteen articles were adopted. Royal recognition was obtained in part.

## **SIR CHRISTOPHER WREN RENAISSANCE ARCHITECT AND FREEMASON**

*by Dr. Mark Fravel, Jr. 32°.*

Sir Christopher Wren is known widely to the world as one of the greatest minds of the 17th century. He is accepted as the renaissance architect whose genius made such an impact on England that his influence has lasted for over 200 years.

Christopher Wren was also a brilliant scientist, astronomer, philosopher, and a Freemason. Americans know of him from visiting the original buildings of the College of William and Mary in Williamsburg, Virginia. It was named for him when completed in 1697.

Wren was born in Wiltshire, England, on October 20, 1632. A precocious youngster, he studied science at Oxford, and in 1657 he became professor of astronomy at Gresham College and later at Oxford.

His interest in mathematics drew him irresistibly to architecture, and although he was self-taught, he would become the greatest architect of that period. He was appointed in 1663 to advise on repair work at St. Paul's Cathedral.

After the Great Fire of London in 1666, he was appointed commissioner for rebuilding and replanning the entire city. From this point on, his professional career as an architect escalated, and he never left his new-found interest.

Christopher Wren designed the Sheldonian Theatre at Oxford, personally made or authorized the rebuilding of 51 London churches, and set the style for Protestant churches for years to come.

Wren was knighted in 1673, served in Parliament, and was chief architect for royal palaces at Winchester, Kensington, Whitehall, and the rebuilding of Hampton Court for William III. His staff and assistants were responsible for buildings at Chelsea and Greenwich and in many other cities throughout England.

His greatest endeavour was the complete redesign of St. Paul's Cathedral. To this day, it remains one of the finest examples of renaissance design in the world.

Wren died in 1723 at the age of 91 and was buried next to his daughter, Jane, in a crypt at St. Paul's Cathedral. His obituary implies that he was a Mason, and Dr. Anderson, in his *Book of Constitutions of 1738*, states "Wren continued as Grand Master until 1708". Dr. Anderson was a close friend of Christopher Wren and of Wren's son, also a Freemason.

A leading Masonic Lodge in London practiced in the churchyard area of St. Paul's Cathedral, meeting at the Goose and Gridiron Tavern. Since Wren was the chief architect of the Cathedral, it is likely that he was a Speculative Mason thus following in the steps of earlier operative masons who may have joined Masonic Lodges.

A manuscript dated May 18, 1691, stated Sir Christopher was to be adopted that day at a "Great Convention of the fraternity of the Accepted Freemason" at St. Paul's Church. It is believed that "adopted" in this case meant proclaimed as its president.

Two London newspapers in 1723, announced "that worthy Freemason" Sir Christopher Wren, who had just died, was to be interred on March 5. The 1775 edition of *Illustrations of Masonry* noted "Wren presided over the Old Lodge of St. Paul's during the building of the Cathedral". Lodge records also report that Wren attended the meetings of the Lodge of Antiquity "for eighteen years".

Many other written records-one as early as 1663 - make references to Wren being a Freemason. There seems little doubt that the leading architect of the 17th century was also a distinguished Freemason. His creative designs still hold thousands of people from around the world in awe.

## **FREDERICK THE GREAT 1712-1786**

*by Don Lavender, 32° , K.C.C.H.*

Frederick the Great, King of Prussia, was an unusual man. Although of German decent and a resident of Germany, he disliked the German language and spoke mostly in French. As a young man, he incurred the dislike of his father because he had a penchant for literature and music. His father, Frederick William, preferred athletic and military pursuits and ridiculed young Frederick to the point the lad thought about running away.

At one point, young Frederick's father imprisoned him and deprived him of his rank. Assigned to work in the auditing departments of war and agriculture, the young man gradually gained his father's favor and was allowed to resume his rank as prince royal.

From 1723 to 1740, when he became the King of Prussia, Frederick engaged in scholarly pursuits and was an avid student of philosophy, history, and poetry. In 1733, he married Elizabeth Christina, daughter of the Duke of Brunswick-Bevern. The arranged marriage never resulted in any children, and Elizabeth never shared Frederick's Quarters.

As King of Prussia, he ruled with an enlightened spirit. Although maintaining a strict rein, he was careful to insure an exact and impartial administration of justice. Free access to anyone with a genuine grievance was his custom.

In battle, he fought Maria Theresa's Austrian troops and gained Breslau, Upper and Lower Silesia, and the country of Glatz. He initiated a union with Bavaria and a treaty with France. A venture into Bohemia resulted in temporary defeat and retreat, but later victories enabled him to retain Silesia.

Frederick was an effective sovereign. He filled public offices with faithful, capable people, promoted education and the Academy of Sciences, encouraged agricultural development, and made manufacturing important.

From 1756 to 1763, Frederick successfully conducted the Seven years War, a victory that boosted Prussia's prestige and power. Frederick's organizational

ability resulted in a rapid post-war recovery .He revoked taxes, provided seed for farmers, and shared his war horses for agricultural pursuits.

His private life was notable in that he followed a rigid daily schedule at his palace, *Sans Souci*, in Potsdam. Shunning the usual palace life, he played the flute for personal amusement and had a strong attachment for his eleven greyhound dogs.

*Britannica* (c. 1960 ed.) concisely summarizes Frederick's reign: "It must be said that he looked upon his power rather as a trust than as a source of personal advantage; and the trust was faithfully discharged according to the best lights of his day."

Frederick received the Degrees of Masonry at Minden on August 14, 1738, when he was still a prince royal. Paraphernalia for the conferral was brought from Hamburg Lodge. Count Wartensleben, a Captain in the King's guard at Potsdam, accompanied Frederick to the midnight ceremony. Frederick introduced the count, requesting that he, too, be a candidate. The count received the Degrees just after Frederick, and the entire ceremony, including a reception, concluded about four in the morning.

Prince Frederick requested the same treatment as that given any other candidate, and the ceremony was not altered for him. Although there is some implication that Frederick lessened his interest in Masonry in later years, in June of 1740, as King of Prussia, he served as Master of the Lodge when his brother Prince William received the Degrees at Charlottenburg along with the Duke of Holstein. Also, Frederick the Great granted protection to the Grand Lodge of Germany in July of 1774 and approved a Treaty with the Grand Lodge of England.

In February of 1777, he wrote to the Mother Lodge "Royal York of Friendship" expressing his sentiments about Masonry as follows:

*I cannot but be sensible of the new homage of the "Royal York of Friendship" on the occasion of the anniversary of my birth, bearing as it does the evidence of its zeal and attachment for my person. Its orator has well expressed the sentiments which animate all its labors; and a society which employs itself only in sowing the seed and bringing forth the fruit of every kind of virtue in my dominion may always be assured of my protection. 1*

There is some question about Frederick the Great's relationship to Scottish Rite Masonry. Reportedly, he signed the Grand Constitutions of 1786. Albert Pike,

in his intensive study of the issue in 1872, supports this statement. Albert Mackey asserts:

*Frederickll, King of Prussia, who was the head of the Ancient and Accepted Scottish Rite, is said to have merged his body into his own Rite, adding to its twenty- five degrees eight more so as to make the thirty-three degrees of which this Rite is now composed. The double headed eagle was then adopted as the symbol of the thirty-third and ultimate degree... The Livre d'Or of the Supreme Council of France contains a similar statement, but with more minute details. It says that on the 1st of May 1786, Frederick the II, King of Prussia, caused the high degrees and Masonic Constitutions of the Ancient Rite to be revived. He added eight degrees to the twenty-five already recognized in Prussia, and founded a Supreme Council of Thirty- Three degrees of which he himself constructed the regulations in eighteen articles.<sup>2</sup>*

There is no doubt that Frederick the Great was a Mason. Some question the extent of his influence on Scottish Rite. There is no denying, however, that he was an exceptional leader.

½ Mackey, Albert G., *An Encyclopedia of Freemasonry*, 1896, p.292.

## **THE EVOLUTION OF THE CORNERSTONE CEREMONY**

*By: S. Brent Morris, P.M.*

*S. Brent Morris is a member and Past Master of Patmos Lodge #70, Ellicott City, Maryland and a Fellow of the Philalethes Society. He is the author of Masonic Philanthropies, an excerpt which was the May 1991, STB, "And the Greatest of These is Charity".*

This Short Talk Bulletin is excerpted from Cornerstones of Freedom: A Masonic Tradition, by Bro. S. Brent Morris and published by the Supreme Council, 33° , S. J. in October 1993. The book can be ordered from the Supreme Council 1733 16th St., N.W., Washington, D.C. 20009-3199, (202232-3579).

*Editor*

*Brent Morris has recently had his work as a Masonic Author and researcher recognized by being accepted as a full member of Quatuor Coronati Lodge -the*



*premier Masonic Research Lodge. He joins our own R. W. Bro. Wallace McLeod who is also a member and a P. M. (1985-86) of Quatuor Coronati Lodge.*

The Masonic cornerstone ceremony, like most complex customs, has evolved over years of use. It is easy for the romantic to imagine King Solomon using our current rituals to lay the cornerstone of the Temple of the Lord in Jerusalem, but such was not the case. The Masonic cornerstone ceremony first appeared in the middle 1700s and in less than a century had finished evolving, except for minor grammatical changes. The procedure, at least as used in America, can be traced fairly well through its entire evolution, though Grand Lodges differ on the exact details of their cornerstone ceremonies.

## **THE FIRST RECORDED MASONIC CEREMONY**

"The earliest record of a formal and official Masonic ceremony is that of the laying of the Foundation Stone of the New Royal Infirmary of Edinburgh by the Earl of Cromarty, Grand Master of Scottish Masons, on August 2, 1738".

The description of the event was written sixty-six years later in 1804 by Alexander Lawrie in his *History of Freemasonry*. Lawrie describes a simple, almost primitive ceremony.

"When the company came to the ground, the Grand Master, and his brethren of the free and accepted Masons, surrounded the plan of the foundation hand in hand; and the Grand Master-Mason, along with the preses (representatives) of the Managers of the Royal Infirmary, having come to the east corner of the foundation where the stone was to be laid, placed the same in its bed; and after the Right Honourable the Lord Provost had laid a medal under it, each in their turns gave three strokes upon the stone with an iron mallet. This was followed by three clarions of the trumpet, three huzzas, and three claps of the hands."1

James Anderson reported a similarly simple ceremony on March 19, 1721, in his 1723 *The Constitutions of the Free-Masons*, though the Grand Lodge of England apparently was not involved.

"The Bishop of Salisbury went in an orderly Procession, duly attended, and having levell'd the first Stone, gave it two or three Knocks with a Mallet, upon which the Trumpets sounded, and a vast Multitude made loud Acclamations of

Joy; when his Lordship laid upon the Stone a Purse of 100 Guineas, as a Present from his Majesty for the use of the Craftsmen."2

## **THE CONTRIBUTIONS OF PRESTON AND WEBB**

What the two preceding accounts show is that there was little form to the procedure. The only point in common to the two ceremonies was the symbolic striking of the stone with a mallet. In just a few decades, though, the ritual evolved into something more recognizable to the modern form. In 1772 William Preston published *Illustrations of Masonry*, which presented an official version of the lectures, forms, and ceremonies of the Lodge. Preston based his book on the practices in Lodges across England. Twenty-five years later Thomas Smith Webb published *The Freemason's Monitor*, his version of Preston adopted for American Masonry.

The cornerstone ceremonies of Preston in 1772 and those of Webb in 1797 are quite simple, though evolved beyond the descriptions of Lawrie and Anderson. Preston limited attendance to the Grand Lodge while Webb welcomed members of private Lodges. Webb's ritual shows the introduction of corn, wine, and oil, and tests of trueness of the stone, and the now almost universal approbation from the Grand Master that the stone is "well formed, true, and trusty".

Both Preston and Webb follow the generosity of King George toward the workmen and have a voluntary collection taken for the workers; virtually all subsequent rituals require a similar collection. This generosity may be based on the description in Ezra 3:7 of the preparations for the second temple in Jerusalem. "So they gave money to the masons and the carpenters, and food, drink, and oil to the Sidonians and the Tyrians to bring cedar trees from Lebanon to the sea, to Joppa, according to the grant which they had from Cyrus, King of Persia."

## **THE U.S. CAPITOL CEREMONY IN 1793**

The cornerstone of the U.S. Capitol was laid in 1793, between the publication of the first edition of Preston in 1772 in London and the first edition of Webb in 1797 in Albany. Preston's *Illustrations of Masonry* was certainly available to the Masons who planned the Capitol cornerstone laying. More familiar to the planners would have been John K. Read's *New Ahiman Rezon*

published in Richmond in 1791, two years before the Capitol event. Read's book was published for the guidance of Virginia Lodges and instructions for cornerstone layings.

There is circumstantial evidence that the procedures used by George Washington were more like those of Webb than Preston. The newspaper account of the day specifically mentions that corn, wine, and oil were placed on the cornerstone after it was set in place. Also, Alexandria-Washington Lodge #22 has a wooden triangle and T-square from the 1793 ceremonies, which must have been used to symbolically try the stone.

## LATER DEVELOPMENTS

Succeeding generations of Masonic lectures and writers have tried their hands at producing the "perfect" textbook for teaching Masonic ritual. Each new monitor showed the "improvements" of its author—perhaps expanded explanations, or improved grammar, or clarified directions. Sometimes the books would reflect the peculiar development of Masonic ritual in some particular part of the country. The cornerstone ceremony, however, has remained relatively consistent from author to author and from region to region. The few changes made were usually logical expansions of earlier ceremonies; there have been no radical departures. Webb's anointing with corn, wine, and oil together with his benediction for the stone, which begins "May the all-bounteous Author of Nature..." have been universally adopted by his American successors.

A brief summary of changes in the cornerstone ceremony from some of the more popular Masonic monitors will give a sense of the evolution. In 1819 Jeremy Ladd Cross published *The True Masonic Chart or Hieroglyphic Monitor*, which was essentially Webb's book with the addition of original engravings, the first such illustrations; it had no changes from Webb. Samuel Cole's 1826 *Freemason's Library* does not differ materially from Webb or Cross, but Cole is one of the only writers to omit the collection for the workers.

The Baltimore Convention of 1843 was the biggest attempt to produce a uniform American Masonic ritual, and the effort failed. Charles W. Moore produced *The Masonic Trestleboard* in 1843 following the convention's ritual. His only significant change to the cornerstone ceremony was the recommendation of hymns to be sung. The rituals of the Baltimore convention were not universally

accepted, which led John Dove to produce *The Virginia Textbook* in 1846, supposedly correcting the errors found in Moore. Dove and Moore agreed on the essentials of the cornerstone ceremony, though they did recommend different hymns.

## **THE MODERN CEREMONY**

Albert G. Mackey was one of the most productive and successful Masonic writers of the nineteenth century (though his theories of Masonic origins are entirely discounted by serious historians today). Mackey's 1862 *Manual of the Lodge* made three important additions to the ceremony, which essentially brings the evolution to modern practices. First, there are brief speaking parts for the Deputy Grand Master, Senior Grand Warden, and Junior Grand Warden, respectively explaining and presenting to the Grand Master the corn, wine, and oil. Second, Mackey has the now common address to the crowd wherein the Grand Master announces, "Be it known unto you that we be lawful Masons, true and faithful to the laws of our country..." It is not known why Mackey thought it necessary to introduce this defense of Masonry. Finally, Mackey has the stone lowered into place by three distinct motions.

Daniel Sickels was another prolific Masonic author and a contemporary of Mackey. He edited *The Freemasons Monitor* in 1864 and wrote *The General Ahiman Rezon and Freemason's Guide* in 1866. His cornerstone ceremony represents about the greatest elaboration of Preston's simple procedure from 1772. Rather than the Grand Master, Sickels has three principal subordinate Grand Officers, the Deputy Grand Master, Senior Grand Warden, and Junior Warden, try the stone with their jewels of offices, the square, level, and plumb respectively. The Grand Master still declares the stone "well formed, true, and trusty". The corn, wine, and oil are not just presented by the three Grand Officers but are spread by them with a more elaborate explanation of the symbolism. Sickels follows Mackey with the Grand Master's defensive address on Masonry.

## **NOTES:**

1. David Flather, "The Foundation Stone", *Ars Quatuor Coronatorum*, Vol. 48, 1939, p. 221; Lawrie quoted in Flather, p. 222.
2. James Anderson, *The Constitutions of the Free- Masons (London: 1723); reprint, Bloomington, Ill.: The Masonic Book Club, 1975)*, pg. 42.

## QUESTIONS & ANSWERS

The Questions & Answers section includes excerpts from a list of over 100 Q. & A. 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 Ouatuor Coronati Lodge #2076 U.K.). Our thanks to R. W. Bro. Frank Bruce for making them available for use in the NEWSLETTER.

**Question 62:** What is a 'Chapter'?

**Answer 62:** A chapter is the capital of a column, i.e. the ornamental head, or crown at the top of a column; its upper surface being flat, to take the architrave or cross-beam.

I suspect however, that this question relates to the chapters mentioned in our Lecture on the Second Tracing Board. In that case, the normal architectural definition would not suffice. The two pillars in that Lecture were free-standing columns; they did not support any part of the structure and their chapters carried an additional ornament.

The Biblical accounts in the Authorized Version of both Kings and Chronicles speak of 'the chapters, each five cubits in height'. (1 Kings VII, 16; 2 Chron. 111,15). Later in the story, 1 Kings VII, 41 speaks of 'the two bowls of the chapters that were on top of the two pillars', and 2 Chron. IV, 12 uses the word 'pommels' instead of bowls.

My *Barker Bible*, printed in 1616, illustrates one of the pillars, with a capital surmounted by an ornamental sphere and a marginal note says 'The height of the chapter or round ball upon the pillar of five cubits height'. We cannot be certain of the ornament at the top of the chapter, because *the original Hebrew word, 'Gooloth'*, has many meanings, all relating to spheres to globes, bowls or basins.

In our English Lecture on the Second T.B., we say they were ...two spherical balls, on which were delineated maps of the celestial and terrestrial globes, pointing our Masonry universal...

There is positively no Biblical authority for this statement. It is a piece of gratuitous Masonic embroidery, by no means convincing, since we know that it refers to a time when everyone believed that the world was flat!

**Question 63:** Why does the S.W. give the S. of F. when he says "I present to you Bro..., a Candidate properly prepared to be passed to the second degree, W. Sir?" Why not a salute? Why any sign at all?

**Answer 63:** Originally the S. of F. did not have that name, but I will use it, to avoid confusion. We find evidence of it in some of our earliest ritual documents when it clearly served two purposes:

1. In c. 1700 and 1711, it was used as a S.
2. It was used as a mark of respect when addressing the W.M. In 1742, during the catechisms, if a Brother E.A., F.C., M.M.), could not answer one of the questions, he would rise, give the S. of F. and bow, and the question would go to the next Brother, in turn.

In 1730, one of our texts shows that it was used by the Wardens *in the E.A. Degree*, when addressing, or being addressed by, the Master. This practice may be much older than 1730.

Many of our Masonic procedures can be traced back to the early 1700s, and despite numerous attempts at standardization, variations persist in different countries, in different 'Workings' and often from Lodge to Lodge even when they are supposed to be using the same 'Working'.

In our modern English usage, the S. of F., despite its title, is not complete by itself; it is only a part of a 'threefold S.' But we still use it in two different ways; e.g. while the Candidate recites his OB., in whichever degree many of our Lodges use the *S. of that degree* but, in my experience, most of them use the S. of F.

Occasionally, these variations of practice may have been introduced by over-zealous Preceptors. More often they are inherited usages and, for that reason, they should be respected. I would always hesitate to say that one method is right and another wrong, and I hope that the information given here has answered the first question.

Why not a Salute? Your question implies that the Lodge is in the Second Degree. In that case, the E.A. sign would not be appropriate. But, unless the Candidate is placed with his back to the S.W., the Warden could not give the Salute of that degree in the presence of an E.A., even though he is properly prepared. That would explain the S. of F.

Why any sign at all? Long standing custom demands a posture of respect when addressing the W.M.

**Question 64:** What is the significance of the "Preparation" of the Candidate in the second and third degree?

**Answer 64:** In English usage, there is a well-known and lengthy explanation for the 'Preparation' for the first Degree, in which every detail has its own particular symbolism. A similar explanation probably exists in your jurisdiction. If you cannot find one, please write and I will tell you where you can obtain it.

I have never seen or heard similar explanations for the second or third Degree and I believe the reason is because those procedures were designed only to make them different from the preceding degrees. Thus, whatever was 'right' for the E.A., usually becomes 'left' for the F.C., and *vice versa*. In the M.M. degree, both Right and Left are used occasionally.

It seems that there is no particular symbolism attached to the 'Preparation' for the second and third. The different usages for those Degrees were introduced only to draw distinctions between each of them.

**Question 65:** In what manner is receiving your wages 'without scruple or diffidence'?

**Answer 65:** One of the oldest rules in the *Old Charges*, from c. 1390 onwards, ordered that the masons should do an honest day's work, so that he would truly deserve his pay 'as he ought to have it'. I quote the rule from a fairly late version, c. 1680, only because the wording is very clear and simple:

And alsoe ye shall every Mason serve truely the workes and truely make an End of your worke, be it taske or be it Journey worke (i.e. whether it be piecework or paid by the day), if you may have your pay as you ought to have.

(*The Embleton MS.*, c. 1680) The general idea was obvious. If a mason did an honest day's work he could take his wages with full confidence and without hesitation, i.e. '*without scruple or diffidence, well knowing he was justly entitled to them*'; but those words (in italics) were of late in introduction, probably in the early 1800s.

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