

THE  
COMMITTEE ON  
MASONIC  
EDUCATION

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

CHAIRMAN

R. W. BRO. W.R. PELLOW

EDITOR

R. W. BRO. D.C. BRADLEY

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## TO ALL CONTRIBUTORS

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

### **EDITORIAL COMMENT**

Here we are again with another issue for your enjoyment, and for your comments. There are several items to bring to your attention. First, in regard to the Personal section: modesty is terrific in its place, but let's hear from you. Send in a comment concerning a fresh approach to education that was used by a District or a Lodge, so that it can be printed and maybe benefit others.

Second, should we have a name for this booklet? If so, what should it be? So far it has progressed under the name of "newsletter" but perhaps some catchy title with a Masonic connotation might be more suitable. Let's have the benefit of your thinking.

Third, please let us know what is troubling you. We have access to many knowledgeable men in Masonry, and will be able to obtain the answer to any question for you. Thank you again for your support, it is much appreciated. All correspondence should be sent to the Editor: David C. Bradley, 81 Hillside Ave. W. Toronto. M5P 1G2

### **JUSTICE**

With in the lodge a member practices a democratic process by calm inquiry and a studious demeanor; and a studious demeanor; the good of the majority is placed in priority to the well being of the few. Disharmony or jealousy in one or two members adversely affects the entire lodge and usually spills over to sour the whole Craft as well. A member's happiness and security depend upon that of his neighbour, thereby making the interests of each member, the interests of each member, the interest of all. It is essential that the development of Mind, Body and Spirit must be pushed to the fullest and enable us to take into each day a greater willingness to do our best, not for ourselves alone, but for the good of the majority.

You cannot make a community by law. Law cannot be imposed upon people unwilling to assume some restraints. This is what is happening in our permissive society and it is probably Masons who will stem the tide. By their insistence on secrecy and fidelity and by fellowship they can yet help society return to its sanity. Democracy is a free association of people who willingly sacrifice personal freedoms for the good and convenience of all. Men are free when they are Masters of themselves and can think. When thinking ceases the individual joins the mob swayed by the interests of the moment and by prejudices that make a mockery of reason, intelligence and tolerance non-conformity is not a virtue all in itself; all sides of a case must be heard before a just conclusion can be reached. There are many unwritten laws, some of them unenforceable except by conscience. The man of culture knows that the search for justice is a search for moral law and values above men and their legalistic societies.

Masonic vows are not inconsistent with an individual's civil, moral or religious duties and he is enjoined to obey the laws of the country in which he resides; he is expected to fulfill the duties of a citizen by not subverting the peace and good order of society. By the same token we should preserve the same for Masonry. A Mason is also a citizen of his lodge with all its privileges, and its attendant responsibilities. All that a Mason pledges himself to do is to conceal the secrets and mysteries of Masonry in just the same manner as operative masons have protected their guilds since the 1500's. Although his direct pledge is limited, there are many injunctions urged upon him such as to support a brother in all his lawful undertakings and to preserve his good name in his absence as well as in his presence. Many assume the privilege of disobeying the law or the injunctions, because they feel the one or the other is unjust or inequitable. They will do anything to do what they want and moral ideas are discarded.

Some must rule and teach, whilst others must submit and obey. Without this willingness to bend the knee and give up some of our personal freedoms for the sake of law and order, there would be chaos and anarchy. In masonry we look to the good of all and not our personal aggrandisement; we submerge our own selfish desires for the betterment of the Craft.

In Masonry, the custodian of the rights of each brother is the S.W. and he asserts this every time a lodge is assembled, by saying after having seen that every brother has had his just due.

A governing body has no real authority except that given it by those it rules and the laws that it passes and enforces are only those that the majority wish to be

bound by. Hence laws and authority are not sacred unto themselves and have no sanction except by ethical concepts. If a law or authority loses this sanction then it may be challenged. St. Thomas Aquinas declared “Justice is a constant and perpetual will to yield to each one his right. This talk is not of law then, but of justice, and justice finally is in the hands of each one of us.

The Editor

## **THE COMMON GAVEL**

The Lodge is opened, tyled and tested, and the sound of the common gavel in the East calls the Craft from refreshment to labour. Already, we have been busily engaged in preparing a stone for a living temple, built by the faith and labour of wise men as a sharing of fellowship and a shelter for the holy things of life.

The square is no doubt the oldest instrument known to our science, so the gavel is the oldest working tool of them all. How simple it is just a piece of metal with a beating surface at both ends, with a handle for better effect in use. Every mason know, know by heart the explanation of its meaning, given him in the first degree.

The common gavel is an instrument made use of by operative masons to break off the rough and superfluous parts of the stones, the better to fit them for the builder’s use, but we, as free and accepted masons, are taught to use it for the more noble and glorious purpose of divesting our minds and our consciences of all vices and superfluities of life, thereby fitting ourselves as living stones for that spiritual building , eternal in the heavens.

The words are simple, the meaning is plain, searching, too when we think of the rough and superfluous things which need to be broken off and polished away from the best of us, before we are fit to be used by the Master of all good work. Alas, the words are familiar, so familiar that we too often forget how pointed and practical they are, teaching us the first necessity of the Craft its need of clear and square men. As we listened to those words for the first time, we did not realize how much meaning they held, nor did we notice in the surprise of initiation, that the gavel is also used by the Master of the Lodge. With it, he ruled his Lodge. It is the symbol of his power. It is wonderful, if we think of it, how the humblest tool is placed in the hand of the highest officer, so common a tool should be typify a ruler.

Yet in the three principal offices of the Lodge, it is the symbol of authority. The Lodge is not ruled by a square, still less by a scepter, but by the sound of a common gavel- only Masonry, I believe could have thought of an idea so beautiful.

While the square, the level, and the plumb has each one use and office, whether the Gavel is used in many ways, by itself or with other tools, all the time-cutting, chipping, driving or setting, yet in all its variety of Craft. Our life here amid sun and frost has meaning to ourselves, and worth to the Master of all Good Work, only as we invest such power as we have of light and leading to make this hard old world a little more pleasant to those who follow after us.

Author Unknown

## **THE ASHLAR**

The Ashlars, those “immovable jewels” referred to in the lecture of the E.A. degree, are rather neglected in our ritual; but are probably the most important symbolical objects in the Lodge. We have in our rite, two ashlar; the rough ashlar, and the perfect ashlar. There were originally three; - the rough ashlar, the perfect ashlar and the perpend ashlar and these were placed respectively in the south, West and East. I have not been able to find out when or why the perpend ashlar was discontinued but it has never been used in a Canadian Lodge.

In lodges under the English constitution, the rough ashlar is placed in the south directly in front of the J.W.; the perfect ashlar is placed in the West, and is suspended on a tripod through the use of a ‘lewis’ locking device.

In our Canadian Lodges the rough ashlar is placed in the N.E. corner of the Lodge to represent the cornerstone, and the perfect ashlar is placed in the S.E. corner to “mark the progress made” by the candidate.

The Rough ashlar is supposed to be a stone in its rude and natural state, just as it is taken from the quarry, and its symbolizes the mind of a candidate: - ignorant and untaught. But, you will notice that the rough stone taken directly is not just a rough stone taken directly from a quarry; some work has been done on it. By the use of the common gavel it has been brought roughly into the shape of a cube, it is even then, not accepted until it has been ascertained that the stone is sound material and capable of being worked into a perfect stone. Here again it symbolizes the candidate, because before he is admitted certain work has already

been performed. The ‘tongue of good report’ has been heard in his favour, and searching inquiries made into his character and previous behavior. The rough and unpolished stone, therefore, is a symbol of Man’s natural state; ignorant and uncultivated. When education and the lessons of our Craft have had the effect of expanding the intellect, restraining passions and purifying life, our candidate represents the perfect ashlar which, under the skillful hands of the workmen, has been smoothed, squared and fitted for its appropriate place in the building. This perfect ashlar was originally placed in the West where the sun sets, denoting that the work is complete and labour has ceased. It has already been mentioned that in English Lodges the perfect ashlar in the West is suspended from a tripod, symbolically between Heaven and Earth; - not placed in its final position, but ready for the more expert craftsmen to try and to adjust their jewels on. From this is drawn an allusion to the perfect Mason who, after death, awaits the final judgment of the GAOTU before aspiring to ascend to the Grand Lodge above.

At this point it may be interesting to recall the story of the building of the Temple as outlined in King 1, Chap.6 Verse 7, where it relates that every stone was cut and fashioned in the quarry before being sent to the Temple site “so that there was neither hammer, nor axe. Nor any tool of iron heard in the house, while it was in the building.”

This mode of construction was undoubtedly adopted to avoid confusion and discord among so many thousand workers and has been selected as an elementary symbol of concord and harmony: virtues which are essential to the preservation and perpetuity of our own society and to every human institution and association.

The perfect ashlar, therefore, becomes not only a symbol of human perfection but also, when we refer to the mode in which it was prepared. Of that species of perfection which results from the harmonious unity of men in society. It is, in fact a symbol of the social character of our institution.

To sum up the foregoing: The rough ashlar is a symbol of man’s natural state of ignorance. The perfect ashlar is a symbol of the state of perfection attained by means of education. Jointly, these two ashlar bear the same relationship to each other as Ignorance does to knowledge; Death to life; - and Light to Darkness

They are indeed worthy of our attention and we should certainly regard them with great expectations in our own morality. They are placed in the Lodge for the brethren to moralize on.

Prepared by W.Bro. E. Albrecht Rideau Lodge # 595

## **THE GOLDEN FLEECE**

The great industry of medieval Britain was the shearing of the sheep for wool, and the export of that wool to the Low Countries, where wool was the staple and most profitable product. The Merchant Woolen Guild worked in close contact with the Association of Woolen Merchants of Flanders to exercise control over the trade.

At the time of his marriage in 1429 to Isabella, daughter of the King of Portugal, Philip, was Duke of Burgundy and the Netherlands, founded an order of chivalry and knighthood called The Order of the Golden Fleece. The badge and trademark of this order have been conspicuous in market places throughout Western Europe.

The Most Noble order of the Garter had been established for almost a century. It could have been instituted about 1348 or 1350, depending upon which founding story one believes. The motto of the Order is 'Honi soi qui mal y pense'. The apron lecture refers to the Star or Garter. By star is evidently meant the eight pointed star, which is part of the insignia, having the cross of St. George in the centre, encircled by the garter and is worn by the Knight on his left side. There is also a George or pendant representing St. George slaying the dragon.

The Editor



## **COMMENT ON THE FOUR TASSELS**

Comment received from Bro. D.M. Kolos of the General Mercer Lodge:  
“With reference to the article by Bro. G.H. North of Burlington in the July, 1982 issue (Vol. 2, No.1) entitled “Four Tassels”, another origin of these tassels comes to mind.

Before Hiram Abif arrived in Jerusalem to offer his services to King Solomon, the temple of the M. H. was in a tent, as it had been since the time of Moses. It is very likely that the four tassels represent, symbolically, of course the four corners of such a tent where the covering materials were lashed to the supporting poles.”

## **KING SOLOMON’S TEMPLE**

The Temple of King Solomon occupies an important position in legendary Freemason. The grandeur and magnificence of the structure, its ornamentation, and the immense treasures expended in its erection, have given it a renown unparalleled in the annals of architecture.

The erection of the great structure devolved upon King Solomon, who devoted much time and labour in accumulating the materials and treasures necessary for accomplishing the work. The Cedars of Lebanon, the Gold of Ophir, the Quarries of Palestine and priceless jewels contributed from many sources to the pious undertaking. Further aid being required, Solomon applied to his friend King Hiram of Tyre, who not only supplied valuable material, but sent many Tyrian workmen, among whom was one celebrated for his skill in architecture, whose scientific attainments and nobility of character made him the equal of Kings.

Construction of the Temple on Mount Moriah was started in 1012 BC and required 7 ½ years to build. A holy of Holies, or innermost Chamber, was the depository of the Ark of the Covenant, a chest in which was kept the two tablets upon which were engraved the Ten Commandments.

The edifice, which stood 410 years was destroyed by fire after the capture of Jerusalem by Nebuchadnezzar, King of Babylon. Caliph Omar in AD 637 ordered a Mosque to be erected on the site of the ancient temple. The beautiful structure,

known to the Christians as the “Mosque of Omar” but to Mohammedans as the “Dome of the Rock”, still stands today.

The Temple. The Mosque, the Walls, the Gates, the Inner Chamber, the Winding Stair, the Cedars of Lebanon, the Ark of the Covenant, the Stone Tablets depicting the Ten Commandments, King Solomon, his Throne, the Queen of Sheba visiting King Solomon, and a great many other items of interest concerning the Temple, its construction, and those involved are depicted on many postage stamps around the world, particularly those of Palestine, Israel, Jordan, Turkey, Ethiopia and the Arabic States.

Written and submitted by W.Bro. Alan R.P. Golding of Prince Arthur Lodge No. 523

## **THE SEVEN LIBERAL ARTS AND SCIENCES**

You will remember that in the charge in the first degree we were admonished to devote our energies to the study of the liberal arts and sciences, at the same time not neglecting our every day duties. Also we are told in the second degree that a study of the seven liberal arts tends to effectually polish and adorn the mind and it is earnestly recommended for our consideration. Geometry and Masonry, originally interchangeable terms are spoken of as the work of our Creator.

Geometry is thus divine and moral and enriched with useful knowledge, proving the wonderful properties of nature and demonstrating the more important truths of morality. And so to focus our attention on the seven steps and their important and significant message.

The Renaissance, or period of rebirth of learning, came in a 500 year period stretching roughly from A.D. 1000 to A.D. 1500.

During this same period, Masonry was revived and formalized. Also the seven liberal arts were given importance by the stratum of society which was free to study, that is, liberal, which then meant free or liberated. These studies were mentioned and emphasized in the E.A. Degree and later in the F.C. degree, because this degree is symbolic of science. Reference was made to the seven steps of the winding stairs which is itself symbolic of the progress of knowledge.

To quote from the W.M. in the second degree “You are to make the liberal arts and sciences your study that you may be the better enabled to discharge your duty as a F.C., and estimate the wonderful works of the Almighty”. In this second degree you are to extend your researches into the hidden mysteries of nature and science. The Renaissance or age of enlightenment brought forth scholars and brought forth Masonry and extended the Christian Church across many lands.

The seven liberal arts were divided into two groups; The Quadrivium which meant, quad for four and via for roads; hence four roads meet. The Trivium: tri for three and via for roads; hence, where three roads meet. The quadrivium comprised the higher, more important scientific mathematical subjects: Arithmetic, Geometry, Astronomy and Music. The Trivium, consisted of the preliminary categories: Grammar, Logic, and Rhetoric. The Quadrivium are the practical, or scientific group. Arithmetic had to do calculation. Geometry was greatly revered and was considered almost divine and was the basis of masonry. Astronomy was the observation of the heavenly bodies and the study of their laws. Many emblems are hence derived:

1. A lodge is a representation of the world
2. A lodge is adorned with images of stars, sun and moon, which have regularity and precision and hence, wisdom and prudence.
3. Pillars to support the lodge are placed to represent the supporting arch of heaven.
4. A blazing star in the East.
5. The Pleiades decorating the canopy of heaven.

Music was simple an application of mathematical laws. It was thought that a concord of sweet sounds elevated generous sentiments and promoted good feeling and harmony among brethren.

The Trivium are Grammar, Logic, and Rhetoric, each growing out of the other. Grammar: was the base and beginning of the cultivation of language.

Logic is the second stage in the development of language. It seeks Truthfulness of speech, the art of reasoning, and the discerning of truth from falsehood.

Rhetoric is the third stage dealing with the adornment and beautifying of logic and grows out of it. It develops persuasiveness, and speaks in fair and subtle terms.

And so we see in a Masonic temple or lodge what makes us realize that every detail has a meaning and historical background, and a significance which helps to create in us a reflective mood of respect and reverence.

Excerpted from a longer paper prepared by W.Bro. T. Crosby Kirkpatrick of New Dominion Lodge No. 205

## **BOARD OF TRIAL**

The B of C states that a brother in good standing and properly vouched for, or who has passed a satisfactory examination may visit a lodge at the discretion of the Master.

Another section states that the Board of Trial appointed by the Master shall be conducted by at least two M.M.'s of the lodge, of whom one should be an Installed Master. The examination must include (a) a lodge dues card or other evidence of membership, a Certificate of Demission or a Certificate of Standing; (b) acceptable proof of having been initiated, passed and raised in Craft Masonry; (c) the requirement that the visitor subscribe to the Tyler's Oath.

The reason for a Board of Trial is to determine that the visitor is truly a Mason and that he is currently entitled to Masonic privileges. How does one do this? It is suggested that the Chairman of Masonic Education of each lodge draw up a set of guidelines for this examination. The following will give some idea of the problems facing those appointed to conduct a Board of Trial;

- it is obvious that a Board of Trial cannot be given to E.A. or F.C. he must be vouched for
- how do you determine good standing? If the dues card is not currently dated or if the visitor, tells you it is in the other pocket at home, how do you proceed
- If he cannot produce a dues card, what other evidence of membership would be acceptable? Suppose he produces a summons that shows his name as a

member of a lodge committee; would the be acceptable proof of membership.

- What reliance could you place on the Tyler's Oath? The visitor could be demitted and still swear to it.
- You know the visitor to have been suspended from XYZ Lodge but, says, "Yes, but I am still a member of ABC Lodge. Is he currently entitled to Masonic privileges?"
- If there are three visitors from one lodge: how would you handle them? Would you examine the senior and permit him to vouch for the others? Or take them separately?
- What is the certificate of standing?

The above is given to start a discussion period in a lodge. Remember that there is no time limit to a Board of Trial for you have to be satisfied that the visitor is truly a Mason, and that not only you, but your members would feel comfortable at having him sit in your lodge.

The Editor

## **THE ROMAN EAGLE**

The following was provided by R.W.Bro. W.E. McLeod in answer to a query concerning: The Roman Eagle.

The earliest standard in the Roman Army is said to have been a bundle of hay on a staff. Then, in the middle republic, five different totemic beasts were used for different divisions: the eagle, the wolf, the minotaur, the horse, and the bear. The general Gaius Marius, during his second consulship in 104 B.C., reorganized the army completely. One of his changes was to discard four of the totems, and to make the Eagle the emblem or standard for each regiment or legion. A whole mystique, and even cult, grew up around the eagle (aguila). One hears stories of how the standard-bearer (aquilifer) would shame reluctant combatants by leaping ashore first. The eagle-standard was regarded as the soul of the legion; the loss or capture of the eagle was a great disgrace, and might cause the legion to be

disbanded. If the enemy did capture the eagle, it was regarded as a triumph for a later general to recover it and bring it home. Under the Roman Empire, every legionary camp had a sort of chapel which housed, as well as statues of the gods and emperors, the legionary standards.

They were anointed, they had altars dedicated to them, they could provide sanctuary to a suppliant, sacrifices were made to them on the occasion of a victory. They are not really gods, but are “the embodiment of the luck or power of the unit to which they belong, and hence worthy of respect.”

Presumably because the eagle was the most conspicuous emblem of Roman Power, it came to stand, not just for the army, but for the whole Empire. That is why the eagle was passed on to the various successor states – the Holy Roman Empire, the Byzantine Empire, and the Czar. Why Marius suppressed the other emblems and kept the eagle is not too well stated but, one can surmise the reason perhaps: the king of birds, swift and irresistible in attack? Much the same as the symbolism of the American Eagle?

## **PERSONAL**

W.Bro. Jack Phillips of York Lodge No. 156 gave a talk at his Lodge in May, 1981 regarding the presentation of ritual. As a bas he used an article from one of the early newsletters entitled “On learning the Ritual”. He stated that the W.M. has the unenviable task of allocating the ritual to certain brethren. In doing this he has to gauge the capability of the speaker. IN the openings and closings the W.M. has some control, because he is providing the cues. But once the degree has commenced there seems little the W.M. can do to control the standard of work. He concluded his remarks by stating that when one brother tumbles in his presentation our minds try to find excuses and reasons, whereas we should direct our energies and sympathy to the candidate and to the speaker. The candidate has a tough enough time as it is. The work must be good, because the candidate has only that one chance to listen. We must ensure a high standard of ritual, the candidate not only deserves the best but is entitled to it. The right to give ritual should be jealously guarded. It was a thoughtful presentation and one to be pondered at length. W.Bro. Phillips did make strong statements, but began his talk by saying members should remember that his remarks came not from a critic, but from a brother Mason.

W.Bro. D. Flynn of Lodge No 416 and of Queens' Lodge No 578 in response to the article "Defining Masonry" puts forward the following description that he uses when asked what Masonry is:

"Masonry is a way of life, it is a plan for living, guided by the Bible and following God's direction to man. If followed this way of life will make a good man better, not better than someone else, but better than him self; a finer man than he was before he entered Masonry. To teach this way of life the simple common tools of building are used in its explanation."

## **CONSTITUTIONAL AMENDMENTS**

Effective July 22, 1982 various amendments were made to the Constitution. Every Lodge Secretary will have received notification from the Grand Lodge office in Hamilton. Two of these are reprinted for you information:

Section 14 now reads

The privilege of Masonic rank under this Grand Lodge shall be restricted to

1. those who have attained rank under this jurisdiction; or
2. those who have attained the rank of Past Master under the jurisdiction of any Grand Lodge recognized by this Grand Lodge.
  - i. From the date of attaining such rank, if on that date he was a member in good standing of a lodge under the jurisdiction of this Grand Lodge; or
  - ii. Upon affiliation with any lodge under the jurisdiction of this Grand Lodge

Section 56 now reads

"56(a) Each lodge shall be entitled to three votes to be cast by the Master and Warden, if present. If any one of them be absent his vote shall be given to the senior officier present. If all three be absent the three votes of the lodge may be cast by the proxy delegated by the lodge.

(b) In addition thereto, each Past Master who is an Installed Master under the jurisdiction of this Grand Lodge and who is not holding office as a Master or Warden of a lodge shall be entitled to one vote as a Past Master of one lodge only.”

## **SPEAKER’S CORNER**

The words used by the J.W. in opening the lodge, “that profit and pleasure may be the result”, are well known to all. But does it mean anything? Or is it merely ritualistic verbiage to be gone through prior to conducting the business of the meeting? We are often told that Freemasonry does not offer any material rewards, and yet this sentence mentions that “profit” could be accrued to members. Perhaps it does not refer to pecuniary or tangible profit. A short talk could be developed on what is the profit and pleasure that may result from our meetings, both business and social?

Questions to the candidate in the first degree suggest that he is expected to have a favorable opinion preconceived of the institution. What does Masonry do to provide these grounds for an opinion, favorable or unfavorable, by a non-member. Does Masonry ever attempt to foster good opinion in the community? From a short talk a lively discussion could be started in the lodge as to whether Masonry should try to show itself in a good light at all and if it should, exactly how it would be done. By what methods do we implant in the minds of non-members these favourable opinions?



The following Publications are Available

Booklets:

#0 (for the person expressing an interest in Masonry)

#1 ( for the E.A.)

#2 (for the F.C.)

#3 (for the MM)

Ritual Booklets- E.A., F.C., and M.M.

Functional Pronouncing Glossary of the Work

Memorial Services

Guidelines for Lodge Officers

Above at \$1.00 each

Constitution of Grand Lodge Installation & Investiture Ritual (for P.M. only)  
(forms required)

Above at \$1.50 each

Book of the Work (for MM only) at \$3.00

First Grand Master

History of Grand Lodge (1855 –1955)

Musical Ritual

Beyond the Pillars

Meeting the Challenge

Whence Come We?

Above at \$5.00 each

Proceedings of Grand Lodge –1982 at \$10.00 each

Towards the Square (officer training manual) at \$4.00 each

Please place your order together with the required funds, with your Lodge Secretary. Prices are subject to change without notice.

## **QUESTIONS AND ANSWERS**

### **Question 1:**

I have noticed that in some Lodge rooms the Master and Wardens each have a gavel but in some others they are supplied with a maul instead. Will you please explain the difference, if any, and whether there is a Masonic significance?

### **Answer:**

The purpose of the gavel, not only in Freemasonry but generally, is to command silence during the conduct of a meeting. We have an excellent Masonic reference on this point in Grand Lodge Minutes for 6 April 1736:

His Worship then proceeded to the Second Law to be proposed by Vit.

That at the third stroke of the Grand Master of his Dep. Mallet (always to be repeated by the Grand Wardens) there should be a strict and general silence which if any member should presume to break till leave be given from the chair. He shall be immediately named or at least pointed out by one of the Grand Officers and shall be suffer a public Reprimand from the Grand Master or Deputy Grand Master.

When Dr. Anderson recorded that item in his 2<sup>nd</sup> Edition of the Book of Constitutions, dated 1738 he used the word "Hammer" in place of "Mallet". In the Grand Mystery Laid Open (1726), the Hammer is mentioned in the following manner:

What are the tools requisite for a Freemason?

The Hammer and Trowel the one to separate (sic), the other to join.

In German Lodges the Gavel is referred to as the "hammer"

A gavel wedge-shaped and is used for rough shaping and rough dressing stone and in that format is a stonemason's hammer. In Freemasonry it is represented as a disciplinary tool and a constant symbol to remind Brethren to attend to decorous behavior and thus to knock off all superfluous knobs and excrescences.

The Maul is used for gentler work that has to be of an exact nature. It may be bell or barrel-shaped and is employed for light tapping of a chisel enabling the

craftsman to further smooth and prepare the stone. One of its uses is for the placing or setting of prepared stone in proper position and the it is properly called a setting Maul. Reference to it in this sense appeared in *Masonry Dissected* (1730)

What did the Ruffians kill him with?

A setting Maul, Setting Tool, and setting Beadle.

The spelling of the Beadle here was a variation for 'Beetle' which was another name for the Maul.

On his Installation the Master is handed a Gavel by the Installing Master who informs him that it is an emblem of power which will enable him to preserve order and especially in the East. In like manner the new Master place a Gavel in the hands of each Warden stating that it is an emblem of power that will enable them to assist him in preserving order especially in their respective stations. The use of that tool is specific and it would seem to me to be inappropriate to hand over a Maul which is employed in vastly different circumstances in another part of Masonic ceremonial.

The ideal furnishing in Lodge is for Master and Wardens to be supplied with Gavels for the general conduct of affairs and for a Maul to be at the Master's pedestal as an additional tool if a ceremony so requires its use.

The above question forwarded by a member to and answered by a Quatuor Coronati Lodge No. 2076 E.R. in their September 1974 Summons. Printed in the November, 1974 Summons was an interesting comment on the above question.

"Your answer on Gavel or Maul stated that the word Beetle was synonymous with Maul and whilst this may well have been the case for the Masonic treatment of the word the beetle is not and never has been, so treated in the building industry.

The beetle is a length of hardwood of cylindrical section, usually bound at both ends with iron, and set on at right angles to a long haft like a pick handle; it is, in fact, an oversized mallet. It is used for bedding stonepaving slabs and requires both hands in operation.

The Masonic use of the word is really an example of an enthusiastic ritual compiler jumping to conclusions at a time when perhaps nobody was on hand who was qualified to make correction. Names of tools have not changed throughout the

years and, apart from the fact that a mason would not lay paving stones the difference in size and weight between the two working tools would keep them far enough apart.

**Question: 2**

What is meant by the term “Symbolic Degrees” and Symbolic Lodges?

**Answer:** If we look at the whole panorama of Masonry as it has developed in the last 600 years, we find dozens of Rites and hundreds of Degrees with an infinite variety of headings under which they could be classified or grouped. Many of them have been rearranged; many have disappeared. If I try to answer the question as simply as possible, I would say that the term “Symbolic degrees” is a synonym for the Craft Degrees, as distinct from the so called “Capitulary Degrees, i.e. those associated with Rose Croix and Knights Templar.

Personally, I greatly prefer the title “Craft Degrees”, because they are the only Degrees which owe their origins directly to operative Masonry and which developed entirely out of Mason trade itself. All the others are either offshoots or appendages.

**Question: 3**

What is the origin of the Tyler and what were his duties

**Answer:** Originally “tiler”, one who lays tiles. The spelling Tyler is said to be obsolete, except in Masonic usage.

The duties of the Tyler have been many and various, but some of them have disappeared since that Office first came into practice in the early 1700’s. They are listed here, roughly in the order in which they appeared:

- 1) To guard the door of the Lodge, or Grand Lodge.
- 2) To deliver the Lodge summonses.
- 3) To draw the Lodge i.e. the Tracing Board
- 4) To prepare the Candidate for each Degree and announce him
- 5) To take care of Clothing, Jewels, and equipment
- 6) To take charge of the Signature Book to ensure that all signed it
- 7) To give the Tyler’s Toast at the end of the after-proceedings

**Question 4:**

Was Boaz really the great-grandfather of David, a prince and Ruler in Israel?

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

The above questions were assembled by R.W.Bro. F.J. Bruce, Chairman of the Library Committee, and answered by W.Bro.H. Carr of Quatuor Coronati Lodge No. 2076 E.R.

**BOOK REVIEWS****“WITHER ARE WE TRAVELING?”**

by Dwight Smith.

The Indiana Freemason is a monthly magazine. In 1962 it carried some articles written by Dwight L. Smith, Past Grand Master and Grand Secretary of the Grand Lodge of Indiana. They were reprinted in a pocket-size book, under the title Whither are we traveling?

In it, Bro. Smith examines various shortcomings which he sees in Masonry today. He argues that candidates are not investigated carefully enough; that fees and dues are too low, and lodges are too big. Standards of dress and behavior, he says, are too relaxed. The concordant orders are siphoning off too much enthusiasm and resources. And so on. As you can see, some of these problems are familiar in this province too. The author’s style is easy and journalistic. He may occasionally irritate you, until you want to punch him in the nose. He will not bore you, he will make you think.

## **OLD TILER TALKS:**

by Carl H. Claudy

The Tyler of this book is a sharp tongued student of human nature who has served the Craft faithfully for half a century. His position outside the door of the lodge gives him frequent chances to talk with new brethren. He can often show them how their first impressions and their snap judgments were wrong. Many of the seventy conversations reported here will concern us. What business does the investigating committee have to ask an applicant why he wants to join. How closely should a Board of Trial examine a visitor? Should promotion up the ladder of office be automatic? Do Masons in lodge have to be gloomy and long –faced? Does a lodge have to have a budget? Much of it very wise all of it readable.

## **MASONIC LODGE METHODS:**

Plans and Ideas for the Government, Management and Programmers of a Lodge:  
by L. B. Blakemore.

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

## **THE WORSHIPFUL MASTER:**

by Geoffrey S. Blakey.

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

Just because the book is so very practical, one might have reservations about its use in this jurisdiction. It reflects English usage, which often differs from ours: the Master's custom of rising three times, the office of Preceptor, the lectures of the three degrees, the toast to Provincial Grand Lodge. There are even constitutional differences. Can the Master order a second ballot? In England, not normally (pages 49-59); here yes, with certain reservations (B of C. section 347). In short a good book, but not one to be followed blindly.

We are indebted to R. W.Bro. W.W. McLeod, Grand Historian, for the above reviews.