

THE
COMMITTEE ON
MASONIC
EDUCATION

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

CHAIRMAN

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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

On this occasion the comments will be brief. There are just three points to be covered. First, in answer to the question asked in the last issue as to whether there should be a name for the newsletter, there was a suggestion that it should be called: The Quest. Does this appeal to readers or have you better ideas?

Second, all that anyone who wishes to subscribe should do, is to send his name and address, together with a cheque for \$5.00 made payable to "Chairman, Masonic Education" and mailed to the Editor: David C. Bradley, 81 Hillsdale Ave. W., Toronto, Ontario M5P 1G2.

Lastly our thanks to all readers who have sent in articles. An article must have general appeal and be reasonably short.

WOLFGANG AMADEUS MOZART

Wolfgang Mozart was born in Salzburg Austria, in 1756. He and his sister Anna, who was five years his senior were the only surviving children of a family of seven. His father, Leopold, a versatile instrumentalist, performed mostly as a court musician and composer to royalty in Austria. He was a fervent Catholic but had little regard for the priesthood and priestcraft. As early as three years of age the two children exhibited amazing talent in music.

For over fifteen years Leopold paraded them before Royalty and musical circles in practically every large city in Europe and England with Wolfgang receiving most of the acclaim. At six years of age Wolfgang appeared before the Elector in Munich and Francis I and Maria Theresa of Austria. A year later at Frankfurt the newspapers carried the announcement that he would play the clavichord, harpsichord and violin and instantly name all the notes played at a distance either singly or in chords.

On a visit to England in 1764 young Wolfgang, in a command appearance before King George III and Queen Charlotte played at sight compositions of Bach, Handel and others. During this time he began to show real talent as a composer of songs sonatas and madrigals. There were many skeptics who did not believe that his compositions were original. To put him to the test Louis XV of France caused him to be isolated at the court of Versailles for three weeks, giving him orders to compose a concerto for violin! The concerto which he dedicated to Queen Adelaide, has scarcely been duplicated and down through the years has been included in the repertoire of leading concert violinists. Under somewhat similar conditions at the request of Archbishop Sigismund, Mozart wrote an oratorio on the first and second commandments of Mark 12:30 –“Thou Shalt love.....thyself”. When Wolfgang was thirteen, the family was in Rome during Holy Week. On the Wednesday he attended the performance of the celebrated “Miserere of Allegri” by the double choir in the Sistine Chapel. This music was considered so sacred and secret that any of the performers guilty of taking out copies of the music was subject to excommunication. Mozart rushed home and wrote complete scores for the two choirs. This can be considered as remarkable in that the music lacked perceptible rhythm and that he was not familiar with church music. On Friday Mozart returned for a repeat performance and to check the score for minor details. The Pope on learning of this extraordinary feat instead of excommunicating him conferred on him the “Order of the Golden Spur” and title Signor Cavalieri.

Between the years 1766 and 1791 Wolfgang poured out a stream of over 1000 works of every known musical composition only a small fraction of which were published during his lifetime. At 35 he ranked with the men of musical genius- Bach 65, Beethoven 57, Haydn 77, Handel 74 and probably the most versatile of them all. In the six months prior to his death, he composed the two memorable works - The Magic Flute and the Requiem. Besieged most of his latter days by creditors, beset by family worries and wearied by physical and nervous exhaustion, Mozart died on December 5, 1791.

Ed. Note: Mention of the fact that Mozart was a Mason is absent from the article. This is probably because he was a Mason for only the last seven years of his life. He was initiated into the Craft on December 14, 1784 in a Vienna lodge called Charity. His father, Leopold, was initiated in the same lodge, but at a later date. There is evidence that Mozart attended lodge on many occasions, but music was always his main concern and it occupied him until his death. The most well-known work of a Masonic character is Die Zauberflöte or The Magic Flute.

The above was taken from a March 1966 Bulletin of the Grand Lodge Masonic Education Committee.

PRONUNCIATION AND MEANING

In the second degree, the candidate is informed that F.C.s were paid their wages in specie. Rarely is much attention given to this statement, and I submit that in all likelihood it refers to money in the form of coin. What is more to the point is that seldom is the word pronounced correctly. Most dictionaries give it as “in speeshee” and not as “in speesee” as is frequently heard. The “c” has an “sh” sound as in the word “special”.

In the second degree, the candidate is informed that the P.W. denotes Plenty, and is usually designated in a F.C. Lodge by and E. of C. near a stream of water. It is interesting to speculate how our Order came to the decision of the word denoting Plenty, because in fact it seems to denote exactly what it is designated to be. In William Safir’s “What’s the Good Word”, the following is quoted from the pen of David B. Guraluik, of the Dictionary Division of Simon and Shuster, “The Hebrew word denoting plenty, from a Ugaritic root, has several meanings; flowing stream (as in Isaiah 27:12 or Psalms 69:2), ear of corn (as in Ruth 2:2 or Isaiah 17:5, or twigs or branches (as in Zechariah 4:12). The first meaning makes most sense in the Judges narrative precisely because the incident took place at a stream. Seems

like a logical password. The subject is treated pretty exhaustively in Mackey's Encyclopedia vol. 1946 edition.

The above supplied by R.W. Bro. W.J. Curtis of Westmount Lodge, Hamilton.

COMMITTEE OF INQUIRY

Each petitioner for initiation is the subject of investigation by a committee appointed by the W.M. The Constitution prescribes that a committee of inquiry shall consist of three or Master Masons, none of whom shall be the proposer or a seconder. In the case of a petition for affiliation the Constitution prescribes that the procedure shall be the same as for an application for initiation.

Each member of the committee should perform his investigation separately and report his findings in writings to the secretary of the lodge. Sections 318, 320, 323 give a indication of the function of the committee. The questions to be asked of the petitioner are meant to ensure that he realizes the financial aspects of Masonry, and that his wife and family are not adverse to his joining and devoting some of his own leisure time to Masonry.

To a great extent the lodge has entrusted to this committee the decision as to whether a particular person should be allowed should be allowed to become a member of the lodge. The work of the committee should never be preformed in a perfunctory manner. There must, of course, be the normal questions, such as, why does the applicant wish to join Masonry, and was he asked to join. Grand Lodge has produced booklet No. 0 that provides answers to many questions, and which can be given to the petitioner.

The inquiry should be carried out in a friendly, respectful manner, and be performed in a conversational mode rather than as an interrogation. Always remember to give ample opportunity for the petitioner to ask questions, even prompt him to ask a question, and answer him honestly.

Ask the applicant about his present and previous employment, length of residence at present address, previous residences, religious convictions, has he applied before to enter Masonry, does he know the fees and dues, can he attend regularly, what is his concept of Masonry, what are his hobbies. It must be understood that this is not an interrogation, though the suggested questions may seem to be expressed that way. Remember that some questions may be unrelated to

Masonry, because you want to discover the real man. You are not simply asking questions because they are required by some regulation. There are very few prerequisites for membership; if you only asked for that information, you would not be fulfilling your duty to the Lodge as a member of the committee of inquiry.

Ask the sponsors the length and nature of their acquaintance with the applicant, his financial condition, and why they have sponsored him. Tell the applicant that Masonry is not a charitable institution or a benefit society, nor a religious society. Tell him that it develops friendships offers an opportunity to assist in benevolent work, and promotes a belief in the Fatherhood of God and the Brotherhood of Man. Tell him that he is expected to attend his lodge regularly, pay his dues and to perform tasks when called upon.

Remember that this inquiry is a friendly exchange of information. The lodge wishes to assess the qualities of the petitioner in order to decide whether to accept him, and the petitioner wishes to obtain information concerning Masonry in order to make up his own mind about joining.

The Editor

THE LINK BETWEEN LODGE AND MEMBER

Communication: with all bodies and membership, via word of mouth, telephone, summons, notices and or newsletter. How many times have you heard, “No one told me” Don’t assume that someone else will pass the word to others. When few show up, the others ask why, when so much planning has been expended. Communication has been a “by-word” of Masonry since its inception. If we are not able to stimulate the art of communication by a Lodge to its membership, or to other Masonic Bodies, then we are not communicating. We can only be as successful as the cooperation we receive from our sources.

The survival of Masonry from the Craft Lodges and on, depends on communication with the oldest and newest members, visitors, and everyone in between.

Each officer of the Lodge, or fraternal body, should make it one of his own responsibilities to ensure publicity of any and all event, communicating to the membership and the creation of a followup system to ensure the end result. Make certain all correspondence and upcoming events are covered in the business

meeting. Ensure that wives and or other members of the brother's family know with whom to communicate in times of illness, or other pitfalls.

W.M.'s - delegate authority well in advance. Don't leave ritual assignments till the last moment. Don't take it for granted that all officers have in fact received their copy of the summons. Verify with each officer that he knows when the next meeting is, rehearsal, special assignments etc.

Support: all Lodge meetings and functions sponsored by your Lodge, and those of your neighboring Lodges, and /or other bodies. Your attendance is imperative. You have paid a relatively large amount of money to join your Lodge and to annually maintain membership in good standing. You have promised to obey all lawful summonses, read, absorb and assimilate the facts and functions described in your summons and or other Lodge notices.

Responsibility: for Communication and support lies in the hands of all officers and members. You must have been found to be a fit and proper person to be made a Mason of moral and charitable makeup. If Masonic teachings and principles do not gain your wholehearted respect and support you'd probably have demitted from membership.

W.Bro. Alan R.P. Golding Royal Arthur Lodge No. 523

COMMENTS ON THE CONSTITUTION

Sec. 181. Grand Lodge in July 1982 approved concurrent jurisdiction for all lodges in:

- The three Hamilton Districts
- The two London District
- The two Niagara Districts
- The two Ottawa Districts
- The seven Toronto Districts

When Grand Lodge approved district concurrent jurisdiction in 1978 several anomalies were left in some districts. These had come about through special jurisdictions among a grouping of lodges, regional municipal government groupings of lodges and omissions of rural lodges in concurrent jurisdiction areas e.g. Hamilton, Toronto, The purpose of the 1982 legislation was to remove these anomalies.

Sec. 197-8. Those lodges which have had a bylaw giving preference in affiliation fee for former members over others seeking affiliations are reminded that no restoration fee should be assessed. The reasoning behind sections 197-8 is to restore a demitted Mason on precisely the same terms as for a suspended N.P.D. brother.

Sec. 316-9. Several lodges are not observing the necessary steps in processing applications for initiation. A minimum of three regular meetings must occur.

1st regular meeting - application read and committee appointed. (No motion to receive or to appoint).

2nd regular meeting - notice of receipt of application inserted in the summons. The report of the committee of inquiry is presented.

3rd regular meeting - notice of ballot inserted in the summons if the committee has reported favorably. The ballot is taken.

The reasoning behind the insistence that a month shall elapse between notification of application and balloting is simply to involve all members of the lodge well in advance in order that they may be involved in company with the committee in any inquiry.

The above was supplied by M.W.Bro. W.K. Bailey P.G.M. who was Chairman of the Committee charged with the task of reviewing the old Constitution.

LORNE LODGE NO. 375

In 1820 Samuel Cottingham and his two sons, Samuel and William made their way from Cavan Township to the present site of Omemee. The stories, handed down from one generation to another, tell us that they crossed the river at a spot near where the present dam is situated, by felling an oak tree and walking across on it. William being the youngest of the party, was given the honour of felling the tree. They found a group of Mississauga Indians called the Omemees (or Pigeons) camped along the riverside. We are told that wild pigeons abounded here, and therefore Omemee possibly received its name from the Indian word for pigeon.

In 1852 William Cottingham built a grist mill on the present site of Omemee. This was a great convenience, as before that, the settlers had to carry a bag of wheat on their backs to Port Hope, over almost impassable roads, to have it ground into flour. This mill became a base of supplies for the surrounding settlers. A store was then built beside the mill and then a Post Office. This Office was called Emily, after Emily Charlotte, daughter of Lord George Lennox, sister of the fourth Duke of Richmond, Governor General of Canada from 1817 to 1819. The first Post Master was Josiah L. Hughes.

The hamlet was generally known as Williamstown (William Cottingham's Town). The hamlet prospered and later was called Metcalf and still later Omemee, probably after the wild pigeons, which have since vanished completely. As the hamlet continued to expand and prosper, people began to feel the need for some fraternal fellowship, and in the year 1879 steps were taken to form a Masonic Lodge.

Lorne Lodge was granted a Dispensation from Grand Lodge on February 1, 1879 and granted a Warrant on September 10, 1879, and was named after the Marquis of Lorne, Governor General of Canada, who is also known as the composer of the well known hymn "Unto The Hills Around Do I Lift Up My Longing Eyes". A well known lake in the Rockies in Alberta is also named after his wife Louise, a daughter of Queen Victoria.

Mention is made in Hillier Williamson's book "Omemee", of the bad fire which took place on December 12, 1907, and destroyed a large number of stores on the north side of King Street. Lorne Lodge was then situated beside Dave Stinson's store, and as there was at that time no fire protection except a Bucket Brigade, all lodge furniture and records were lost. There is an entry in the minutes of March 2, 1908 which reads, "The minute of last regular meeting dispensed with owing to the books having been destroyed by fire. " we have been informed by older members that everything, including books, furniture etc. were totally destroyed. As far as we know, the lodge was on the north side of King Street somewhere near where the Pine Cupboard is now.

In the minutes of March 2, 1908, W.Bro. Tom McPherson, Chairman of a committee, reported that they had interviewed Mr. Joseph Beatty in regards to securing rooms over his new store on the south side of King Street, between the present Omemee Marine and the Supertest Garage, (since burned). Mr. Beatty promised to put the rooms in order to the satisfaction of the lodge members for a

rental of \$60.00 per year, and on motion of W.Bro. Abraham Laidley and Bro. Josiah A. Thompson, Mr. Beatty's offer was accepted and the lease signed. On June 4, 1909 these rooms were dedicated for Masonic purposes by R.W.Bros. A.H.C. Long of Port Hope.

This ceremony was held in the afternoon, and in the evening Brothers George and John Lowes and Perie Allan Lowes were passed to the second degree. Up to this time 106 persons had become members of Lorne Lodge, either through Initiation or affiliation. Lorne Lodge occupied these premises for 58 years, during which time many distinguished and dedicated men passed through its doors, to become better men through its teaching and inspiration.

Unfortunately there are no minute books or records previous to 1927 available.

The above is an excerpt from a history of Lorne Lodge No. 375 in Omeme.

CHARITY

The New Testament is comprised mostly of letters to nascent churches written by Paul midway through the first century A.D. Paganism was everywhere and there were no churches, no Sundays, no books about the Faith. Slavery, sexual immorality, cruelty, callousness to human suffering, and a low standard of public opinion were universal; traveling and communications were chancy and perilous; most people were illiterate. The first letter of Paul to the Corinthians was Corinth, which was a most important sea port, a town and a strategic road junction. As it was the capital of a Roman province it would also have been full of a cosmopolitan crowd and, even in those days, was a byword for immorality, probably because of Aphrodite. And yet Paul writes to these Christians about love, Christian love, urging them to consider another person's conscience regardless of his faith.

This brings to mind the question as to whether we restrict Masonic ideals only to Masons? Is a brother only a Masonic brother or is he any member of mankind? The Junior Wardens lecture in the first degree informs a candidate that, if he is in possession of charity in its most ample sense, he may justly be deemed to have arrived at the summit of masonry. He is also told in the charge from the N. E. that charity has many excellences and is put to a small test in order to awaken some elemental feelings of charity to those in distress. In Paul's first letter to the

Christians at Corinth, the last verse of chapter 13 is “And now abideth faith, hope, charity,

These three, but the greatest of these is charity. “In the same chapter of the first book of Corinthians is found “ And though I bestow all my goods to feed the poor---- and have not found charity, it profiteth me nothing.”

Suppose now we substitute the word “love” for the word “charity” in all these cases. It appears then that charity in its most ample sense could be construed as love. Possibly in this day and age we confuse charity, because the word is usually used to describe the making of donations to those in greater need than ourselves. But this is a cold, prosaic definition and, in many ways omits the heart from the giving; it seems to say here is some money now go away and don’t bother me until you need more.

It is interesting to note also that in Paul’s time there were several words to describe the modern word “love”. Paul used the word “agape” for love and this is described the love a person is willing to give to someone who is unlovable. Similarly, the word “eros” described the love that was given to anything desirable and “philia” described the love that was given to someone who had something in common with you. It is not improbable to suggest, therefore, that the modern word “charity” covers the various shades of meaning for the word “love” in Paul’s time. The only way to achieve agape is to draw on some resources from the Grace of God, so that the community becomes a superhuman one.

And, in Masonry, are we not always striving towards the betterment of mankind through an adherence to principles of the Bible?

To set our hearts on the higher things of life and an enduring belief in love. The sermon on the Mount was not give to important figures of the community, but to the common people who had left their homes, their fields, their nets to gather on a hillside. The speaker searched for the goodness behind the rough façade of the common man. Perhaps, if we try, we may see the worth behind any man we meet. In giving the advise “go and sell that thou hast, and give to the poor” the speaker was not thinking of the state of the poor, but of the soul of the man he was talking to. Do we in masonry restrict the use of “brother” only to members of the Craft, when we should be embracing a much wider circle of people? Remember that the door to the human heart has no handle, it can only be opened from the inside. Symbolically, there is preparation room door, that door must also be opened from within. So let us, therefore, open our teachings and perhaps embrace a much wider community of men in our fraternity of brotherly love.

The Editor

THE CABLETOW

The symbolism of the cable tow is very old. It has been found portrayed on ancient carvings in countries whose historical horizons recede into primordial gloom, and in India it is used as the emblem of death.

In the first degree, which is the degree of birth, we enter bound by chains of flesh, and being born in original sin are doomed to die. So in this degree we enter Masonry with the emblem of death upon our shoulders to remind us of the evanescence of life and our ultimate fate, yet seeking to be freed from our bonds by the word of God.

As the world is symbolized by the lodge and our initiation is our birth in to Masonry, the cabletow resembles the umbilical cord that unites the child to the mother at birth, but just as this cord is cut and severs the physical connection, it is a dramatic moment when the cable tow is removed, the solemn obligation at the altar binds the brother more deeply and strongly than any physical tie.

In the book of Hose, Chap. 11, verse 4 we read “I draw them with cords of a man, with bands of love.”

The real meaning of the cable tow is this, it is the visible symbol of a vow or pledge and its length and strength is determined to the extent the Mason fulfills that pledge.

In the first book of Kings, Chap 20 verses 31, 32 we find an extraordinary occurrence related wherein one King defeats another in battle, and learning his adversary has been captured and is alive, spares his life and speaks of him as “my brother”, although there is no consanguineous relationship. The defeat King’s servants appear before the victor with ropes upon their heads to appeal for his life and looking for a sign, bring the captive king before him. Not only was the life of the captive king spared, but a new pledge was made by the two men.

The length of the cable tow cannot be measured literally, because the cable tow each brother stretches as far as his conscience and circumstances will permit.

The length of his cable tow must be commends or condemns himself in his own estimation or judgement according to his attitude and act toward his fellow men.

As his cable tow or pledge, or actually his obligation at the fraternity, so through its weaving strands, Masonry is bound to its members and through its influence and ramifications sheds light and guidance. But neither force nor coercion draws and holds on to the other. The cardinal virtues of love and mercy and charity draw by mystical tie all men who are seekers after truth.

The candidate is informed that retreat would have been fatal by strangling, so to retreat from one's pledge which we assume when we enter Masonry would mean the strangling of all the latent good and moral fibre in our being. When all cable tows are united they become one great unbreakable cable holding the world together in the ties of brotherly love, relief and truth.

Author Unknown

OSIRIS

It is difficult to be brief about the world's oldest and longest lasting mythological figure. Suffice it to say that Osiris was of Egyptian origins and that scholars have not, to this day, that he was a living historical person. The available information, however, from the Roman historian Plutarch and Egyptian papyrus scrolls, lead to just that speculative conclusion. Son of Geb and Nut (noot as in boot), the earth and the sky, Osiris came to the throne of Egypt at a time when the standard of living was barely higher that that of animals. He performed a three-fold service. He taught the Egyptian the art of agriculture; he drew up as set of laws by which instructed the Egyptians in the worship of the gods. In short, Osiris brought civilization to Egypt.

What were some of these achievements attributed to Osiris? Archaeologists agree that grains were domesticated in Egypt by 6000 B.C., and possibly as early as 8100 B.C. Irrigation methods created a surplus, and the need arose for a recording and measuring system. Although Osiris did not invent such systems himself, it was his agricultural know how that gave rise to such inventions.

Since agricultural surplus revolutionized society, Osiris drew up a set of laws to govern this new system.

The Osirian laws created on three principles: authoritative words, understanding and justice. Authoritative utterance is the divine word which is equivalent to the passage in the Gospel of John which declares that “ In the Beginning was the Word, the Word was with God and the word was God”. Understanding called upon the use of one’s perceptions to achieve complete awareness of natural laws and human nature, in order to reach objectivity and impartiality. The resulting practice of justice ensured truth and order.

It was Osiris and the subsequent kings of Egypt who held the responsibility for upholding these principles. The King was the sole source of authority and he, himself, was the first to be bound by these principles. So successful was this form of government that no popular uprising occurred in Egypt during its 3000 years of unbroken pharaonic rule.

Osiris established that these principles of government come from the gods, as do all natural phenomena, and that mankind must be respectful towards his creator in whatever form the gods manifest themselves. The genius of Osiris rested in knowing that every man will see God through his own understanding. Therefore, even though the ancient Egyptians may have worshipped thousands of gods their ultimate respect went to one deity who was known simply as the “Great God”.

These several points conclude the historical aspects which may be attributed to Osiris. Beyond these, we enter the realm of mythology and its interpretation, which is speculation. Osiris himself came to be worshipped as a god, first as the god of Agriculture, then as god of the Afterlife. As an agricultural deity, his death and resurrection were celebrated annually. As a law giver, he became the sole judge of the dead. As a religious leader, his shrines in Egypt outnumbered every other god’s. His service to mankind, however makes Osiris an important forefather of Masonic ideals.

Prepared and submitted by Bro. Daniel Kolos, General Mercer Lodge of Toronto.

ANNUAL SEMINARS

At the annual communication of Grand Lodge to be held in July, 1983 there will be the following seminars:

1. The office of D.D.G.M.
2. The office of W.M.
3. Lodge Finances
4. Condition of Masonry
5. Grievances and appeals
6. The Masonic Foundation of Ontario
7. Masonic Education Committee

They will be held at 1:30 p.m. and 3:15 p.m. on Tuesday, July 19, 1983. Pre-registration is not required. Any member is welcome to attend. There will be a list of locations on a poster in the foyer of the Royal York.

Each Chairman has been asked to allow plenty of time for questions and discussions. In as many cases as possible handouts will be available.

PERSONAL

The Wardens Association of Toronto District 1 have been holding a monthly meeting on a Saturday Morning. The meeting starts with breakfast at 8:00 am followed by an educational session. It has proved useful and stimulation, and the attendance has been good.

Several lodges have started newsletters; one recent on is Defenders Lodge No. 590. The Editor is W.Bro. William Turpie, and it is published every second month. Each senior officer has been allotted a column, and committee chairman are asked to contribute a report on their activities. There is also a question asked, with the answer being given in the next issue. If done with imagination the newsletter can be the instrument to bind the members closer together, and to provide them with information that will increase their interest in their lodge and in the Craft.

QUESTIONS AND ANSWERS

Question 1:

I understand that the tomb of King Hiram has been identified and can be visited. Can you confirm this please and let me have any information about it?

Answer:

As is so often the case in matters of this kind, there is only tradition to support the statement that “Kabr-Hiram” is the tomb of the Grand Master, Hiram, King of Tyre.

It is in a somewhat isolated situation about eight miles to the south –east of Tyre, the seaport of ancient Phoenicia but now in Biblical times, being one of the main centers of Mediterranean trade, but it is of little importance now and the last reported census gave the population as something under 16,500. The tomb consists of three layers of large stones, each slightly overlapping the underneath layer, on top of which is a huge stone sarcophagus with another stone covering it.

At some time in the past, tomb-robbers raided it, so there is nothing by way of contents, nor are there any inscriptions, that would assist in identifying it. Apart from this, the structure is in a well-preserved state and granted stable political conditions, there should be no difficulty about visiting it.

It is understood however, that excavations are being carried out or have been carried out recently in the vicinity of the tomb and enquiries are therefore advisable before a journey is undertaken.

One can only hope that some discovery may be made that will lead to a positive identification, though perhaps this is wishful thinking.

Question: 2

When facing the 2nd degree Tracing Board which of the two pillars is B and which is J?

Answer: The Bible gives some help on this but many Tracing Board Illustrations do not necessarily follow exactly what is set out in Holy Writ. We are informed that the expression ‘left’ and ‘right’, when used by an architect, refer to those positions when viewed from inside the building and looking out, and I suggest that the left –hand pillar should be so identified when the explanation is given.

Emulation Lodge of Improvement has a recommended drill. The Tracing Board faces the Candidate who is placed at the foot and the explanation is given by the Brother standing at the top. The pillar stated to be on the left of the Brother giving the explanation but is the one on right of the picture when viewed by the candidate.

There is some justification for the view that the pillars were considered to be 'left' or 'right' when looking out of the Temple, at least from the point of view of their use in Freemasonry, from some old manuscript lectures in the Library of Grand Lodge. These are contained in what are known as the Tunnah Ms. And Radford Ms. Both were very similar versions of lectures probably in use in Lodges under the Atholl Grand Lodge before the Union of Grand Lodges in 1813. The Tunnah Ms. Been dated at the second half of the 1790's and the Radford Ms. Could be any time between 1770 and 1812 but is more likely to be at the end of this period. Both are based on what is contained in the exposure Three Distinct Knocks (1760's) but contain a good deal of additional material. In connection with the left and right pillars, both manuscripts say:...the Hebrews express the East by before, the West behind, the North by the Left hand, and the South by the right according to the Position of a Man who had his face to the Sun rising.

King Solomon's Temple was built with its entrance and these pillars at the east end, so that the "Position of a Man who had his face to the Sun rising" was facing east, that is out of the Temple through the Pillars. In this case, the left and right would be according to someone looking out through the pillars. Some confusion must arise from the fact that. For very good reason, those who developed our Freemasonry have reversed the Lodge form the orientation of the Temple so that we have the Master of the east end and the entrance at the west end, but the brethren of the eighteenth century who used these lectures had no doubt that B. was on the looking out through those pillars.

The above questions were founded by a member to and answered by Quatuor Coronati Lodge No. 2076 E.R. in their March 7, 1975 and January 9, 1975 summons.

Question: 3

If the penalties are not intended to be carried out. What is their purpose?

Answer: They are traditional, based on 15th Century Admiralty penalties for treason. Nobody has ever suffered those penalties and their contents have been a source of worry to Masons and Grand Lodge resolved to approve 'permissive changes' in the obligations (plural) and in the relevant passages in the ritual relating to the Obligations by which the Candidate does not undertake to suffer the penalty, or to inflict it, he only promises to bear it in mind.

The permissive changes were 'permissive' insofar that no Lodges were ordered to adopt these; they could only adopt them by a majority vote in the Lodge. A large number of Lodges adopted the changes; many still adhere to the earlier forms. (Ed. Note: This is not true in Canada because the changes were compulsory.)

Question 4:

Is there any documented account of the date or year when Masonry, as we know it today, was practiced?

Answer: The essence of this question lies in the words 'Masonry, as we know it today'. Our present system was virtually standardized in England around 1813-1816, from materials that had been in existence since the 16th century, materials which had been gradually amplified, and later overlaid with speculative interpretation, especially during the second half of the 1700's.

A two degree system came into use during the early 1500's and in 1589/90 we have actual Lodge minutes (in two Scottish Lodges) of the existence of two Degrees, the first for the Entered Apprentice, and the second for the 'Master or Fellow Craft' with evidence that they had been in use for some considerable time.

Outside the Lodge, the Master was an employer and the FC was an employee; but inside the Lodge they shared the same ceremony, which was conferred only upon fully-trained mason. This point is very important when we come to consider the inevitable appearance of a system of three degrees.

The earliest minute recording a third degree was in a London Musical Society in May 1725, and highly irregular. The earliest record of a regular third

degree in a Masonic Lodge is dated 25th March 1726, at the second meeting of Lodge Dumbarton-Kilwinning.

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

THE UNLOCKED SECRET: FREEMASONRY EXAMINED:

by James Dewar.

This book is what is generally known as “Masonic Exposure.” We often try to ignore such things, or treat them as attacks on the Craft. This particular one does not attack us; and perhaps it’s time for us to see where it came from, and what it is trying to do. In 1965 the British Broadcasting Corporation presented a television documentary dealing with the Masonic Ritual. James Dewar was the producer. Later he published this book, as a by-product of his researches. It is very good, and quite sympathetic, even though the author is not a Freemason. He outlines the history of Masonry, explains the concordant orders, tells about the various exposures, and the various workings. He gives what purports to be the complete craft ceremony as taught by Emulation Lodge of Improvement. He discusses the relationship between Christianity and Masonry, includes a chapter on the English Charities, and (very important) reports on the government investigation on Masonry carried out in South Africa in 1964. He has some curious observations about the motives that prompt men to join lodges. There are occasional misstatements; and if your Masonry consists of nothing but ritual, you may be in for a shock; but altogether this is a competent and interesting study.

5-15 MINUTE TALKS:

by Elbert Bede

Elbert Bede was editor of the Oregon Mason for many years. He was also an accomplished speaker, and in 1945 a number of his 3-5 –7 Minute talks were published together as a book; it seems to have weathered the years well. After his death thirty more of his talks were collected; they are published here for the first time. They are not intended to be brilliant papers on Masonic education, or glittering gems of oratory, but just simple thoughtful addresses for the banquet hour. They have a distantly American flavor; but, if finding words doesn't come easy to you, some of Bede's talks could be adapted for use here as well. For example, he has good thoughts on "Interpreting our Symbols." "The Hour of Refreshment," and "Why not Organize for Public Service?"

The above reviews were provided by R.W.Bro. W.E.McLeod, Grand Historian.

JOSEPH BRANT: A MAN FOR HIS PEOPLE

by Joseph Brant: A Man for his People

This is written for use in the school system and is therefore a very straightforwardly and simply told story. Joseph Brant whose Indian name was Thayendanegea, and who became War Chief of the Six Nations, was an important figure in the late eighteenth century in the history of Canada and New York State. The story is of a man of strong loyalties, fearless, and proud, who tried to do his best for his people in a time of great change and opportunity. It tells of his travels from many political figures to obtain help for the legitimate rights of the Mohawks. Sadly, however, it completely overlooks his Masonic background. Nevertheless for those who wish quick background material to the story of Thayendanegea, War Chief of the Six Nations, it forms useful reading.

The Editor

“THOMAS DUNCKERLEY”

by Ron Chudley. Lewis Masonic Publishing Co., London, 1982

This is a Masonic biography about English freemason (1724-1795). His story will interest any Canadian. Dunckerley was indeed a remarkable Freemason.

As a navy gunner, he traveled to Canada four times and fought with Wolfe at the Plains of Abraham. He had been given dispensation to establish sea lodges on board ships. We can assume Masonry was being practiced on the naval ships at the time of the siege of Quebec. The formation of sea lodges was definitely a factor in the spreading of freemasonry throughout the world.

His zeal for masonry and his administrative skills are well documented. He acknowledged himself to be illegitimate son of King George II, but actual proof of the fact alluded him. Even to this day there is no proof.

This book is recommended to any Mason who is writing a biography or who is interested in the early beginnings of Freemasonry. It illustrates how the principles of Freemasonry through the work of this year to present day Masons. There are many similarities with masonry, and the enquiring mason will enjoy the story of how this mason made his mark.

The book is well illustrated with pictures and copies of original documents. The research conducted by the author is most comprehensive.

The above review provided by R.W.Bro. E.V. Ralph of Ashlar Lodge No. 247.