

THE  
COMMITTEE ON  
MASONIC EDUCATION

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

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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**

It is the sincere hope of the Editor that you have found some enjoyment, pleasure and perhaps a little knowledge from each booklet. The response to the Newsletter has been gratifying; many readers have submitted articles, and most of these have been published; and the general acceptance and use of the booklets has been steadily increasing.

In the last issue there was an article entitled Osiris, and the question was put as to what connection this had with Masonry. It is admitted that the link is tenuous at the best, but it seemed, however slightly to expand and give more substance to the first paragraphs of the J.W. lecture, and so was included.

Your comments are welcome. Do not accept all that is written. If your opinion differs from that of the author, please forward your views to the Editor and they will be printed. We are still searching for a name for this publication. Your ideas are welcomed. A hearty and sincere thank you to all those who have supported this endeavor during the past three years. The Editor looks forward with your help to an even better and more rewarding year ahead. If you wish to become a subscriber just send your name and address with \$5.00 to the Editor at the address below. All correspondence should be sent to the Editor: David C. Bradley, 81 Hillsdale Ave. W., Toronto, Ont. M5P 1G2.

## LABOUR

The appeal of Freemasonry lies in the fact that the teachings and ceremonies of the craft are chiefly based upon the doctrine of conscientious and satisfying labour. This theme of toil and joy in workmanship appeals to one of man's basic needs and enduring satisfactions. Freemasons are exhorted to be industrious. There is no easy way to knowledge, one must achieve it by laborious and painstaking research. Freemasonry does not hold out the promise of an easy life---it makes it plain that much unremitting work must be done before the young mason's life is perfect. It offers neither wages nor rewards and, importantly, it places working tools in the hands of its members. Masons are taught that there is pleasure in work well done and that the excellence of workmanship should be the aim of every Craftsman.

In every group there is a need for persons to perform organizational or administrative tasks; this applies directly to masonry, because we require volunteers to assist in the conferring of degrees and to act on committees. In order to do this each of us must give up something, we must adjust and adapt, so that all matters that we wish to do can be performed and given adequate attention. To perform work in a degree entails a personal sacrifice of time that could be devoted to more pleasurable pursuits. But do not be deterred, because work, hard work, is a blessing to the soul and character of man. In fact, each morning one should feel grateful that there is something to be done that day and which must be done, whether one likes it or not. Forcing ourselves to work, and to do our best, will breed in us temperance and self-control, diligence and strength of will, cheerfulness and a myriad virtues that an idle man will never know.

It is essential to teach a candidate, to make him learn something of masonic ideals by giving him work to do within the lodge. Inform him that by merit and ability he may grow within the order both spiritually and morally. Meanings that are veiled in allegory and illustrated by symbols reveal themselves only to those who are willing to make the effort of discovery. Men and Women who occupy eminent positions have succeeded, in the vast majority of cases, by recognizing little opportunities and showing initiative in grasping them and displaying energy in following them through. All that is needed is the desire to create, the ability to manipulate, and persistence.

Every mason is handed working tools and each master on assuming the chair has the working tools again brought to his attention to teach and remind him that beneath the symbolism there is actual work to be accomplished as well as moral

labour.

To be a great musician, ballet dancer, or skating champion, or to be a success in any other field of endeavour, one must surrender time and work hard to achieve the topmost rung. It is only by constant practice and unremitting labour that the peak of achievement may be maintained. And so it is with masonry. To be a mason involves time and hard work if he is to be successful in fulfilling his ideals. Each generation of masons must do its share of labour, so that the excellent tenets of our institution may be transmitted, unimpaired, from generation to generation.

The Editor

## **DUTIES OF SPONSORS**

The duties of a proposer and seconder, both before and after initiation, cannot be stressed too strongly, for the ultimate success of their candidate will often depend as much on their efforts as on his. It is their responsibility to be fully conversant with the personal life of a prospective candidate over as long a period as possible, and if they have not the necessary information, they should obtain it from persons with a longer acquaintance with the candidate than they have. Sometimes this may seem difficult, but it is surprising what information can be obtained, if one is prepared to go to the trouble.

As an example: A candidate may have lived in his district, and be known to his sponsors, only a short time. In such case either the proposer or a responsible officer of the lodge should communicate with a lodge in the candidate's home town, to obtain the necessary references. These enquiries will quickly establish his background, church activity and other affiliations. It is often possible to establish too whether he would fit in well with the lodge or be a "square peg in a round hole". On information such as this the lodge can be reasonably sure whether the candidate will become a true freemason, will take an intelligent interest in the lodge affairs, will have the zeal to appreciate our ritual and perhaps aspire to office, and whether he will mix satisfactorily with the rest of the brethren of the lodge.

No lodge can properly accept a candidate without the proposer and seconder bringing forward full information of this nature. It is far better for the lodge to manage without candidates at all for a period than to admit men who are not

properly vouched for: of such are the ranks of the apathetic masons comprised.

With the admittance of the candidate the duties of the sponsors enter a new and most important phase and certainly do not end when the candidate takes the third degree. They must see that the newly-made brother becomes a regular attender, that he is given a warm welcome and made to feel that he really belongs to the lodge. It is important that he is made known to all the members and at no time must he be allowed to "feel out of it". He should be taken by the master to visit other lodges, so that he may appreciate the importance of the craft, and the reality of our first grand principle brotherly love. He should also be taken to a lodge of instruction, be encouraged to become a regular attender, and be given work to do.

This all-important matter of the proposer and seconder looking after their candidate, or not worrying about him, can often mean the difference between their introducing a good member or a non-attender. It is therefore all-important that, when an enquiry committee meeting is held to consider a prospective candidate, the sponsors should outline in all necessary detail the background of their candidate, while at the same time the committee should in its turn stress to them the important duties expected of them should the candidate in question be accepted.

The above was extracted from The Grand Lodge of Scotland Year Book by Bro. Peter D. Park, Kilwinning Lodge No.565, Toronto.

## **DAS VERGISSMEINNICHT - THE FORGET-ME-NOT**

The "Forget-me-not" is a small boraginaceous plant, (*myosotis palustris*), which bears a light-blue flower of five petals, commonly regarded as the emblem of constancy and friendship. *Borago* is a genus of herb with hairy leaves and stems and blue flowers, sometimes used in salads, or for flavouring beverages and sometimes for medicinal use. *Myosotis palustris* is a herb growing in the vicinity of marshes or shaded ground, with the petals of the flower being mouse-eared in shape.

In 1934, the German Grand Lodge of the Sun in Bayreuth (one of the pre-war Grand Lodges), realized the imminent problems facing them and elected to wear a little blue flower, the "Forget-me-not," in lieu of the traditional Square and

Compasses, as a mark of identity for Masons. It was felt the new symbol wouldn't attract attention from the Nazis, who were in the process of confiscating and appropriating Masonic Lodges and property. Masonry had gone underground and it was necessary that the brethren have some readily recognizable means of identification.

In 1947, when the Grand Lodge of the Sun reopened in Bayreuth, a little blue pin, in the shape of a Forget-me-not was proposed and adopted as the official emblem of the first annual convention of those who survived the bitter years of semi-darkness, bringing the Light of Masonry once again into the Temples.

In 1948, the pin was officially adopted by the newly-formed VGL (Vereinigte Grosslogen von Deutschland) United Grand Lodges of Germany AF and AM. Thus did a simple flower of herb blossom forth into a meaningful emblem of the fraternity and become perhaps the most widely worn pin among Freemasons in Germany. In most of the NATO lodges located in Germany, the "Forget-me-not" is presented to new M.M.'s, plus newly-affiliated brethren, at which time its synoptic history is revealed.

During the latter part of WW-II, when it was quite obvious to the German populace that the war would soon end, the "Forget-me-not" was hand-drawn on some envelopes. These were probably drawn by undetected brethren, hoping that other brethren would see that the Bruderschaft der Deutschen Freimaurer (the Brotherhood of German Freemasons) was still alive. The "Forget-me-not" symbol appears from time to time on various German postage stamp cancellations to remind people not to forget essential aspects of mail delivery and sometimes special events, e.g. one cancellation depicts a cluster , of "Forget-me-not" followed by the words Jede Anschrift Mit Postleitzahl (Don't Forget- Every Letter With Zone Number); another depicts a single "Forget-me-not" followed by the words Vergiss Meinnicht Die Postleitzahl (Don't Forget To Include The Postal Zone Number).

Since the termination of WW-II, the Day (Disabled American Veterans) organization has also adopted the "Forget-me-not" as its official emblem, the main purpose was as a reminder not to forget the Disabled Veterans. The V.S.L. doesn't specifically make mention of the "Forget-me- not" as such, however, Psalm 104:14 states: "He causeth herbs to grow for the service of man."

Contributed by W. Bro. Alan R.P. Golding, of Royal Arthur Lodge No.523

## **A MASON: A MAN OF PRINCIPLE**

Masonry attempts to improve individuals; however it is not a reform institution. It accepts only members of high moral quality and by its statements makes them into better men than they were. Masonry does not stridently teach these values, it hints at them indirectly or sometimes speaks them openly, and often obscures them behind a veil of allegory. To any reasonable member, however, the message cannot be mistaken. From the pages of our ritual words tumble out in a steady stream to remind us of an upright heart and mind. The skirrett suggests that there is a straight and undeviating line of conduct to be followed, and the plumbrule teaches us to walk uprightly with humility, turning neither to the right hand nor to the left hand from the strict path of virtue. A Mason is also enjoined to act within the Square. And then there are references to friendship, brotherly love, and the settling of differences in an amicable manner. In fact Masonry is said to make honourable all those who abide by its precepts to the extent, in the final analysis, of reaching the state of perfection outlined in the final charge of the Installation Ceremony. It seems an onerous task to achieve the status of an ideal Mason and often the tendency is to give up. Should we bend from these teachings, should we compromise and temper our principles to the exigencies of the moment? We all know the answer as true Masons. We must continue to strive to fulfil all the teachings and values that recur so frequently in the ceremonies. We should all try for perfection and, perhaps, in the attempt we shall have come closer to it than most people, and have lived an honest enjoyable, successful and worthwhile life of probity.

The Editor

## **THE ALTAR**

The most important article of furniture in a lodge room is undoubtedly the altar. It is worth while then to investigate its character and relation to the altars of other religious institutions. The definition of an altar is very simple: it is a structure elevated above the ground and appropriated to some service connected with worship, such as the offering of oblations, sacrifices or prayers. Altars among the ancients were generally made of turf or stone. When permanently erected, and not on any sudden emergency, they were generally built in regular courses of Masonry and usually in cubical form.



Altars were erected long before temples. Thus Noah is said to have erected one as soon as he came forth from the ark. Herodotus gives the Egyptians credit for being the first among the heathen nations to use altars. Among the ancients, both Jews and Gentiles, altars were of two kinds: for incense and sacrifice. The latter were always erected in the open air outside and in front of the Temple. Altars of incense only were permitted within the temple walls. Animals were slain and offered on the altars as burnt offerings. On the altars of incense bloodless sacrifices were presented and incense was burnt to the deity.

The Masonic altar which like everything else in Masonry is symbolic, appears to combine the character and uses of both of these altars. It is an altar of sacrifice, for on it the candidate is directed to lay his passions and vices as an oblation to the deity, while he offers up the thoughts of a pure heart as a fitting incense to the Great Architect of the Universe. The altar is therefore the most holy place in a lodge. Among the ancients the supplicants who fled to them were considered as having placed themselves under the protection of the deity to whom the altar was consecrated, and to do violence even to slaves and criminals at the altar, or to drag them from it was regarded as an act of violence to the deity, himself, and was hence a sacrilegious crime.

The marriage covenant among the ancients was always solemnized at the altar and men were accustomed to make all their solemn contracts and treaties by taking oaths at altars. An oath taken or a vow made at the altar was considered as more solemn and binding than one assumed under other circumstances. Hence Hannibal's father brought him to the Carthaginian altar when he was about to make him swear eternal enmity to the Roman power. In all the religions of antiquity the custom of the priest and the people was to pass around the altar in the course of the sun, that is to say from the east by the way of the south to the west singing hymns of praise as a part of their worship. From all this we see that the altar in Masonry is not merely a convenient article of furniture intended to hold a Bible. It is a sacred utensil of religion, intended, like the altars of the ancient temples, for religious uses, and thus identifying Masonry by its necessary existence in our lodges as a religious institution. Its presence should also lead the contemplative Mason to view the ceremonies in which it is employed with solemn reverence. The square and compasses should be spread open upon the V.O.S.L., while around it are to be placed three lights, in the East, West and South. There is no light in the North because in Masonry the north is the place of darkness.

Submitted by W. Bro. N.T. Asquith, Mizpah Lodge, No.572, Toronto.

## **THE TRACING BOARD**

During the ceremony of initiation the candidate learns of the Tracing Board upon which, he is told, the Worshipful Master "lays lines and draws designs". But, in spite of what he is told, he will never see the W.M. "lay a line or draw a design" as this practice ceased in our lodges a long time ago. Two questions arise: Why were lines laid and designs drawn? Why did the practice cease? To get the answers we must go back to the early days of Masonry in the British Isles.

In those days, lodges usually met in taverns, in rooms rented for the evening. Lodge membership was small and meeting, as they did, in taverns, they had no storage space and, so, no furniture. This being the case, when lodges met in such rooms, the lack of furniture was overcome by drawing lines and designs upon the floor. The diagrams varied according to the degree being worked. These diagrams, of necessity, had to be erased at the end of the evening, a task given to the Tyler who, in addition to his sword was supplied with a mop and a pail to help him perform his duties.

In time the practice of drawing lines, gave way to the use of coloured tapes which were laid on the floor. The designs were still drawn, but in time, with the introduction of floor cloths upon which the appropriate lines and designs were depicted, these, too, became a thing of the past.

These floor cloths were not durable and before long it became the practice either to hang them on a wall or drape them over a table. Later, as the floor cloths had to be replaced, the size was drastically reduced and today they are represented in our lodges by the Tracing Board upon which the W.M., unlike his predecessors, no longer "lays lines and draws designs".

Submitted by W. Bro. W. Turpie of Defenders Lodge No. 590

## **PYTHAGORAS**

Pythagoras, a Greek Philosopher was born at Samos, probably in the year 582 B.C. He was educated as an athlete, but gave that up to devote himself to study of philosophy. He was also a geometrician as we know by his forty-seventh problem of Euclid, and he was also proficient in music, he is said to have invented a number of musical instruments.

After travelling through Egypt, Chaldea and Asia Minor, he returned to Europe and established his school at Crotona, and it is there that 'The Pythagorean System seems to have been established on a similar plan.' The Disciples of this school wore the simplest clothes, and, on their entrance, surrendered all their property to the common fund, then for three years they submitted to voluntary poverty, and were also compelled to a rigorous silence. The doctrines of Pythagoras were delivered as infallible propositions which admitted of no argument, hence the expression 'he said it' was considered as a sufficient answer to anyone who demanded a reason. Before admission to the privileges of this school, the previous life and character of the candidate was rigidly scrutinized; in the preparatory initiation, secrecy was enjoined by an oath, and he was made to submit to the severest trials of his fortitude and self-command. There were three Degrees: the first being engaged in the study of exact sciences, and the second in the knowledge of God and the future state of man: but the third, or highest degree was communicated only to a few, whose intellects were capable of grasping the full meaning of the Pythagorean philosophy. This school existed for thirty years; it was finally dissolved by Kylo, a wealthy inhabitant of Crotona who, having been refused admission, in revenge, excited the citizens against it. A lawless mob attacked the scholars, set fire to the building, and dispersed the disciples, forty of them being burned to death. It is said that Pythagoras fled to Metapontum, where he died of starvation at the age of seventy-six. To this day many of his symbols and esoteric teachings have remained uninterpreted and unexplained.

Submitted by Bro. L.H. Hirst, 4 Birchcliff Lodge, No.612 Toronto.

## **QUALITY VS QUANTITY**

According to the Ontario Craft Directory, we have a lot of members, but, judging by lodge attendance records, we have too few Masons. A lodge with a membership of 450 is lucky to have 60 to 70 members in attendance on a regular basis, whereas a lodge having 75 members will have 25 to 30 members in regular attendance. This is not necessarily true in all cases, but attendance in smaller country lodges, per capita, is better than larger city lodges. To what do we attribute this fact? We have members in good standing who have never been in lodge in over ten years.

W. Bro. Harry Carr, of the Quatuor Coronati Lodge No.2076, E.R., repeatedly stated, "We should be stressing "Quality" rather than "Quantity" in our selection of potential Masons."

Today, because of economic pressure, inflation devaluation, depression, and numerous distractions, it would appear that our "standards" have been somewhat too flexible. Even so, it is obvious that many men are still interested in petitioning and we jump at the chance to have them; thinking of the essential revenue, it will bring in rather than the quality of the candidate. One of the first questions many candidates ask is: "What is the "easiest" route to the Shriners?". This pretty well sums up their prime objective.

Every fraternal body has an annual benevolence "fund raising" objective. In addition, rents, per capita tax, postage, stationery, food costs continue to rise, therefore, if there are not commensurate increases in dues, where are the essential funds to come from? The easiest and surest way of obtaining extra funds is through an increase in membership and this is one reason for having many members with only a relatively few truthfully having the quality required for Masonry. I submit that a lodge is no place for bartering and yet one can hardly attend any lodge today without being pestered to death by members trying to sell tickets as "fund raisers" for many other fraternal bodies and outside interests.

While it is true that potential, well-qualified men may readily be willing to become a member of a, Masonic Lodge. they may not be readily willing to be subjected to the Masonic way of life, ritual and obligations. In this day of solid-state, semi-conductors, electrochips and automation our way of life is changing too fast. Man is having a hard time to keep up with it. Just as we witness in everyday-life. cases of "Greed" vs "Need." we see in lodge membership. "Quantity" vs

"Quality."

Masonry is basically the same today as it was centuries ago. The difference is that man is not quite the same. and this is largely due to the vast array of other interests available. The sheer number of choices of what to join is innumerable. This appears to relate to a pessimism and fatalism that is tragically wide-spread among North Americans.

A candidate who has been raised to the sublime degree of a Master Mason has committed himself to certain pledges. What does Masonry pledge to you? Nothing, absolutely nothing, but the "Light of Masonry" is always available, ready and willing to support you with the practice of its principles and tenets which when observed will reward you in your everyday lives.

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

### **“ AWAIT THE RETURN ”**

The W.M. asks for the situations and duties of his officers when opening the lodge. In most cases the reply is straightforward, but the duties of the Deacons as outlined in the answers are not readily understandable. The duties are to carry the messages and commands of the W.M. to and from his Wardens. We can visualise, with the aid of a little imagination, this being done during balloting and, perhaps, when the Deacons conduct the candidate to the Wardens. But do we ever see them carrying messages from the S.W. to the J.W. or the S.D. awaiting the return of the J.D. In the earliest days the Master sat in the East and the Wardens in the West. The J.W. not only acted as I.G., but also conducted the candidate through the ceremony. Changes were made about 1750 when the S.D. and J.D. were introduced into the ritual. One Warden was moved to the South. The S.D. was placed near the W.M. and the J.D. near the S.W. The J.D. then acted as I.G., and the Deacons conducted the candidate at the appropriate times.

Perhaps the idea of Deacons was copied from church usage. The word Deacon means 'servant,' and they had been used for many years in Church Services to assist the Priest, and relay his orders to other Church dignitaries during the service. Therefore one can imagine that if the W.M. wished to convey a command, he would inform the S.D., who would proceed to the West and transfer the message to the S.W. If destined for the J.W., the message was given by the S.W., to the J.D., who then carried it to the J.W. Meanwhile the S.D. awaited the return of the J.D. The S.W. received the J.W.'s reply from the J.D., passed it to the S.D., who then gave it to the W.M. Obviously this occupied a lot of time and, perhaps the practice fell into disuse because of that. Gradually it became obsolete; however the original wording in the ritual was not altered.

It is this character of the Institution that has been a contributing factor in the long life of Freemasonry. Even in this modern age when fast changes are very often found to be only the 'whims' of the moment. Many organisations of great worth have withered away after changes by over-zealous members have gradually altered the original purpose of that organization into something completely different, or have proved to be in opposition to the original purpose, or have made it an innocuous thing having no purpose at all.

Adapted from a paper prepared in 1966 by the late W. Bro. C.E. Rich of Islington Lodge, Toronto.

## **THE SQUARE**

Among masons it is well known that the square is the second of the three great lights to be mentioned, which the Old Modern Grand Lodge called the furniture of the lodge. The word 'square' has become a by-word for honest dealing and sincerity of purpose. It is one of the principles adopted generally into the language, from a masonic source, and it is of all others the symbol of the craft itself; although the V.O.S.L. is derived from God to man in general, the square belongs to the whole craft. It so belongs because the attitude when being obligated is based on squares and especially on the square, within which the body is erect so, being obligated within it, the whole craft are bound to act upon it. As the V.O.S.L. is essentially the great light with special reference to the initiate, so the square has a special reference to the fellow-craft degree. This implement is essential to the craftsman in proving the structure and the materials. The rude matter is the character and actions of each individual mason, and the building which should be truly square is the structure of his life, built on a foundation laid earlier in the proceedings.

The square makes other appearances than just one of the great lights. It is the jewel of the Master, and is worn by him symbolically to show that the lodge is justly ruled. It appears as one of the working tools of the craftsman, all three of which are concerned with practical building. In addition to its practical function it symbolically teaches the regulation of lives and actions, and due regard to one's duty to his neighbour.

It is used as a test on admission in the second degree. This test of merit intimates that his conformity to its rules could only have entitled him to share further in the privileges of the Order.

Most of the Squares supplied for lodge use today tend to have arms of equal

lengths, but it is quite clear from writings before 1800, that this was not so. The accepted square in by gone days was one with arms of unequal lengths, nor was there to be any latitude in the proportions of the two arms, for these were bound to be proportions of three and four units, so that the missing side would measure five units, and conform to the 47th proposition of Euclid.

According to papers published by a Mason in England before 1900, it first became the practice around 1820 for the jewel of a Past Master to be based on the three and four unit square. It is interesting to note that the type of square first used, and continued into the 1830's, was known as the gallows type.

The well-worn phrase, "we apply these tools to our morals" has allowed some remarkable absurdities to be perpetuated. There is simply no limit to imagination in this respect. The square, as found in the craft, is really what the Greeks called Gnomon, and it has been suggested very ingeniously that the sacred symbol found in the centre of the lodge is really the initial letter for this word. Now the Gnomon was a square of two-unequal lengths of three and four units, and Pythagoras, having joined them and found the joining line to be exactly five units combined this result to derive the arithmetic formula which resulted in the 47th proposition of Euclid. It could be that the letter G was originally depicted in medieval lodges by a square of the gallows type, and similar in shape to the Gamma or 'G' of the Greek alphabet, and that this symbol also stood for Justice.

The Rev. Lawrence wrote. "I find that many foreign lodges, and especially in lodges working under the Grand Orient of France, have one limb of the square shorter than the other." I found a short passage from other writings of the year 1770. "The square then is the theory of universal duty and consisteth of two right lines, forming an angle of perfect sincerity or 90 degrees. The longest side is the sum of the lengths of the several duties we owe to the Supreme Being, and the other is made up of the lengths of the several duties we owe to all men, and every man should be agreeable to this square when perfectly finished. "From Dr. Oliver's collection: "When I hold up a Square, what virtues are presented to view!

As a speculative Masonic jewel, it teaches morality and justice, it shows beauty of order and sobriety, and displays advantages arising from a mutual communication of benefits. In a word, we are instructed by this instrument to act upon the square." William Hutchinson wrote in 1770: "To try the works of every mason, the Square is presented, as the probation of his life, proving whether his manners are regular and uniform; for Masons should be of one principle and one rank, without the distinctions of pride and pageantry, intimating, that from high to

low, the minds of Masons should be inclined to good works, above which no man stands exalted by his fortune."

The square of the master symbolises that in the lodge he is a judge, and must act justly. We also find that in ancient Egypt the square represented morality and justice as, in Egyptian art work, the Gods are depicted as sitting on squares when acting as judges. From these different points of view we may say the Square represents God, and matter, a manifestation of God; also His essential attribute: Justice, also the test of right conduct, as the letter "G"'s to be found in the centre of the building, we may indeed say that in a sense Freemasonry is built upon the basis of the Square. Brother Dr. Bell, a Deputy Provincial Grand Master, in England, recovered a square that was found under the foundation of an ancient bridge near Limerick in 1830, that bore the date of 1517, and it proves, that the teachings of operative brethren were indetical with the speculative application of the working tools of the modern craft. This very curious Relic in the form of an old brass square contained the inscription: "I will strive to live, with Love and Care, upon the level, by the Square."

The above was taken from an article submitted by Bro. G.H. North, J.W. of Burlington Lodge No.165

## **SPEAKER'S CORNER**

During the openings and closings of the lodge the answer to certain questions is that we have come from the East and proceed towards the West, and that we return from the West. We have been engaged in a search. But, for the purposes of a speech, could there be more to it? Have we learnt anything at all in this journey?

Another interesting talk could be built upon the meaning of the rank Entered Apprentice Mason. Your research might show that an apprentice belonged to the operative craft, but was not a Mason. Upon completion of apprenticeship he was admitted to the lodge and his name entered on the roll, and he became an Entered Apprentice or full member. Later some further secrets were imparted and he became a Fellowcraft. One could also read what a man by the name of Elias Ashmole had to say about how he was made a Mason in 1646 at Warrington, England.



## **QUESTIONS AND ANSWERS**

**Question 1:** Is there any documented account of the date or year when Masonry, as we know it today, was first practised?

**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 1700s.

I believe it would be impossible to prove the existence of more than one single ceremony of admission during the 1400s.

A two degree system came into use during the early 1500s., and in 1598/9 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 masons. 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.

**Question 2:** What is the significance of the Tracing Board?

**Answer:** The earliest reference I have been able to find, is in the minutes of the Old King's Arms Lodge, No.28, London. On Dec. 1st, 1735, the Lodge resolved "... that the Foot Cloth made use of at the initiation of new members should be defaced..."

The Lodge was ten years old in 1735, and the Foot Cloth must have been worn out. The Tracing Board, or 'Floor-Cloth' evolved from the early custom of drawing on the floor of the Lodge, a collection of symbols relevant to particular degrees. Originally, it was the Tyler's duty to draw the designs in chalk and charcoal, and the candidates duty at the end of the ceremony to wash out the design

with 'mop and pail.'

Later the designs were drawn or painted on 'Floor-Cloths' for more permanent use, and the collected symbols became the basis for the speculative interpretation of the ceremonies, which were eventually standardized as the Lectures on the Tracing Boards.

As to the significance of the T.B's; in the course of time the 'Lodge Board' became 'the Lodge' and acquired a quality of sanctity. "The Lodge stands on Holy Ground" and none were allowed to stand or walk on it. Finally, when the consecration ceremony came into use, the essential elements of consecration, Corn, Wine, Oil and Salt were poured on 'the Lodge', i.e. on the Tracing Board.

**Question 3:** Is there any significance in the R.A. laid bare etc? If not, why bother?

**Answer:** Certainly there is.. It would be fair to say that there is significance in every item of clothing, equipment and procedure, sometimes very important, sometimes almost trifling. But what is trifling to you, may be important to me. In matters of symbolism and interpretation, the significance that you work out for yourself is what really matters. Try it sometime; you will find it an interesting exercise.

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 ER

**Question 4:** When facing the 2 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 expressions '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 is that on the left of the Brother giving the explanation, but is the one on the 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 the Radford Ms., both 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. has 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 by 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 reasons, those who developed our Freemasonry have reversed the Lodge from the orientation of the Temple so that we have the Master at 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 left and J. on the right when looking out through those pillars.

The above question referred to and answered by Quatour Coronati Lodge No.2076 ER in their Summons of January 9, 1975.

## **BOOK REVIEWS**

### **THESE WERE BRETHREN: 24 MASONIC SHORT STORIES**

by Carl H. Claudy.

At first glance the title of this book might lead you to believe that it dealt with the lives of famous Masons. But no, as the sub-title indicates, it is made up of fictional stories: skilfully crafted tales in which the ideals and practices of masonry play a large part. We read here about men who risk, or even give their lives for a brother; how prayer is answered in unforeseen ways; how wandering brethren are restored to the fold, how Masonic teachings give strength against temptation; how the charitable acts of a small rural lodge have effects out of all proportion to its size; and many other adventures. Some will make you smile, others may make you think, others are tear-jerkers. All, we might as well face it, are really sermons in story form. But M.W.Bro. Claudy, P.G.M. of the District of Columbia, writes well.

### **STALWART BUILDERS**

by Thomas Sheppard Roy.

For some reason there has never been a history of the Grand Lodge of Massachusetts. Now at last the deficiency has been remedied, by Bro. Rev T.S. Roy, Grand Master of Massachusetts from 1950 to 1953.

He is Canadian by birth, having been born at Newcastle, New Brunswick. He has digested the 107 volumes of proceedings into a pleasant readable book of 400 pages. He begins with Henry Price, who was appointed Grand Master of the Provincial Grand Lodge of New England in 1733. Then we follow the fortunes of the original body, and of a rival organization of the Ancients, which sprang from a Scottish lodge chartered in Boston in 1756.

During the American Revolution both groups assumed the status of sovereign Grand Lodges. They were amalgamated in 1792, the second Grand Master being Paul Revere. There is a good outline of the crisis of faith in the 1830's, in the wake of the Morgan affair. Most of the subsequent Grand Masters are unfamiliar to us, with the possible exception of Melvin M. Johnson (1913-1916), the historian of early Masonry in America. M.W. Bro. Ferrell (1922- 1925) and Perry (1937-1940) were given the rank of honorary P.G.Ms. in our

jurisdiction. This is about as pleasant as such a book can be.

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

## **THE PAPER TYRANT**

by Ron Poulton:

This book gives the story of John Ross Robertson of the Toronto Telegram. He is perhaps best known to Masons as the author of those monumental volumes entitled "The History of Freemasonry in Canada," and because he became GM in 1890-91. Although references to Masonry are few and form superficial comments, the book is well worth reading. J.R. Robertson was born in the closing days of 1841 and died in May, 1918. This book is his story, but it is also the story of the Evening Telegram. In the telling, however, the character and personality of the publisher is seen with startling clarity. He emerges as a strong-willed vigorous, forceful, active though somewhat mysterious man, who had an affinity to ordinary folk, a desire to see the city grow and prosper and yet retain the aura of the past. He appears as a man who energetically became involved in whatever project he undertook, was not afraid to form opinions and hold to them, and yet not averse to changing his attitude. Certainly worth browsing through.

The Editor

## **RUDYARD KIPLING**

by Lord Birkenhead

This is an interesting biography because the author had access to all the personal papers and diaries of the Kipling family. The author talked to many people who had known Kipling at various stages of his life, and so it becomes a detailed, almost personal, biography. It is unfortunate that references to Masonry are scanty and very brief. The biography portrays Kipling as a secretive man, a responsible writer, and one whom people either liked or heartily detested. The main drawback from the Mason's viewpoint is the lack of Masonic background. It is suggested that he liked Masonry, and enjoyed the ritual and the secrecy, because he could be part of an "inner ring with exclusive knowledge." For those who enjoy the Kipling poems and short stories, the biography will provide interesting reading.

The Editor