

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**

Comments have filtered through to your Editor in regard to the poor binding of some of the editions of the Newsletter. If any subscriber receives a defective copy of the Newsletter, he is urged not to try to make it right by removing the staples and rearranging the pages, but to send a note to the Editor and the issue will be replaced. Your Editor can also communicate a measure of displeasure to the printer in the hope that he will be more careful in the future.

Short articles are still required. Your Editor would be grateful for any submissions. All correspondence should be addressed to the Editor: David C. Bradley, 81 Hillside Ave. W., Toronto, Ont. M5P 1G2.

## **THE CONTRIBUTION OF AMERICAN MASONRY TO THE DEVELOPMENT OF THE CRAFT IN ONTARIO**

The State of New York has long had a profound influence on Masonry in Ontario. The founders of the Craft in Ontario, in fact, were almost all Americans, most of them from New York. This is their story. Most often when we speak of the American Revolution, the thought which first arises is that of the conflict between the thirteen colonies and the mother country. We tend to overlook, at least momentarily, the fact that a sizeable proportion of the population, perhaps equalling the rebels in numbers, actively supported the king. The Revolution was the first American civil war. Everywhere, notably in New York, New Jersey, and the Carolinas, neighbour was turned against neighbour, father against son, and brother against brother--except within the ranks of the Craft.

After the British occupation of New York City, the Tory members of St. John's Lodge, No.2, combined to meet with brother Masons in the British army at the Green Bay Tree Inn. One evening, while the Lodge was in session, the ceiling gave way, and Brother Joseph Burnham, a rebel member of the Lodge, crashed down in the midst of the astonished assembly of members and visiting British officers. Brother Hopkins, the tyler and proprietor of the inn, explained that he had been concealing Brother Burnham in the attic until the opportunity arose to send him across to the New Jersey shore. The brethren proceeded to take up a collection, and presented Brother Burnham with a generous contribution towards his new life outside the colony. Never a word was said outside the Lodge, and Brother Burnham escaped shortly afterwards. The war raged for eight years, during which the fortunes of both sides advanced and wavered. The ferocity of the conflict, particularly among native colonials, was unparalleled. Among themselves, at least, Masons were an exception.

Stephen Burrett, later the Master of Rideau Lodge No.25, Carleton County, Upper Canada, fought on the Loyalist side at the Battle of Bennington, Vermont, and later served in the Queen's Rangers. After the battle, he and his brother, William, found a wounded rebel Mason on the field, whom they nursed and saved. Some time later, they were apprehended

and imprisoned at Bennington. Their guard, as fortune would have it, turned out to be none other than the brother whose life they had safeguarded. Shortly afterwards, guided and assisted by the brother, they made their escape. The Masonic Lodges tended, on the whole, to support the rebel side. A listing of some prominent Masons of the time, Benjamin Franklin, Paul Revere, John Hancock, George Washington and a number of his generals, reads like a roll call of revolutionary leaders. But a substantial number were Tory, as well, for example, most of the members of St. Patrick's Lodge No. 8, in Johnstown, New York, founded by Sir William Johnson, the charter Master.

Sir William was one of only two colonial Americans who had been created a baronet, in recognition of his distinguished services in the Seven Years War. He was Superintendent-General of the Northern Indians, member of the Governor's Executive Council, and probably the best known and most influential man in the colony.

No man before or since possessed the influence he had over the Indians; indeed, his last wife of twenty years, Molly Brant, was a full-blooded Mohawk. The final ten years of his life were spent in constant striving for peace between Indians and the settlers threatening their lands and hunting grounds. He died in July, 1774, in the shadow of the gathering storm. The Loyalist cause received a staggering blow. Johnson Hall, which contains the chamber where the members of St. Patrick's met, is now a New York Historical Monument. Some of the original furniture has been preserved, and the first set of officers' jewels may be seen there. Sir John Johnson, eldest son of Sir William, was made a Mason in the Royal Lodge, London. He probably affiliated with St. Patrick's Lodge upon his return. In 1771, at the age of 29, he was installed as the fifth Provincial Grand Master of New York. No records remain of Sir John's official acts, except the chartering of three Lodges. In mid-1776, to avoid imprisonment, Sir John fled into the wilderness with a band of friends, guided by a few faithful Mohawks. The weaponless party survived on berries, roots and leaves of the beech tree. After a journey of nineteen days, he arrived at Ft. Caughnawaga, having endured almost every imaginable hardship. In his flights, Sir John had been forced to leave behind his pregnant wife, and because of the imperative need to travel light, had buried his silver plate, as well as valuable papers worth at least 20,000 pounds. Other than the barest

minimum of supplies, all he took were his Grand Master's warrant, and the warrant and jewels of St. Patrick's Lodge.

Joseph Brant, brother-in-law of Sir William, had been educated in Connecticut. At the age of 29, he became principal chief of the Six Nations Indians. Five years later, he visited London with Sir John, and pledged his loyalty to the King. He returned to lead his people into battle several months later. While in London, Brant was initiated into Masonry at "The Falcon", on Princess Street, London, and was presented with a Masonic apron by King George III. His acceptance into Freemasonry made a profound impression upon the young warrior. During this period of the War, the Rebel cause was universally triumphant. Every one of the thirteen colonies was in rebellion, and every Royal governor had been expelled. Canada had been invaded, and the rebels had captured Montreal. In March of 1776, the British evacuated Boston. Quebec, the sole remaining British stronghold on the North American continent, was under siege by rebels under the command of Richard Montgomery and Benedict Arnold, both of whom were members of the Craft. The siege of Quebec failed, and the rebel army was in retreat. A British counter-attack on the Cedars, a small fortified post thirty miles above Montreal, was successful. A rebel colonel, John McKinstry, of Hudson Lodge No.13, New York, was captured by the Indians, bound to a stake, and was about to be burnt alive, when Joseph Brant appeared. McKinstry proceeded to make that sign which is never refused, and Brant immediately had him released. From that time on, Brant and McKinstry were lifelong friends.

John Butler had served under Sir William during the war with the French, and later acted as his interpreter with the Indians. His manor, Butlersbury, still stands east of old Caughnawaga. In 1775, he became Acting Superintendent of the Northern Indians, and was ordered to Niagara. The next year, his wife and children were seized by the rebels, and held hostage in Albany. Butler had been the Secretary of St. Patrick's Lodge for a number of years. Another member of the Lodge, Christopher Yates, was a leader on the rebel side, and was responsible for the care of Mrs. Butler and her children while they were hostages. Seventeen years later, William Johnson Butler, a former hostage, would travel from Niagara to Albany to claim Eve Yates, daughter of Christopher, as his bride. In August 1777, Butler and Sir John ambushed a rebel army of Tryon County militia

marching to the relief of Fort Stanwix, then under siege by the British. The Battle of Oriskany which ensued was a victory for the Loyalists. The Rebel General Herkimer, his adjutant, and one of his divisional commanders, were members of St. Patrick's Lodge, as were John Butler and five other Loyalist ambushers. General Herkimer, though badly wounded, refused to leave the field. Propped up against a tree, he lit his pipe, and continued to direct his men, a memorable example of Masonic fortitude.

From Montreal, Sir John began to raise a battalion of New York Loyalists, the King's Royal Regiment of New York, known to the rebels as the "Royal Greens". From Niagara, Butler was given permission to enlist loyal New Yorkers in eight companies of Rangers, to be known as Butler's Rangers. Joseph Brant was able to keep the majority of the Six Nations Indians loyal to the King, and led them in support of campaigns throughout the war. Together these three set the frontier aflame. These were not, of course, the only Loyalist forces raised in New York. In August of 1776, Robert Rogers began to enlist Loyalists from New York and western Connecticut in the Queen's Rangers. This was to be the most efficient Loyalist corps of the war. Under Rogers' successor, John Graves Simcoe, the success of the unit caused King George to grant it the designation, "The First American Regiment". The green-uniformed Rangers were invariably used as the vanguard of an attacking, or rearguard of retreating, army, as a flying column, or as scouts. The regiment saw service in the Middle Atlantic colonies, Virginia, and the Carolinas, and eventually was made a regular unit of the British Army. The Queen's Rangers were with Lord Cornwallis at Yorktown when the surrender came, but the regimental colours were never given up. They hang today in the Toronto Public Library, and Canada's oldest regiment, the Queen's York Rangers, is still styled "The First American Regiment". Robert Rogers was destined to become Senior Warden in St. James Lodge, No.14, at Catarqui, now Kingston. Col. Simcoe had been made a mason in Union Lodge, Exeter, England, in 1773, and would later become the first Lieutenant-Governor of the new province of Upper Canada.

Though many members of the unit settled in New Brunswick, numerous veterans would in coming years play a prominent role in public affairs and the Craft in Upper Canada. Among these was Cavalry Cornet William Jarvis, who earned special Masonic distinction. After the

Revolution, Sir John's regiment settled at Cataraqui, now Kingston. The men of Butler's Rangers took up land in the peninsula near Niagara. The Six Nations Indians settled on the Grand River on Lake Erie, and Deseronto. From the south, a steady stream of Loyalist would come to join them. With the exception of some highlander soldier-settlers on the St. Lawrence and a few isolated individuals, pioneer immigrants to Upper Canada would come exclusively from the United States until 1815. Sir John Johnson became Superintendent-General of Indian Affairs, member of the Executive Council at Quebec, and commander of all military forces in Lower Canada. He was appointed Provincial Grand Master of Canada in 1788, and held the office until his death in 1830. Joseph Brant settled with his people, and lived to become a legendary figure in his own time among the pioneer inhabitants of Upper Canada. He was a member of Barton Lodge No. 10, in Hamilton, and first Master of Lodge No.11 in the Mohawk Village, Brantford. In one of the last records we possess of Brant's life, we find that he visited Hudson Lodge, New York with his old friend, Colonel McKinstry, in 1805 and was "handsomely received."

John Butler became Deputy- Superintendent of the Indians, and a justice of the district court. He was a charter member of St. John's Lodge of Friendship No.2, and Master of Lodge No.19, both at Niagara. He supervised the building of Ontario's first Masonic hall, and, in 1795, was elected Grand Senior Warden of the first Provincial Grand Lodge of Upper Canada. William Jarvis was made Secretary and Registrar of Upper Canada, under his former commanding officer, Lieutenant-Governor John Graves Simcoe. He had been initiated into Masonry on February 7th, 1792, in the Grand Master's Lodge, London, England. Exactly one month later, he was appointed Provincial Grand Master of Upper Canada by the Athol Grand Lodge. It was a position he would hold until his death in 1817. Altogether, twenty-six lodges received warrants under his authority. The wounds of the War of the Revolution healed slowly among the Loyalist pioneers of Upper Canada, except with respect to matters involving Freemasonry. In the records of Barton Lodge at Hamilton -composed predominately of Loyalists, we find this simple tribute, dated December 12th, 1800: The Secretary, "read a letter from the Grand Secretary, informing this Lodge of a communication received from the Grand Lodge of Pennsylvania, announcing the death of the Grand Master Washington, and requesting this lodge to go in mourning at their public and private meetings six months, including their first meeting;



in consequence of which Bro. Aikman moved, seconded by Bro. J. Showers, that a piece of black ribbon should be purchased for that purpose. The motion being put was carried. Bro. John Lottridge agreed to furnish the Lodge with ribbon." If there is a lesson to be learned, or a moral to be derived, it is that Masons are brothers whatever their politics or nationality. And for those of us in New York and Ontario, we should know that, whenever we enter the jurisdiction of the other, we are truly visiting a second home.

Prepared by the Education Committee of Friendship Lodge No. 729, Pickering, Ontario, in honour of the visit of Allied Lodge, New York. May 24th. 1980.

## **LODGE OF RECONCILIATION**

The Lodge of Reconciliation was created by the Articles of Union agreed upon by the two Grand Lodges in England in November, 1813 and ratified by each Grand Lodge a few days later. This special lodge arranged the details of the assembly at which the union was ratified, but most importantly was to "promulgate and enjoin the pure and unsullied system, that perfect reconciliation, unity of obligation, law, working, language and dress, may be happily restored to the English Craft". It revised all the degrees and ceremonies in a manner that would be conducive to harmony and instructed brethren in the new usages. The lodge ceased to exist in 1816.

It is not known whether the ceremonies were based more upon the "Antient working or that of the "Moderns," or even how much was entirely rewritten as a compromise to satisfy both parties. The Lodge of Reconciliation did not keep records of its proceedings and forbade anyone to make notes. A very strong feeling existed that the work should not be put in writing, and this together with the fact that members of the Lodge of Reconciliation were absent from some rehearsals and even the Master only presided over nine of the twenty rehearsals reinforced this feeling. It is easy to see that slight variations would creep into the work as brethren went from the rehearsals to teach and demonstrate to lodges. Regardless of this, the lodge made an invaluable contribution to the harmony and unity of the

United Grand Lodge of Ancient Freemasons of England.

The Editor

## **CORNER STONE LAYING**

We are called Masons because we are the successors of the operative stonemasons of 600 years ago. As part of our inheritance we are sometimes called upon to lay the corner stones of buildings--- though not as often as we used to be. Even so, since 1855, when our Grand Lodge was constituted, we have laid some 244 corner stones.

Over one half were before 1900, and fully one quarter in the 1870's. The practice declined in popularity after the Great Depression; only 18 have been done since 1930. We might assume that the ceremony was used only for Masonic Temples; but actually they account for only 54 (22%). Churches and church halls make up 139 (57%): 74 Anglican, 44 Methodist, 17 Presbyterian, 2 Baptist, and 2 United. The other 51 (21%) were for various public edifices: 20 schools, 7 County Court Houses or Town Halls, 5 Public Halls, 5 Hospitals 3 YMCA or YWCA Buildings, 2 Libraries, the Don Jail and the Old Union Station in Toronto, the Home for the Deaf (Belleville), the Home for the Blind (Brantford), the UEL Building in Belleville, a Railway Bridge, and three monuments. It *is* a beautiful and impressive ceremony. Let's hope we can see it again soon.

Published by R.W. Bro. W.E. McLeod in the Letter of the Committee on Masonic Education dated May, 1978.

Ed. Note: A corner stone was laid in October, 1984 at Black Creek Pioneer Village. This was for the lodge building, which was moved from Woodbridge to the Village. A great crowd turned out on a reasonably fine day.

## **THE CORRESPONDENCE COURSE**

Every Lodge building in Ontario displays a poster promoting or advertising The New Correspondence Course, sponsored by Grand Lodge and the Committee on Masonic Education. The course was designed for the enjoyment and interest of all Master Masons in Ontario. Is this course for you? Would you like to know more about Masonry in Ontario? The Masonic Foundation? The Image of Masonry in The Community? Is it possible for a Roman Catholic to join Freemasonry? How about a Muslim, a Hindu or a Buddhist. When did the Blood Donors Committee start? When? Why? How? What about Masonic Landmarks? The Body of Masonry?

Do you have any idea of the contributions of P.G.M. John Ross Robertson? Would you like some tips on being a skilled chairman? Would you like assistance in forming a new dimension to your life? In moulding your leadership capabilities and abilities? Would you like to be a motivator and be able to conduct meetings properly and be able to stir up enthusiasm?

Do these questions interest you? Do they stir up feelings of potential and excitement within you? Are you ready to develop and expand your Masonry? Are you inquisitive about enriching your life? If 'yes' then this course is for you. Your Lodge Secretary has enrolment applications. Do it now!

Submitted by R.W. Bro. W.R. Pellow, Chairman of the Committee on Masonic Education.

## **LODGE SECRETARY**

It is not known exactly when the office of Secretary of a Masonic Lodge began. In England prior to 1721 the duties were performed by the W.M. or a Warden. The Old Regulations of 1721 state "The Master of each particular subordinate Lodge or one of the Wardens or some other brother shall keep a book containing the By-Laws, the names of their members and a list of all lodges in the City of London, with the usual time and places of

their forming, and also all the transactions of their own lodge that are proper to be written". As early as 1598 in Scotland "clerks" kept the minutes of the lodges.

Prior to the 14th century in England a Secretary was a household official to look after servants, but gradually the position evolved into being the custodian of the private papers of the King or a Lord. By the 15th century the duties had become an essential part of the Government.

The Editor

## **THE THRONE OF SOLOMON**

The following account of a remarkable piece of mechanism is taken from the Persian manuscript called the History of Jerusalem. It purports to be a description of the throne of King Solomon, and if the details are correctly given it undoubtedly surpassed any piece of mechanism produced in modern times.

The sides of it were of pure gold, the feet of emeralds and rubies intermixed with pearls, each of which was as large as an ostrich's egg. The throne had seven steps, on each side were delineated orchards full of trees, the branches of which were of precious stones, representing fruit ripe and unripe; on the tops of the trees were to be seen figures of plumaged birds, particularly the peacock, the etaub, and the kurges. All these birds were hollowed within, artificially, so as to occasionally utter a thousand melodious sounds, such as the ears of mortals never before heard".

"On the first step were delineated vine branches, having bunches of grapes, composed of various sorts of precious stones, fashioned in such a manner as to represent the various colors of purple, violet, green and red, so as to render the appearance of real fruit. On the second step, on each side of the throne, were two lions of terrible aspect, large as life, and formed of cast gold".

"The nature of this remarkable throne was such that when Solomon placed his foot on the first step the birds spread forth their wings and made a fluttering noise in the air. On his touching the second step the lions expanded their claws. On reaching the third step the whole assemblage of demons and fairies and men repeated the praise of the Deity. When he arrived at the fourth step voices were heard addressing him in the following manner: 'Son of David, be thankful for the blessings which the Almighty has bestowed upon you'. The same was repeated on his reaching the fifth step, on his reaching the sixth all the children of Israel joined them, and on his arrival at the seventh, all the throne birds, and animals became in motion, and ceased not until he had placed himself on the royal seat, when the birds, lions and other animals by secret springs, discharged a shower of the most precious perfumes on Solomon, after which two kurges descended and placed the golden crown upon his head".

Extracted from "The New Age" by R.W. Bro. C.F. Godwin of King George V Lodge No.498

## **IMAGE AND OUR IMAGE**

Much has been written and spoken about the creation and maintenance of "Our Image." What you "see" and "hear" is absorbed and retained in your mind for a period of time dependent upon how much it influenced you, your general interest in the subject, or perhaps, just plain curiosity. Perhaps you have not previously given the subject much thought, but we live by images. In the cities, towns and villages in which we live, using the sense of sight, all of us see hundreds of publicity images every day of our lives. Through the sense of hearing, all of us hear hundreds of public commercials and announcements via audio transmission. No other kind of image confronts us so frequently as that combination of what we "see" and "hear." In no other form of society in history has there been such a concentration of images, such as density of "visual" and "audio" messages.

Depending largely upon the personal tastes of each individual, one may remember or forget these images, but briefly one takes them in, and for

a moment they stimulate the imagination by way of either memory or something to look forward to. The publicity image belongs to the moment. We see it as we travel down the street, as a vehicle passes us, as we turn a page. We also hear it via radio, television, public address system, or mechanical sound. Images sometime refer to the past but always speak of the future. We are now so accustomed to being attracted by these images that we scarcely notice their total impact. An individual may notice a particular image or piece of information because it corresponds to some particular interest he has. Whilst we remain static, images are dynamic until they disappear or are updated. Images propose that we transform ourselves, or our lives, by taking a course of action that we otherwise might not have considered had we not seen or heard about it. If there is little or no obvious image by which to assess a person, product or organization, dormancy will set in.

Insofar as Masonry is concerned, the most noticeable image in cities, towns and villages would have to be their meeting place, the Temple or Lodge, followed by the membership image. Improving the image in the local lodge is therefore intended primarily to make better members of those men who seek membership; but if others are attracted to petition a lodge as a result, the Fraternity reaps a double benefit. Keeping the image of Freemasonry in the forefront of the general public is every Mason's responsibility. Brethren who are known to be Masons by their neighbours and who share their abilities, time and possessions are maintaining this all important image. Brethren, try to have the best looking building in the community. Have the exterior clean and painted. Have it well illuminated. Keep the inside clean and comfortable. Endeavour to establish conformity and uniformity in dress standards. Have respect, dignity, and reverential awe for your lodge. It was never intended that brethren try to outdo one another by wearing unorthodox and loud coloured dress in lodge. The lodge is no place for horse play or kidding. Officers should know and understand the ritual. Confer degrees in a solemn and impressive manner.

Don't kill your lodge with degree work. True! Money is needed to keep the lodge functioning, but quantity of members just as a source of revenue rather than quality can also kill your lodge. Reserve some meetings for education and discourse. Improve the image of both your lodge and Masonry by including wives and families from time to time. Visit the sick.

Check on absentees. Attend funerals and memorial services. Attend church services. Improve quality of leadership. Elect officers with great care. Make sure membership is as selective as we claim. Insist on better investigating committee work. Use your Past Masters. Don't neglect Lodge Charities, or Blood Donations. Take a good look at yourself. You're somebody's image of Freemasonry.

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

## **DULY CONSTITUTED**

The Ceremony of Constitution and Consecration of a new lodge is a ceremony in two part: first the constitution and then the consecration. At the start of the "Ceremony of Constituting a Lodge", the Grand Master says "We will now proceed, according to ancient usage, to constitute this as a regular lodge." among other matters in the ceremony, the dispensation and minute book are examined by the Grand Master, the Warrant is read and the charter members presented before the Grand Master says "... I now constitute and form you, my good brethren, into a lodge of Free and Accepted Masons, ...".

Then the ceremony of consecration follows without any pause. At the end the Grand Master orders the Grand Director of Ceremonies to make a proclamation: "I proclaim ...that this lodge ...has been solemnly constituted and consecrated, in conformity with the ancient usages and customs of the Craft."

The Constitution of the Grand Lodge A.F. and A.M. of Canada, in the Province of Ontario in Section 157 states that each new lodge shall be constituted and consecrated by the Grand Master or by any other Grand Lodge officer designated by him. The first notice of the constitution of a lodge occurs in Anderson's Constitutions of 1723 in the postscript: "A New Lodge, for avoiding many Irregularities, should be solemnly constituted by the Grand Master," A lodge, having followed all the regulations and rules laid down by a competent Grand Lodge, can be considered to be constituted

when it is ready for work under a charter or warrant of constitution.

It seems odd that a lodge should be referred to as 'regularly held assembled and properly dedicated' in each obligation in the three degrees without any mention of being 'duly constituted'. The only mention of those two words in our jurisdiction appear in the obligation to the Master Elect in the installation ceremony.

The Editor

## **ANNUAL SEMINARS**

The following seminars will be held on the afternoon of July 16, 1985:

The Grand Lodge Officer – M.W. Bro. N.R. Richards

The Office of W.M. – R.W. Bro. J. McKenzie

The Office of Lodge Secretary - R.W. Bro. L.W. Lawrence

Lodge Buildings - V.W. Bro. A.D. Hogg

Blood Donors - R.W. Bro. R.J. McKibbin

Masonic Foundation of Ontario and the Committee on Benevolence will join together in one seminar under the leadership of R.W. Bro. F.J. Bruce and V.W. Bro. T.R. Davies.

The first five seminars will each hold two sessions, at 1:30 p.m. and at 3:15 p.m. The last seminar will be one session only at 3:15 p.m. The room allocation will be advertised in the hotel at the Masonic information desk, and in the registration area. All are welcome to attend any seminar. Pre-registration is not required.



## **TAKING STOCK**

The unexamined life is not worth living and so it becomes essential at some point to take stock. Stock-taking is an annual phenomenon of industry when pieces of merchandise are counted, listed and priced in order to obtain a total value of the assets of the particular business. In much the same manner we, personally, and the lodges must pause to take stock, to count our talents, customs, traditions and abilities and imbue them with a value and move forward into the future using this evaluation as a basis.

Masons are intelligent and, as intelligent men, we must occasionally examine our values and traditions with a critical eye as a reminder of their worth and, as a useful personal exercise in which our own understanding and interpretation becomes clearer. We should try to find flaws in our product in order to strengthen it and as a reminder of the worth of our traditions and values. Only by knowledge of our product can we ensure that Freemasonry is preserved unchanged in spite of periods of spiritual and moral depression; thus when the bad times have been succeeded by periods of renewed spiritual and moral awakening we can appreciate what it is that we nurtured and tended so carefully through the times of stress and doubt.

It is not possible to stifle thoughts or ideas about these values, truths or traditions as others, for whatever purposes, will scrutinise them. There must always be a search for truth against stagnant orthodoxy. The death of Socrates in 399 B.C. has never been forgotten because it was the end result of such a search and a struggle between the freedom of the individual and the intolerance of the community. If we cannot submit to a careful scrutiny of our innermost hearts and thoughts, then we are in the process of destroying ourselves in much the same way the Athenian society was decaying, because of its inability to permit enlightened examination of and beliefs.

We must always seek the truth; however, we do not do this because we feel that we have already found it. And this leads to apathy, indolence and complacency and to the fact that masons have not truly examined their beliefs for years. To improve society is it better to begin by trying to change the government by political action or by trying to change the hearts of

individual men through one's personal relationships? Freemasons believe that their society has a purpose whose aims are much higher than mere sociability. If this is true, it seems that what we think is far more important than what we do in determining our future usefulness and influence. It is the in- tangibles of life that we are considering and it is well to remember that the most real things in this world are often those that are not seen by man.

Do not misunderstand me; I am not advocating changes or innovations but every mason must understand what it is he represents and in what direction he is headed; for this there must be profound meditation and critical analysis. In the final scrutiny the mason and masonry depends upon this careful introspective assessment and it becomes very clear that "as a man thinketh in his heart, so is he."

The Editor

## **THE MASONIC SERVICE GUILD OF TORONTO**

The Masonic Service Guild of Toronto is a Board of Relief, operating under the Grand Lodge of Canada in the province of Ontario. It is composed of representatives from the 135 Lodges comprising the seven Toronto Districts, and is financed by a per capita assessment made on each Lodge at the beginning of each year.

It was established first in 1870, and, over the years, had an office in the central part of Toronto. However, its activities have now declined to a point where it is no longer practical to have such an office, and its affairs are now administered from the home of the Secretary-Treasurer, Very Wor. Bro. A. Reg. Medhurst, at 287 Markiand Dr. Apt. 812, Etobicoke, M9C 1R6. Phone: (416) 621-8680. Assistance is restricted to Masons who are members of Lodges outside the Toronto Districts, and, of course, their dependents. Local lodges look after their own members.

The main functions of the Guild are:

1. To receive letters and calls requesting assistance. These requests are investigated and reports made back to the Lodge.
2. Our local representatives make visits to hospitals on brethren from outside Toronto, and comforts are supplied as necessary. These actions are reported to the Lodge concerned.
3. The Guild is authorised to conduct funeral services when requested for members of Lodges outside Toronto. It also has custody of the King Solomon's Plot in Mount Pleasant Cemetery which still has 100 graves available.
4. To administer trust funds set up by other Grand Lodges on behalf of widows and dependents of their former members when properly requested to do so.

As our Secretary is also Secretary of the Central Masonic Bureau of Toronto which has records of more than 50,000 active or non-active members of Lodges in the Toronto Districts, we could also, if requested, give assistance to Lodges in contacting their members who may now reside in the greater Toronto area.

The Guild is, with the other eight Boards of Relief in the province, a member of the Masonic Relief Association of North America, from which we can obtain information on many matters, and can extend our services to include Masons from all over Canada and the United States.

The key to our usefulness is, of course, COMMUNICATION, for, unless we hear of cases of need, we can do nothing. If we can assist Lodges outside Toronto in any way, a phone call or a letter will receive prompt attention. Just one small request, our Secretary requests that you do not call his home on Sundays.

## **QUESTIONS AND ANSWERS**

**Question 1:** I recently visited a lodge in Canada and was surprised to see that there was one step up to the Junior Warden's pedestal, two up to the Senior Warden's and three up to the Worshipful Master's. I have also seen arrangements such as this in old lodge rooms in England. Could you inform me please if there is any masonic significance in this or is it just a practice that has grown up during the years?

**Answer:** I do not see symbolism in this. If there were I would have expected to find something on this point in Preston's work c. 1775- 1816 or in Carlile (1825) or in Claret (1838) or in Emulation practice in the mid-19th century. In a lifelong experience of Masonry I have never seen a reference to symbolism of the steps leading to the principal officers.

I must admit however that in the U.S.A. I have seen Masonic Temples in which the Junior Warden sat at the top of three steps framed in architecture (Pillars and Architrave), the Senior Warden similarly framed.

The Master's steps stretched right across the eastern end of the lodge. This supported by the examples you have seen in England, suggest that somebody is trying to introduce a symbolism plus distinction of rank and I do not favour the idea at all.

**Question 2:** What is meant by "regular step"?

**Answer:** Regular, in this case, means recognized or correct. The word implies that it must be made in the manner in which the candidate has been instructed. Indeed, the step is actually a part of the mode of recognition that follows it; hence the emphasis on the word regular.

**Question 3:** Why does the word Boaz denote 'in strength'?

**Answer:** It is a good Hebrew word and that is what it means. In Bible times it was customary to give names to children indicating some characteristic of the child, or the gratitude or pious wish of the parents. To quote only one

example out of thousands of cases, the name 'Samuel' means 'heard of God', because his mother's fervent prayer for a son had been heard and answered by the Almighty.

Similar practice applied in naming places, objects, and landmarks, especially those connected with some important event that deserved to be commemorated, for example 'Heersheba' means 'the well of the covenant'. (Abraham's covenant with God).

The name Bo-az is a composite of two words; Bo equals 'in Him' or 'in it (is) strength'. Thus the name of Boaz, as a member of a wealthy and powerful family, means 'In him is strength'. The same name, applied to one of the Pillars of the Temple, means "In Him (God) is strength'. The full significance of the name is best understood when we read the names of both Pillars together, and they imply that 'God, in His strength, will establish'. With those two names Solomon was expressing his gratitude to the Almighty, who had promised that He would establish the throne of his father's Kingdom for ever.

**Question 4:** Can you explain, in modern terms, the words 'Succoth' and 'Zeradatha'?

**Answer:** Our Masonic version of the casting of the Pillars of King Solomon's Temple follows the Bible story precisely. We say they were 'cast' in the clay ground between Succoth and Zeradatha and these are the exact words, perfectly translated from the original Hebrew, 2 Chron. IV, v. 17. The corresponding version in 1 Kings VII, v. 46 uses the same words, but gives the second place-name as Zarthan.

'Succoth' means 'booths' or 'tents'. This was the place where Jacob built 'booths' for his cattle on his return to Canaan, after wrestling with the angel. The River Jordan flows due north and south, and the River Jabbok flows into it from the north east. 'Succoth' was a village or town about four miles east of the River Jordan, in the V between the two Rivers. 'Zeradatha', 'Zarthan', 'Zereda'. The name appears to be derived from an Arabic root meaning 'to cool' or 'cooling'. It probably marked a ford of the Jordan in the same area.

The key to the choice of this territory for the work of casting the Pillars, is the clay ground in this part of the Jordan valley. The use of a clay core was one of the earliest methods of casting in bronze. If there really was something in the geographical situation of Zeradatha which helped in the cooling process, the area chosen for the casting was wholly suitable for the work.

The above questions were answered by the late W. Bro. H. Carr a Past Master of Quatuor Coronati Lodge No.2076 E.R. in London England.

## **BOOK REVIEWS**

### **THE PERFECT ASHLAR AND OTHER MASONIC SYMBOLS**

by the Rev. John T. Lawrence.

Bro. Lawrence was Past Assistant Grand Chaplain of the United Grand Lodge of England. His book is a series of essays in which he moralizes upon the various symbols found in lodge. Some of his chapters are not very helpful to us being founded upon English Freemasonry: the Pillars at the Entrance, the Lewis, the Seal of Solomon. In others, he may provide real insights for Canadian Masons. He is not too speculative, and does not demand too much previous knowledge. Among the most useful chapters are ones on the emblems of the officers, Masonic clothing, the Mosaic Pavement and Blazing Star, the various Working Tools, and the four Tassels. Altogether a good and thoughtful book, not at all childish or naive in its approach.

## **FACTS FOR FREEMASONS:**

by Harold V. B. Voorhis.

Bro. Voorhis is a distinguished Masonic researcher from New Jersey. His book has twenty-five chapters, each one dealing with a particular aspect of the Craft-- such as history and traditions, symbolism, concordant orders, negro Freemasonry, the Eastern Star, and many others. There are concise and generally accurate answers to over 900 questions; and also a brief biographical dictionary of one hundred and thirty-eight famous Masons. Naturally many of the procedures alluded to are specifically American, but the compiler has not neglected Canada. Here is one example. "What is the largest number of blood brothers being Master Masons? In 1947, eleven Caldwell brothers made a twelfth a Master Mason in Corinthian Lodge, No.96, Barrie, Ontario, Canada," Generally, fun to browse through.

The above reviews were prepared by R.W. Bro. W.E. McLeod

A book that gives a new perspective on Rudyard Kipling, but alas has very scanty references to Masonry is "Kipling, The Glass, The Shadows and the Fire" by Philip Mason.

Another useful book is Freemasonry in Canada compiled and published by Osborne Sheppard. It recounts briefly the introduction of Freemasonry into the United States of America and the beginnings of the Canadian Grand Lodges. It is unfortunately out of print, but is available in the Grand Lodge Library in Hamilton.

The Grand Lodge Library recently published an excellent catalogue, in which are listed all the books and other material that is available. Some material is classed as reference only and other material is for lending purposes. A photocopying machine has been set up in the Library and copies of articles may be obtained on application for 5 cents per sheet. All correspondence should be directed to the Chairman Grand Lodge Library, P.O. Box 217, Hamilton, Ont., L8N 3C9.