

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

The Editor has been notified by two subscribers that the post office has made a charge for postage due. This amounts to double the difference and, even though rather small, is an unnecessary aggravation. The post office through which the mailing is done advises the Editor that a complaint must be lodged by the recipient of the mail at his local post office. A sampling of the envelopes is weighed before mailing each issue. Your Editor *is* assured by his local post office that if the small package sticker is on the envelope, the rate is .37 cents

Once again an appeal is launched to obtain articles. Particularly welcome would be brief articles about the skirrett, chisel, the columns also plumb rule and gavels, as well as one that tells us in what way a lodge is just, perfect and regular, and perhaps how we know that a lodge is properly assembled. Please direct all correspondence to the Editor: David C. Bradley, 81 Hillsdale Ave. W., Toronto, Ont. MSP 1G2.

PEQUONGA LODGE No.414

The following is extracted from the history of Pequonga Lodge No. 414 researched and compiled by W. Bro. W. D. Rodger.

The town of Rat Portage incorporated on July 18th, 1882, was a thriving community of about 700 people, situated on the north shore of the Lake of the Woods, enjoying the prosperity of the fur trade, mining and lumbering. The name "Rat Portage" is derived from the Indian language, in which "Waszush Onigum" literally means the road to the country of the muskrat. This area was also called by the Indians "Kee-way-din" meaning North. Thus the area of the Lake of the Woods between Kenora and Keewatin, was spoken of by the Indians as Waszush Onigum Kee-Way-Din, or in English "The road to the muskrat country at the north part of the lake."

In 1905 a group of prominent citizens made plans to develop Kahkahkeewitchewan Rapids (where the Kenora Power House is now situated) to supply power to a proposed flour mill (The Maple Leaf Milling Company, which stood where Nelson's Leisureland sport shop is located on Ninth Avenue South and Railway Street). When these men experienced difficulty in floating bonds on industries that proposed to operate in a place with the name of Rat Portage it was decided to change the name of the town. A contest was held and the submission of Mrs. Mat Brown was chosen. She had formed the name "Kenora" from the first two letters of the three adjoining towns, Keewatin, Norman and Rat Portage. On May 11th, 1905, by order of The Lieutenant-Governor of Ontario, the town of Rat Portage became the town of Kenora.

In 1882 the Manitoba-Ontario boundary was under dispute. All the territory between Thunder Bay and the present Manitoba-Ontario boundary was included in the dispute. The following is the quotation on a memorial plaque placed in Memorial Park, Kenora, by the Archeological and Historic Sites Board of Ontario: "When the Province of Ontario was established in 1867, no definite boundary separated it from the Hudson's Bay Company lands to the north and west. Canada's acquisition of these lands in 1869 raised the issue of Provincial and Federal jurisdiction, and the ensuing dispute was submitted to arbitration. In 1878, a decision favourable to Ontario placed the western boundary at its present location and the northern at the English and Albany Rivers. The Federal Government rejected the award and in 1881 involved Manitoba by ruling that its eastern limit would be Ontario's still undetermined western boundary. The dispute was settled in

1884 when the Privy Council in Britain upheld the 1878 award."

In 1882 a number of Master Masons residing in the Village of Rat Portage, finding themselves without a Masonic Lodge to visit the nearest being Winnipeg, 150 miles distant by primitive travel, made application to the Grand Lodge of Manitoba for a charter to start a Masonic Lodge in Rat Portage. On June 8th, 1882, dispensation was granted by the Grand Lodge of Manitoba to Pequonga Lodge No.22 of Rat Portage. On June 14th, 1882, the first Masonic meeting was held in the Old Garfield Hall, Matheson Street South (now Lindstrom and Nilson's lumber yard). There were present at the meeting twelve members and two visitors. They met in the Garfield Hall until September 21st, 1882, when they held their meeting in a lodge room that had been fitted up in the Russell House on Main Street South (a hotel which stood where the Lake of the Woods Motors now stands). A fire on December 17th, 1882, did considerable damage to the lodge rooms, but meetings were resumed after a short delay to repair the damage.

On March 3rd, 1883, a Charter was granted by the Grand Lodge of Manitoba to Pequonga Lodge No.22. At the meeting on April 17th, 1883, twenty members were present, also the G.M. of Manitoba, M.W. Bro. J. Hedley Bell. Immediately after the lodge was opened, the Grand Master presented the Charter to the Lodge. The G.M. assisted by the Grand Lodge officers dedicated the lodge room. The election of officers then took place and the newly-elected and appointed officers were duly invested by the Grand Master.

In 1886, the territory having been awarded to Ontario, the Grand Master of Canada, in the Province of Ontario, M.W.Bro. H. Robertson, wrote the Grand Master of Manitoba claiming jurisdiction. He also wrote the W.M. of Pequonga Lodge to the same effect. The Grand Lodge of Manitoba did not raise an objection, but the lodge itself petitioned to remain under the Grand Lodge of Manitoba. The Grand Lodge of Canada in the Province of Ontario agreed to make some small concessions, and finally Pequonga Lodge surrendered its charter to the Grand Lodge of Manitoba. On March 4th, 1887 the last regular meeting of Pequonga Lodge No.22 GRM was held. A charter was issued on March 23rd, 1887, to Pequonga Lodge No.414 GRC, and the first regular meeting was held on June 1st, 1887.

The lodge has met in various locations and had its furniture destroyed and lost all minutes prior to 1950, because of fires. The two lodges now in Kenora formed a Masonic Temple Corporation and built the present Masonic Temple, which was dedicated by M.W.Bro. J.A.Hearn on September 7th, 1953.

The lodges in Kenora form part of Western District. Kenora, the most westerly town in Ontario, is 130 miles from Winnipeg and 310 miles from Thunder Bay. The district covers a large territory and the D.D.G.M. has to travel hundreds of miles to attend official meetings. For instance, from Kenora to Red Lake is about 170 miles, to Sioux Lookout about 150 miles, to Rainy River about 130 miles, to Atikokan about 225 miles.

OUR DUTY TO THE CANDIDATE

When a man joins a new company there is always a period of indoctrination: he is never left to blunder around the office or the factory on his own. Consider the length of time required to train a lawyer, a doctor, or an engineer. A simple ordinary B.A. course takes three to four years. And yet, in Masonry, we say we take good men and make them better, but only allow three rather brief ceremonial evenings for this lofty project.

We extend fraternity and brotherly love to our new masons for a brief moment and then turn towards our older friends. The effort must be made to embrace everyone in our companionship; to bring every member into the magical circle of masonry, whereby each one of us may be encouraged to seek more and become an active part of the masonic brotherhood. The work on the temple must never be suspended. We initiate a person to make him a mason and never stop doing this. A few minutes at the end of each degree could be devoted to some very basic information being given to the candidate. As soon as he has completed the three degrees a system of education should be devised to involve the new member in the work of the degrees and in the administrative structure of the lodge.

The lodge altar is the hearth of freemasonry around which we gather in the warmth of brotherly love and fellowship. All our candidates have taken masonic vows at that same altar and, as a result, we ourselves have assumed a great obligation. We have assured the candidate that he has the right to make far-reaching claims upon us that affect time, fraternity and education. We have a collective duty to that individual to make him better, and help him seek the light of truth, the way of honour, the will to work for men.

Time must be devoted for this purpose in a conscious effort and not just to fill a vacant space in our schedule. Our availability must be organized effectively

to provide the opportunity for a continuing and planned effort on behalf of the candidate. The decision must be made as to which activities will occupy one's mind and then plans made accordingly. Do not become involved and hope that time may become available, make sure that it is available.

Intellectual sustenance must be provided for our members. The main aim in masonry is to advance among ourselves the great masonic principles and display them in our communities by our example. Masonry is not a reform institution. It takes only those who already hold some of the basic beliefs of masonry and carries them further along the road to real brotherhood with mutual regard and esteem and allowances for our faults and failings. Remember that masonry has not been tried and found wanting; it has been found difficult and not tried.

The Editor

THE MASTER CRAFTSMAN

Hiram Abif, the Master Craftsman, was the Son of a widow of Dan, and of a Tyrian father. That there is such a person there is no doubt. He is mentioned several times in Scripture, although here, he is still referred to as Hiram to help differentiate between him and King Hiram. He cast the magnificent brazen works for Solomon's Temple in claybeds in the valley of Jordan between Succoth and Zeredatha.

Scripture states that he was a worker in brass: and was filled with wisdom, understanding, and cunning to work all works in brass. And he came to King Solomon and wrought all his work. Scripture further states that Hiram Abif was a multi-talented craftsman, skilful to work in gold, in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving and to find out every device which was put to him, so he was completely knowledgeable about every tool and piece of equipment used.

Masonic ritual dwells on the two great pillars that Hiram made and which stood at the porchway or entrance to the Temple; how ever he also made an altar of brass, pots, shovels, basins, the two pillars, the pommels, the chapters which Were at the top of the two pillars and the two wreaths to cover the two pommels of the

chapters, and 400 pomegranates on the two wreaths, and also he made the snuffers, spoons, censurs of pure gold; and the entry of the temple, the inner doors of the most holy place, and the doors of the house of the temple were of gold.

The legend of his death and its consequences will not be found in Scripture, but only in our Masonic ritual. Much has been written about the legend of Hiram Abif. In our masonic ritual it is referred to as part of our traditional history.

Hiram (also Hiram and Horam) Hebrew for 'most noble' or 'noble born'. A master craftsman sent to Solomon, King of Israel, by Hiram, King of Tyre. Abif: Ab- 'father', Abi- 'my father', Abiv (Abif) 'his father'. Regarded as a title of distinction given to Hiram and equivalent to 'master'.

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

ELIAS ASHMOLE

Although not much is known of Elias Ashmole there are two events of significance to Masonry recorded in his diaries. The first is that he was made a Mason at a lodge in Warrington on October 16, 1646. In this entry he says simply that he was '---made a Free Mason---'. The importance of this diary entry is that it is the first known use of the words 'Free Mason' to indicate a speculative or symbolic meaning.

The other entry is spread over the two days of March 10 and 11, 1682. It tells us that he was summoned to appear at a lodge to be held at Masons Hall, London. Accordingly on March 11 he obeyed that summons and witnessed the admission of six men into freemasonry, he mentions others in attendance and concludes by saying that 'Wee all dined at the halfe Moone Taverne in Cheapeside, at a Noble Dinner prepared at the charge of the New-accepted Masons.' These diary entries suggest that there was a close association between the emerging speculative system and the operative masons of the London Company of Masons'. The dinner paid for by the newly accepted masons is an operative practice of several hundred years standing. And finally it is odd that there is no reference to masonry after his admission in 1646 until 1682. There has been a lot of speculation as to the reasons for this, but no real answer has been found.

Elias Ashmole was born in 1617 at Lichfield, died in 1692 and buried at St. Mary's Church, Lambeth, London. He was in the choir of Lichfield Cathedral and must have made the most of his education, for he was admitted a solicitor in London in 1638. He married the daughter of Peter Mainwaring, a Cheshire landowner, but this lady died within a few years, "and he took the widow of a wealthy City knight as his second wife.

He was on the side of the Cavaliers in the Revolution of 1688 and, after the monarchy was restored, he was made Windsor Herald. He was also a Fellow of the Royal Society. The Ashmolean Museum at Oxford, which was to house Rarities in Art or Nature, was founded by him in 1677.

The Editor

THE CONSTITUTION

At the Annual Communication of Grand Lodge in July, 1984 the following amendments to the Book of Constitution were passed. The first was very important in that it altered our voting procedures for the offices of Grand Master, Deputy Grand Master, Grand Treasurer, and Grand Secretary. The motion was:

That all of Section 55 be deleted and the following substituted therefore: The scrutineers shall meet at such hours and in such places as the Grand Master may appoint. In supervising the elections they shall act in pairs under the direction of the Chairman. Each pair shall be provided with a ballot box and a book containing the name and number of the lodge of each brother entitled to vote and the number of votes to which he is entitled.

That Section 60 be deleted and the following substituted therefore:

(a) Voting for the election of the District Deputy Grand Master, the Board of General Purposes and all other elective offices except those of Grand Master, Deputy Grand Master, Grand Treasurer and Grand Secretary shall take place on the afternoon of the first day of the annual meeting at such hours as the Grand Master shall appoint, and failing other appointment at the hour of 5.00 p.m.; and shall close one hour later, provided that the Grand Master may extend the time of closing to 7.00 p.m. if he deems it expedient.

(b) The vote under this Section for the District Deputy Master shall be counted and announced forthwith in District meeting.

(c) The vote under this Section for the Board of General Purposes and all other elective offices shall be counted forthwith and shall be announced by the Chairman of the Committee of Scrutineers during the forenoon of the second day of the annual meeting.

That Section 62 be deleted and the following substituted therefor:

(a) Voting for the office of the Grand Master, Deputy Grand Master, Grand Treasurer and Grand Secretary shall take place at the time and place of registration and voting shall close at the hour of 3.00 p.m. on the afternoon of the first day of the annual meeting.

(b) The vote shall be counted forthwith and if a second ballot is required the voting shall take place at the District Meetings and in conjunction with the voting for the office of District Deputy Grand Master, the Board of General Purposes and all other elective offices under Section 60.

(c) Only those brethren who have placed first or second on the original ballot for the office of Grand Master, Deputy Grand Master, Grand Treasurer and Grand Secretary shall be eligible as candidates on the second ballot. An announcement in writing of the holding of a second ballot, with the surnames of the two candidates in alphabetical order, shall be delivered to each District Deputy Grand Master prior to the District Meeting. The announcement, including the spelling of the surnames of the candidates, shall be communicated to the brethren at the outset of the meeting.

(d) The results of the final ballot for the office of Grand Master, Deputy Grand Master, Grand Treasurer and Grand Secretary shall be announced by the Chairman of the Committee of Scrutineers during the forenoon of the second day of the annual meeting.

That Section 138(a) be deleted and the following substituted therefore:

138 (a) At the meeting of the Board of General Purposes, immediately following the annual meeting of Grand Lodge, the Board shall appoint a Past Master as

Chairman of a Committee on Credentials, with power to add other members to the Committee.

That Section 138(b) (iii) be deleted and the following substituted therefore:

138 (b) (iii) to close the registration books at 3.00 p.m. on the afternoon of the first day of the annual meeting; and

The second motion approved by Grand Lodge was:

Section 323(a) DELETE: 'If a favourable report of the Committee of Inquiry with respect to an applicant has been submitted to the lodge, notice of ballot, stating particulars of the name, age, occupation and residence of the applicant, shall be given in the summons for the next regular meeting of the lodge at which the application is to be considered'.

Section 323(a) SUBSTITUTE 'If a favourable report of the Committee of Inquiry with respect to an applicant has been submitted to the Lodge, and if proper notice of ballot stating particulars of the name, age, occupation and residence of the applicant has been given in the Lodge summons, the ballot may be proceeded with at once.

MASONIC CHARITY

At Jordan Station, Ontario, on the south shore of Lake Ontario, there is an old cemetery, located at 67 Main Street. A century-old grave-stone tells the story.

HERE
Lieth the Remains
of
AN UNKNOWN BROTHER
whose body was washed ashore
near the residence of
ABRAM MARTIN ESQ. LOUTH
on 20th April 1877

This tombstone is erected to show that while deceased had only on his

person certain symbols to distinguish him as a Freemason yet were they sufficient to secure for the remains fraternal sympathy and Christian sepulture.

Dead Voiceless Battered Tempest tossed
A stranger Friendless and unknown
The wave gave up its dead. A
Brother
came and saw, And raised above
his lonely head This sculptured stone
The mystic points of Fellowship prevail
Death's Gavel cannot break that sacred tie
Gainst Light the Powers of Night can
naught prevail. To live in hearts we leave
behind is not to die.

Forwarded by W.Bro. R.J.L. Butler of Ivy Lodge No. 115 and printed in the May, 1978 letter of the Committee on Masonic Education.

THE CEREMONY OF INSTALLATION

No trace of an installation ceremony has ever been found until after the formation of the Grand Lodge in 1717. Up to that time the rare English minutes that have survived contain no evidence on the subject. And although minutes of the Scottish lodges provide much evidence of an election, they are totally silent concerning any installation ceremony. Six years after the formation of the Grand Lodge Dr. James Anderson published "The Constitutions of the Free-Masons containing the history, charges, regulations etc. of that most Ancient and Right Worshipful Fraternity" commonly referred to as Anderson's Constitutions of 1723.

In the Post Boy of February 26-28t 1722-3 there appeared the following advertisement: 'This Day is Publish'd The Constitutions of the Free-masons containing the history, charges, regulations, etc. of that most Ancient and Right worshipful Fraternity, for the use of the lodges. Dedicated to His Grace the Duke of Montagu the last Grand Master by order of His Grace the Duke of Wharton the present Grand Master authorized by the Grand Lodge of Masters and Wardens at the quarterly communication. Order'd to be publish'd and recommended to the brethren by the Grand Master and his Deputy. Printed in the year of Masonry 5723;

of our Lord 1723. Sold by J. Senex and J. Hooket both over against S. Dunstan's Church in Fleetstreet'.

These constitutions consist of a dedication, a history of Masonry (largely mythical), the charges of a Freemason, general regulations followed by a postscript, which is the part that now interests us and which begins with the following:

"Here follows the manner of constituting a new lodge, as practis'd by His Grace the Duke of Wharton, the present Right Worshipful Grand Master, according to the ancient usages of masons".

This part of the constitutions was probably designed to control the creation of new lodges, not only by requiring that the new lodge be registered in the Grand Master's Rook and the other lodges notified, but also by insisting that the Grand Master, or someone authorized by him, perform the ceremony.

Although the full text of this document is readily available to any researcher, it is necessary to draw attention to some of the significant points:

"The ---new Master and Wardens being yet among the fellowcraft, the Grand Master shall ask his Deputy if he has examined them, and finds the candidate Master well skilled in the noble science and Royal Art, and duly instructed in our mysteries---, and the Deputy answering in the affirmative, he shall (by the Grand Master's order) take the candidate from among his fellows and present him to the Grand Master; saying, Right Worshipful Grand Master, --- I present this my worthy brother to be their Master, whom I know to be of good morals, and great skill, true and trusty, and a lover of the whole fraternity, wheresoever dispersed over the face of the earth Upon this the Deputy shall rehearse the Charges of a Master, and the Grand Master shall ask the candidate, saying 'Do you submit to these charges as Masters have done in all ages?' And the candidate signifying his cordial submission thereunto, .the Grand Master shall, by certain significant ceremonies and ancient usages, install him, and present him with the Constitutions, the Lodge-Book, and the instruments of his office, not all together, but one after another; and after each of them, the Grand Master or his Deputy, shall rehearse the short and pithy charge that is suitable to the thing presented. After this, the members---shall---immediately do their homage to their new Master, and signify their promise of subjection and obedience to him by the usual congratulations. Then the Grand Master desires the new Master to enter immediately upon the exercise of his office, in choosing his Wardens---the Senior or Junior Grand Warden, or some brother for him shall rehearse the charges of Wardens---upon which the new Master, presenting them with the instruments of their office, shall,

in due form, install them in their proper places."

In the above, we see as long ago as 1723, the first rough outline of an installation ceremony. There is no suggestion of any obligation being taken by the Master, nor the conferring of any particular signs or grips or words, nor is it laid down that the Master shall have served the office of Warden. This ceremony was to govern the conduct of lodges in London, but there is much evidence to show that many lodges chose to ignore these directions. For example: Old King's Arms Lodge in its minutes of May 6, 1735 tells us that 'The Master was elected and took the chair accordingly', or the records of Lodge of Felicity at the Blue Posts, Old Bond Street show 'This was election night and Bro. Wright was elected Master, Bro. White Senr. Warden, Bro. Wise Jnr. Warden and Bro. Kitchin Secr. and paid there two shillings each for the Honr. done them.'

In the exposure known as 'Three Distinct Knocks', which appeared in 1760, there is the first description of an installation ceremony separate and distinct from the constitution ceremony of a new lodge. However, there is no reference to election or presentation procedures but, for the first time, the Master's obligation is given and, in part, runs as follows: '---I furthermore do swear, I will act as Master of this lodge, till next St. John's Day, and I will fill the chair every lodge night, if I am within the length of my cable tow. I also further promise that I will not wrong this lodge, but I will do all things for the good of Masonry in general; nor will I reign arbitrarily, but I will be agree- able to the rest of the brethren. I also will keep good order in this lodge, as far as lies in my power, till next St. John's Day.'

You can see the rough outline of 1725 being slowly filled in, but still certain charges or addresses as they were called, were composed especially for a particular occasion. Thus we find an address that was delivered to Bro. William Winston on his being installed R.W.M. of the Palladian Lodge F. and A.M. in the City of Hereford, on the Festival of St. John the Evangelist AD 1767: 'you have been of too long standing, and are too good a member of our community, to require now any information in the duty of your office. What you have seen praiseworthy in others, we doubt not you will imitate; and what you have seen defective, you will in yourself amend---, for a pattern of imitation, consider the great luminary of nature which, rising in the East, regularly diffuses light and lustre to all within its circle. In like manner it is your province, with due decorum, to spread and communicate light and instruction to "the brethren in the lodge---'. In this can be recognised parts of our present charge to the Master from the N.E., and parts of the charge to the Wardens.

Another stage in the development took place in 1772 when William Preston published his pamphlet called *Illustrations of Masonry*. In it we find the first full text of the charges of a Master, which are almost identical with those in use today. The Master promised submission to these charges. He was then invested with the badge of his office and presented with the warrant, the V.O.S.L., Book of Constitution, tools, jewels and received the usual congratulations in the different degrees of Masonry. Even the addresses to the Wardens, Treasurer, Secretary, Stewards and Tyler were similar to those of today. It seems that the installation ceremony took place in the lodge room until 1792, but after that time the installed masters and the Master-elect withdrew to another room to perform the installation. It is not until 1822 that we find in the records of the Lodge of Antiquity No.2 that all the brethren beneath the rank of Installed Master retired.

There were other developments such as described in the Turk Ms. of 1816, whereby the Master-elect is presented, the ancient charges read to him and he expresses submission; and he enters into an 'engagement' promising 'adherence to the Constitutions---Bye-Laws; to preserve and keep in good condition--- the books---charters--- furniture, jewels--- apparatus and property ' This was a document to be signed and sealed in open lodge, prior to installation. Other developments were the appointment of a committee by Grand Lodge in 1827 to look into the standardisation of the installation ceremony, and the publication in 1838 of George Claret's ritual of the several degrees and the installation ceremony.

There is one essential difference between the English and our own ceremonies: the English installation uses only the first and last paragraphs of our General Charge, the remainder was put together in 1874 by Otto Klotz, who was made an Honorary P.G.M. in 1885. A small part of it comes from the introductory address to what in England is called the First Lecture, printed in 1798 and believed to have been compiled by William Preston; part from the address of William Mercer Wilson, G.M., to the Grand Lodge of Canada in Ottawa on July 11, 1860, and the remainder composed by M.W.Bro. Otto Klotz of GaIt. When you listen to the ceremony of installation remember that the out-lines of this old ceremony were set about 260 years ago, and that virtually all the detail is unchanged from that in England two centuries ago, and that the General Charge used in our jurisdiction was a product of the work of M.W.Bro. Otto Klotz about one hundred years ago.

The Editor

THE TWENTY-FOUR INCH GAUGE

This is the first implement placed in the hands of the workman to enable him to measure and ascertain the size and extent of the work in which he is about to engage, so that he can compute the time and labour it may cost. Now this is the gauge of our ancient operative brethren, but we, as free and accepted Masons, apply it emblematically to a more important service. We should derive a daily lesson of admonition--- prayer, labour, refreshment and sleep.

What a vast amount of food is here given for contemplation. It is easy to run over these things according to the ritual, and then let the candidate forget all about it. But the earnest student of Masonry will note that these explanations of the working tools must of necessity be brief, and are only the seeds which the craftsman plants in the mind of the candidate to grow and develop.

The gauge recalls to the candidate the solemnity and impressiveness of the Scene and ceremony. He begins to see and partially understand the speculative character and hidden philosophy of our fraternity. Here he holds a small instrument that he has seen and handled many times before without a thought or even a glance, yet from this moment it becomes an object of interest to him. It has taught him a most useful and important lesson. The twenty-four inch gauge has caused him to think and he questions himself as to how he has previously spent his time, and if that time has been occupied in a manner that would reflect credit on himself.

He remembers how often he has forgotten to offer up his daily prayer and praise to the Great Architect and how frequently the twenty-four hours have rolled by without a thought of that Great Creator in whom he has just acknowledged his belief before his brethren. He determines, with divine help, to be more careful in the future. Then he remembers too that he is admonished to labour. To do this properly, he is also taught by the same implement to devote a portion of his time to necessary refreshment and sleep, not to riotous living followed by uneasy, restless sleep, but to the joyous refreshment of home and the necessary rest between the hours of labour.

Now what is the labour of a Mason? It is twofold: the labour of duty and the labour of love. By the labour of duty we mean the application to our daily avocations, or those cares and responsibilities to that position in life in which we have been placed. This is the labour of duty and no person can shirk it. The labour

of love is equally important and should never cease, to assist and visit the sick, to cheer them in times of depression and distress. This is the labour of love. It is a lesson that no Mason should ever forget.

The twenty-four inch gauge then truly teaches very important lessons and no one can be true to his obligation, who carelessly or wilfully neglects them. If every one of us would strive to spend our time here on earth as suggested by Masonic teaching, we would not be afraid when the gavel of the Grand Master summons us to give an account of our labours here below before the Grand Lodge Above.

Author Unknown

THE MOSAIC PAVEMENT

Most of us are interpreting the happenings within the hemisphere of our "self" in terms of black and white, in terms of good and evil, and although we are very much consciously aware that the white of Light harbours all of the colours of the rainbow and that absolute darkness is but an illusion, we tend to basically stick to our concept of what is desirable or undesirable, without recognising on our rational plane that these forces of good and evil, these colours of black and white, were meant to overlap.

Masonic ritual teaches us that we ornament our lodges by mosaic pavement to remind us of the uncertainty of all things here below. That today we may bask in all sorts of prosperity both mental and physical, only to totter on the next round of our existence on the uneven path of failure, temptation and potential misery.

The mosaic pavement, therefore, exemplifies those forces outside of our Being which forever, like the waves of the ocean, ebb and flow or, not unlike our muscular faculties, expand and contract, thus providing us with the mental exercise needed to develop our Soul through the mastery of those outside and inside forces.

Picture yourself as you once did in lodge, walking on this mosaic pavement. Now pretend that you, yourself, have become a part of the black square. Conjure up all the passions within you which hate, which dislike, which detest. Together with all the circumstances which are heaped upon you to eat away at your happiness and which have conspired to make you feel miserable. Now in the next

step, see yourself blending into the purity of the white square, free, feeling nothing but exhilaration, basking in the light of all your blessings, in the good wishes of all your friends, with your eyes lifted up to the heavens where the universe which is the temple of the deity whom we serve is ready and eager to reach out to you. How, you may ask? Through the temples of love built by Christ, through the halls of science built by an Einstein, through the living sculptures chiselled by a Leonardo da Vinci, through the light and shadow masterpieces created by Rembrandt, through the awesome masses of the "impossible" pyramids. This is how the Song of the Universe was conveyed to you, that you may be happy.

As a new masonic year approaches, you continue to be free, free to picture yourself at any time on either the black or on the white square of the mosaic pavement which symbolises your life.

Your attention is once again directed to its border or skirting which continues to be an emblem full of hope for all those who trust, as all masons profess to do, in the G.A.O.T.U.

This skirting is the horizon of your vision as a man, where you may either see the sun of your hopes and dreams rise to enliven your landscape, or where you can conjure up nights of despair, setting on the impotent earth of skepticism. Remember, even on the darkest nights the stars are a reality, and the mosaic pavement continues to prefigure the blessings derived from a steady dependence on Divine Providence, symbolized by the Star that blazes in the centre of your universe.

Masons are builders. It is one art which cannot be performed in solitude. We trust you will join us to add your, strength to the work at hand so that you and your lodge may be happy.

Submitted by w. Bro. John Boersma of Occident Lodge No.346.

PERSONAL

Your Editor recently received an excellent copy of a lodge newsletter prepared by W. Bro. J.S. Hudson of Galt Lodge No.257. It is called 'News from the Blue' and is crammed with interesting items concerning lodge members, lodge and district events. There is sorrow in it caused by the announcement of illness or death of a member, but there is also humour and a smile. The tenor of the newsletter is positive and forthright. It must be a fairly new venture for the one in my possession is Vol. 2 No.6 dated August, 1984. Congratulations to W. Bro. J. S. Hudson.

QUESTIONS AND ANSWERS

Question 1: What are the Landmarks of Masonry? How many are there?

Answer: The best definition of the term as applied to the Craft are:

- (a) A landmark must have existed from the time whereof the memory of man runneth not to the contrary
- (b) A landmark is an element in the form or essence of the Society of such importance that Freemasonry would no longer be Freemasonry if it were removed.

With such strict definitions it would be difficult to compile a list that genuinely conforms to those standards. The U.G.L. of England does not have a list, though many lists have been compiled (ranging from five to fifty items) and adopted by various Grand Lodges. The best known list the Western Hemisphere was prepared by Albert Mackey who actually used the two definitions quoted above. His list of 25 items was adopted by several U.S.A. jurisdictions, even though the majority of them could not possibly pass the strict test which he had himself prescribed. To illustrate the difficulty, I quote two of Mackey's landmarks which cannot be landmarks because we can actually date the period of their first appearance in Masonry. (From the "Freemason at Work" p. 264, Mackey's No.1 and Mackey's No.2)

To avoid a lengthy discussion of the kind of rules, customs and privileges.

that could never qualify as landmarks, the following is a code of landmarks adopted by the newly-formed Grand Lodge of Iran in 1970, which I compiled for them at their request:

- (a) Belief in God, the G.A.O.T.U.
- (b) Belief in the immortality, of the soul.
- (c) The V.O.S.L. which is an indispensable part of the Lodge, no lodge may be opened without it and it must remain open and in full view while the Lodge is at labour.
- (d) Every Mason must be male, free-born and of mature age.
- (e) Every Mason, by his tenure, expresses his allegiance to the Sovereign or Ruler of his native land.
- (f) The landmarks of the Order can never be changed or repealed.

The above question was assembled by R.W. Bro.F.J.Bruce, Chairman of Printing and Publications Committee, and answered by the late W. Bro. Harry Carr of Quatuor Coronati Lodge No.2076 E.R.

BOOK REVIEWS

LITTLE MASONIC LIBRARY

by Carl H. Claudy.

This library was first published by the Masonic Service Association of the U.S.A. in 1924. Like virtually everything to which M.W. Bro. Claudy set his hand, it is first- rate. It actually consists of 20 books by various authors, bound together into five volumes.

There is a facsimile reprint of "Anderson's Constitutions of 1723" with an introduction by the British scholar Lionel Vibert. There are two collections of essays by Claudy himself ("A Master's Wages" and "The Old Past Master") , and two books by the beloved minister Joseph Fort Newton (an outline history of "Modern Masonry", and "The Great Light of Masonry"). Masonic law receives its due, for here are Roscoe Pound's "Lectures on Masonic Jurisprudence". Here also Silas H. Sheppard discusses "The Landmarks of Masonry" as they are listed by various scholars or adopted by various grand lodges (this was the only section revised for the 1964 edition).

History inevitably plays a major role in the collection. W. Ravenscroft tells all that is known, nay even more than is known, about "The Comacines". John C. Palmer recounts the background of "The Morgan Affair and Anti-Masonry". S.H. Goodwin, P.G.M. of Utah, reveals the astonishing connection between "Mormonism and Masonry". Henry R. Evans summarizes "The History of the York and Scottish Rites". Sidney Morse relates the part played by "Freemasonry in the American Revolution". George W. Baird gives brief biographies of 34 "Great American Masons", chiefly soldiers and statesmen. Perhaps of less interest to Canadian Masons are two studies on "Masonry and the Flag" and "Masonry and Americanism".

There is an interpretation of "The Three Degrees and Great Symbols of Freemasonry". Dudley Wright out-lines "The Ethics of Freemasonry". There is even a lecture on "The Meaning of Masonry", originally delivered by the great General Albert Pike before the Grand Lodge of Louisiana in 1858. The final volume concludes with about ninety Masonic poems, including Rob Morris's immortal "We meet upon the level and we part upon the square".

Altogether then, even though the Little Masonic Library is fifty years old, and even though it has a heavy American bias, it is still an extremely interesting collection. It has something for everyone. And considering the cost of books these days, it is good value.

The above review was prepared by R.W. Bro. W.E. McLeod.

MOZART AND THE MASONS

by Professor H.C. Robbins Landon.
Thames and Hudson. London. 1982.

Housed in the State Museum of Vienna is an anonymous oil painting with a curious subject. It portrays an 18th century Viennese Lodge meeting with a number of activities occurring at the same time. Prof. Landon had seen an enlarged photograph of this painting while preparing a volume about Haydn. What intrigued him was the possibility that the Master of Ceremonies in the painting might be Prince Nicolaus Esterhazy, whose membership in the Order had been in question. The late O.E. Deutsch, an eminent Mozart scholar, had tentatively identified Mozart as one of the characters in that mysterious painting.

Through the use of many illustrations Prof. Land on shows us the detective work which he did with the assistance of his wife Else, who did much of the research. He also uses a printed Lodge Protocol of 1790 for the Lodge "Crowned Hope" which lists Mozart as a member. In the brief outline of Mozart's masonic career we learn that Emperor Joseph II, fearing the power of the Viennese Masons, ordered an amalgamation of the eight city lodges and directed that not only should they have limited membership, but that he should have a copy of the list, hence the existence of the protocol. This is an interesting book to read, one that a person can go over time and again and pick up new information. I recommend it for anyone interested in Mozart and Austrian Freemasonry of the Period.

The above review was by w. Bro. Brian Rountree of Mystery Lodge No.174 in Thompson, Manitoba, and of Dominion Lodge No.598 in Windsor. Ontario.