

THE  
COMMITTEE ON  
MASONIC  
EDUCATION

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

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

## **EDITORIAL COMMENT**

Another year has begun, and first the bad news: it is now time to renew your annual subscriptions by forwarding \$5.00 to the Editor.

This is our third year of operation and the booklet has been received with good wishes. We intend to continue in the hope that, in the year to come, we can still measure up to your expectations. Again we appeal to all members to send in articles, either written themselves, or found in a Masonic publications. But above all we ask that you let us know your likes and dislikes, and the subjects you would wish to read about.

The Editor thanks you all for your support during the last two years. It is much appreciated and makes the task of producing the booklet a worthwhile endeavour. All correspondence should be sent to the Editor:

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## **THE UNION OF THE TWO GRAND LODGES**

After the formation of the independent Grand Lodge of Canada, a meeting was held on November P.G.M. of the Grand Lodge of Michigan installed William Mercer Wilson as its first Grand Master. Recognition of the new Grand Lodge was readily forthcoming from the Grand Lodge of Ireland, but a reply was not even received from the Grand Lodge of England.

At the first annual communication of the Grand Lodge in Hamilton in July 1856, Grand Master Wilson gave an excellent address concerning the events that had taken place since its formation. During the period thirty lodges had affiliated, the register now listed 1,170 members, the records indicated the granting of nine dispensations and that other applications were being received. Though this was heartening news, the Grand Lodge had still to prove itself a governing body. Fortunately, the Craft leaders had not been idle. The constitution had been revised to suit

Canadian conditions, and many of its rules and regulations have set the pattern for the organization of Grand Lodge up to the present day. This constitution, until recently, had not received a major revision for almost ninety years.

Owing to the large territory to be covered, the number of Masonic districts was increased from three to seven by a redistribution of boundaries. In order to clarify the status of lodges, a committee concerned itself with the important task of numbering the lodges in accordance with the dates of their formation. The lodges that had not joined the new Grand Lodge were still functioning under the jurisdiction of the Provincial Grand Lodge of Canada West. It had continually been attempting to gain the recognition of the Mother Lodge; however, this was after much delay finally denied them. If the Craft leaders had not been so involved with the idea of subservience to a greater authority they might have recognized the quiet forces of independence at work beneath the surface, and much bitterness and ill-will could have been prevented. Masonry was thrown into some disarray by the continued neglect and discourtesy of the Mother Grand Lodge. The Provincial Grand Lodge lost support, whilst the new Grand Lodge, full of independent zeal and fervour, became stronger. It was evident that some action had to be taken and M.W. Bro. W.M. Wilson wrote to the Provincial Grand Lodge urging them to consider a union with the Grand Lodge. This communication from a man of the undoubted talents and attainments of Bro. Wilson, in whom the independent Grand

Lodge had great confidence and who even commanded the respect of those in opposition, created the necessary favourable climate for impartial discussion.

Communications from England implied that the English Grand Lodge did not treat the Canadian problems with the necessary seriousness and so the Provincial Grand Lodge reconstituted itself in September 1857 as 'The Ancient Grand Lodge of Canada' and declared itself independent; 47 lodges surrendered their English warrants. Some interest was shown in the suggestion of a possible union at this time and even resolutions to that effect were proposed. It was apparent to the leaders of both independent Grand Lodges that a union was the only possible future course of action, as events and conditions were propelling them along that path. Committees seem to have been discussing, even before the Provincial Grand Lodge declared its independence, the practical details of a possible union and clearing the way for subsequent action.

On July 14<sup>th</sup>, 1858, the articles of union were submitted and approved by both Grand Lodges at separate meetings. A deputation from the Ancient Grand Lodge was greeted with courtesy and after the announcement of the results of their discussion, a general invitation to attend the evening session of Grand Lodge was extended to them. The Ancient Grand Lodge, led by Sir Allan MacNab, and Thomas G. Ridout and T.D. Harrington was given a warm welcome by Grand Master Wilson. That moment when the brethren truly became brothers in one Grand Lodge must have been filled with great emotion and excitement as the members of both bodies mingled together in the lodge room of King Solomon's Lodge at the corner of Colborne and Church Streets in Toronto. Grand Master Wilson is reputed to have said to the brethren 'May the links thus united never be broken'. The Ancient Grand Lodge was declared dissolved and its lodges to be affiliated with the Grand Lodge of Canada, bringing the total of lodges to 113 in the united Grand Lodge.

On the following day delegates met in St. Andrew's Lodge room, Toronto and elected M.W. Bro. W.M. Wilson as Grand Master and Rt. W. Bro. Thomas G. Ridout as Deputy Grand Master of the united Grand Lodge. Official acknowledgement of the newly-formed Grand Lodge of Ancient Free and Accepted Masons in Canada was eventually given in December 1858, by the Grand Lodge of England. The Craft was finally consolidated under one jurisdiction that held sway over the entire province except for a very few lodges still owing allegiance to the Grand Lodge of England. Masonry in Canada West had reached a dramatic moment in its history after many years of neglect, frustration and internal dissention.

The Editor

## **COMMENT ON THE FIVE NOBLE ORDERS**

In amplification of the article in a previous issue called “The Five Noble Orders”, W.Bro. Alan Hogg has submitted the following comment: I read with interest Booklet Vol. 1 No. 4 and particularly the article therein entitled ‘The Five Noble Orders’. The reference to the number of flutes or channels on the Doric column as being twenty, I hope was intended to be a generalization. Although twenty appears to be the preferred number used by the Greeks it should be pointed out that there are examples of Doric columns having as few as 12, 16 or 18 flutes and others having as many as 24 flutes. Likewise the Ionic column, although generally having twenty-four flutes also has exceptions to the rule. Sir Banister Fletcher in his ‘A History of Architecture on the Comparative Method’ gives examples of Greek Temples with Ionic columns having as many as 40 and even 44 flutes.

The Editor is indebted to W.Bro. Alan Hogg for his comments and assistance.

## **GRAND REPRESENTATIVES**

In the recently published history of the Grand Lodge of Canada in the Province of Ontario, “Whence Come We?”, we are informed that “if a Grand Lodge admits the Masonic Regularity, standing and authority of another Grand Lodge and the attitude is reciprocated, the two Grand Lodges are said to “recognize” each other or to be “in amity” or in “in Masonic correspondence”. When this is the situation, which is always initiated by the more junior, in point of time, of the two Grand Lodges, then the Grand Master of each Grand Lodge will appoint a member of the other as its representative “at or near” the second Grand Lodge. Originally this representative served as a sort of ambassador, but latterly the post has become purely honorary.

It is obvious, from a practical point of view, that the members of our Grand Lodge who are Grand representatives could not possibly attend the Annual Communication of the other Grand Lodges with whom there exists a state of mutual recognition, in most instances. Therefore, our Grand Master recommends a brother of our Grand Lodge (usually because of his outstanding contribution to the

Craft) to the Grand Master of the other Grand Lodge who almost invariably appoints the brother as their representative “near” our Grand Lodge, as he will almost certainly be at our Annual Communication. Reciprocally, the Grand Master of the other Grand Lodge concerned recommends to our Grand Master the name of a brother for that Grand Lodge who is then appointed by our Grand Master as the Grand Representative of our Grand Lodge “near” the other Grand Lodge, since he would almost certainly be in attendance at their Annual Communication.

As the latest example of this appointing of Grand Representatives, M.W.Bro. Polk recommended V.W.Bro. Cecil Hill of Centennial Lodge 684, London, to the Grand Master of the newly formed Grand Lodge of Alaska, to be the Grand Representative of the Grand Lodge of Alaska near the Grand Lodge of Canada in the Province of Ontario and this appointment was made by the Grand Master of the Grand Lodge of Alaska.

It is the duty of the Grand Representative to write a report of our Annual Communication to either the Secretary of the Grand Lodge which he represents or to his counter part in the Grand Lodge and to include in this report anything and everything that might affect the other Grand Lodge in any way.

If a Grand Representative fails to attend three consecutive Annual Communications without satisfactory explanation his representation shall be deemed to be terminated (according to our Book of Constitution)

In the Grand Master’s address each year there appears the following: “ I recommend to the Grand Master of the jurisdictions listed, appointments of a Grand Representative near the Grand Lodge of Canada in the Province of Ontario for their particular jurisdiction”,---(names of brethren from our Grand Lodge) and “on the recommendation of the respective Grand Lodges I am pleased to appoint the following Grand Representatives near their Grand Lodge” – (names of brethren from other Grand Lodges).

Historically speaking, the Grand Lodge of Canada formed in 1855 was “in amity” with the Grand Lodge of Ireland and ten United States Grand Lodges as early as 1857 and after the union in 1858 was in amity with both the Grand Lodge of England and the Grand Lodge of Scotland within the year, as well as a total of 36 United States Grand Lodges. The Grand Lodge of Canada in the Province of Ontario now has within its ranks 106 Grand Representatives of other Grand Lodges all over the world near our Grand Lodge.

Traditionally the Grand Lodge of England is represented by our Senior Past Grand Master (M.W.Bro. W.L. Wright), the Grand Lodge of Scotland by the next in seniority (M.W.Bro. J. A. Irvine) and the Grand Lodge of Ireland by the next (M.W.Bro. J.N. Allan).

It necessarily follows that when a Grand Lodge withdraws or suspends recognition from another Grand Lodge, the exchange of Grand Representatives ceases.

On the third Wednesday morning each July at our Annual communication there is a Roll Call of Grand Representatives and it is remarkable what a high percent respond to this roll call - men, often older men who have been honored by being recommended by our Grand Master and appointed by the Grand Master of another recognized Grand Lodge as the Grand Representative of that Grand Lodge near the Grand Lodge of Canada in the Province of Ontario.

At the Annual Communication 1981 the Long Range Planning Committee suggested that consideration be given to several recommendations including the one which states "Future Grand Representatives appointments be limited to a term of 6 years, effective from the 1981 Annual Communication. After the Grand Lodge Committee on Constitution and Jurisprudence had considered this recommendation in detail, it was decided that nothing should be done in this regard.

The above article was prepared by M.W. Bro. E.W. Nancekivell, P.G.M. especially for this issue.

## **EVEN THE HEAVENS**

Most Masons will be familiar with the words in the heading. They do not cause a great ripple of excitement and, probably, are not even considered as being of interest beyond the context in which they are spoken.

A German engraving of 1559 depicts the universe with the earth at its center and concentric circles around it, in which resided the fixed stars. It was believed that all the heavenly bodies moved around the earth, which remained at rest in the center of the universe. This engraving was made sixteen years after the death of Copernicus, so it is easy to see that his new ideas did not totally displace the old ideas of the cosmos for along time after his death. Copernicus, born in Poland in 1473, expressed his ideas of astronomy in a book "De Revolutionibus" or "On the



Revolutions of the Celestial Spheres”. In the book he suggested that the earth revolved on its axis, and itself revolved around the sun as did the other known planets. It is in his ideas that we first see the flowering of a belief in physical reality; a moving away from literary theories and a less than absolute certainty in Divine revelation.

Because of his attempt to portray astronomy as it really was, his observations of the heavens formed the basis of his hypothesis. Although his observations were somewhat imperfect, they were subsequently proved to be true by the brilliant observations of Tycho Brahe in the late 16<sup>th</sup> Century, further confirmed by Kepler later in the same century and finally proved beyond doubt by the work of Galileo in the early 17<sup>th</sup> century.

Nicolaus Copernicus, born in a small town on the River Vistula, exerted a tremendous impact on men’s minds by his book on astronomy, that was published in 1543, the year of his death. Owing to the good offices of his uncle who was Bishop of Ireland, he became an ecclesiastical administrator. He was elected as canon of Frauenburg Cathedral, but did not spend too much time there, as he preferred the intellectual climate of Italy which was still absorbing and digesting the effects of the Renaissance period. He attended the universities at Cracow, Bologna, Padua and probably Ferrara. He studied law, medicine, Greek but most particularly mathematics which, in those times, included astronomy. This one man turned the astronomical world upside down.

The Editor

## **THE NORTH EAST ANGLE**

The North East Angle in our lodges bears an affinity to the laying of a cornerstone in the North East corner of a building. In northern latitudes the sun, on a midsummer day, rises in the North East. It is on this midsummer day that the sun, at the northern solstice reaches the zenith of its prolific power and is at its greatest altitude. In olden days the labors of the day usually commenced at sunrise. The architects of the earliest times believed that they should always pay tribute to the god of the ground on which they were to erect their building. In their child-like minds they believed that a gift must be made to the deity before the building could be erected. In the remotest early times, human beings were buried alive under the cornerstone, because it was supposed that the gods could be appeased only by the sacrifice of human beings, and it was common belief that the soul of such person

received some extra exaltation in the after-life. They also believed that the spirit of a buried person gave extra strength to the structure. It is directly connected to the ancient practice of killing one or more men when commencing a building of any importance; they were either crushed to death or were built into the wall while yet alive. The idea being that their spirits would add to the strength and stability of the structure.

The custom of placing wine, and oil and money under the foundation stone together with a ration of corn, no doubt arose from the laudable desire to make the abode of the unfortunate ghost as comfortable as possible. In late years the placing of various objects instead of human beings became customary.

As the first stone of a public building is usually laid at the north east corner; that's where the corner stone of every Masonic life is laid. Stones and mortar will decay and rot away. Stones will crumble and walls may tumble' but the spiritual corner stone which is you is eternal. But for this one time only you stand in the north east as a symbol of the beginning of a Masonic life.

The lecture in the N.E. angle of the lodge can be extremely effective. The candidate has entered a new phase of life and is about to construct a temple of character and conduct, which no one but he can build. He is placed in the north-east angle of the lodge, the symbolic meeting place of darkness and light, where he represents the corner stone. He declares publicly his attitude towards charity. He is invited to make a donation, but he has nothing to offer. He may not realize it, but he has much to offer. He has himself, his god given talent for the good of this fellowmen.

The apprentice in a Masonic Lodge takes the place of those who have gone to the celestial Grand Lodge above and thus, out of these recruits, the fraternity keeps itself alive. The apprentice then is to be not only a builder, but built upon; out of him the future of the Craft is made and we should be wise enough to be careful in selecting that building material, of which strong walls may be made for the future.

The North-East Angle is a half-way station from darkness to light. When our candidate in the first degree is placed at the north east angle he is being told that it is customary at the erection of all stately and superb edifices to lay the foundation stone at the north east corner of the building. The candidate being newly admitted into Masonry is placed at the north east angle of the lodge figuratively to represent that stone and raise a superstructure, perfect in its parts

and honourable to the builder. The candidate is being lectured on the principles, moral responsibilities and virtues to be applied to our daily lives.

So in the process of our initiation we have received some Masonic light, but how far are we willing to go in pursuit of the light that Masonry has to offer? Owing to our indifferences, our disinclinations to make further studies, our apathy to think out the meaning of our symbols and ceremonies we do not come into possession of all the light which Masonry has to give. Neither profane nor illuminated, we are half Masons and in a spiritual sense remain always in the North-East Angle. Let us ask the question ourself: I have left the North (darkness), but have I yet reached the East (light)? There are three great and important duties which, as a Mason, we are charged to inculcate: to God, to our neighbour and to ourselves. To God to implore his aid in all our lawful undertakings and to esteem him as the omnipotence of the goodness of life; to our neighbour, in acting upon the square and doing unto him as you wish he should do unto you; and to your self in avoiding all irregularity and all things which may impair our faculties or debase the dignity and integrity of our image.

Finally let us not remain at the half-way station. Let us move on further to all the light that Masonry has to offer. Are we willing to uphold and live by the principles and tenets to which we have obligated ourselves? Just being a member is not sufficient, let us be Masons. We have a lot of members, but too few Masons. In passing through the three degrees in Masonry we have committed ourselves to uphold certain pledges. What has Masonry pledged to us? Nothing, absolutely nothing, but Masonry is always ready and willing to give us with interest all the goodness what mankind needs. If we are willing to stand up to and support the principles and tenets of Freemasonry, let us show it, and let us show it now and every day of our lives.

The above prepared by W. Br. W.T. Boratyneć of Prince of Wales Lodge #630 and W.M. of West Gate Lodge #734.

## **MASONIC LIFE OF M.W. BRO. DANIEL SPRY**

The following account of the Masonic life of M.W. Bro. Daniel Spry was found in a condensed history of Spry Lodge No. 385:

M.W. Bro. Daniel Spry, after whom Spry Lodge is named, was a very dedicated Mason who spent a great deal of time and effort for Masonry. We know he was the first W.M. of Mimico Lodge No. 369 in Etobicoke. He was also a charter member of Zetland Lodge No. 326 in Toronto, and filled the office of J.W. He was also a P.D.D.G.M. of a Toronto district in which capacity he visited Spry Lodge on our third meeting, August 25, 1880. Rt. W. Bro. Spry was elected an honorary member of Spry Lodge May 18, 1881. He was also a member of Corinthian Lodge No. 96 in Barrie and, at one time, a member of King Solomon's Lodge No. 22 in Toronto.

His next visit on December 13, 1882 was as G.M. of our Jurisdiction. A special meeting was called, under dispensation, for the installation of officers for 1883. One hundred invitations were especially printed for this occasion and a committee appointed to draft an address to the Grand Master. The lodge opened at 3:00 in the afternoon and the installation of officers was conducted. At 6:00 pm the lodge was called to refreshment at Bro. Baxter's Hotel where a banquet was set for the brethren at .75 cents a plate. Labour was resumed at 7:30 p.m., when M.W. Bro. Spry was escorted into the lodge and given Grand Honours.

M.W. Bro. Spry was a Post Office inspector and resided in Barrie while he was G.M. in 1882 and 1883. Our next reference to the M.W. Bro. Spry is on May 23, 1894, when our D.D.G.M., Rt. W. Bro. W.G. Saunders requested Spry Lodge to subscribe to a testimonial to be presented to M. W. Bro. Spry on his leaving Georgian District.

M.W. Bro. Spry, while he was Grand Master, was confronted with no fewer than three cases of infringement of Grand Lodge jurisdiction, any one of which might have been disastrous but for his tact and good judgement. He was also involved in advising lodges, which had been formed under the so-called Grand Lodge of Ontario and outside of established Masonic authority, who were seeking to become recognized Masons. The tales of these trials of our namesake as well as his many accomplishments, may be read in greater detail in the History of Grand Lodge 1855-1955.

## **THE STEWARDS**

The duties of the Stewards are to introduce visitors and look to their comfort. In addition they are to prepare the candidates. The By-Laws of a lodge may expand these duties to include seeing to the safety of the lodge jewels and property, under the direction of the S.W.; as well as assisting in the arrangement of the hours of refreshment, under the direction of the J.W. They must know how the lodge is prepared for each degree, and this includes making sure that the proper apron is at the S.W.'s chair.

The stewards assist in the success of the banquet hour by an extension of the little courtesies one would expect from a Bro. Mason. Their jewel, the cornucopia, is the emblem of plenty. It implies that, though the horn may be overflowing with good things, we are to use them with moderation. Therefore, while dispensing the bounties of Providence with a liberal hand, the Stewards must act with Temperance and Justice to the guests, to the brethren of the lodge, and to themselves. Remember the injunction in the Charges of a Freemason that you are not to force" any brother to eat or drink beyond his inclination, or to hinder him from going when his occasions call him."

But above all they must regard and conduct themselves as members of a team and not just a group of individuals performing necessary but unconnected tasks. They must assist the W.M. by being alert during a meeting, so as to be ready to help him in case of any problems. Finally, the Stewards should be grooming themselves to be future W.M.'s so that, by the time they reach the office of J.W. they can obey the injunction at the installation that tells the J.W. that he must assist the W.M. in the well-ruling and governing of the lodge.

The Editor

## **THE USAGES AND CUSTOMS OF THE EGYPTIAN PHILOSOPHERS**

Masons think of themselves as followers of a beautiful system of morality and practice their craft to live up to that goal. Almost every turn the Work refers to this moral tendency of Masonry, but it is the J.W. who places the tradition into its proper historical context.

Masonic tradition was already committed to memory in 1822, when Champollion first deciphered Egyptian hieroglyphs. Another fifty years passed before the writings of the ancient Egyptian sages gave up their secrets. Morality was their major topic! One of the earliest of these philosophers instructed his pupils around 2400 B.C.

Don't be proud of your knowledge consult the ignorant and the wise; The limits of art are not reached no artist's skills are perfect.

If you meet an argumentative person, a powerful man, superior to you, Make little of his evil speech by not opposing him...

It is your self-control that will match his pile of words.

If you meet an argumentative person, who is your equal, you will make your word exceed his by silence....Any your name will be good in the mind of the magistrate. If you meet an argumentative person, a poor man, not your equal. Do not attack his because he is weak, let him alone to confute himself. Do not vent yourself against such an opponent; wretched is he who injures a poor man. You will beat him through the magistrates reproof.

Such advice on conduct continues through thirty-three precepts. Each verse sets forth moral advice to tell the truth, to sustain friends, to found a house and rear a family, to prosper and become a leader of men and, as such, to render justice and practice humility. This sage, Ptah-Hotep, was followed by many others, all of whom enshrined morality as a virtue and gave thanks to God for the opportunity to put their thoughts in writing.

Prepared by Bro. Daniel M. Kolos of General Mercer Lodge No. 548

## **THE LESSER LIGHTS**

In the lecture of the first degree we are told that a lodge has three symbolic lesser lights; one of these is in the East, one in the West, and one in the South. There is no light in the North, because King Solomon's Temple, of which every lodge is a representation, was placed so far north of the ecliptic that the sun and moon, at their meridian height, could dart no rays into the northern part thereof; The north we therefore masonically call a place of darkness. This symbolic use of

the three lesser lights is very old being found in the earliest lectures in the last century.

The three lesser lights, like the three principal officers and the three principal supports, refer to the three stations of the sun: its rising in the East, its meridian in the South, and thus the symbolism of the lodge, as typical of the world, continues to be preserved.

The use of lights in all religious ceremonies is an ancient custom. There was a seven-branched candlestick in the tabernacle, and in the Temple “where the golden candle sticks, five on the right hand and five on the left.” They were always typical of moral, spiritual or intellectual light.

The custom prevalent in some localities, of placing the burning tapers, or three symbolic lesser lights, East, West and South near the altar, is sometimes changed so that these respective lights are burning on or beside the pedestals of the Master and his two Wardens at their several places.

In the old Teutonic mythology, and in accordance with medieval court usage, flaming lights or fires burned before each column similarly situated, on which rested the image of Odin, Thor, and Frey. These columns are further represent as Wisdom Strength and Beauty, sustaining the “starry-decked Heaven”. Roof or ceiling colored blue, with stars.

Author Unknown

## **OBLIGATION**

In every degree a candidate is required to make certain promises, to which he must agree before continuing with the remainder of the degree. The solemn promise made by a Mason on his admission into any degree is called his obligation. In a legal sense obligation is synonymous with duty. Its derivation shows its true meaning, for the Latin word “obligatio” literally signifies “a tying or binding”. The obligation is that which binds a man to do some act, the doing of which thus becomes his duty. By his obligation he is bound or tied to his Order, and it also makes a man either a E.A. or a F.C. or a M.M.. The Romans called the military oath which was taken by each soldier his obligation

Before that ceremony there is a tie that binds the candidate to the Order, so as to make him part of it; after the ceremony the tie has been completed and the candidate at once becomes an E.A. F.C. or a M.M. according to which obligation he has taken, entitled to all the rights and privileges and subject to all the duties and responsibilities of the particular degree.

The jurists have divided obligations into imperfect and perfect or natural and civil. In Masonry there is no such distinction, as all Masonic obligations are moral ones, unenforceable in courts of law, yet binding on the persons who make them in conscience and according to moral justice. The obligation varies in each degree but in each its is perfect. The different clauses in which different clauses in which different duties are prescribed are called its points, which are affirmative or negative. The affirmative points are those which require certain acts to be performed, the negative points are those which forbid certain acts to be done. The whole of which is preceded by a general points of secrecy, common to all the degrees and this point is called the tie.

To most of us the repeating of our obligation was just a small part of the degree, but everyone is invited to go back over each obligation that he has taken to see whether it was something that had to be said at that particular time, or whether it was something that was repeated in all sincerity by which we living up to our promises, would become better men as well as better members of our Order. Each one of you is asked to reflect on his obligations to see if he is living up to all his promises.

Author Unknown

## **SPEAKERS'S CORNER**

The terms General Lodge and Particular Lodge, arise from Anderson's Constitutions of 1723. Lodges are referred to as particular lodges to distinguish them from Grand Lodge. It seems that at this time and even up to 1750 the term Grand Lodge was used interchangeably with the term General Lodge. A general lodge is referred to as a lodge open to all Masons, not just members of the lodge, and usually held on s St. John's day or other especial day of celebration. The particular lodge is what we would now call a constituent lodge Article XII of Anderson's Constitutions 1723 states "The Grand Lodge consists of, and is formed by the Master and Wardens of all the regular particular lodges upon record." The term private lodge is also used for particular lodge and has the same meaning.



Further reading can be found in the third of the Charges of a Freemason called “Of Lodges”: Coil’s Masonic Encyclopedia p. 383 and in Anderson’s Constitutions 1723 pp. 58-61

## **PERSONAL**

Last year Hamilton District “C” organized several projects, two of which were felt to be worthy of consideration and adoption by others. The following is extracted from a report made by Rt. W. Bro. Wayne E. Elgie, D.D.G.M. 1981-82: “The Brotherhood Night was an opportunity for Masons to invite and accompany friends who, at some time in the future, may be interested in becoming a Mason. An overview of Masonry in general and various aspects of the lodge in particular were illuminated by several District officers, followed by a question and answer period and a handout, L.O.A.M. (Ladies of Active Masons) Night consisted of a garden clinic presentation by the famous CHML Garden Doctor Bro. Bill Hartnoll. There was a slide presentation and discussions on seed starting, fertilizers, and the feeding of plants, and many other topics. There were draws and gifts for all.

## **QUESTIONS AND ANSWERS**

**Question:** As you know, the usual questions on Passing and Raising are put but others may be. Are there any such further questions and, if so, would it be proper to incorporate them into a Ceremony? Can you tell me where I may obtain copies of the questions, if such exist?

**Answer:** Originally, and certainly in those lodges in the early 1800’s influenced by Preston, the candidate for Passing or Raising was expected to know a large number of General Questions and Answers, all contained in the Lecture and certainly including a memory test on the previous Obligation. When the candidate was examined in the days prior to the Union, in conscientious lodges he was examined at length by a Board of Trial who tested him before his name could be put forward for his next degree.

This Board of Trial met quite apart from the lodge, probably in connection with what we should call a Lodge of Instruction. On the other hand, many lodges required no test of any sort and were in the habit of giving at least the first and second degree on the same evening and often the third degree as well. The test questions and their being made part of the actual proceedings of the evening the

degree was conferred was a development of the Union and the extent of the questions settled in 1816 really a compromise between those who did nothing and those who insisted on an extensive examination.

It was also accompanied by a prohibition of giving more than one degree to one person on the same evening and imposed the present interval. The additional questions refer to the earlier longer practice and mean any question from the lecture of the previous degree. I have known additional questions to be asked but, on such occasions, the candidate must be advised beforehand so as to be able to learn the answers.

This question put to and answered by Quatuor Coronati Lodge No. 2076 E.R. in their summons of June 24, 1982.

**Question:** Is there any great significance in the distinct knocks of the three degrees?

**Answer:** There is no particular significance in the distinct knocks of the three degrees in spite of the symbolism that some brethren try to see in them. As you know, the number three features prominently in freemasonry, it is a convenient number in order to indicate, with variations, the particular degree in which the lodge is working.

This question put to and answered by Quatuor Coronati Lodge No. 2076 E.R. in their summons of September 9, 1982.

**Question:** Why is Ruth IV used as a base for the Obligation in the first degree?

**Answer:** I am not sure if I understand the question. The book of Ruth was designed to demonstrate the quality of David's ancestry. When the childless Ruth was widowed, the law required that her husband's nearest kinsman should marry her that she might bear children "to raise up the name of the dead." (Ruth iv,5) The nearest kinsman was unable to accept the obligation, and in witness that he had relinquished his rights, he slipped his shoe (Ruth iv,8) Boaz "a mighty man of wealth" and also a kinsman claimed the right, married Ruth and they became the great-grand parents of David.

**Question:** What does the “H.W.” symbolize?

**Answer:** the purpose of this item is to ensure that in case a candidate refuses to undergo the ceremony, he can be led out of the lodge without discovering its form. The symbolism of the H.W. is the darkness of ignorance until the light of Masonry is made known to the candidate.

**Question:** The “three lesser lights” are placed E.S.&W. Why is there none in the North?

**Answer:** The answer to this question is “ .... Because the sun darts no ray of light from that quarter to our hemisphere.” And the search for light is a major inspiration in our ceremonies.

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

## **BOOK REVIEWS**

We are indebted to Rt.W.Bro. W.E. McLeod, Grand Historian, for the following reviews:

### **THE LANDMARKS OF FREEMASONRY**

by Elbert Bede

Nearly every Mason has heard of the Landmarks, yet practically no one has a clear idea of what they are. The late w. Bro, Bede, of Oregon, provides a readable introduction to this knotty problem. He summarizes previous discussions, and comments sensibly on the views of others. He notes that many of the so-called Landmarks listed by Mackey and others are in fact innovations; but even so, he sees no impediment to their being landmarks, provided that (1) the innovation is almost universal; (2) it has been observed for a long time; (3) it does not interfere with the essential nature of Masonry.

Even without a list, he says, one may know a landmark at sight. “It is something that I feel, without stopping to analyse why I should feel that way, could not be removed without seeming to me to alter the fabric of Freemasonry” (page

54). This is less helpful than it seems, for it is totally subjective. There is no guarantee that all of us will recognize the same features as essential to “the fabric of Freemasonry.” A P.M.’s opinion, perhaps, should count for more than the newest Entered Apprentice’s. But what if Past Masters disagree?

Generally, however, a thoughtful booklet which may clarify things in your own mind.

### **A SHORT HISTORY OF ENGLISH FREEMASONRY**

by A. Frank Dence.

This is a small pocket-sized history, intended for the novice. It covers the traditional descent of Masonry from ancient times: the Roman Collegia, the Comacine Masters and the rest. It also includes a good deal of general history of Europe. In fact only the last fifth of the book deals with the history of Masonry since the revival in 1717. It does include transcriptions of two of the manuscript old charges (Dowland and & Holywell). The history is not totally reliable, and a bit fantastic, but the new Mason could still learn quite a bit from it.

### **INTRODUCTION TO FREEMASONRY: ENTERED APPRENTICE. FELLOWCRAFT AND MASTER MASON**

by Carl H. Claudy.

This was originally published as three separate booklets, for presentation to the candidate as he completed his degrees. It has been widely distributed, and deservedly so. It is easy to read, and yet contains a tremendous amount of information, arranged so that it seems to arise directly from the ceremonies. A very good book. But remember that it was prepared outside Ontario, and so the usages and customs it discusses need not coincide altogether with those practiced in this jurisdiction.

Most Worshipful Brother Brown is P.G.M. of Virginia. In his “Masonic Digest” he gives a brief history of Masonry from the establishment of the Gothic Style of Architecture about 1140. He deals with the operative Masons, and the traditional period (1600-1717). Then he deals at slightly greater length with the notion of Masonry as a system of morality, first put into words by William Preston, and widely disseminated in the United States by Jeremy L. Croo and Albert G. Mackey.