

THE
COMMITTEE ON
MASONIC EDUCATION

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

CHAIRMAN

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EDITOR

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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

Once again we appeal to members to send in articles, either written by themselves or extracted from a Masonic publication. Do not be concerned that the subject has already appeared in a newsletter; it is interesting to read someone else's opinion and obtain a better understanding of the subject from a consideration of different points of view.

The Editor wishes to thank all those who have written to express their support and encouragement, as well as all those who have renewed their subscriptions. It is not an easy task to produce this newsletter and, without your kind consideration, it would be almost impossible. However, the Editor enjoys the challenge. We ask that you forward comments and suggestions to help us to serve you better. All correspondence should be sent to the Editor: David C. Bradley, 81 Hillside Ave. W, Toronto, Ont. M5P 1G2.

A FIT AND PROPER PERSON

When I became a Mason in 1955, my sponsor was Bro. Jim Johnstone and I can assure you no one ever had a more conscientious sponsor. In those days the Ottawa Masonic Temple was on Metcalfe Street. I worked in a building, long since gone, located behind the Lord Elgin Hotel. Bro. Johnstone was in the Victoria Museum, but not as an exhibit! What all this meant to me was that, at his insistence, I would meet him regularly at lunch hour at the temple, and be put through my paces until he was satisfied I knew my work. I shall be eternally grateful to him, not only for his patience, but also for the bits of Masonic lore he passed on to me for, if I had a question, he had the answer.

Now, 27 years later, as I study the whys and wherefores of Masonry I find everything he told me then can be confirmed in recent publications. The first question I had for him was "Why does the S.W. take hold of the candidate's right hand so that the fingers are clearly visible when he presents the candidate to the W.M. saying, "I present Mr. Jones, a candidate properly prepared to be made a Mason."

I was then reminded that, on my entrance to the lodge on the night of my initiation, I was asked if I was "free by birth" and that a little later, the W.M. had said I would pass in view before the brethren to show I was properly prepared to be made a Mason and that eventually I found myself in the hands of the S.W., who had then made me face the East, holding my right hand with the fingers displayed while he announced I was properly prepared to be made a Mason. The key to all this I was told lay in the phrase "free by birth".

To-day the phrase is meaningless but in the Middle Ages, when the apprenticeship system was established it meant a great deal for no matter the trade a serf could not be a craftsman. He had to be "free by birth." This is made clear in the Beswicke-Roy ds Ms. dated in the early 1500's. This Ms. is apart of what are referred to as the Ancient Charges. This Ms. speaks of the qualifications of he who would be a Mason, for we read: "And also hee that is to be made Masons bee free borne, of good kinred and no bondsman and that he haue his right lims as a man ought to haue," so to prevent a bondsman or serf from passing himself as a "freeman" , a quaint little custom was observed. The first joint of the forefinger of the serf's right hand was removed. So when the S.W. holds up the candidate's hand, he is demonstrating that "he has his right lims as a man ought to have" and thus "free by birth".

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

HINDUISM

An advanced civilisation lived in the Indus Valley region of India about 2,500 B.C. At about this time the area was invaded by a group of people, who brought a new culture. Over a period of many years the two cultures mixed and eventually gave rise to a single one. Within this culture the two differing religions came together and a common religion emerged about 1,000 B.C. The invaders' religion was presented in the great songs of the Rigvedas. These arose from a natural awe and reverence for the unknown and violent forces of nature. This led to a wonder of the mystery of life and death. The gradual evolution of this speculation is apparent in the Upanishads, which means instruction at the feet of a master. And so the Vedas tended towards polytheism, whereas in the Upanishads there is a greater leaning to monotheism and the development of a moral code of conduct.

The Upanishads were written about 800 B.C., but many additions have been made since then. In these verses man moves from a contemplation of the world outside himself into his own personal self. And the thought of man crystallises into the Truth of the Universe, which is Brahman and the inner Truth of man being Atman. The name for both of these is Om, which is the positive Truth of all.

In the Kena Upanishad there is the broadening of this concept: "Who sends the mind to wander afar? Who first drives life to start on its journey? Who impels us to utter these words?" And in the Katha Upanishad a question is asked of the Spirit of Death: "When a man dies, this doubt arises: some say 'he is' and some say 'he is not.' Teach me the truth." The answer can be found in the Bhagavad Gita : "The Atman, the Self, is never born and never dies." The Brahman is beyond all conception. The Svetasvatara Upanishad tells us: "Greater than all is Brahman, the Supreme, the Infinite. He dwells in the mystery of all beings according to their forms in nature. Those who know him who knows all, and in whose glory all things are, attain immortality."

There are many books in the Sanskrit literature: the Vedas, Upanishads, Bhagavad Gita, which would now possibly be considered the most sacred, but certainly not exclusively so, the Mahabharata, the longest poem in the world, deals with the relationship of good and evil, and the Ramayana, which tells of Indian cultural traditions.

God is everywhere and in the soul of man and cannot be destroyed. Hindu spiritual thought has evolved over many thousands of years and is a philosophical way of life rather than a religion. The Bhagavad Gita tells of the indestructibility of the soul, that work is an ideal, the duties of human beings are emphasised, and the ways to reach God are through knowledge, action and devotion. The Bhagavad Gita demonstrates faith; man longs for the Infinite and the vision of Truth; he finds this is the knowledge of God in all things and of all things in God.

The Editor

MASONRY'S FUTURE: WITH OR WITHOUT LIGHT?

We are rapidly approaching that time when we will elect our officers for 1984. It is the time when we who have the precious right to vote should think in terms of "Light" and above all the office of W.M. Is the office of W.M. to be taken lightly? Should not a brother aspiring to hold that office fully realize that he, in essence, wishes to become the "presiding officer" of a Lodge of Freemasons with the title "Worshipful"? No brother should seek to hold this office for the "glory" if he is not prepared to give fully of himself and of his time while in office, for the betterment of his lodge. Half measures while in this office are not good enough. There is not one office more important than that of the Master. Upon the skill, integrity and prudence of the presiding officer depend the usefulness and welfare of the lodge. To be Master, one must be well qualified to discharge the duties of his office, those being experience, a thorough knowledge of the ritual and the parliamentary rules of the Craft.

Light is a symbol of knowledge. A Master must convey "light" in the sense of knowledge and leadership to those brethren assembled and in his care. He should be a good shepherd who knows his flock and is known by them. Every mason should strive incessantly for "light" and especially for the light eternal. When a society is assembled anywhere to do good, they require an influential person to communicate the light of experience, instruct them and point out the way they should go; or bring light to them. He who thus introduces light into the lodge must be a worthy man and experienced in the Craft. As brethren who have a vote it is our duty and responsibility not to make snap judgments, but to elect men who will provide leadership and dedication; men who wish to preserve their Masonic heritage. My thoughts turn to that beautiful painting by Holman Hunt entitled "The Light of the World." This depicts the Great Architect in the form of Jesus Christ

standing in front of an old cracked wooden door; the hinges are rusty and squeak and the pathway has not been well kept and the weeds are in abundance. In his one hand he holds a lantern which reveals in the darkness the concern on his face for his fellow man. Here is revealed his concern as to why this doorway has not been opened that often, why the pathway is covered by so many weeds and not well trimmed. The thought conveyed is, have we allowed him to show us Light and enter the door to our hearts and minds or have we kept the door closed? The light from his lantern ever shines brightly. As masons we have an obligation and a commitment in life. Let us practice Masonry to the fullest and let us let our light shine forth before men, that they may see our good works. The burden may become heavy, but when we joined the craft we knew that as brothers working together we had accepted an obligation to ourselves, to our families, and to one another.

Contributed by V.W.Bro. Gilbert C. Goodall of Orient Lodge No.339.

INVESTIGATIONS – PART 2

APPLICATIONS FOR MEMBERSHIP BY INITIATION

Section 318 of our Constitution indicates that the investigating committee must consist of three or more M.M.'s in good standing. This committee is to ensure that no unworthy person may be admitted to our fraternity. Their recommendation, usually through the Committee of General Purposes, will influence the further processing of the application. Usually, if it comes to a ballot, there should not be any rejection.

It is difficult to define the duties of the investigating committee with much clarity. The necessary direction of one investigation does not dictate that of another; yet we can make an attempt to be more specific than we have been in the past. The following may help as a guide:

1. Visit the petitioner in his home;
2. Ask his family to stay. There is nothing that can be told to him that cannot also be told to his wife. Ask her if she has any objection to his joining Masonry.
3. It should be made clear to both that Masonry is not a benefit society;
4. Do not be afraid to ask personal questions.

Some qualities to watch for when investigating an applicant are:

Internal Qualifications:

1. He must come of his own free will and accord;
2. He must not be influenced by mercenary motives;
3. He must have conceived a favourable opinion of the Order;
4. He must know that he will be asked to conform with cheerfulness to the established usages and, customs of the fraternity.

External Qualifications:

1. What are his living habits?
2. Does he believe in a Supreme Being?
3. Can he conform to some of the requirements of the ceremonies? If not you must report to the W.M., who must notify the D.D.G.M.
4. Can he understand and will he appreciate the ceremonies?

The book 'Meeting the Challenge' outlines some thoughts that can be applied to the work of the investigating committee. Ensure that you are fully conversant with the sections of the Constitution:

Sect.312- Residence requirements;

Sect.322,333- Concerning a previous rejection, if any;

Sect.331- Regarding a Central Masonic Bureau.

Encourage questions from the applicant and answer the questions as fully as you can. Don't turn them aside as if they are hidden under a veil of secrecy. Talk about the different orders of Masonry which require Masonic status to join: Royal Arch and the Scottish Rite. Be careful who you recommend as a candidate for membership; one false step at this point can be fatal. If you introduce a disputatious person, confusion will be produced which may end in the dissolution of the Lodge. If you have a good Lodge, keep it select. Great numbers are not always beneficial. The good report of your Lodge rests with you. Think well before you recommend anyone for initiation.

There is little more that can be added at this time. Remember that we do not expect perfection in the applicant; yet he must possess a foundation on which to build an intellect; and character, to grasp what masonry has to offer. We are neither

a reformatory nor a halo society: but we are dedicated to some basic principles and tenets which are Brotherly Love, Relief and Truth. It is imperative that we make the applicant a well informed man, even if he chooses not to follow through with his application to become a member of our fraternity.

Part Two (Conclusion) of a paper submitted by W.Bro. E. Albrecht of Rideau Lodge No.595

OUR DUTY TO THE NEW MASON: STEP BY STEP

When he is made a Mason the Newly Initiated Candidate is exhorted to make a daily advancement in Masonic knowledge; this general theme is developed further in the F.C. degree. Thus it is only natural that the more earnest new brother, immediately after he is raised, should approach some grey haired ancient with the query, "How do I go about it?" Of course we all try to answer sincerely and helpfully, if we are asked. But all too often, I'm afraid, we don't "follow up," to make sure that our brother is getting what he wants. What if he's too shy to ask? What if his sponsors don't know the answers? What if they don't attend lodge too frequently? Wouldn't it be better to name a small committee of experienced brethren to look after the new Mason? Perhaps they would work best one-to-one. Or you might find that two candidates together would feel more relaxed asking questions of a single advisor. Here is a series of steps that might be followed. They need not all be carried out one after another; some might go on at the same time. This would help to whet the appetite of the new Mason, and it might involve some of your members who are looking for things to do.

Step One: The new M.M. has already had his first move pointed out to him. The W.M., in giving him his copies of the Book of Constitution and the By-laws of his lodge, has recommended both to his most serious perusal and contemplation, as by the one he will be taught the duties he owes to the Craft in general and by the other those he owes to his Lodge in particular. As usual the Ritual is right, although probably the recommendation ought to be replaced by a directive. The By-laws should present little problem; usually they are brief, and he will see them in action at regular meetings and hear them freely discussed at the Committee of General Purposes. The Constitution may seem a little formidable, but some parts of it do not concern him immediately.

Step Two: Help him to make proper use of the E.A. and F.C. copies of The Work. It is not enough to hand them to him and send him off to learn his stuff. He

needs an enthusiastic Mason to sit down with him, talk things over and explain the abbreviations.

Step Three: The booklets prepared by Grand Lodge in 1975 are to be given to every new Mason after each degree. They are rather good, and not very expensive. They explain a bit about the work of each degree and serve as an elementary course in Masonry. Here again you need an interested brother to talk to him.

Step Four: After the candidate has proved his proficiency in the M.M. degree, he will be eligible to ask the lodge secretary to get him a copy of *The Work*. As he reads it he will no doubt come across words that are unfamiliar to him, so he should have a dictionary handy. Every word that he doesn't understand should be looked up at once; if he puts it off until later he won't do it at all. At this stage it is not necessary for him to learn more of the ritual than he already has done (unless a piece of has been assigned to him). It is essential that he understand the ritual.

Step Five: He will doubtless be struck by the Biblical references in the ritual, and at this point a little judicious prompting on the part of his mentor may make him direct his researches into the Books of Genesis, Judges, Ruth, Samuel, Kings, Chronicles and Ecclesiastes. What better base could be selected for the early stages of an education?

Step Six: When you assign a piece of ritual to him, he needs guidance and tutoring in how to memorize it and deliver it. It's a frightening experience the first time you "perform" in lodge, and no new brother should be forced to do it until he's had a chance to try it out on his mentors.

Step Seven: You must teach the new member how to prove he is a Mason if there is no one to vouch for him. At some stage he will have to undergo a Board of Trial, and it will be less intimidating if he has some idea what to expect.

Step Eight: The student may now be said to have a fair amount of Masonic awareness, and he is ready to read some books. The first book he should read is our Grand Lodge's *Beyond the Pillars*, which is intended precisely for the new M.M. Then he could go on to *First Grand Master, Whence Come We*, and *Meeting the Challenge*, and then the *History of Grand Lodge*. All are published by our Grand Lodge, and may be ordered by the lodge Secretary from the Grand Secretary in Hamilton.

Step Nine: Finally, our young brother should expand his own library, and to this end he cannot do better than join the Quatuor Coronati Correspondence Circle. Membership in the Q.C.C.C. will provide a source of books, all of comparatively low price and each one completely reliable. Moreover, for the annual dues he will every year receive a volume of the Transactions of the Lodge, each one of which is an education in itself.

These are the steps. Don't try to hurry the new brother through them. Just take him as he is. We are all individuals, differing in interests, backgrounds, capabilities, and we will all progress at different speeds. Let him absorb as much as he can at his own rate. Challenge him, but don't overwhelm him. The new Mason is full of enthusiasm. Don't ask yourself, Can we afford time to develop a programme to meet his needs? or Does my lodge have enough dedicated brethren to interact with him? These are the wrong questions. We should be asking, dare we do less than our utmost to harness his enthusiasm?

Adapted for local use by R.W. Bro. W.E. McLeod from an article in the British Columbia Masonic Bulletin for October 1977.

ROMAN CATHOLICISM AND MASONRY

Before we look at the history of the relations between Masonry and the Roman Catholic Church, two key points should be remembered:

1. The Roman Catholic Church does not now forbid her members to become Masons.
2. Masonry has never excluded a Roman Catholic from membership, if he is otherwise qualified. Indeed, many distinguished Masons in this and other jurisdictions have been, and are, Roman Catholics.

In order to understand the Church's hostility to Freemasonry in the past, it is necessary to look at the evolution of Masonry 'in England and in continental Europe in the 18th century.

It is generally accepted that Masonry, as we know it today, had its beginnings with the formation of the first Grand Lodge of England in 1717. Tremendous growth in membership followed, both in the British Isles and Europe. In Britain, Masonry was soon popular with what we would now call the Establishment, as

well as with the rising middle class. In Europe, on the other hand, the Order seems to have attracted a more radical element. Largely because of the differences in the types of membership in Britain and Europe, Masonry was perceived in two different ways by the established institutions of the day in these two geographical areas. Since Masonry was so interwoven with the British establishment, it was not seen as a dangerous or sinister organization. The situation on the European continent, however, was very different.

First of all, European countries were largely ruled by absolute monarchs in contrast to the British concept of constitutional monarchy. Secondly, the European establishment was split along sectarian lines. In the leading European powers of France, Austria and Spain, there existed absolute monarchies backed by the Roman Catholic Church. The bitterness of the great religious wars was still strong, and any organization which seemed to challenge the existing order was a candidate for persecution. At the same time, in France particularly, a great deal of questioning about the established order was taking place amongst the intellectual community. Many of the ideas which culminated in the American and French Revolutions were current amongst this group. The Masonic ideals of Universal Brotherhood and religious tolerance had a strong attraction for these people and many leading intellectuals became Masons.

The Roman Catholic Church perceived these ideas of Universal Brotherhood and religious tolerance as a threat to her supremacy and, between 1738 and 1902, issued various anti-Masonic Encyclicals, or Papal Bulls, which included automatic excommunication for any Roman Catholic who became a Freemason. It must be admitted that, probably because of the type of membership, European Masonry did, in fact, in some cases become involved in political and anti-clerical activities. This is contrary to the traditions of English-speaking Masonry, which has always strictly banned political and religious discussion in lodge. The antipathy towards Freemasonry by the church continued well into the 20th century. The English-speaking Masonic community has always considered this unfair, since they had never been involved as bodies in political and anti-clerical activities, as had Some European Masons.

As this century progressed, a gradual warming of relations between the church and Freemasonry began. This trend was given a great deal of impetus with the Second Vatican Council of 1962 - 1965, which helped to open up a dialogue between our Order and the Church. The years following saw this trend accelerating. Although Canon 2335, the Church Law forbidding Roman Catholics to become Masons, was not officially repealed, local priests or bishops could in

fact permit an R.C. to become a member of the Craft, under certain conditions. It only remains to say that with the official repeal of Canon 2335 in 1983, the last remaining impediment to R.C.'s becoming Freemasons has at last been removed.

Prepared by Bro. W.M. Gillart of Doric Lodge No.316, Toronto.

BURFORD LODGE NO.106

In perusing historical records, we find that roots of Masonry go back to the early decades of the last century. Lodge No.11, a travelling lodge, held meetings in Burford. Later, Brant Lodge No.14 met at Bishopsgate, just a mile east of Burford, in the mid 1830's. It was a very active lodge and was destined to become the birthplace of a new lodge.

On June 25, 1858 a number of Masons met at Bishopsgate and decided to apply to the Grand Master for a warrant to constitute a new lodge in Burford. This resulted in a warrant of constitution for Burford Lodge No.61 being granted dated July 3, 1858, and duly signed by the Grand Master, M.W. Bro. William Mercer Wilson. On July 14, 1858 the two Grand Lodges were amalgamated and the warranted lodges were renumbered and Burford Lodge No.61 became Burford Lodge No.106. Meetings were held in the Odd-fellows Hall at Bishopsgate and slow but steady progress was recorded.

On June 12, 1867 eight members left to help form a new lodge, Scotland Lodge No.193. In 1872 the lodge negotiated with the Wesleyan Methodists for their property and in 1883, a new lodge building was built on this site and is the one now in use. During parts of 1979 and 1980, Scotland Lodge No.193 used our Temple while preparing new quarters of their own. In 1980 redecorating of our lodge was performed by volunteer labour of its members. Burford Lodge has always endeavoured to uphold the basic tenets and fundamental principles of the Order and we trust that this tradition will always be upheld as we move on to the future.

Included in the printed programme by Burford Lodge on the celebration of their 125th Anniversary on October 24, 1983.

WHOSE LODGE ARE YOU A MEMBER OF?

If you are a member of your lodge then no doubt it reflects your character, by being an energetic, innovated, enterprising and challenging lodge. Just as your voice and presence is felt in decision making at home and at your work place, so your support, your encouragement and suggestions are required at lodge. Your support and contribution is required in every programme or function your lodge is engaged in, whether it be a Ladies Night, an official visit of your D.D.G.M., an installation ceremony, a degree practice night or a regular communication meeting. Your attendance and participation is necessary and appreciated.

But, if you are a member of some one else's lodge, then why bother to add anything to it, after all, there are qualified men there to run it in a satisfactory manner. They can probably do it without your support or help in any project or programme that they decide on. The annual dues that you pay give you many rights. They give you the right to express your views on every issue before the lodge and indeed it is incumbent upon you to exercise that right. A known fact is that better decisions will be reached when greater participation is involved in making them. If you are a member of someone else's lodge, this participation is of no great importance. My brethren, you are a member of your lodge, yours and mine, between us, we can make it one of the best lodges in the District.

Prepared by Bro. G.Gilpin of Nitetis Lodge No.444, Creemore.

LEADING A SEMINAR

Members who have conducted educational seminars appreciate the fact that the task is formidable. It seems that all one has to do is to promote participation and questions from the audience. That does sound very simple; but do not be fooled. A good discussion leader knows his subject well, but does not overpower his audience with a lengthy speech, neither does he stifle discussion by demonstrating his grasp of the subject by answering all questions himself.

Your Success depends upon your own confidence, experience and knowledge of the subject. You must develop your own style for rousing the group to such a high pitch of interest that your problem becomes one of stopping the audience from talking. The following are some Do's and Don'ts:

1. Do turn any questions back to the group and try to encourage a reaction from the audience;
2. Do keep the discussion steadily on the topic. Don't let it wander off in a tangent;
3. Do advertise the subject before the meeting so that the audience will hopefully have prepared points for discussion;
4. Do have your own questions ready to fill the gap if the group is slow at opening up;
5. Don't teach; exchange knowledge.
6. Don't feel that you have to exhaust the subject. It is better to deal with one part of the subject in depth and to have allowed all members to participate than to have discussed the entire topic superficially;
7. Don't believe that you know the subject so well that preparation is not needed. Always review your presentation and be prepared;
8. Don't be afraid to admit that you do not know the answer to a certain question. But ensure that you find the answer later and write to the questioner;

If you prepare well, being a seminar leader can not only be interesting and stimulating, but also a great deal of fun.

The Editor

A correspondence course is available to all Master Masons and application forms are obtainable from your lodge secretary. The course consists of four programmes 1. Masonry at Work; 2. Origin and History of Masonry; 3. Administration and Organisation; 4. Preparing for Leadership.

The first programme concerns the inter-relationship between Masonry and the community. Thus, such matters as Benevolence, Blood Donors, Lodge Buildings, Masonic Foundation of Ontario, Divine Services and Religion will all be included in the course material.

We continually use the word "course", which indicates a student and a critical examiner. We wish to dispel that idea. The marker will be classed as a mentor or friendly advisor, who will be guiding the member in his search for knowledge, and ready at all times to offer help when needed. So please use the mentor; if you have a problem, write to him.

AVAILABLE LITERATURE

The following books may be obtained from the Chairman of the Grand Lodge Library, 46 Muir Drive, Scarborough Ont. M1M 3B4.

Whence Come We?.....	5.00
Beyond the Pillars	5.00
Meeting the Challenge	5.00
Our First Grand Master	5.00
The Book of Constitution.....	1.50
5-15 Minute Talks	6.00
Masonic Speech Making.....	11.00
The Pocket History of Freemasonry	18.00
Short Talks on Masonry	9.00
Towards the Square.....	4.00
3-5-7 Minute Talks on Freemasonry	5.50
Landmarks of Freemasonry	4.00

The above list is but a small sample of what is available. Full information can be obtained by writing to the Chairman of the Grand Lodge Library.

SPEAKERS' CORNER

There are phrases and words in masonic ceremonies that are remembered by accident and in isolation from any particular context or connotation. The result is that we forget the import of the passage and, when heard in the ritual, it merely becomes a familiar friend with a warm sound and a comforting air.

One such phrase, 'from generation to generation' occurs in the General Charge of the installation ceremony and could form the basis for a speech. The passage is not one of idle, euphonious words, of words that send a thrilling, but only perceived, message through one's nerves to provide an exciting conclusion to a long lecture. Not at all. The entire intent of this passage lays quite a burden and a responsibility upon the individual mason. Read the passage and think about its meaning. These words not only form a wish that the transmission of masonic values and concepts continue from one generation to another, but also go further and deeper by stressing that these ideals must be pure and unimpaired. Implicit in this is that we must know the genuine tenets, that we must maintain their purity in our lives and actions so that finally, when a new hand rests on the tiller, we can pass from the scene in the contented knowledge that our legacy to the next generation retained its purity.

Out of this comes a directive to understand the meaning of our masonic heritage, to consider the values of masonic ideals, to decide to transmit them and to ensure that no change occurs from : one generation to another. Even the idea of transmitting the tenets asks us whether the transfer is to be simply by osmosis, by letting our example and conduct be the light for the new generation or by action, by a conscious effort to train, to teach, to educate the future mason. In the final analysis have we not reached the core of masonry, that its very personal nature provides it with a singular outstanding and exciting characteristic; that masonry is an affair of the individual human heart? It is to each one of us that masonry looks for its continuance. From this bare outline a useful talk could be prepared.

SUBSCRIBERS' QUESTIONS

Two questions regarding an article in the October, 1983 issue called Investigations - Part I were sent to W.Bro. E. Albrecht and the following are his answers:

I feel that where questions arise an indication of real interest exists. I am pleased to reply to the points raised. 'Suitable' answers to the six questions which I thought should be included in the interview may be defined as follows:

Questions 1 & 2: Some considerable judgement must be made here since there are no 'stock' answers. I would refer the examiners to pages 46-48 of the Book of the Work, which should give one a good idea of what should or should not be acceptable; but don't expect a book answer from him. If the petitioner says, "I think it would enhance my business opportunities" think twice because he wants to obtain personal gain through influence by virtue of fraternal association and may not contribute anything to his lodge.

Question 3: Again a judgement factor comes into play here. He may be a member of Kiwanis, Lions International or a professional trade association, and could have become disillusioned by his experiences there, and is really seeking an association where a more serene atmosphere exists in order to fulfil his leisure hours.

Question 4: The answer must be rather obvious. If the fees are a burden on him, his family could suffer for his pleasure and we would not want that; nor should we want to accept someone for whom the lodge would be expected to remit dues. We do not restrict membership to wealthy men alone, but in the society of to-day, dues are also not paid in 'kind'.

Question 5: If the candidate is unable to afford the time to attend meetings, why make him a member to begin with? Our attendance is low now; can we rationally add to it? A high membership is not what Masonry is all about, in my opinion.

Question 6: Our communications in the lodge room certainly are orderly, peaceful and sacred. Even our get-togethers at refreshment time after the lodge closes are peaceful and accommodating. We recognise that the petitioner does not know what to expect, and if he says, "Yes" to this, further examination should reveal more of his true character because he should be asked to explain or qualify his answer.

Mackey's revised Encyclopedia of Freemasonry Vol. 1, Pages 121 and 122 covering secrecy and unanimity of the ballot is worth reading. Regarding the use of the black ball as one's 'confidential opinion': the observation is valid and there may be circumstances where not speaking out publicly may be in order. This, I think, should be a rare situation; and one would have to do some good self-examination and conscience-seeking to validate the 'silent' option. The validity of the 'silent opinion expression' would, in my judgement, have to be based solely on a true fact of knowledge about the petitioner, but which could not be proven publicly. I would not want to violate the right of the secret ballot. My main theme here is to stress the fact that, with reference to processing an application for membership by initiation, reticence should not exist on the

basis that one is able to express a silent opinion. As is stated a few lines earlier on page 24 of the previous issue, 'one black ball will not reject him'. What then? The lodge might have a member who should not be one, solely because of one member's desire to use a black ball instead of oral expression.

I appreciate receiving these questions, someone else's opinion and feelings, and the opportunity to qualify or support my feelings. Where dialogue exists, people have to think and communicate. I hope I have done both to a small degree at least.

QUESTIONS AND ANSWERS

Question 1: What effect did the "Papal Bulls" have on Masonry?

Answer: The whole story would require a very long answer and I must be brief. In the 240 years or so since the first Bull against the Masons was promulgated in 1738 by Pope Clement XII and re-issued by many of his successors, in various forms during the next 150 years, they have prevented millions of good and respectable Roman Catholics from joining the Craft.

Throughout the centuries no real attempt was made to bridge the gulf that separated the Freemason from the Church of Rome, until after the Second Ecumenical Council. Some of the more liberal ideas that emerged from the Council began to spill over into other fields and within a few years, spontaneous efforts were being started among sympathizers in France, Germany and the U.S.A., all working in their own fashion in the hope of reaching an accord between the Craft and the Roman Catholic Church. I myself was deeply concerned in the work, writing and lecturing on the subject and I had several important interviews with the late Cardinal Heenan, who helped the cause very considerably in his approaches to the Papal authorities

The full story covering the public efforts and private negotiations has not yet been published. Suffice it to say that in July 1974 Cardinal Heenan received a communication from the Holy See announcing that the Papal ban had been lifted. Roman Catholics (but not Officers of the Church of Rome) are now able to join the Craft without the penalty of excommunication and already a number of excellent R.C. candidates have joined the Craft in England.

Question 2: During the M.M.Degree, the Chaplain recites " Or ever the silver cord be loosed--." What is meant by the "silver cord"?

Answer: The words are from Ecclesiastes XII which describes, in great detail, the decline of man in old age, and the failure of his senses, limbs and faculties. I would quote from my annotated Geneva Bible, which says that the 'silver cord' is "the marrow of the backbone and sinews." It may be pure coincidence, but I am forcibly reminded of a passage in the Graham Ms., 1726, which, after describing the earliest raising within a Masonic context, contains the words "Here is yet marrow in this bone."

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

BOOK REVIEWS

FAMOUS INDIANS

by Ethel Brant Monture.

The author is a great-great-granddaughter of Joseph Brant and a lecturer on Indian culture. The three Indians whose lives are portrayed are Joseph Brant, Crowfoot and Peter Martin. The first two lived through times of great change for their people, a time in which the Indian saw his traditional way of life threatened. Both these men did their utmost to make the transition as easy as possible, for both realised that there was no turning back. The three men span the years from 1742 to 1907 covering the American Revolution and the movement of Indian tribes to new settlements, the decimation of the buffalo on the Western prairie and the subsequent starvation of many Indians and finally to a more settled era during which Peter Martin was responsible for the establishment of the Independent Order of Foresters in Canada. The three stories are told with great skill, and an insight that makes each tale very human indeed. Unfortunately there is no reference to any Masonic affiliation of either Joseph Brant or Peter Martin. However, the stories flow with an ease and charm that makes them enjoyable to read.

MOHAWK: THE LIFE OF JOSEPH BRANT

by John Jakes.

The book deals mainly with the youth of Joseph Brant, and his exploits during the American Revolution. It is written in a simple, easy to read style and is worth glancing through in order to give further life to the few details of Brant's history that are available.

Mistress Molly, The Brown Lady: A Portrait of Molly Brant

by Helen Caister Robinson.

This story is part fiction and part fact. It tells the story of Joseph Brant's sister, who married Sir William Johnson and, in the telling, manages to provide a background to the history of Joseph Brant and the Mohawks.

Other books not reviewed, but which could be of interest to anyone studying the life of Brant:

Joseph Brant: Mohawk by Harvey Chalmers in collaboration with Ethel Brant Monture.

The Wilderness War-A narrative by Allan W. Eckert.

The most famous and one most often quoted is:

The Life of Joseph Brant by Wm. L. Stone.

The Editor